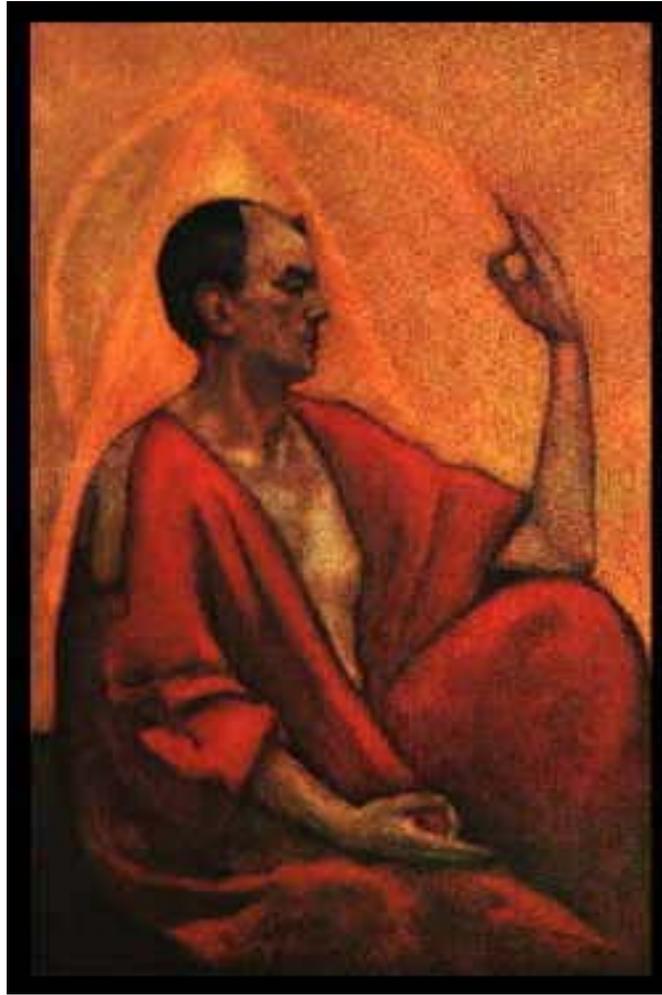


A GLOSSARY OF THELEMA



A GLOSSARY OF THELEMA



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Dedicated to Mervyn Peake

EXORDIUM

Since the publication of Israel Regardie's *The Golden Dawn* the general public has become used to magical dictionaries, compendiums and cyclopaedias. Our book shops are replete with endless titles promising concise data on the Western Mystery Tradition. However, I still feel that for the beginning student many of these are bewildering, and that they leave the reader more mystified than ever. This is certainly more so with the Thelemic tradition, where we find Crowley's strict and precise control of Victorian English verbose, confusing and often cryptic to the point of excess, let alone the excursions into Eastern occultism that even the Golden Dawn adepts knew little of, let alone the average person. In compiling this volume three aims emerged as paramount: a) to be as comprehensive as possible, covering all aspects of the Thelemic tradition as it stands in the 'Crowley corpus' of writings – this could be termed 'orthodox', or traditional Thelema; b) to avoid waffle and remain as concise and brief as is convenient; and c) to aim at the everyday reader, and to avoid 'esoteric', mysterious and unusual terms. The amount of occult material available is immense and confusing. We often encounter contradictions between texts, differences in pronunciation, spelling, and style. Most of the great occult books are

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deliberately confusing, and occasionally filled with malicious errors on the false premise that ‘secrets’ should be confined to a small circle of initiates, and that flagrantly publishing similar ‘secrets’ would lead to persecution, be it from the Church, rival societies, or even disenchanting entities from the spirit world. Suffice to say that most of the medieval grimoires, and great manuscripts of magic, *do contain purposeful mistakes*. Crowley, with his A.∴ A.∴ and revised Ordo Templi Orientis, went some great distance to dispelling superstition, and dogmatic infighting, but a lack of scientific spirit is still painfully prevalent in the general literature of occultism. In this volume I have tried to be as simple, lucid and practical as possible. The reader who does not understand the lists of correspondences in other books, will take solace in the Latin alphabet, a tool certainly at his disposal, and perhaps find a pointer to a clearer plateau. I do not pretend to provide detailed information here, but slight guidance through the literary labyrinth, and a little something to help ‘jump start’ the creative processes. This volume is jam packed with archetypes, symbols, and correspondences, and simply flicking through you should find what you are looking for, at least in part. Admittedly it is a useless volume taken alone, and is perhaps at best an apocryphal addition for every occult library; perhaps the most dog eared, and least read, book you will ever own; an academic and scholarly contribution to occultism, rather than any original or inspired work.

The point of reference is, as usual, the Holy Qabalah – this gives us a synthetic, elastic and virtually omniscient method of referring information back to a synergistic model. It was perhaps Crowley’s greatest academic inertia to prop up all of his discoveries on the Tree of Life, and this glossary shares that inertia. To help the beginner many of the Hebrew words have been transliterated into English as well as given in the original script. The author also hopes this will help prevent the scribal error, and runic entropy, that he has so often encountered in his researches. Wherever possible I have tried to distinguish the authentic Hebrew Qabalah from the Golden Dawn and Thelemic extensions, as the two can never be fully reconciled – a painful defect in the endless literary ambition of the Victorian G. D.. There is essentially no seamless connection between the Rabbinical teachings, a.k.a. ‘the esoteric interpretation of the *Torah*’, and experimental works such as *Liber 777*, and due credit has been given to the Qabalistic tradition *per se*. It seems Crowley himself was less anxious to draw the same distinctions. One perfect method is found – the 72 angels of the Schemhamphoresch – and the only extension into the Hermetic teaching is the allocation to the quaternaries of the Zodiac, which may be discarded if the reader wishes to experiment with the unadulterated tradition.

The Enochian Watchtowers of Dr. Dee are given in depth, as are the names of the Governors, and some guiding notes on pronunciation of the Enochian script. The superfluous spelling methods of the Victorian Golden Dawn have been discarded in favour of the restored method given by Mr. Hulse. The author had, for the sake of brevity, to choose from three of four different methods, and he chose from ‘the lesser of two evils’. Considerations of style have made me give the 21 letters of the Enochian ‘language’, and although he agrees with Hulse as to their incredible scholarly value, many ceremonial magicians have commented on their usefulness in the creation of sigils – that is their direct action on the subconscious mind rather than from the standpoint of grammar and phonemics.

Crowley’s famous *Book of Thoth* has been tentatively covered with some brief descriptions of each individual illustration and their Qabalistic ratiocinations.

The Gnostic Mass of the O. T. O. gives one many names of the so termed ‘Gnostic Saints’, and the author has endeavoured to provide short biographies of most of them, which adds many colourful historical characters to the work, and perhaps reminds us that Crowley (et alibi) was a link in a grand tradition rather than the insane and militant individualist that the general public accuse him of being. These names will provide the reader with many avenues of the occult world, titles of works, names and dates etc., without giving more than a superficial ‘resonance’ of the individuals concerned.

Thelema has always tried to be a truly synthetic exploration of all previous systems of attainment, and has added an Eastern flavour to the strictly Hermetic canon of the the Golden Dawn. The 64 Hexagrams of the *I Ching* have been included, using a combination of the Richard Wilhelm translation, Hulse’s *Liber 888* and Crowley’s *Liber 216*. The author has endeavoured to uncover inconsistencies between these three works, and thankfully has found none. They are arranged in the awkward and often unpronounceable Chinese names, as these are the most often encountered in other standard works of reference. The Tattva symbols, seven Chakras of yoga, and the three vital nadis are also given as developed by Westerners rather than from any specific *textus receptus*.

The major alphabets are arranged according to the English transliterations of the names of the letters. Included are Arabic, Hebrew, Greek and Coptic – as well as Enochian, but in this case only as a single paragraph. These five languages are the most often used in Thelemic ceremonial.

Demonology is a subject which frankly cannot be ignored in a work of this kind, and it is common knowledge that the malefic universe is not ‘brushed aside’ in Thelema as in many other magical traditions. Thus we find included the 72

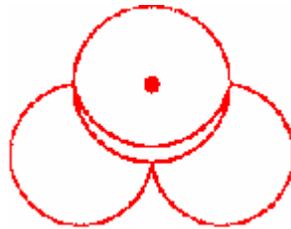
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Spirits of the *Lesser Key of Solomon*, (with the sigils, sometimes in duplicate), the principal demons of the *Satanic Bible* of Anton LaVey (with Biblical notes), and the 22 Sentinels of the Qliphoth, with the respective sigils, which are found in *Liber 231*. The metaphysic and cosmology of the arch-demons is also given, in brief.

Also given are the rather obscure 231 Gates of the *Sepher Yetzirah* (called such through a concept communicated in the text rather than any actual listing). These have a unique permutation of the symbols pertaining to the Hebrew alphabet, with a kind of magical antithesis as the general thread of reason (however tenuous it may appear at times). This hopefully will provide the reader with an entirely new (in terms of today's literature) method of Qabalistic exegesis. Some elementary data on the astrological allocations is also given.

Another entry quite unencountered in modern literature, and seemingly unique to the author's research, is the Geomantic Qemea and Unique Geomantic Shields. Although these are not strictly part of the Thelemic canon, geomancy is, and any insight garnered on this much neglected tradition can do nothing but good.

Lastly, I can never pretend to have a full intellectual grasp on all the data contained within. This is not so important as one might guess, and in many cases lack of knowledge has lead me to an impartiality an 'expert' could never hope for.



KEY NUMBERS

ONE This is the number of The Crown, or Kether (כתר), which being the uppermost Sphere of the Tree of Life is considered to be God; however some Qabalists consider the Void that impinges upon this, the Ain Soph Aur to be God instead. A great deal of Thelemic magick deals with reducing events to this Unity, and this method is the great common denominator of Crowley's most exalted theurgy. As this is so important let us consider some of the most common titles of Kether: The Small Point, The Profuse Giver, The Primordial Point, The White Head, Amen, Lux occulta, Mirum occultum, Inscrutable Height, Long of Nose, Long of Face, The Ancient of Days, Existence of Existences, Ancient of Ancient Ones, Holy Ancient One, Lux simplicissima, Concealed of the Concealed, The Head, Lux interna, The Most High, The Head which is Not. These various titles betray the *ineffable* nature of the One and reminds us that to access this it is necessary for most of us to use the medium of the Holy Guardian Angel (see Tiphereth).

TWO The universal father. In the Qabalistic system the Yod of Tetragrammaton has its body in Chockmah (חכמה), the relevant Sphere on the Tree of Life, but its uppermost point in Kether, the first Sphere. Appropriate keywords here include dynamism, unfocused force, two parallel lines which never meet, the Element Fire, energy and impulse. It is a kind of force which is unbearable and ungraspable at the same time. In the Tarot the four Deuces are Dominion, Love, Peace and Change.

THREE The universal mother. This is the first Heh of Tetragrammaton, Qabalistically speaking. Most importantly in Thelema this is the Sphere on the Tree of Life that pertains to a Magister Templi, that is to true Understanding. Relevant keywords include triangle, confinement, Luciferic consciousness, Saturn, the Element Water, the Great Sea and compassion. In the Tarot the four Threes are Virtue, Abundance, Sorrow and Works.

FOUR The crown of mind. Apart from the Qabalistic considerations this number represents the Demiurge (see elsewhere), or false god, or the god of the people. Relevant keywords include separation, conclusion, mercy, square, the Primary Reflection of Water, Jupiterean consciousness and time. In the Tarot the Fours are Completion, Luxury, Truce and Power. To go any higher on the Tree of Life than this is to cross the Veil of the Abyss, if one goes sequentially *and if one does not*.

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FIVE The principle of karma. This is the number of mankind in his physical aspect. Obviously we share five bodily extensions from the torso, five fingers and toes, five senses and each hand has 15 joints which is the Mystic Number of five. The number 32, another recurring feature of human anatomy and consciousness, crops up in the fact that the fifth Platonic Solid, the dodecahedron with its twelve pentagonal faces, is formed by lines drawn across the interstices of the economical grouping of 32 spheres. We also share in our spiritual makeup the five Elements of Fire, Water, Spirit, Air and Earth. Relevant keywords include the Primary Reflection of Fire, Mars, energy, force, judgement, the colour red, consciousness, conscience and retribution. In the Tarot the four Fives are Strife, Disappointment, Defeat and Worry.

SIX The still centre of the Tree of Life. As the number five is indicative of the microcosm of mankind, the number six is generally considered as the hexagram of macrocosm. Yetziratically it corresponds to Sol, the Sphere connecting to all others on the Tree apart from the tenth and lowest. Relevant keywords include balance, life, reliability, flexibility and symmetry. In the Tarot the four Sixes are Victory, Pleasure, Science and Success.

SEVEN The principle of Lucifer. This is the number of music, passion, pride and divinity. On the Tree of Life it is ruled by Venus (a synonym for Lucifer, or the Morning Star) and it is the Secondary Reflection of Fire. We are reminded of the seven seals of the Apocalypse. See Netzach. In the Tarot the four Sevens are Valour, Debauch, Futility and Failure. Some occultists may find my opinions crude and controversial but I base them on personal experience, remembering that this is a manual of practical magick. And also consider that in Thelema, and occultism in general, Lucifer is not an evil entity – the closest approximation to his nature is in his position as the ‘Eye of God’.

EIGHT The perfect intelligence. This is the number of precision, communication, theoretical magick, money and invention. On the Tree of Life the eighth Sphere of Hod is considered the most ‘unbalanced’, but we must remember that that is only from the relatively frail human perspective rather than a divine one. In the Tarot the four Eights are Swiftmess, Indolence, Interference and Prudence.

NINE The astral plane. Just as Luna is the constant companion of Earth on the physical plane (and adjacent on the Tree of Life) the astral consciousness is always underpinning the sensory faculties. Relevant keywords include sexuality, generation, creativity, imagination, ‘stability is change’, enneagram and the Secondary Reflection of Air. In the Tarot the four Nines are Strength, Happiness, Cruelty and Gain.

TEN Mundane consciousness. This is the number of the material plane, the gross senses and especially the skeleton (this is for reasons pertaining to reincarnation). On the Tree of Life this number is that of the lowest Sphere of Malkuth, and we find that means ‘kingdom’. As number one, or Kether, is the cause, and number ten is the effect, all the intervening numbers on the decimal scale are the means. In the Tarot the four Tens are Oppression, Satiety, Ruin and Wealth.

ELEVEN The universal number of magick, sometimes explained by the term ‘energy tending to change’. In the Qabalistic system the eleventh Sphere is Da'ath (דעת), or Knowledge, variously termed the ‘pseudo Sephirah’, ‘the invisible Sephirah’, ‘the Sephirah that is not a Sephirah’ et al. This again breaks down into myriad ‘elaborations’ or methods of creating eleven; the most famous being ‘five plus six equals eleven’, which is one way of saying – ‘when the small world of mankind is brought parallel to the vast Creation of God, a magical act is brought to bear.’ In magick the points of the pentagram are symbolised as Elements, the points of the hexagram are symbolised as planets. This is shown beautifully by the Word ABRAHADABRA (אבראהאדאברא), the Holy Thelemic formula found at the start of the third Chapter of *The Book of the Law*. It has five Aleph (א) figures representing the ‘little world’ of man, the other six the ‘big world’ of Deity.

31 The key of *Liber AL* (Aleph א 1 plus Lamed ל 30; also Alpha Α 1 plus Lambda Λ 30). The number used to catalogue the MS holograph of that book. The word AL has divine meanings in Hebrew, Greek, Arabic and English (as in our ‘allmighty’). The Hebrew אל is added to the names of many angels to signify they are of the Lord, and the Muslims have their ‘Allah’. Thus it is a wonderful number to express the unity of all religion. Frater Achad (Charles Stansfeld Jones) discovered 31 to be the ‘key’ of *Liber AL*, also known as *The Book of the Law*.

32 The total number of the Pathways on the Qabalistic Tree of Life, which also is found in many different systems, such as the total number of teeth in the human mouth, joints in a pair of hands, bones in the spine, number of letters in the full spelling of ARARITA (ארריתה), the number of spheres that compose the inside of the dodecahedron, the age of Jesus Christ, degrees in Freemasonry, Hexagram pairs in the *I Ching et alibi*. A number denoting a more or less autonomous system, or a world in itself. (The numerological symbolism of three plus two equals five is the idea of the upward pointing pentagram, with the three highest points being elevated above the lower two.)

93 The value of the words ‘Thelema’ (ΘΕΛΗΜΑ), ‘Agape’ (ΑΓΑΠΗ), ‘LASH TAL’ (לאשטאל) and ‘VIAOV’ (ויאו) these being the key words and magical formulae of the New Aeon. It is used alone as a Thelemic greeting when written – ‘93 93/93’. The Tree of Life crop circle south of Barbury Castle was found 93 years after the reception of *Liber AL*, the sun is 93 million miles from Earth, the value of the three Reciprocal Paths on the Qabalistic Tree of Life (Peh פ, Teth ט and Daleth ד: 80 plus nine plus four equals 93) and the value of the Tarot numerals of the Lightning Flash (the sum of the Paths from Kether to Malkuth going in sequential order): Aleph א, Daleth ד, the Path from Binah to Chesed has the the hypothetical value of 2, Teth ט, Lamed ל, Nun נ, Peh פ, Resh ר and Tau ת; 0 + 3 + 2 + 11 + 8 + 13 + 16 + 19 + 21 = 93. Strangely I have never come across this last little Qabalistic gem in any of Crowley’s writings (it would be ironic if he had overlooked it!).

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93 CURRENT, THE A term for Thelemic magick and religion in general, because ‘Thelema’ (ΘΕΛΗΜΑ) in Greek gematria equals 93, as does ‘Agape’ (ΑΓΑΠΗ). VIAOV (ויאעו) in Hebrew does so also, as does LASH TAL (לאשטאל) by another method.

418 The value of ABRAHADABRA (אבראהאדאברא), in Hebrew Gematria. The total value of the eighth letter of the Hebrew alphabet, Cheth (ח = חית). The number of *Liber 418, The Vision and the Voice*. Crowley thought that 418 was a very important number, and that a whole volume could be written on the Qabalistic permutations of ABRAHADABRA alone. *Liber AL 2:78* – ‘They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.’ & 3:1 – ‘Abrahadabra; the reward of Ra Hoor Khut.’ Also read this pivotal quote from *Liber DCCCXIII vel Ararita 1:11* – ‘Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.’ It is generally the number of the Great Work accomplished. See 11.

666 The last and greatest Mystic Number of the sun, or Sol. Six (the Qabalistic number of the Sun) times six is 36. The sum of the numbers one – 36 = 666. Also important as the six Latin numerals in sequence (apart from M = 1000): DCLXVI = 666. The signature of the Master Therion (Aleister Crowley). In the biblical book of *Revelation* it is called ‘the number of a man’ and has what was originally three Greek letters translated as ‘six hundred and three score six’. This number does not deserve the phobia bordering scorn that society gives it. It seems ignorantly connected with every evil thing, but really it is only the fear of the unknown (the New Aeon) that gives it such a dreadful reputation. Crowley said in one of his court cases that his name of ‘The Great Beast 666’ actually meant ‘little sunshine’.

A

A ∴. A ∴. The initials of ‘Argenteum Astrum’ which, exoterically, is Latin for ‘Silver Star’. The Great White Brotherhood, or a vehicle thereof. The triangle of points after each letter mean that they stand for more than one word, signifying that they belong to an esoteric Order. The present Order was founded in 1907 by Aleister Crowley and George Cecil Jones. The true meaning of the letters A ∴. A ∴. is concealed from the public. It is divided into three Orders: the G ∴. D ∴. (Golden Dawn); the R. R. et A. C. (Rosicrucian Order) and the S ∴. S ∴. (Silver Star); these are respectively for Neophytes, Adepts and Masters. It differs from the Ordo Templi Orientis in many respects, perhaps most important being the fact that its initiates only meet their immediate superior and any others they introduce, whereas the O. T. O. have many congregations and group rituals. Also the A ∴. A ∴. membership is *utterly forbidden* to profit from teaching, whilst the O. T. O. frequently makes money from the copyrights on Crowley’s books and is always undergoing activities which increase the wordly dominion of Thelema. Generally speaking the A ∴. A ∴. is a *mystical order*, whilst the O. T. O. is a *magical society*. A great deal of the Grade structure is similar to that of the Hermetic Order of the Golden Dawn, in that it is based on the Qabalistic Tree of Life.

aa  The Trumpeter of the Enochian Watchtower of Fire. He heralds the presence of the Great King in court. This name is intersected by the 38th Governor. By Gematria it equals 2.

aaetPio  The first of the Six Seniors found on the Enochian Watchtower of Fire, Martial in nature. This name is intersected by the 20th, 24th, 38th and 41st Governors. By Gematria it equals 467, a Prime Number and two more than the Mystic Number of 30.



A’ANO’NIN  The Qliphothic Sentinel of Ayin (אין), the 26th Path on the Tree of Life. His number is 237 and his sigil should be painted in black upon an indigo, and inverted, pentagram. His name should be uttered in the key of ‘A’. See *Liber 231*, Verse 15 – ‘Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for



to redeem the universe.’ The Genii equivalent is ‘Oaoaaaaooo-ist’:  **Aaoxaif**  The second of the Six Seniors found on the Enochian Watchtower of Air, Jupiterian in nature. This name is intersected by the 43rd, 45th, 53rd and 56th Governors. By Gematria it equals 149, a Prime Number.

aaPDoce  The fourth of the Six Seniors found on the Enochian Watchtower of Fire, Venusian in nature. This name is intersected by the 38th and 39th Governors. By Gematria it equals 181, a Prime Number.

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AB אב The first Gate of the *Sepher Yetzirah*. It has a value of three. We can quite easily see an antithesis in the meanings of the letters, ‘ox’ and ‘house’ as well as the Tarot correspondences of The Fool and The Magician. It has the meanings of ‘father’, ‘master’, ‘source’, and ‘ancestor’. Astrologically this Gate corresponds to Air and Mercury which brings to mind the elasticity of the god Mercury; however this is *before* he is sent on a mission (as the messenger of the gods), as when he is about to work then his nature is of Water.

ABAIOND אבאינד The 56th Enochian Governor. This Angel rules over the region of north-west France and Belgium, and resides in the Aire of POP (19). He has 6732 Servitors under him. This word has a value of 138.

ABBEY OF THELEMA Crowley’s organisation in Cefalu, Sicily, where he established a religious gathering around 1920, before he was expelled from the country by Mussolini. Also generally any building devoted to Thelema (see *Liber Ath, sub figurâ 401, The Rule of the Abbey of Thelema* – although the author is unsure just how ‘official’ this book is, it does provide a working framework). It seems the strictures given in *Liber Ath* are based on ‘mistakes’ that Crowley and his followers may have made. Let us correctly believe that Crowley’s experiments around this time swerved more towards Chaos Magick than at any other time in his career. This is borne out by some of the obscene and pornographic paintings that adorned the Cefalu abbey, and his rather poor, and short, poems of this period. Certainly, the image of Crowley’s abbey and that of *Liber Ath* do not at all coincide. Apparently the building itself, at the time of writing, is uninhabited and derelict.

ABRAHADABRA אברהאדאברה The beginning word of the third Chapter of *The Book of the Law*. This is certainly one of the most discussed words found in *Liber 777*. Crowley believed these eleven letters to be utterly loaded with Qabalistic significance. It may be read as, ‘The Voice of the Chief Seer’. By Hebrew Gematria its value is 418 (see above). It resumes the general formula of magick by combining the microcosm (the five As) with the macrocosm (symbolised by the six letters B, R, H, D, B & R) in its eleven letters. (The similar formula of ABRACADABRA is frequently encountered on good luck charms and amulets, written in a triangle with each row having one less letter than the previous, deducting the final letter. According to William Pavitt ABRACADABRA is Jewish in origin and means ‘God sends forth His lightning to scatter his enemies’.) In column 187 of *Liber 777* it is allocated to the sixth and 18th Paths, those of Sol and Cancer respectively. The formula of the Great Work accomplished.

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

ABRAMELIN The fabled figure from *The Book of the Sacred Magic of Abramelin the Mage*. The author is Abraham of Würzburg, who writes it as advice to his younger son. He recounts many fantastic adventures in which he sought magical powers from various notorious wizards and sorcerors. However, he was unimpressed by all of them, until he stumbled across Abramelin by the Nile. The book itself is theurgistic in nature, and aims at the utter subjugation of the demonic princes of the world; this is achieved by many months of prayer, supplication and ritual, along with no slight degree of austerity. It is the medieval magical philosophy of constraining demons by divine authority, utterly pushed to its logical conclusion. Perhaps because it betrays a complete lack of any secular bias was why Crowley attempted the ritual in his youth; indeed it is entirely on the magical plane, and makes no religious statements at all. Before the ritual itself is mentioned the book describes many warnings about failing to finish right through. Because Crowley apparently did not, and *The Book of the Law* was received shortly after, many have used this fact as ammunition to the effect that what he received was demonic, rather than inspired. A great deal of the book is composed of cryptic letter squares, although it states that these are useless, at best, to someone who has not finished the trial. It promises every power imaginable, along with the expectation, and promise, that the desire to use these gifts will also disappear. Crowley streamlined his idea of the Abramelin ritual into *Liber Samekh*, the book written under the number 800, which promises the same ‘Knowledge and Conversation of one’s Holy Guardian Angel’, but it is somewhat easier to perform in modern life, involving less trappings and need of solitude. The *Sacred Magic* was translated by S. L. MacGregor Mathers, one of the co-founders of the Hermetic Order of the Golden Dawn. For modern, and far less verbose, accounts of the Abra Melin ritual see *The Sacred Magician, a ceremonial diary* by William Bloom, and *21st Century Mage* by Jason Augustus Newcomb.

ABRAMELIN INCENSE A mixture of four parts olibanum, two parts storax, and one part lign aloes. If the last ingredient is unavailable then cedar, rose or citron will suffice. These must be turned to fine powder. At the time this book was written olibanum, also known as frankincense, was extremely expensive.

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ABRAMELIN OIL A mixture of eight parts cinnamon, four parts myrrh 'in tears', two parts galangal, and seven parts olive oil. Mentioned in *The Book of the Law* 3:23. This recipe is from *The Book of the Sacred Magick of Abramelin the Mage*.

ABRAMELIN THE MAGE, THE BOOK OF THE SACRED MAGIC OF This was translated by S. L. MacGregor Mathers from a 15th century French manuscript found in the Bibliothèque de l' Arsenal, Paris. The first book, of the trilogy, tells of the author's adventures travelling the world looking for a master of magick, his many disappointments with the lack of spirituality in any of them, and his eventual meeting with Abramelin. Abraham the Jew writes it as a gift to his son Lamech. It claims to have been translated from the Hebrew, but sadly this original does not appear to be extant. The second book prescribes the details of the ritual and the demands on the aspirant. The third book is composed of cryptic letter squares that have presumably various fantastic powers. Aleister Crowley took this book very seriously and attempted to perform the ritual in Boleskine House, on the shores of Loch Ness. It provides the magical framework of the lower Grades, and details the quest for the 'Knowledge and Conversation of one's Holy Guardian Angel'. For the sake of space we can summarise this text in the following statements: a) the majority of magicians are worldly demonologists with no understanding of divinity; b) the montheistic method, ie. the worship of God, must be the sole intent of the aspirant; c) the monastic method of solitude, sobriety, prayer, ritual, chastity and routine is the sole adjuvant to this end; d) this practice will lead to awareness of one's inner angel; e) with this divine authority one then systematically demands complicity from a hierarchy of demons – with no compromise; f) one can now command these spirits with the use of symbols, letters and signs, ie. one is fully initiated into the practical Qabalah and can command the forces of nature; g) however, the adept will by this stage have probably lost any desire to use these powers, ie. one will have achieved detachment from worldly concerns. This book is remarkable for its emphasis on the general principles of theurgy. Although ritual specifics are mentioned, they are never felt to be hard and fast rules. It is very catholic and unsectarian, apart from a sexist comment that women should not attempt the operation. We are also warned many times of the dangers of not completing the affair as this allow the demons one was attempting to master to wreak havoc with you. Some say this is what happened with Crowley.

ABUNDANCE – THE THREE OF CUPS SD The central theme of this card is three deep goblets, fashioned like scarlet-red pomegranates. They are supported by, and watered with, eight lotus blooms. The whole affair hovers over a rich-blue, and rippling, ocean, whose sky is of light clouds. The Three of Cups is possibly the apotheosis of the Element of Water, at least in terms of Qabalistic attributions. Binah (בינה) the third Sphere of the Tree of Life, to which it is allocated, is the Root of Water; Mercury, who governs the Sphere Hod (הוד), is the Secondary Reflection of the same; and Cancer is the 'Cardinal Water' sign of the Zodiac. All this makes it a very singularly powerful card. Qabalistically, it is the force of the Supernal Triad, unstoppable and insurmountable, crossing the Abyss and influencing the mind of man, his beliefs and his actions.

ABYSS, ORDEAL OF THE The deciding point between the two higher Orders in the A.:. A.:. , the R.:. C.:. and the S. S. ; respectively the 'college of adepts', and the 'circle of invisible masters'. The Veil of the Abyss is a supposed horizontal intersection through the 'non Sefhira' of Da'ath (דעת), which must be rendered by the aspiring Adept wishing to attain to the Supernal Triad, the highest Spheres on the Tree of Life; which correspond to the Grades: Magister Templi, Magus and Ipsissimus. Members undertaking the Ordeal are known as 'Babes of the Abyss', which like Da'ath, is not a numbered Grade. Crowley admits that in this state it is futile to make any effort at all, the only forces helping you through being a) the mass of your karma, and b) the attraction of Binah (בינה), the third, and in this connection – the next, Sphere. The general theme has three aspects: a) the renunciation of Adeptship, that is recognizing attachment to magical powers and hidden knowledge as unnecessary to the Great Work, indeed as probable fetters, which must be discarded eventually; and b) the moral decision to choose life as a true Master, who is indifferent, enlightened and unselfish, or c) perceive the Abyss as horrible and terrifying, seeing it pulling your inmost self into oblivion and destruction. Those who fear the destruction of the personality in the Abyss, and will do anything to avoid themselves being 'sucked in' to all-consuming darkness, eventually become what is known as a 'Black Brother', or a 'Brother of the Left Hand Path'. This spiritual ultimatum is a recurring theme in Crowley's theology, and indeed this magical system in general can be seen as an initiatory school that brings to the surface, very quickly, one's inherent nature towards good, or towards evil.

ABYSS, THE VEIL OF THE This Veil separates the Supernal Triad of the Tree of Life (Kether, Chokmah and Binah), the first three Spheres, from the seven lower ones. It intersects Da'ath (דעת) the invisible Sefhirah (also called the 'psuedo Sefhirah', the 'Sefhirah which is not a Sefhirah' *et al*). To cross this Veil means, in terms of initiation, to have become a Master, rather than just an Adept. 'Below the Abyss contradiction is division, above the Abyss contradiction is unity.' The dogma of Da'ath is that it was created after the fall of Adam, when Kether (כתר), the uppermost Sphere, was disconnected from 'reality', so that the decimal scale would still be existent, and 'balance 'stablished in the Void' [sic]. To 'cross over' this Veil is sometimes defined as the 'renunciation of Adeptship', and is tantamount to complete losing one's ego and identity, and it is sometimes referred to as the Ordeal (or sometimes 'Adventure') of the Abyss. A great deal of Crowley's philosophical writing revolves around the inherent nebulousness of all concepts, and he stated that, 'an idea is only true when it contains an inherent contradiction within itself.' Crowley has not only thrashed out conceptual relativity, but prescribes an intellectual method of experiencing it in *Liber 474*. See Oath of the Abyss.

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ABYSSINIA An ancient term for Ethiopia, which we find mentioned in *Liber VII vel Lapidis Lazuli* 3:5 – ‘Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.’ It is found with mentions of Amen-Ra and Bacchus. Ancient authorities, such as Homer and Ptolemy, ascribe it many fantastic creatures; and with the ancient Hebrews it is the land of Cush.

ACE OF CUPS In the Qabalah this Tarot card is designated as the ‘Root of the Powers of Water’, rather than Water specifically. It is the hidden, gravitating and fluid notion of Water conceived in the intellect of the highest. The cup itself is blue and wide, with double handles that twist in on themselves. Three interlaced circles form its central motif, this being a symbol of the third Sphere of Binah (בינה), which is sometimes called the ‘Great Sea’. It rests on a magnificent lotus, the ancient symbol of essential purity. A shaft of light, or water, or perhaps both, shoots up from its mouth, and iridescent blue waves jump from its lip giving the vague impression of a spider web. In a similar fashion curved plumes of water extend out from its base, whilst a white shaft supports the central flower. However, we find red edging on the waves, perhaps signifying blood, perhaps representing Water as transparent and having the ability to contain all colours. Yetziratically, the Hebrew letter corresponding to Water is Maim (מ).

ACE OF DISKS In the Tarot this is the card known as the ‘Root of the Powers of Earth’. It is not the Element exactly, but rather the notion, in the highest, of Earth before it manifests perceptibly. The Disk itself has TO MEΓA ΘHPION engraved upon its periphery. This is Greek for ‘the Great Beast’ and is transliterated as ‘To Mega Therion’; by Gematria it equals 666. Upon this rests a see-through dodecahedron, the twelve sided solid allocated in the Platonic Order to the Element of Spirit. Because it is transparent and seen from an aerial perspective it makes a type of the decagram, or ten pointed star, showing the ten Spheres of the Tree of Life and reminding us of the ancient Hermetic dogma, ‘Kether is in Malkuth, and Malkuth is in Kether, but after a different fashion’, or ‘as above, so below’. Within this is an inverted heptagram, of uneven proportions, and within this rests the Mark of the Beast. This important sigil shows the symbol of the Sun and Moon united above two circles, upon which are the numerals 666, which is the number of the Beast. It is referred to as a ‘solar phallic glyph’, and was one of Crowley’s signatures. The disks rests upon an oval of delicate brown feathers, which is carried on four wings of very subtle green. A large vertically aligned oval is behind this, composed of concentric oval-type lines of a delicate brown; this again has four wings, but of fir green feathers with pink stalking. The farthest backdrop is of dark green and black plumes dotted with pink. In Qabalah the Element Earth is referred to the letter Tau (ט) in its ‘dual attribution’, just as Spirit is with Shin (ש) which may explain why Crowley utilised the dodecahedron, and not the cube (allocated to Earth in the Platonic Order) in this card. It is generally considered the most auspicious in the deck, the experience of the highest, or Nirvana, held still and controlled, rather than fleeting and vague as in most religious experiences.

ACE OF SWORDS This Ace is the ‘Root of the Powers of Air’ found in the Tarot deck. It is not the actual Element itself, but the essence of instability, swiftness and permutation conceived as a *spiritual* fact, not a real phenomena. The Sword is green throughout, two edged, and with a serpentine fashioned grip. Its hilt is a double crescent separated by two spheres, identical to one found at the base. The Greek Word θελημα is engraved on the flat, this being transliterated as ‘Thelema’ and translated as ‘will’ or ‘intention’. A white and yellow crown surrounds the upper quarter of the blade, its rays shooting beyond the illustration’s borders. Kether (כתר), the first Sphere on the Tree of Life, means ‘The Crown’. It is also called ‘the Indivisible’ and shows that although the Sword is the bifurcator, or ‘cleaver in two’; it cannot damage the Crown, but only be encircled by it. The far background gives the impression of a starlit sky; blue cloud nestles serenely at the base, with yellow curves decked by yellowish-white geometric forms. These are octahedrons, in the Platonic Order corresponding the Element Air. Yetziratically, the letter of the Alephbeth allocated to Air is Aleph (א), the first in the sequence of Hebrew letters.

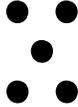
ACE OF WANDS This is the card in Tarot representing the ‘Root of the Powers of Fire’; it is not Fire itself, rather the spiritual and archetypal blueprint of that Element. The wand itself is yellow and red with ten Yod (י) shaped figures at its terminations, set out more or less in the ten Sephiroth scheme of the Tree of Life, backed up with a crude, that is undeveloped, elaboration of the Paths. Yod is the tenth letter of the Alephbeth and corresponds with Fire, and the first letter of Tetragrammaton (יהוה). The background is red and blue zigzags of what, we assume, represents energy, with the shadow of the wand nestled on top. The Qabalistic dogma is that all the Spheres were already somehow conceived by the highest, just as the oak tree is a latent potential within the acorn. The Hebrew letter that Yetziratically corresponds to Fire is Shin (ש).

ACH אח The seventh Gate of the *Sepher Yetzirah*. It has a value of nine. ‘Ox’ and ‘fence’. Whilst the ox helps provide food for all (through turning crops and through its own flesh), and thus can be seen as a universal principle, a fence is a highly particular issue which implies division, privacy and secrecy, and can be seen as a personal principle. The Tarot cards are The Fool and The Chariot. It has the meanings of ‘ah!’, ‘alas!’, ‘brother’, ‘equal’, ‘kin’, ‘howlings’ and ‘owl’. Astrologically this Gate corresponds to Air and Cancer. Cancer is Cardinal Water, which is almost the opposite of the Element Air, so we find these symbols clashing quite significantly.

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ACHAD, FRATER The magical motto of Charles Stansfeld Jones. Crowley's 'magical child' whose coming was prophesied in *Liber AL*. 'Achad' (אחד) is Hebrew for 'unity', and by Gematria adds up to 13. (This is very important in being the seventh Prime Number; these special figures being all to a lesser or greater extent indicative of the divine, and the heptad is certainly so.) It was the investigations of this adept that lead to the discovery of the number 31 as the 'key' to *Liber AL*. He claimed membership of the higher Grades without doing hardly any of the work of the intermediate levels. Crowley thought at first that this rapid advancement was a vindication of the system of the A. A., but eventually distanced himself from Achad after he rearranged the attributions of the Tree of Life. In the end Achad even attacked *Liber AL*. He was expelled from the O. T. O. by Crowley.

acmBicV אכמביקו The last of the Six Seniors found on the Enochian Watchtower of Earth, Mercurial in nature. This name is intersected by the 66th, 78th, 79th, 83rd and 85th Governors. By Gematria it equals 493, which is 29 times 17.



ACQUISITIO The ninth Geomantic Figure. This is a Latin word which means 'acquisition'; some other meanings are 'grasping internally', 'inner wealth', and 'something gained or picked up'. It corresponds to Sagittarius. (Fire = Passive, Air = Active, Water = Passive, Earth = Active) Judging from the Elemental distribution the 'acquisition' is either material, the domain of Earth, or intellectual, the domain of Air. This figure can be sigilized into two downward pointing triangles, suggesting the lower planes of consciousness. Its geomantic counterpart, Amissio ('loss') has Fire and Water Active, suggesting ambition and emotion, faculties far harder to control.

ACT OF TRUTH, THE A seemingly absurd choice of action that is designed to encourage, initiate or continue a greater cycle of personal karma. It is basically allowing the power of the subconscious to continue with the Great Work, unhindered by caving, or any querulous thinking and anxiety. It is the classical manifestation of the old saying 'the universe will provide'. In many ways it is a *leap of faith*, but it must be 'blind faith'. Crowley gives the following example (which I loosely paraphrase from *Magick Without Tears*): A man is stuck at a lonely and deserted outpost, the location for his Abramelin (for example), and he relies on a weekly messenger to bring him food. He is not sure if the messenger will arrive in two days or in five, and he has eaten more food than he should, and is somewhat short of essentials. The rational course of action is to 'pull his belt in' and ration himself. However, he takes an 'Act of Truth' and finishes off his meagre supply, subsequently redoubling his efforts on his invocation. What is the result? The messenger arrives the next day with twice as much food as usual! So the practitioner simply *trusts* in a power higher than himself, and depends on metaphysical synergy to fulfill his needs. It is basically a case of getting out of oneself and seeing the grand scheme of things. The best explanation is given by Crowley in *Magick Without Tears* in a chapter with the same name as the present paragraph heading.

aCzinoR אכזינור The second of the Six Seniors found on the Enochian Watchtower of Earth, Jupiterian in nature. This name is intersected by the 66th, 67th, 68th and 69th Governors. By Gematria it equals 258.

AD אד The third Gate of the *Sepher Yetzirah*. It has a value of five. 'Ox' and 'door'. The ox helps create sustenance for all, and is a universal principle, whereas the door is that which intimates privacy and specialization; that is every room has a different purpose and every room has a door. The Tarot cards are The Fool and The Empress. It has the meaning of 'mist' or 'vapour'. Astrologically this Gate corresponds to Air and Venus. Venus is a planet of Fire, so the Element Air simply makes this more volatile and we are reminded of the notion of intense romantic passion.

ADEPTUS EXEMPTUS 7° = 4° An A. A. Grade corresponding to Chesed, the fourth Sphere on the Tree of Life. The highest Grade of Adept in the schema, being typically the 'leader of a school of thought'. As part of this Grade, one is expected to write a 'thesis of the universe', and thus condense the knowledge acquired in the previous Grades into one volume. *Liber 474* lays down a course of reading for the Exempt Adept, and suggests pondering the philosophical problems such as the origin of the world, the reality of original sin, the limits of outer space, and so on, whilst removing any recourse to magick or meditation. 'He must not seek any refuge from his intellect.' The ultimate end of this search is either madness, or complete liberation from intellectual concerns and entry into the world of the Supernal Triad (see elsewhere) as a truly illuminated Master who operates entirely above, and beyond the plane of reason. Crowley's motto as an Adeptus Exemptus was 'OY MH' which is Greek for 'not me', probably his expression of personal fear about crossing the Abyss (see elsewhere). *Liber Cheth vel Vallum Abiegni* (number 156) is the Holy Book prescribed for this Grade.

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ADEPTUS MAJOR 6° = 5° An A.: A.: Grade corresponding to Geburah, the fifth Sphere, on the Tree of Life. This Grade personifies someone who is a master of magick in all its forms, although without full comprehension. It is a deviation from the Middle Pillar (see elsewhere) of the Tree of Life and the Adept at this point is encouraged to persist up to the Grade of Babe of the Abyss; although this necessity to continue is not so marked as with the preliminary Elemental Grades that precede the varying levels of Adeptus. Crowley achieved this Grade in April of 1904 e.v. (according to the ‘bibliographical note’ to the *Book of Thoth*) taking the Enochian motto ‘Ol Sonuf Vaoresaji’ (‘I reign over ye saith the God of Justice’). This is one transliteration of the opening words of the first Enochian Call; Enochian magic in general being one of the aspects in the College of the Holy Ghost.

ADEPTUS MINOR (WITHIN) 5° = 6° An A.: A.: Grade corresponding to Tiphereth, the sixth Sphere, on the Tree of Life. One admitted to the College of the Holy Ghost. The Veil of Paroketh (see elsewhere) divides the sixth Sphere on the Tree of Life in two (although in some schemes it is directly below), this aspect of Adept being applied to the aspirant who has rendered this Veil. The magical signs of this Grade are two in number, and give the notion of opening and closing a veil, and although slightly different from the H. M. O. T. G. D. versions, belie the same spiritual psychology. Crowley attained this Grade in January 1900 e.v..

ADEPTUS MINOR (WITHOUT) 5° = 6° An A.: A.: Grade corresponding to Tiphereth, the sixth Sphere, on the Tree of Life, but below the Veil of Paroketh (see elsewhere) which horizontally bisects it. One who is almost an Adept proper. In the language of modern psychology it is self actualisation but without the conception of the soul as being androgynous, that is sexless.

ADJUSTMENT – KEY VIII The ninth card in the Major Arcana of the *Thoth Tarot*. It corresponds with the Zodiac sign Libra and the Hebrew Lamed (ל). This illustration is almost perfectly symmetrical; like the balances of Libra it is cold and austere, and we are reminded that Libra is the only inanimate sign of the heavens. The central figure is female, masked and bearing a mighty inverted sword. From her crown hang the four chains of a pair of scales, which hold the first and last letters of the Greek alphabet, Alpha (Α) and Omega (Ω); Lamed is the twelfth letter of the Hebrew Alephbeth, and is therefore the fulcrum of the whole, there being 22 in total. She is contained within a Hexagram of Air, Libra being Cardinal Air. The general image is focused, determined and calm. Lamed joins the fifth and sixth Spheres on the Tree of Life, Geburah (גבורה) and Tiphereth (תפארת), so it may be regarded as a general glyph of the Great Work. In some decks, this card is called ‘Justice’ and numbered eleven, and ‘Lust’ is instead numbered eight, being called ‘Strength’.



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ADNI אדני A Hebrew name of God, spelt Aleph – Daleth – Nun – Yod and having the value of 65. The catalogue number of *Liber Cordis Cincti Serpente*, a Holy Thelemic Book, that deals with the relation of the aspirant with his Holy Guardian Angel as it manifests via the five Elements. Adonai translates as ‘Lord’. This word is often a substitute for Jehovah, or IHVH (יהוה), with orthodox Jews, as a kind of divine euphemism. It is used in the pentagram rituals to represent the Element of Earth, traditionally the mathematical plane from the lower left point to the uppermost. In the Lesser Banishing Ritual of the Pentagram ADNI is allocated to the southern quarter of the temple, the abode of Fire. When spelt in full it has the value of 671 (אלף דלה נון יוד); this being the third Mystic Number of the Magic Square of eleven, that is the value of one of the columns or rows. 671 is the catalogue number of *Liber Pyramidos* which is described as – ‘a ritual of self initiation based on the formula of the Neophyte’.

adnoeT אדנועT The second of the Six Seniors found on the Enochian Watchtower of Fire, Jupiterean in nature. This name is intersected by the 34th, 35th, 38th and 40th Governors. By Gematria it equals 455.

ADONAI אדני The English transliteration of the Hebrew ADNI, meaning ‘Lord’. In orthodox Jewry this would be often the substitute for Tetragrammaton (יהוה), in much the same way that English speakers employ the euphemism of ‘Lord’ instead of ‘God’.

ADRAMALECH אדרמלך The archdemon allocated to the eighth Sphere on the Tree of Life. It is Hebrew for ‘swelling of the king’ meant in the sense of hubris, or intense pride. Spelt Aleph – Daleth – Resh – Maim – Lamed – Kaph which totals to 295. *A Dictionary of Devils and Demons* by Tondriau and Villeneuve gives – ‘President of the High Council of Devils, Grand Chancellor of Hell, Superintendent of the Devil’s wardrobe. Collin de Plancy represented him in the form of a mule with a human torso and the tail of a peacock.’

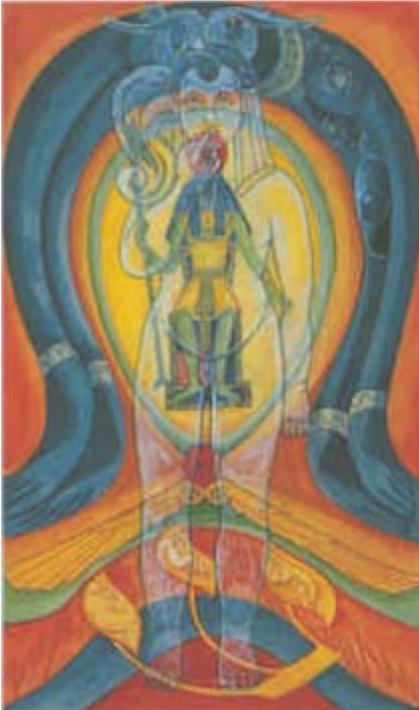
ADVORPT אדורפט The 90th Enochian Governor. This Angel rules over the region of Crete, and resides in the Aire of TEX (30). He has 7632 Servitors under him. This word has a value of 955.

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AEON OF HORUS The present time, that began on April eighth, ninth and tenth 1904 when *The Book of the Law* was received by Crowley and Rose Edith Kelly in Cairo, Egypt. It is also called the ‘Aeon of the Crowned and Conquering Child’. In Egyptian cosmology the aeons preceding this were those of Isis and Osiris. When the material and spiritual aspects strive to complement each other, rather than confound themselves, we are realising the magical potential of Horus. This aeon is typically the final initiation of mankind by fire, force and fantasy. The author could pontificate about this concept but as it relates intimately with *The Book of the Law* it is wise to allow readers to form their own opinions.

AEON OF ISIS The first of the three aeons in the modern interpretation of Egyptian cosmology, preceding those of Osiris and Horus. The pleasant and happy period when the material is ignorant of the spiritual. This epoch in human evolution is marked by the matriarchal family system, in which Kenneth Grant (in *The Nightside of Eden*) believes that many cultures were unaware of the male aspect in procreation. This is the period where humans are little more than talking animals, albeit of an ironically more civilised condition.

AEON OF OSIRIS The second of the three aeons in Egyptian cosmology, between those of Isis and Horus. The time of suffering and trial when the spiritual strives in spite of the material. It is the aeon of the father, the all-knowing patriarch, and its ideal is self sacrifice for the good of others. The Crucifixion was believed by Crowley to be a remoulding of the Osirian death myth, as most other beginnings of the main monotheistic faiths, perhaps especially Islam.



AEON, THE – KEY XX The 21st card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Element of Fire (and in its dual attribution to the Element of Spirit) and the Hebrew Shin (ש). Obviously this card illustrates the Thelemic pantheon of Nuit, Hadit and Ra-Hoor-Khuit, whose roles are detailed fully in *The Book of the Law*. Nu is seen bending as an archway to the card as a whole, naked except for bangles on her wrists and ankles, and with indistinct face. She is coloured azure melting into ghostly white, the colour of the dusk, and stars are seen on her spiralled breasts, reminding us of ‘the milk of the stars from her paps; yea, the milk of the stars from her paps’ from the last verse of *Liber Cordis Cincti Serpente* (catalogued under the number 65). She forms the outer part of a bright yellow egg, in which is throned, on an iset, the aspect of Heru-Ra-Ha, bearing the Phoenix Wand, crowned with the red solar plume, and the azure nemyss. This god is Ra-Hoor-Khuit, the god of ‘war and vengeance’, his hawk head stares directly in front, his left hand is empty, as if gesturing to command. Dominating the picture is Hoor-Pa-Kraat, the passive aspect of Heru-Ra-Ha, as nude, childlike and transparent formlessness. His only clothing is the double uraeus crown and nemyss, his right forefinger is pressed to his mouth, this in Golden Dawn parlance being called the ‘Sign of Silence’. We are reminded of the English phoneme ‘sh!’ or request for silence, this also being one transliteration of the Hebrew Shin. At the lower most point of the egg is a red circle, with long sweeping wings, this being one primary form of the god Hadith. The form of Ra-Hoor-Khuit is the outcome of the conjunction of Nu and Had, as such he fulfills the third chapter of *Liber AL*, Nu the first, and Had the second. Lower still is a pictogram of the Hebrew Shin (ש), having in its tear like terminations the images of men, their

hands being clasped in prayer, or perhaps supplication to the deities above. Behind this is an abstraction of the glyph of Libra G, intimating the next Aeon to come, that of Maat, after that of Horus. The three Yod (י) shapes that compose the Shin add up to 30, as Yod alone is worth ten; we then find that the letter of Libra, Lamed (ל) has the value of 30 also, which is not an arbitrary coincidence. This whole card is an adaptation of the Stélé of Revealing, and thus a pictogram of *The Book of the Law*, the explicit utterance of the New Aeon. On the Tree of Life Shin connects the eighth and tenth Spheres, Hod (הוד) and Malkuth (מלכות). This can be interpreted as Mercury acting through Fire upon the Sphere of the Elements; or again Thoth ‘the initiator’ acting through energy, violence and passion upon the mind of man, that is the ‘final initiation of Earth through fire’.

AG ☉ The second Gate of the *Sepher Yetzirah*. It has a value of four. ‘Ox’ and ‘camel’. Both of these being beasts, however one is for agriculture and traverses fertile land, whilst the other goes over trackless wastes, or deserts. The Tarot cards are The Fool and The High Priestess. It has the meanings of ‘to spell letters’, ‘curse’ and ‘swear’. Astrologically this Gate corresponds to Air and Luna; we are reminded that the Secondary Reflection of Air is allocated to Luna, so this symbol is simply one of reinforced lunar activity.

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AGAPE ΑΓΑΠΗ This is Greek for ‘love’ and enumerates by Greek gematria to 93: Alpha – Gamma – Alpha – Pi – Eta. It balances Thelema (ΘΕΛΗΜΑ), the Greek for ‘will’, which also has the value of 93, which is spelt Theta – Epsilon – Lambda – Eta – Mu – Alpha. It is essential for the True Will to be balanced by the emotion of love, or else tyranny and lopsidedness result and the aspirant is voided of spirit. It is no good to be a magical workaholic, and every act must be one of ‘love under will’. However, it is debatable whether Agape is predominantly spiritual or sexual love; indeed in the New Aeon these distinctions are already diminishing.



AGARES אגאר The second spirit of the *Goetia*, also known as Agreas. Like the first Spirit, Bael, his dominion is in the eastern quarter of the temple. He sits astride a crocodile and bears a goshawk on his wrist. The appearance of this spirit is gentle. He restrains escaped prisoners. Agares can teach any language to the magician who summons him. Earthquakes and shattered fortune are under his control. He governs 31 legions of spirits. In the Zodiac he rules of central decan of Aries (March 31st – April 10th) during the day. He is found within the Three of Wands in some Tarot decks. Agares is paired with Halphas in the Zodiac, the 38th Spirit. His metal is copper and his planet Venus. In Hebrew spelt Aleph – Gimel – Aleph – Resh which equals 205.

AGELESS TREE, THE The same as the Tree of Life but with the following spheres connected in addition: one-four, one-five, two-five, three-four, four-nine, five-nine. We thus find the first six Spheres arranged as a six-pointed star, sometimes called the ‘Heavenly Hexagram’, and an inverted, and imperfect, pentagram terminating in Yesod, the ninth Sphere. An illustration of the Tree of Life in *Liber 777* supposedly drawn by Crowley gives this version, but does not ascribe any correspondences to the extra Paths, either in the diagram itself or the lists of tables. It would seem that an entity who had reconciled these Spheres, or states of consciousness, would be truly immortal and beyond the ken of normal humanity, hence the appellation of ‘ageless’. See Invisible Paths.

AGIEL אגיאל The Planetary Intelligence of Saturn. Originates from the Hebrew word Aleph – Gimel – Yod – Aleph – Lamed, which adds up to 45. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 45 is the sum of the first nine numbers, or the total value of the three by three Magic Square of Saturn.

AGLA אגלא This is the Hebrew acronym for: Ateh Gibor Le-Olahm Adonai, אַתָּה גִּבּוֹר לְעוֹלָם אֲדוֹנָי; which has the meaning ‘Thou art great forever my Lord’. It is used in the pentagram rituals to represent Passive Spirit and forms the plane from the lower left point (in an upright star) to the upper right. By Gematria it equals 35, and when employed as a full acrostic 858. In *Liber 777* its is allocated to the fifth Path jointly with the magical formula of ALHIM (see elsewhere). It is pronounced ‘ah – gay – lar’. See AHIH.

Ah אה The Trumpeter of the Enochian Watchtower of Air. He heralds the presence of the Great King in court. This name is intersected by the 43rd and 56th Governors. By Gematria it equals 9.

AH אה The fourth Gate of the *Sepher Yetzirah*. It has a value of six. ‘Ox’ and ‘window’. Whilst the ox tills and sows the darkness of earth, the window is the receptacle of the transparent light of day. The Tarot cards are The Fool and The Star. It is used in Hebrew, as in English, as a gesture of comprehension or surprise, as in ‘ah!’. Astrologically this Gate corresponds to Air and Aquarius, the latter being Fixed Air. The symbols simply reinforce one another.

AHA! LIBER 242 An epic poem dealing with the insights garnered between Marsyas and Olympas. It signifies Crowley’s final acceptance of *The Book of the Law*, and his Oath of a Magister Templi. AHA (אהא) is the God Name of the 14th Path on the Tree of Life, it adds up by Gematria to seven, the number of Venus, and when spelt in full (אלף היה אלה) has the value of 242. Note however that the full spelling of Heh (ה) is Atziluthic (see elsewhere). Commentaries by Israel Regardie and Frater Achad regarding AHA! are extant. AHA! is arguably Crowley’s most important poem.

Ahaospi אהאוספי The fourth of the Six Seniors found on the Enochian Watchtower of Air, Venusian in nature. This name is intersected by the 43rd, 56th, 61st, and 64th Governors. By Gematria it equals 370.

AHAPSHI Ahapshi is one of the four Egyptian Kerubim used in the symbolism of the Hermetic Order of the Golden Dawn ceremonial, assigned to the Element of Earth, and the sign of Taurus.

A GLOSSARY OF THELEMA

AHATHOOR One of many versions of the Egyptian goddess Hathor, literally meaning ‘the house of Horus’. She was the goddess of the sky in which Horus the sun god had his course. Traditionally, she personified love, beauty and harmony; and the Greeks identified Hathor with their Aphrodite. This name is used in *Liber 200*, a daily ritual of solar adoration, in the midday verse – ‘Hail unto Thee who art Ahathoor in thy Triumphant, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Morning!’ In a lower manifestation, Ahathoor is interpreted as one of the four Egyptian Kerubim used in the symbolism of the Golden Dawn ceremonial, assigned to the Element of Air, and the sign of Aquarius.

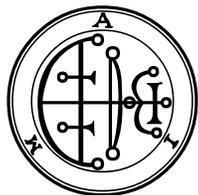
AHIIH אהיה This is a Hebrew word meaning ‘I am’. It has the value of 21. Used often in the pentagram rituals for the plane between Fire (bottom right point of the pentagram) and Air (top left point); this method of tracing the pentagram is used to invoke Active Spirit. It is the God Name for Kether (כתר), the first Sphere on the Qabalistic Tree of Life. Another permutation is AHIIH AShR AHIIH (אהיה אשר אהיה) which means ‘I am what I am’, or ‘existence is existence’. It is pronounced ‘eh – hay – ee – yay’. See AGLA.

AHRIMANES A key figure in the cosmology of Zoroaster. The avowed spiritual enemy of humanity. Also called Ahriman, Angra Mainyu and Druj (deceit). He has existed since time began and is eternal conflict with Ormuzd (also known as Ahura Mazda), known in the Holy Books as Aormuzd. It is mentioned in the fifth chapter of *Liber Cordis Cincti Serpente sub figurâ 65*, verse 37 – ‘O ye that are beyond Aormuzdi and Ahrimanes! blessed are ye unto the ages.’ See Demiurge.

AI אי The ninth Gate of the *Sepher Yetzirah*. It has a value of eleven. ‘Ox’ and ‘hand’. Whilst the ox lives simply to plod along and help till the soil, the hand is a vehicle of extreme subtlety and dexterity. The Tarot cards are The Fool and The Hermit. According to *Liber D* it has the meaning of ‘where’, yet Hulse, in *The Key of it All* gives ‘island’, ‘jackal’ and ‘impossible’. Astrologically this Gate corresponds to Air and Virgo. Although the latter is an Earth sign, the Mutable aspect of Virgo is assisted by Air.

AIAEL איעאל The 67th Angel of the Schemhamphorash. He governs Venus in the first quinary of Cancer. The name means ‘delights the sons of men’. Biblically this Angel corresponds to *Psalms* 37:4 – ‘Delight thyself also in the Lord and he shall give the desires of thine heart.’ The Hebrew spelling is Aleph – Yod – Ayin – Aleph – Lamed which has the value of 112.

aiaoai איהאיה The Servient God Name of the Earth of Air Subangle, in Enochian, used to evoke. To access this it is necessary to use the third and eighth Enochian Keys. This name is intersected by the 44th, 48th, 52nd and 60th Governors. By Gematria it equals 93, the key Thelemic number.



AIM איים The 23rd Spirit of the *Goetia*, and one of the most powerful Dukes in Hell. He is of strong and handsome humanoid form with three heads; the first serpentine, the second human with two pentagrams on the brow, and the third like a calf. Aim is a great arsonist and rides a huge viper, bearing a firebrand. If summoned he can make the magician most witty, and can disclose hidden affairs. He governs 26 legions of minor spirits, all Inferiors. In the heaven he governs the daylight hours of the second decan of Scorpio (November 2nd – 12th). In Tarot he corresponds to the Six of Cups and is paired with the Spirit Oriax. His metal is copper and his planet Venus. In Hebrew spelt Aleph – Yod – Maim which equals 51 (or 611 if the last letter is counted as a final value).

AIN, AIN SOPH, AIN SOPH AUR אין סוף, אין סוף אור, אין סוף אור The three Veils that encompass Kether (רתק), the first and final Sphere on the Tree of Life. They have the meaning, respectively, of – ‘Nothing’, ‘No Limit’, ‘Limitless L. V. X.’ They are sometimes called the ‘three veils of negative existence’. By Hebrew Gematria ‘Ain Soph Aur’ equals 61 + 146 + 207 = 414. If Nun and Peh are counted as finals then it adds up 711 + 866 + 207 = 1784. These are sometimes expressed as ‘nothing’, ‘nothing becomes’ and then finally ‘nothing is’. In *The Heart of the Master* Crowley’s gives Ain (000) as – ‘Nothing only exists, and is all things.’, Ain Soph (00) as – ‘There is no limit.’ and Ain Soph Aur (0) as – ‘The sum of all is boundless light.’ The zeros in parentheses are the conventional Qabalistic notation. Ain is furthest from Kether, then Ain Soph and the closest is Ain Soph Aur (in some schemes, for reasons which escape the author, this is reversed). It can be seen as the last of the mystical Veils, the others being the Veil of Qesheth, the Veil of Paroketh, and the Veil of the Abyss (see elsewhere).

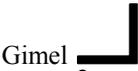
A GLOSSARY OF THELEMA

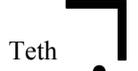
AIQ BEKAR אִיק בֵּכָר A famous form of Qabalistic permutation (or Temura) based on a three by three grid called the ‘Qabalah of the Nine Chambers’. Effectively it allows Aleph (א), Yod (י) and Qoph (ק) (normally one, ten, 100) all to be counted as one; Beth (ב), Kaph (כ) and Resh (ר) (normally two, 20, 200) to be counted as two and so on. Hebrew Gematria is usually ‘additional’ in nature, when Aiq Bekar is used then it becomes ‘digital’. The modern phenomena of numerology with the English alphabet is an extension of digital Gematria, which then ‘condenses’ the result.

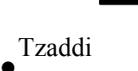
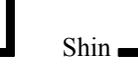
ש	ל	ג	ר	כ	ב	ק	י	א
Shin	Lamed	Gimel	Resh	Kaph	Beth	Qoph	Yod	Aleph
300	30	3	200	20	2	100	10	1
THREE			TWO			ONE		
ם	ס	ו	ך	נ	ה	ת	מ	ד
Maim f.	Samekh	Vau	Kaph f.	Nun	Heh	Tau	Maim	Daleth
600	60	6	500	50	5	400	40	4
SIX			FIVE			FOUR		
ץ	צ	ט	ף	פ	ח	ן	ע	ז
Tzaddi f.	Tzaddi	Teth	Peh f.	Peh	Cheth	Nun f.	Ayin	Zayin
900	90	9	800	80	8	700	70	7
NINE			EIGHT			SEVEN		

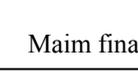
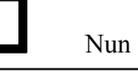
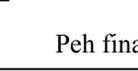
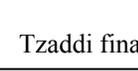
AIQ BEKAR, ALPHABET OF Using the above table this mystic alphabet should not be as incomprehensible as it

first appears. It is quite similar to the Masonic Alphabet (however that is not given in this volume). Aleph 

Beth  Gimel  Daleth  Heh  Vau  Zayin  Cheth 

Teth  Yod  Kaph  Lamed  Maim  Nun  Samekh 

Ayin  Peh  Tzaddi  Qoph  Resh  Shin  Tau  Kaph

final  Maim final  Nun final  Peh final  Tzaddi final 

AIR One of the five Elements of the Western Tradition. In Qabalah it is the third and corresponds to ו of יהוה, and the World of Yetzirah. In Hebrew it Yetziritically corresponds to the Ruach (רוח) and the first letter of Aleph (א). In Tarot it is allocated to the suit of Swords (the playing card parallel being Spades ♠), and the Princes. Astrologically, the Airy triplicity is Gemini, Libra and Aquarius. The other Elements are Fire, Water, Earth and Spirit. Platonic Order ascribes Air to the octahedron, which is a prism formed of eight equilateral triangles. Of the five senses, smell is considered the best correspondence. The hermetic symbol is . The Eastern symbol for Air is the Tattva of Vayu, which is a blue

circle . Air Elementals are called ‘Sylphs’. Rather than actual air it is normally used to represent the general instability of the untrained mind, with its inability to concentrate. It is that which comes out of nowhere and goes to who knows where.

AIR DAGGER  This is the second of the four Elemental Implements in the Order of the G.: D.:. It corresponds to the Sphere of Yesod (יסוד) and the Grade of Zelator 2° = 9°. All these weapons are the representations, or ceremonial equivalents, of the aspirant’s mastery of his or her lower psychological chemistry. The Grade of Zelator is concerned with control of thought, through meditation, visualisation and deep breathing, to the point that thinking can be halted at will. *Liber 412* states that it must be made of pure steel with a hilt of oak, with a total length of eight inches. After the approval of authority a certain Word that represents the aspirant’s perception of the universe must be personally engraved upon it, and the wood of the hilt coated with gold. It is then consecrated and kept in silk of a golden yellow colour. In the Hermetic Order of the Golden Dawn, any convenient blade may be adapted, however it is recommended that it be short. The hilt and handle are to be completely coloured in yellow, with the divine and angelic Hebrew Names of Yesod painted upon it in violet, along with their Rosy Cross sigils and the adept’s Motto.

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AIRE In Thelema the Thirty Aires are part of the Enochian system denoting the exponentially expanding divisions of the macrocosm. In order they are 1) LIL 2) ARN 3) ZOM 4) PAZ 5) LIT 6) MAZ 7) DEO 8) ZID 9) ZIP 10) ZAX 11) ICH 12) LOE 13) ZIM 14) UTA 15) OXO 16) LEA 17) TAN 18) ZEN 19) POP 20) KHR 21) ASP 22) LIN 23) TOR 24) NIA 25) UTI 26) DES 27) ZAA 28) BAG 29) RII 30) TEX. The microcosm is symbolised in the Great Tablet, which is composed of the four Watchtowers and the Tablet of Union. To explore these Aires, or Aethyrs, one must recite the nineteenth Enochian Key and insert the title of the relevant Aire. Crowley's account of his exploration of these Aires is found in *Liber 418, The Vision and the Voice*.

AIWASS אִיוֹאֵס 'Behold! It is revealed by Aiwass the minister of Hoor-paar-kraat.' (*Liber AL* 1:7) The intelligence that communicated *The Book of the Law*, whom Crowley believed to be his Holy Guardian Angel. The Hebrew transliteration given above was more or less discovered by Crowley; in *Liber 500* it is described as – 'The Angel of Ra Hoor Khuit'. It equals 78, the number of cards in the Tarot deck, and the Mystic Number of twelve. Aiwass is sometimes spelt 'Aiwaz'. See Comment.

AJNA CHAKKRA The sixth of the seven Chakkras, or Wheels, in the Yoga tradition. It is located in the frontal lobe, at a point equidistant from the eyes on the forehead. Otherwise known as the 'Third Eye', or, more loosely, the pineal gland. Ajna corresponds to the Maha-Tattva, which is one of the esoteric Tattva symbols. The magical power associated with it is the 'second sight'; as well as visions, genius, lucid dreaming, ecstatic states and the development of the nebulous 'sixth sense'. When the Tree of Life is projected onto the anatomy of the human body the intersection of the 13th and 14th Paths cross this area; indeed the Third Eye can be seen as a positional beacon for this particular scheme.

AK אֶכ The tenth Gate of the *Sepher Yetzirah*. It has a value of 21. 'Ox' and 'palm'. The complex destiny of a person is said to be 'written' in their palm, this idea contrasts that of the intricacies of human destiny with the simple and stern fate of the ox, who is there simply to help with the process of farming. The Tarot cards are The Fool and Fortune. It has the meanings of 'certainly', 'but', 'only', 'together', 'affliction', and 'calamity'. Astrologically this Gate corresponds to Air and Jupiter, of which makes sense mythically when we remember the lightning bolts sent down by Jupiter to punish infidels, so in this capacity he is the 'King of Air'.

AKAIAH אֶכ־אִיָּה The seventh Angel of the Schemhamphorash. He governs Sol in the first quinary of Virgo. The name means 'long suffering'. Biblically this Angel corresponds to *Psalms* 103:8 – 'The Lord is merciful and gracious, slow to anger, plenteous in mercy.' The Hebrew spelling is Aleph – Kaph – Aleph – Yod – Heh which has the value of 37.

AKASHA On of the five Tattva symbols, symbolising Spirit. It is a black or indigo egg-shape. The other Tattvas are Tejas (Fire), a red upward pointing equilateral triangle, Apas (Water), a silver crescent, Vayu (Air), a blue circle, and Prithivi (Earth), a yellow square. See Spirit.

al אֶל The Trumpeter of the Enochian Watchtower of Earth. He heralds the presence of the Great King in court. This name is intersected by the 66th Governor. By Gematria it equals 31, a Prime Number.

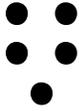
AL אֶל The eleventh Gate of the *Sepher Yetzirah*. It has a value of 31. 'Ox' and 'ox goad'. We see the contradistinction of nature and artifice, the amiable characteristics of the ox and the inventive cruelty of humanity. The Tarot cards are The Fool and Adjustment. It has the meaning of 'power' and 'strength', 'absolutely', 'certainly' and 'nothing'. It is also the God Name of Chesed (see elsewhere), and a very important term in Thelema. Astrologically this Gate corresponds to Air and Libra. These symbols reinforce one another as Libra is Cardinal Air, although it may mitigate the sense of direction that Libra represents.

AL, THE BOOK OF THE LAW, SUB FIGURÂ 31 The reproduction of the manuscript of *The Book of the Law*. The typeset version is written under the number 220 (CCXX). 31 is the value of the Hebrew Aleph – Lamed (אֶל) and the Greek Alpha – Lambda (ΑΛ). Frater Achad discovered the number 31 was the key to the Qabalistic mysteries of the book. It can be seen that in this manuscript some words have been crossed out and replaced 'in whiter words', this being a source of Thelemic controversy; indeed before Achad *Liber AL* was referred to as *Liber L*.

ALBATH אֶלְבָּתָה A method of Temurah (תמורה), that is letter permutation, or in this specific case letter substitution. 'ALBTh' is one of the 22 combinations of the Table of Tziruph (צִירֻפִּי). To form one of these code substitutes, the 22 letters of the Alephbeth are put into two rows, and each letter in a row forms the 'guise' of the other. This is probably the simplest and most lucid methods of Temurah there is, along with Aiq Bekar (see elsewhere). However to prostitute Qabalism as cryptography is hardly acceptable, and besides the point.

The first Table of Tziruph											
The letter in the top row is substituted for the letter below and vice versa:	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	ל

A GLOSSARY OF THELEMA



ALBUS ● ● The third Geomantic Figure. It is Latin and means ‘white’. It corresponds to Gemini. (Fire = Passive, Air = Passive, Water = Active, Earth = Passive) The only active Element is Water, which is transparent when found in its pure state. White is a combination of the entire spectrum. A white canvas can ‘receive’ any colour soever, and Water also can ‘receive’ any pigment or dye. This is a figure of contemplation, reflection and tranquility; the opposite of its geomantic counterpart Rubeus (‘red’).

ALCHEMY This literally means ‘pertaining to Egypt’. Traditionally the search for the transmutation of base metals into gold, known as the Philosophers’ Stone, and the Elixir of Life which would confer immortality. The forerunner of modern chemistry. Alchemy branched off into the science we know today when its spiritual aspect was removed. Many alchemists rarely deal with the stereotypical archaic laboratory, and it is often a set of symbols operating on a purely spiritual plane, with no technical parallel. The major terminology of alchemy is found in *Liber 55*, which condenses the most useful ideas into two pages and thus is a good place to encounter an index of the fundamentals. It is one of the ‘pillars’ of the Western Esoteric Tradition, along with astrology, Qabalah and ceremonial magick.

ALEPH א The first letter of the Hebrew alphabet, meaning ‘ox’. It has the value of one. Spelt in full Aleph – Lamed – Peh (אֵלֶף) which equals 111 (or 831 if Peh is counted as a final). It corresponds to The Fool of the Tarot, the Element Air and the colour sky-blue. Aleph connects the first and second Spheres on the Tree of Life, Kether (כֹּהֵן) and Chokmah (חֹכְמָה). Pluto acting through Air upon Neptune. Aleph is transliterated as ‘A’.

ALEPH ENLARGED א When we find this letter disproportionately large it retains all its usual characteristics but is counted as 1000, rather than one. The same goes for the other letters, so when enlarged their value is multiplied by 1000. One method of Temurah takes a word value, if it is over 1000, deducts the thousands, and substitutes them with single units, this being an option with enlarged letters or not. This helps to reduce complex number concepts to tally with something more probably found in dictionaries such as *Liber 500*. (This number rearrangement can have its use verified by a thorough analysis of the cumulative Gematria of the Lesser Banishing Ritual of the Pentagram.)

ALEXANDER VI, RODERIC BORGIA POÏE 1413 - ? Borgia was born a Spaniard, and was the pope from 1492 – 1503. His uncle was Calixtus III, a uncompromising nepotist, who advanced the prospective pope. His first position of real note was the cardinal-bishop of Ostia. His ruthless ascension up the ranks of the curia was marked by his ability as a bureaucrat, his cruelty, and a love of the opposite sex. Borgia had many children, the most famous being his son Cesare (1475 – 1507) and daughter Lucrezia, by Vannozza de’ Cattanei. 1492 saw him defeat the Della Rovere group, which paved the way for him to seize the papal chair by more or less financial clout and political leverage. Borgia then set about subjugating his enemies, such as the Orsini and Colonna families, and advancing his friends and relatives with his new influence. Lucrezia was married four times as part of these political machinations. Rivals, and the rich, were often murdered. To help consolidate his position Alexander and Cesare got help from the French, and were somewhat to blame for the armies of Charles VIII and Louis XII entering Italy. Mentioned in the litany of the Gnostic Saints in *Liber 15*, however the exoteric account of his life, which we find in history books, makes us wonder why Alexander VI is shown thus.

ALEXANDRITE A mineral that derived its name from Alexander I of Russia. A type of chrysoberyl. It is mentioned in the Holy Books.

ĀLF ا The first letter of the Arabic alphabet in both the Western and Eastern order. It is transliterated as ‘A’. It has a value of one and a word value of 111. It is allocated to the eleventh Path on the Qabalistic Tree of Life. The meaning drawn from the *Qoran* is ‘one God’. Its final form is ا.

ALFA Ⲁ The first letter of the Coptic alphabet, transliterated as ‘A’. It has a value of one and is allocated to the eleventh Path on the Tree of Life. It has a resemblance to the Greek α, Alpha.

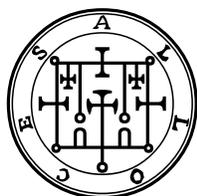
ALGERIAN DESERT The region of Crowley and Neuberg’s *Vision and the Voice Working* of 1909 (see the Thelemic Holy Book, *Liber 418 The Vision and the Voice*), in northern Algeria. It took the route of Algiers, Larba, Sakamody, Tablat, Bir Ghabalou, Les Trembles, Sour El Ghozlanc, Sidi-Aissa, Ain-El-Hadjel, Ain Khermanc, Bou-Saada, Ben-S’Rour, Tolga, Biskra and Hammam Salahine. Most famously this is where the two of them evoked Choronzon (see elsewhere) to visible appearance, the story of which is recounted in the tenth Aire.

alhCtGa ⲛⲥⲧⲁ The fourth of the Six Seniors found on the Enochian Watchtower of Earth, Venusian in nature. This name is intersected by the 66th, 71st, 80th and 87th Governors. By Gematria it equals 363.

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ALHIM אלהים A Hebrew name representing the divinity of the Pillar of Severity on the Tree of Life. Spelt in full Aleph – Lamed – Heh – Yod – Maim which equals 86. Used in the pentagram rituals where it symbolises the Element of Fire, from the lower right point to the uppermost. This word is analysed in *A Note on Genesis, Liber 2911*. It is allocated to the fifth Path on the Tree of Life. The letters are attributed to the five Elements A – Air, L – Earth, H – Spirit, I – Fire and M – Water. It is transliterated as ‘Elohim’.

ALIM אליים The magical formula of Yesod (יֵסוּד), the ninth Sphere, as well as the 13th Path, on the Tree of Life; both of these being Lunar in nature. By Hebrew Gematria it totals to 81, or nine squared (or 641 if Mem is counted as a final). It represents the four Elements. It has nothing to do with the Hebrew ALHIM, despite the resemblance in spelling. Let the student refer to *Magick in Theory and Practice*, specifically the fourth chapter.



ALLOCES אלוך The 52nd Spirit of the *Goetia*. Also known as Alocas. His position is that of Duke, glorious and mighty. He appears as a soldier astride a great horse. Facially he is like a red lion with flaming eyes. Alloces speaks with a hoarse and boisterous voice. His office is to teach all liberal sciences and especially astronomy. He brings good familiars to the magician. 36 legions of spirits are under him. In the Tarot he is paired with the Spirit Zepar and corresponds with the Eight of Disks. In the Zodiac he is under the first decan of Virgo (August 23rd – September 1st) during the night. His metal is copper and his planet Venus. In Hebrew spelt Aleph – Lamed – Vau – Kaph which equals 57 (or 537 if Kaph is counted as a final).

aLndOod אלוך The third of the Six Seniors found on the Enochian Watchtower of Fire, Lunar in nature. This name is intersected by 35th, 38th, 40th and 42nd Governors. By Gematria it equals 229, a Prime Number.

alOai אלוך The Servient God Name of the Fire of Air Subangle, in Enochian, used to command. To access this it is necessary to use the third and ninth Enochian Keys. This name is intersected by the 63rd and 64th Governors. By Gematria it equals 112.

ALPHA Α α The first letter of the Greek alphabet. It has a value of one. Spelt in full Alpha – Lambda – Phi – Alpha (ΑΛΦΑ) which has a value of 532. In *Liber 777* it is allocated to the eleventh Path on the Qabalistic Tree of Life. Alpha is transliterated as ‘A’.

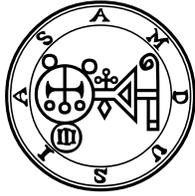
ALPHA ET OMEGA Α & Ω Alpha and Omega are the first and last letters of the Greek alphabet. To say ‘I am the Alpha and the Omega’, means one is the first *and* the last. These letters are found in the Adjustment card of the *Thoth Tarot*, on the scales of a balance. It is also the name of an early Hermetic Order of the Golden Dawn temple. *Revelation* 22:13 – ‘I am Alpha and Omega, the beginning and the end, the first and the last.’ See Azoth.

AM אמ The twelfth Gate of the *Sepher Yetzirah*. It has a value of 41. ‘Ox’ and ‘water’. The toil of the ox in contradistinction to the free flowing of water, that is following the path of least resistance versus intense work and effort, can be seen as quite an obvious antithesis. Both of these are Mother Letters, corresponding respectively to Air and Water. The Tarot cards are The Fool and The Hanged Man. It has the meanings of ‘mother’, ‘source’, ‘womb’, ‘beginning’, ‘origin’ and ‘crossroads’. The former is allocated to an Active Element, whilst the latter is Passive, so we find little Yetziratic harmony in these symbols, except in them both being fundamental Mothers.

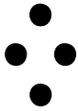
AMAMIAH עממיה The 52nd Angel of the Schemhamphoresch. He governs Sol in the fourth quinary of Aries. The name means ‘covered in darkness’. Biblically this Angel corresponds to *Psalms* 7:17 – ‘I will praise the Lord according to his righteousness: and will sing Psalms unto the name of the Lord most high.’ The Hebrew spelling is Ayin – Maim – Maim – Yod – Heh which has the value of 165. In *Liber 777* this angel is equated with ‘NEMO. [Name of M. T.]’, the abbreviation standing for ‘Magister Templi’.

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AMBRIOL אֵבְרִיּוֹל The 36th Enochian Governor. This Angel rules over the region of Tigris and Euphrates, and resides in the Aire of LOE (12). He has 3391 Servitors under him. This word has a value of 253.



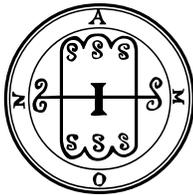
AMDUSIAS אִמְדוּסִיָּא The 67th Spirit of the *Goetia*. He is also known as Amdukias. He is Duke, both great and strong. At first he will appear as a unicorn, but if requested as a human, along with the sound of trumpets and other musical instruments. He can bend and twist trees according to the will of the magician, and also gives excellent familiars. He governs 29 legions of spirits. In the Tarot he is paired with the Spirit Foras and is allocated to the Five of Swords. In the Zodiac he is under the first decan of Aquarius (January 20th – 29th) during night. His metal is copper, his planet is Venus. In Hebrew Spelt Aleph – Maim – Daleth – Vau – Kaph which equals 71 (or 551 if Kaph is counted as a final).



AMISSIO The second Geomantic Figure. This is Latin and means ‘loss’; some other meanings are ‘grasping externally’, ‘outer wealth’, and ‘something escaped or lost’. It corresponds to Taurus. (Fire = Active, Air = Passive, Water = Active, Earth = Passive) We find the Elements of Fire and Water are active, signifying ambition and desire, emotion and regret, respectively. It can be sigilized into two upward pointing triangles, symbolically aiming at ‘heaven’, for which we must often renounce our worldly concerns. The ‘loss’ may be in fact sacrifice to a higher ideal, or sublimation from one state to another. All things change in time, the forces of entropy being the only certain thing; this is then a figure of transition, rather than permanent destruction – although this may be signified elsewhere in the chart. Its opposite figure *Acquisitio* (‘gain’ or ‘acquisition’), has Earth and Air active, the Elements that can easily coexist, unlike the sporadic combination of Fire and Water, that fizzles out in ephemeral smoke, or steam.

AMMENTI The purgatory of the Egyptian cosmology. The resting place for dead spirits impure or disturbed, as well as normal people. This ancient view of the afterlife is far less discriminatory than the Christian ‘fire and brimstone’ attitude, and study of such works as *The Papyrus of Ani* (a. k. a. *The Egyptian Book of the Dead*) help us to gain an impartial viewpoint concerning death.

AMMON-RA The highest deity in the pantheon of ancient Egypt, corresponding with the Greek Zeus and Roman Jupiter (but not in form, only importance). The patron deity of Thebes, the ancient capital of Egypt. See Amoun.



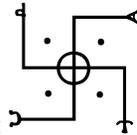
AMON אִמּוֹן The seventh Spirit of the *Goetia*, a great, powerful and stern Marquis. Initially he appears as a monstrous canine with a snake for a tail, but if commanded will assume the form of a human with the head of a raven. He divines all things past and present. He can sow discord or encourage reconciliation between friends. Amon rules the daytime of the first decan of Gemini (May 21st – 31st); in the Tarot he corresponds with the Eight of Swords. He is paired with Sabnock. 40 legions of spirits are under his control. His metal is silver and his planet Luna. In Hebrew spelt Aleph – Mem – Vau – Nun which equals 97 (or 747 if the final letter is counted as a final value). Strangely enough *Liber 500* gives us a different spelling than *Liber 777*, this being אִמּוֹן, the second and third letters being counterchanged.

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AMOUN Originally the god of the city of Thebes in Egypt, also known as ‘Amen’. Budge tells us that from the twelfth Dynasty, until the 17th Dynasty, he was simply the patron god of Thebes, but after expelling the Hyksos (a foreign line of kings) he was given extraordinary attributes. His votaries knew him as the ‘king of the gods’ and gradually he was awarded with the characteristics of most other gods, until he had all the marks of a montheistic deity (a ‘God’ with a capital ‘g’), albeit surrounded by ‘lesser’ deities. Amoun had the title of the ‘only One who has no second’, in this capacity he is probably best known as ‘Amen-Ra’, the mysterious creator of the universe. The Greeks revered his oracle, based in the temple of Siwa, and even had him on their coinage, which had the head of Zeus (the king of the gods) with the addition of the ram’s horns of Amoun. As late as the fourth century Athens had a theoric vessel, the Ammonis, which was accompanied by public sacrifice. In *Liber 777* he is allocated to the Sphere of Jupiter, and as Amoun-Ra to the planet Jupiter of the 21st Path. There may be a tentative etymological link between Amoun and the Hebrew Amen (אמן), which is a title of Kether, the One and Indivisible, thus reaffirming the montheistic ideal. Mentioned in the litany of the Gnostic Saints in *Liber 15*. *Liber 500* has the spelling of אמון, which adds up to 97, a Prime Number, with the following insert – ‘Changeless, constant; the GOD Amon’ (note the use of uppercase letters to distinguish this member of the Egyptian pantheon as a montheistic expression).

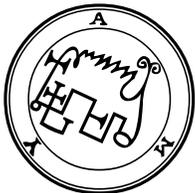


AMPRODIAS The Qliphothic Sentinel of the Path of Aleph (א); its number is 401 and the sigil may be painted in luminous pale yellow on a square ground of emerald flecked with gold. The name should be vibrated in the key of ‘E’. See *Liber 231*, Verse 0 – ‘A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders. Between Asar



and Asi he abideth in joy.’ The Genii equivalent is ‘Aou-iao-uoa’:

AMRITA The Elixir of Life. In Hinduism the drink of the Gods, perhaps having a metaphysical similarity to the Ambrosia of the Orphic legacy. ‘Amritattva’ means ‘immortality’.



AMY אמן The 58th Spirit of the *Goetia*. Also known as Avnas. He is a great President, and appears at first as a ferocious fire, but eventually becoming man-like. His office is to make the magician very knowing in all liberal sciences, especially astrology. Amy also grants good familiars and can help discover treasures that are protected by spirits. 36 legions are under him. In the Tarot he is paired with Ipos and is allocated to the Five of Cups. In the Zodiac he is under the first decan of Scorpio (October 23rd – November 1st) during the night. His metal is mercury and his planet Mercury. In Hebrew spelt Aleph – Vau – Nun which equals 57 (or 707 if Nun is counted as a final). *Liber 500* also gives us ‘Wealth, an age, Time’ under this number.

AN אן The 13th Gate of the *Sepher Yetzirah*. It has a value of 51. ‘Ox’ and ‘fish’. We have here on the one hand a beast ‘tamed’ by man, that is a relatively docile animal called the ox, and the generally untamed and unrestrained multiple phenomenon of the oceans and rivers. The Tarot cards are The Fool and Death. It has the meanings of ‘pain’, ‘sorrow’, ‘where?’ and ‘whither?’. Astrologically this Gate corresponds to Air and Scorpio. There is no harmony of Elements in these two symbols.

anaeM אנה The Servient God Name of the Water of Earth Subangle, in Enochian, used to evoke. To access this it is necessary to use the fifth and 14th Enochian Keys. This name is intersected by the 72nd, 76th and 80th Governors. By Gematria it equals 102.

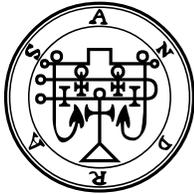
ANAHANDANA, SOROR The creator of the *Shadow Tarot*, a pack of 22 cards based on the 22 Qliphothic seals found in *Liber Arcanorum sub figurâ 231*. These sigils are also discussed in Kenneth Grant’s *Nightside of Eden*, and are their relevant Sentinels are mentioned in this glossary.

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ANAHATA CHAKKRA The fourth of the seven Chakkras, or Wheels, of Yoga. It is found in the spine at the level of the heart, or in the chest cavity itself. The word is Sanskrit and means ‘unstruck sound’. It corresponds to the Tattva of Vayu, or Air. The magical power associated is ‘meditation in motion’.

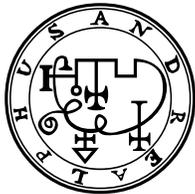
ANAIEL אַנִּיאל The 37th Angel of the Schemhamphoresch. He governs Venus in the first quinary of Aquarius. The name means ‘Lord of Virtues’. Biblically this Angel corresponds to *Psalm* 80:19 – ‘Turn us again, O Lord God of Hosts, cause thy face to shine; and we shall be saved’. The Hebrew spelling is Aleph – Nun – Yod – Aleph – Lamed which has the value of 92.

ANDISPI אַנְדִּיִּסְפִּי The ninth Enochian Governor. This Angel rules over the region of the Arctic Pole, and resides in the Aire of ZOM (3). He has 9236 Servitors under him. This word has a value of 355.

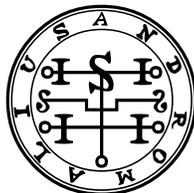


ANDRAS אַנְדְּרָא The 63rd Spirit of the *Goetia*. He is a glorious Marquis of Hell and appears as an angel with the head of a raven, riding a fierce wolf, and waving a sharp, bright sword in his hand. His office is to sow discords. If the magician is not careful Andras will slaughter him and his friends. 30 legions of spirits are under his governance. In Tarot he is coupled with the Spirit Ronove and corresponds to the Ten of Wands. In the Heavens he is under the final decan of Sagittarius (December 13th – 21st) during night. His metal is silver and his planet Luna. In Hebrew spelt Aleph – Nun – Daleth – Resh which equals 255.

ANDREA The pseudonym of Johann Valentin, 1586 – 1654. Most important in Thelema for admitting to being the author of *The Chymical Wedding of Christian Rosenkreutz*. Some thought he had primary influence in founding the Rosicrucians. It is probably his notoriety, more than anything else, that places him as harmonious with the present movement. His professional career was in the Protestant Clergy, and in doing charitable work. In 1650 he was made Abbot of Babenhausen in Bavaria. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



ANDREALPHUS אַנְדְּרֵאלְפִּי The 65th Spirit of the *Goetia*. He is a mighty Marquis, appearing at first as a peacock making much noise, but later on will assume human form. He can teach geometry perfectly, and make the magician most subtle in this. Also he teaches all things dealing with astronomy and mensuration. Andrealphus can transform a man into the likeness of a bird. 30 legions of infernal spirits are under him. In Tarot he is paired with the Spirit Astaroth and corresponds to the Three of Disks. In the Zodiac he is under the second decan of Capricorn (December 31st – January 9th) during night. His metal is silver, and his planet is Luna. In Hebrew spelt Aleph – Nun – Daleth – Resh – Aleph – Lamed – Peh which equals 366 (or 1086 if Peh is counted as a final).



ANDROMALIUS אַנְדְּרֹמַלְיִס The 72nd and final Spirit of the *Goetia*. He is an Earl appearing in human form holding a great serpent in his hand. His office is to recover stolen goods, to return thieves, uncover crimes and punish villains. 36 legions of spirits are under him. In the Tarot he is paired with the Spirit Stolas and is allocated to the Ten of Cups. In the Zodiac he is under the final decan of Pisces (March 11th – 20th) during night. His metal is iron and his planet is Mars. In Hebrew spelt Aleph – Nun – Daleth – Resh – Vau – Maim – Aleph – Lamed which equals 332.

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angpOi אַנְגְּפּוֹי The Servient God Name of the Air of Earth Subangle, in Enochian, used to evoke. To access this it is necessary to use the fifth and 13th Enochian Keys. This name is intersected by the 68th, 73rd, and 77th Governors. By Gematria it equals 214.

ANHALONIUM LEWHINI A hallucinogenic drug, also known as ‘peyotl’, or more commonly ‘peyote’. Crowley experimented with it many times, as usual recording his experiences. The active ingredient is most famously called ‘mescaline’, which formed a vital aspect of the 1960’s consciousness revolution. Perhaps the best metaphysical account of it is found in the works of Carlos Castaneda.

anodoin אַנּוֹדוֹיִן The last of the Six Seniors found on the Enochian Watchtower of Fire, Mercurial in nature. This name is intersected by the 20th, 23rd, 27th and 38th Governors. By Gematria it equals 255, which is one less than the number of Servient Squares on the Great Tablet.

AO אֹו The 15th Gate of the *Sepher Yetzirah*. It has a value of 71. ‘Ox’ and ‘eye’. Whilst the ox has a very simple function in life, that of agriculture, the human eye is the most refined and exalted of physical organs and has a myriad of uses. The Tarot cards are The Fool and The Devil. It has the meanings of ‘wood’, ‘woods’ and ‘forest’. Astrologically this Gate corresponds to Air and Capricorn. The essential archetype is the pure clean Air at the top of the mountain that the goat can eventually enjoy.

AORMUZDI A Thelemic spelling for ‘Ormuzd’. The Zoroastrian God of light who is in eternal conflict with Ahrimanes, but eventually will triumph. In Latin spelt ‘Oromasdes’. It is mentioned in the fifth chapter of *Liber Cordis Cincti Serpente sub figurâ 65*, verse 37 – ‘O ye that are beyond Aormuzdi and Ahrimanes! blessed are ye unto the ages.’

AOTOA The Anarchic Oriental Tantrik Order of A... A Thelemic Order with the watchword ‘We Are All Kings’. Their website bears some superficial resemblances to the Ordo Templi Orientis, although the titles of the Grades are reversed. Membership is reserved for the ‘Winners of the Ordeal X’. See Choronzon.

aOurrz אֹוּרְרִז The Servient God Name of the Fire of Air Subangle, in Enochian, used to evoke. To access this it is necessary to use the third and ninth Enochian Keys. This name is intersected by the 46th, 55th, 61st and 64th Governors. By Gematria it equals 678, which is two more than the square of 26.

AP אֵפ The 16th Gate of the *Sepher Yetzirah*. It has a value of 81. ‘Ox’ and ‘mouth’. Whilst the ox is a simple and mute beast, incapable of expression, the mouth is the organ of higher language in its faculty of speech and song. The Tarot cards are The Fool and The Tower. It has the meanings of ‘nose’ and ‘anger’. Astrologically this Gate corresponds to Air and Mars. We find the Fire Element, which is that of Mars, is rendered more destructive when it is fuelled by the Element Air.

APAS ☾ On of the five Tattva symbols, symbolising Water. It is a silver crescent with the two points uppermost. The other Tattvas are Tejas (Fire), a red, upward pointing and equilateral triangle, Vayu (Air), a blue circle, Prithivi (Earth), a yellow square, and Akasha (Spirit), an indigo (or black) egg.

APHRODITE The Greek goddess of love. She presided over all beauty, fertility and fecundity; she was probably looked upon as a goddess of the erotic rather than the romantic. In the Hellenic gods she is associated with Hermes. It is not wrong to compare her to the Roman Venus, indeed the varied depictions of her in art are often referred to as ‘Venus Genetrix’; indeed in *Liber 777* she is allocated to the Sphere and Path of the planetary Venus. She was also concerned with sea and ocean travel (one etymological connection being ‘ἀφρός’ or ‘foam’), as well as warfare, which seems to ambivalate the archetype previously established, but fills out the gaps in an otherwise rather ‘wishy-washy’ deity.

APIS The bull-god of Memphis, who was a reflection of the spiritual Osiris. Apis was worshipped in the form of specially chosen bulls with naturally occurring spots on the forehead that made a triangle and a crescent moon on the breast. Upon reaching 25 years these bulls were ceremonially sacrificed and buried. She is mainly an Egyptian god but the Graeco-Roman cult of Sarapis originated with the bulls found in the temple tombs at Memphis.

APOLLO An important Greek god, associated with music, archery, prophecy, medicine and the flock and herd. In matters of ritual magic and oracle he was considered supremely wise. He was the son of Zeus (the lord of the gods) and Leto; and is identified with Helios the sun-god. (In palmistry the Mount corresponding to Sol is called the ‘Mount of Apollo’.) His image is of idyllic manly youth. Aesculapius was his son.

AQ אֵק The 18th Gate of the *Sepher Yetzirah*. It has a value of 101. ‘Ox’ and ‘the back of the head’. Both of these are symbols of restrained force: the tamed and harnessed power of the oxen coupled with the seat of sexual desire and repressed impulses of the human cerebellum. The Tarot cards are The Fool and The Moon. It has the meaning of ‘she goat’. Astrologically this Gate corresponds to Air and Pisces. This emphasizes the Mutable quality of Pisces and the archetypal indecisiveness and dreaminess that this Zodiac sign represents.

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AQUARIUS **K** The eleventh sign of the Zodiac; being Latin for ‘water bearer’. January 21st to February 18th. It is a masculine sign; its triplicity is Air and its quadruplicity Fixed. The most sympathetic of the signs. The archetype is compassionate, intellectual and highly individual; people born under this sign have developed interests usually in odd fields, are fascinated with the ultra modern and/or the arcane and often have distinguishing physical features. Negative aspects include being unpredictable, secretive and isolated. Aquarius is ruled by the planet Uranus, and before that planet was discovered it was governed by Saturn.

AR אר The 19th Gate of the *Sepher Yetzirah*. It has a value of 201. ‘Ox’ and ‘head’. We contrast here the servility and baseness of the ox with the royalty and sublimity of the chief or ‘head’. The Tarot cards are The Fool and The Sun. It has the Chaldee meaning of ‘light’. Astrologically this Gate corresponds to Air and Sol. We find that on the Tree of Life Sol is the Primary Reflection of Air, so these symbols enhance one another quite naturally.

ARARITA ארריתא A holy Thelemic word which forms the initials of the Hebrew sentence AChD RASH AChDUTHU RASH YYChUDUTHU ThUMRThU AChD (אחד ראש אחדותו ראש ייחודותו תומרתו אחד). This has 32 letters, the total number of the Qabalistic Paths. It equals 813 which is the number of the Holy Book of *Ararita*. It translates as, ‘One is His Beginning; One is His Individuality; His Permutation One’. This word is used in the hexagram rituals, often in conjunction with the Hebrew God Names in Assiah.

Arbiz ארביז The Servient God Name of the Earth of Earth Subangle, in Enochian, used to command. To access this it is necessary to use the fifth Enochian Key. This name is intersected by the 78th and 81st Governors. The first letter belongs to the Secret 92nd Governor. By Gematria it equals 120, which is the Mystic Number of 15.

ARCANA, MAJOR The Greater Mysteries, or Atu, of the Tarot. It is composed of 22 cards numbered 0 through to 21, usually with Latin numerals. These are The Fool, The Magus, The High Priestess, The Empress, The Emperor, The Hierophant, The Lovers, The Chariot, Adjustment, The Hermit, Fortune, Lust, The Hanged Man, Death, Art, The Devil, The Tower, The Star, The Moon, The Sun, The Aeon and finally The Universe. (The other 56 cards of a Tarot deck are the Minor Arcana, or Lesser Mysteries, 16 of which are called Court Cards.) These 22 cards are divided into three Mother Letters, seven Double Letters and twelve Simple Letters, being respectively the three Elements, the seven planets and the twelve signs of the Zodiac. Whilst the four Elements of Fire, Water, Air and Earth are symbolised by the Minor Arcana, the Major Arcana has the general attribution of Spirit. They very importantly correspond to the 22 letters of the Hebrew alphabet.

ARCANA, MINOR Latin for the ‘Lesser Mysteries’. These are the 56 ‘spot cards’ of the Tarot which were the precursor of playing cards. This is divided into four suits: Wands, Cups, Swords and Disks. These parallel playing cards and the four suits of Clubs ♣, Hearts ♥, Spades ♠ and Diamonds ♦. There are four Court Cards in each suit: the Knight, Queen, Prince and Princess. The Minor Arcana represent the Spheres on the Tree of Life, and the Major Arcana represent the 22 connecting Paths. These suits are further classified into the four Elements of Fire , Water , Air  and Earth  (this last sigil is sometimes coloured green).

ardZa ארצא The Servient God Name of the Air of Air Subangle, in Enochian, used to command. To access this it is necessary to use the third Enochian Key. This name is intersected by 51st, 53rd and 58th Governors. By Gematria it equals 113, a Prime Number.

ARIES **A** The first sign of the Zodiac; being Latin for ‘ram’. March 21st to April 20th. It is a masculine sign, its triplicity is Fire and its quadruplicity Cardinal. The most energetic of the signs. The archetype is one of constantly seeking new stimuli and activity; people born under this sign are sporty, single minded and adventurous. Negative aspects include selfishness, bigotry and lack of foresight. Aries is ruled by the planet Mars.

arinnAP ארנאפ The fifth of the Six Seniors found on the Enochian Watchtower of Fire, Saturnal in nature. This name is intersected by the 21st, 23rd and 38th Governors. By Gematria it equals 292. The last letter belongs to the Secret 92nd Governor.

ARN ארנ The second Enochian Aethyr. ‘The Marriage of the Seer with BABALON. (Atu VI.)’ It has a value of 151.

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ARROW, THE PATH OF THE A Qabalistic term for ascending the Middle Pillar, from the tenth to the first Sphere. This begins in Malkuth (מלכות), then shoots up to Yesod (יסוד). This renders the Veil of Qesheth (קשת), which is Hebrew for 'bow'. This word is formed from the three Paths that extend from Malkuth. From Yesod it shoots up to Tiphereth (תפארת). The Path between these two Spheres is allocated to Sagittarius ♐, which is Latin for 'archer'. From Tiphereth the Path of the Arrow makes its final passage to Kether (כתר), 'The Crown'. The magical weapon assigned to this Path is the bow and arrow, which may be seen on the lap of The High Priestess, the corresponding card of this Path, of the *Thoth Tarot*. It thus represents the transition through the material, astral, spiritual and cosmic planes. The conventional ceremonial approach is the 'Middle Pillar exercise' which vibrates God Names, and visualises the appropriate colours of the Sephiroth, as when the Tree of Life is projected as a map of the human anatomy. Malkuth is visualised at the feet as a glowing ball of earthy colours (or the tertiary colours of citrine, russet, olive, and black) and the God name 'Adonai Ha Aretz' (אדני הארץ) is vibrated several times, *feeling the sound emanating from that point*. A column of light is then visualised travelling to the genital region, the position of Yesod, and the God name 'Shaddai El Chai' (שדי אל חי) is vibrated, whilst imagining a violet sphere of light. Similarly Tiphereth is in the solar plexus, the colour is golden yellow and the God name is 'Yehowah Aloah Va Daath' (יהוה אלוה ודעת). The Sphere of Daath is sometimes omitted. However, it is located in the pit of the throat, visualised as a ball of lavender and the God name is 'Yehowah Elohim' (יהוה אלהים). Finally the shaft of light culminates in Kether as a blinding white effulgence, a few inches above the skull. The God name is 'Eheieh' (אהיה) which means 'I am'. Then begins the 'circulation of the light' which is brought up the Middle Pillar with each inhalation, concentrated in Kether, and showered over the body with each exhalation, and held in Malkuth whilst the lungs are empty. Let us refer any sincere seekers to *The Middle Pillar* by Israel Regardie.

ARROWS, ALPHABET OF This is a mystical alphabet, found in the Second Aeythr of *The Vision and the Voice*; it more or less corresponds to the English and is given here.

A	B	C, K	D	E
F	G	H	I, J, K	L
M	N	O	P	Q
R	S	T	U, W	V
X	Y	Z		



ART – KEY XIV The 15th card in the Major Arcana of the *Thoth Tarot*. It corresponds with the Zodiac sign Sagittarius and the Hebrew Samekh (ס). This card forms the reflex of The Lovers, Key VI, as Sagittarius is opposite to Gemini, and both are alchemical catalogues of the mysteries of procreation. A two-headed androgyne dominates this picture, she wears two crowns, which are the counterchanges of those found in Key VI, The Lovers. This notion of the unisex is again emphasised by two very thin lunar crescents mystically bifurcating the crowns. All four eyes are focused intently on a cauldron below, showing the importance of concentration, the only essential condition of success. Around the shoulders rests a rainbow collar, symbolically the Veil of Qesheth (a very direct correspondence), and this spills out in the centre to join the cauldron, with an upward pointing arrow in the middle. On the chest is a white and blue mandala of six circles, representing the six Spheres of Yetzirah. The right arm of the main figure is blue and clutches a jagged plume of fire, whilst the left is white and holding a blue cup. Both of these implements find their virtues mingled in a small golden cauldron. The eagle and lion that are found in Key VI are again found, but they have doubled in size, the White Eagle has become red and vice versa. They seem to be feasting upon the Elixir in the cauldron, upon which is a motif of a raven atop a skull, above this is a cross; these symbols being those of the the empty forms, the shapes bereft of Spirit. At the very base is Water mingled with Fire, a simplistic notion of the alchemical ideal, as illustrated above. The androgyne backs up onto a shield upon which are the words – 'Visita Interiora Terrae Rectificando Invenies Occultum Lapidem'. This is one interpretation of the magical formula of V. I. T. R. I. O. L. and is a Latin sentence meaning 'Visit the interior parts of the earth and by rectification you shall find the hidden stone'; this is a general goal of alchemy pertaining to the Universal Medicine in its gold and silver varieties. Vitriol is a balanced form of the three Alchemical Principles of Sulphur, Mercury and Salt. On the Tree of Life Samekh joins the sixth and ninth Spheres, Tiphereth (תפארת) and Yesod (יסוד); these being ruled by Sol and Luna respectively. These planets are sometimes called the 'two luminaries'.

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ARTHUR The semi-mythical king of England. He was the son of Uther Pendragon and the wife of his enemy. Arthur was conceived with the help of Merlin, who transfigured Uther into the semblance of his foe, in order that he could deceive and sleep with his mother, upon the promise that the offspring would be in the future command of the wizard. When Arthur was born, Merlin tore him away from the arms of his grief stricken mother, and secreted him with a peasant family in the woods. Excalibur, the sword of Uther, was thrust into a rock during his ambush and murder; with the solemn oath that no one would wield it but him. England fell into disarray and feuding factions, whose knights fought and jostled for the right to try and draw the sword from the stone, and claim the throne. Arthur was the page of his step-brother, who had come to fight to earn the right to draw the stone. Upon what was seen as pure coincidence, Arthur effortlessly drew Excalibur from the stone, at this time unaware of his royal bloodline. And so England had a peasant boy for a king, which no one expected except Merlin, who had deliberately marginalised the son of Uther. Arthur proved to be a ferocious and unstoppable warrior, and history has accounts of him slaying hundreds of people in a single day, single handedly. At the height of his conquests he formed the Knights of the Round Table, which was to be his trusted council. This chain was eventually broken by Lancelot, who fell in love with Gwynevere, the wife of the King. Lancelot, who had proved his worth to Arthur, by 'breaking' Excalibur (it was instantly repaired by the Lady of the Lake) was banished as an exile; and Gwynevere retreated to a convent. His half-sister, who witnessed his conception and was viciously loyal to the enemies of Pendragon, had turned to the black arts (to some extent on the misdirection of Merlin) and bedded her brother magically disguised as Gwynevere. This incestuous relation conceived Mordred, who eventually led the army against Camelot. Arthur fell into a deep depression and his knights set out to find the Holy Grail, the cup of the Last Supper, which was the only hope of regenerating the King's, and thus the country's, plummeting morale. It was Percivale, the humblest of the knights, and only thus from sheer chance and foolishness, that found the Grail. Arthur drunk from it and was reborn and led the last stand against Mordred, eventually killing him with the only weapon that could, that is Excalibur. Mordred was protected by enchanted armour that was oblivious to all instruments of war made by human hands, but as Excalibur had an unquestionably divine origin Mordred eventually fell. This was also the end of King Arthur, who was last seen floating on a grave ship, into the foggy distance, accompanied by mysterious angelic figures. He died the archetypal martyr, from humble origins, who bore a great curse for much of his life, and finally killed his own son to save the realm. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

AS אס The 14th Gate of the *Sepher Yetzirah*. It has a value of 61. 'Ox' and 'prop'. The antithesis here is crudely functional; we see that the ox has the duty of dragging and the prop generally has the job of supporting. The Tarot cards are The Fool and Art. It has the meanings of 'rim' and 'edge'. Astrologically this Gate corresponds to Air and Sagittarius. We are instantly reminded of the arrows of the archer-centaur that travel through the Air.

ASANA The yoga practice of physical posturing and stillness. It is discussed in the first section of *Book Four*, and *Liber E sub figurâ 9*. The four postures mentioned in these books are the 'God', the 'Dragon', the 'Ibis' and the 'Thunderbolt'. Mastering asana is one of the very earliest steps on the path of meditation, immediately preceding the breathing exercises (pranayama). It is designed to rid one of bodily disturbance and tremors that will ultimately upset any proper one-pointedness. Unlike the modern Western schools of yoga, Crowley recommends that you master one posture, rather than dabbling in scores of them. He says that the moment you begin to change about you are lost. This should make clear the distinction between asana for meditation, and asana as a sport. See Hatha Yoga.

ASH אש The 20th Gate of the *Sepher Yetzirah*. It has a value of 301. 'Ox' and 'tooth'. The ox is arguably the first step in agriculture in its capacity of turning crops, whilst the teeth mark the end of the food making process and the final line of consumption (that is the beginning and end). The Tarot cards are The Fool and The Aeon. It has the meaning of 'fire'. Astrologically this Gate corresponds to Air and Fire/Spirit. Both are Elements and both are Active (although Spirit can be either Active or Passive, it is the dual, and some would argue less important, attribution).

ASHMOLE, ELIAS 1617 – 92 The famous occult antiquarian of the seventeenth century. He bequeathed a virtually unprecedented historical museum to the University of Oxford, which exists to this day as the Ashmolean Museum. Along with John Moor, John Booker and William Lilly (members of the Rosicrucian brotherhood) he published the *Theatrum Chemicum Britannicum*, a work on alchemy. He was a Freemason, and one of the first 'speculative' members (history says the first), that is he was more the intellectual than the architect or builder; remembering that the lodges at this time normally only took in people as trade apprentices. He is important in Thelema for preserving the works of John Dee, whose Enochian system of magick became central to Crowley. The Holy Book, *The Vision and the Voice, Liber 418* is heavily indebted to Dee, and hence Ashmole. He acquired the *Liber Mysteriorum* from Thomas Wale in 1672, which it would seem had spent a generation hidden away. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

ASHTAROTH אשתרות The archdemon allocated to the fifth Sphere on the Tree of Life. She is the patroness of fertility, and her name is found in the *Goetia*, albeit with masculine features. Her name is spelt Aleph – Shin – Tau – Resh – Vau – Tau which totals to 1307.

ASLAIAH עשליה The 47th Angel of the Schemhamphoresch. He governs Mars in the fifth quinary of Pisces. The name means 'just judge'. Biblically this Angel corresponds to *Psalms* 92:5 – 'O Lord, how great are thy works! and thy thoughts are very deep.' The Hebrew spelling is Ayin – Shin – Lamed – Yod – Heh which has the value of 415.

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ASMODAY אַסְמוּדַאי

The 32nd Spirit of the *Goetia*. He is a great King, strong and powerful. He breathes fire and has three heads, a ram's, a bull's and a man's, with a serpent's tail and webbed feet. He is seated upon a mighty and terrible dragon and bears a lance adorned with a banner. Asmoday is Amaymon's first officer and most prized servant. Asmoday should be evoked abroad, whilst standing and with the head bare. He is to be constrained by asking him his name. As well as giving the Ring of Virtues, he teaches arithmetic, astronomy, geometry and handicrafts. Asmoday, once constrained, will speak honestly. He can make the magician invincible, and find and guard treasure. 72 legions of lesser spirits are under him. In the Zodiac he rules over the second decan of Aquarius (January 30th – February 8th) during day. In Tarot he corresponds to the Six of Swords and is paired with the Spirit Belial. Gold is his metal and his planet Sol. In Hebrew spelt Aleph – Samekh – Maim – Vau – Daleth – Aleph – Yod which equals 122.

ASMODEUS אַשְׁמוּדַאי The archdemon allocated to the fifth Sphere on the Tree of Life. Hebrew for 'king of men' or 'the destroyer'. It is spelt Aleph – Shin – Maim – Daleth – Aleph – Yod which totals to 356. We find this demon mentioned in the Apocryphal *Book of Tobit*, at the end of the third chapter – 'Raphael also was sent to heal them both, to scale away the white films from Tobit's eyes, and to give Sarah the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asomodæus the evil spirit; because it belonged to Tobias that she should inherit her.' He is described as the prince of demons, and was said to have undone Solomon.

ASP אֶסְפִּי The 21st Enochian Aethyr. 'Kether. (The Hierophant prepares the Candidate.) The Vision of the Ineluctable Destiny. <Macroprosopus.>' It has a value of 281.

ASPIAON אֶסְפִּיאֹן The 21st Enochian Governor. This Angel rules over the region of Greenland, and resides in the Aire of DEO (7). He has 6320 Servitors under him. This word has a value of 412.

ASSIAH אֶסְיָה The last of the four Qabalistic Worlds corresponding to the material plane, and the tenth Sphere of the Tree of Life, Malkuth (מַלְכוּת). This is the realm of everyday sensation, and is ascribed to such base activities as excretion, rudimentary reflexes, animal attraction and so on. In the Tarot it corresponds to the Suit of Disks, and in astrological terms to the Element of Earth. In the Tetragrammaton (יהוה) it is the last letter, Heh final. The other three worlds are Atziluth (אֶצִּילוּת), Briah (בְּרִיאה) and Yetzirah (יְצִירָה). The Hebrew for 'World' is 'Olahm' (עוֹלָם).



ASTAROTH אֶסְתְּרוֹת

The 29th Spirit of the *Goetia*. He is a powerful Duke. Astaroth is angelic in appearance riding a dragon-like beast, and carries in his right hand a viper. He must be kept at bay due to his deafening voice, one precaution being to hold the magical Ring to your face. As well as knowing all history, prophecy and secrets he can disclose how the Spirits fell and his own descent out of heaven, and this most wittily. He makes people wonderfully knowing in liberal sciences. 40 legions of spirits are under him. In the Zodiac Astaroth has dominion over the second decan of Capricorn (December 31st – January 9th) in the daytime. In Tarot he is paired with the Spirit Andrealphus and the Three of Disks. His metal is copper and his planet Venus. In Hebrew spelt Aleph – Shin – Tau – Resh – Vau – Tau which equals 1307.

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ASTOR *Liber 7, The Book of Lapis Lazuli 2:17* – ‘Thou art like a goat’s horn from Astor, O Thou God of mine, gnarl’d and crook’d and devilish strong.’ It seems that ‘Astor’ is Crowley’s spelling of ‘Asturias’; this being a poetic license as the letter ‘O’ corresponds to The Devil of the Tarot – invoking, as he does, this word in the same sentence. Asturias is a division of Spain, of the province of Oviedo. It is isolated from the rest of the country by the highest sector of the Cantabrian mountains, which rise above 4000 feet. The western Asturias are characterised by bare quartzite sierras, which explains the reference ‘devilish strong’. Interestingly enough this region is almost directly south of Inverness, the location of Boleskine House (see elsewhere).

ASTROLOGY The forerunner of astronomy. Based on the assumption that the microcosm mirrors the macrocosm, therefore studying the relations of the planets has a natural consequence in the realm of individuals and nations. The system impinging on modern Thelema most directly is the interpretation the natal horoscope using Western methods; these techniques being somewhat allied with Qabalism (known as ‘Yetziratic attributions’) and the art of the Tarot, at least in symbol if not in essence. The positions of the planets at the moment of birth are imagined to occupy the shared perimeter of a circle, which is just a convenience, divided into the twelve signs of the Zodiac. Depending on which planets are in what signs judgements are made about the individual. A system of ‘aspects’ is just slightly more complicated, and looks for equal distributions of the planets about the imagined periphery, such as ‘trine’ \$, ‘square’ #, ‘conjunction’ ! and ‘opposition’ ". The signs of the Zodiac have little practical connection to the constellations they represent (due to the procession of the equinoxes), and are rather allocated to the solstices and equinoxes of the yearly round. Thus the winter solstice is allocated to the first day of Capricorn, the summer solstice to Cancer, the autumnal equinox is allocated to the first day of Libra, and the spring equinox to Aries (these four being the Cardinal Signs). In Thelema the esoteric science of astrology has been more or less abandoned to theoreticians, and the practical side of allocating rituals to the decans of the Zodiac, with the various Qabalistic correspondences, is the most frequently used. Crowley himself seemed quite sceptical of the practical use of hororary or expert astrology. It is now generally considered, if not proven, that Crowley was the ghost writer for Evangeline Adam’s books on astrology.

AT אט The eighth Gate of the *Sepher Yetzirah*. It has a value of ten. ‘Ox’ and ‘serpent’. Traditionally the snake is the enemy of mankind (see *Genesis*) whilst the ox is most certainly very helpful, and not at all poisonous. The Tarot cards are The Fool and Lust. It has the meanings of ‘enchanter’, ‘fortune teller’, ‘soothsayer’ and ‘diviner’. Astrologically this Gate corresponds to Air and Leo. The former adds energy to the Fixed Fire of Leo, but it is not so much an explosion as a steady application of force.

aTapa אַתַּפּא The Servient God Name of the Fire of Water Subangle, in Enochian, used to command. To access this it is necessary to use the fourth and twelfth Enochian Keys. This name is intersected by the 15th and 65th Governors. By Gematria it equals 383, a Prime Number.

ATh אה The 21st Gate of the *Sepher Yetzirah*. It has a value of 401. ‘Ox’ and ‘tau cross’. We compare here the practical function of the ox with the abstract symbolism of the tau cross. The Tarot cards are The Fool and The Universe. It has the meaning of ‘essence’ or ‘spirit’, and is composed of the first and last letters of the Hebrew Alephbeth. Astrologically this Gate corresponds to Air and Saturn/Earth. It would be difficult to find a combination of symbols that are as different as these.

ATLAS One of the Titans in Greek mythology. He was guardian of the pillars of heaven and prevented the sky from falling to earth. Perseus turned him into stone using the severed head of the Gorgon. He is often depicted with a globe upon his shoulders. He was the son of Iapetus and Clymene. His daughters are the Pleiades, Alcyone, Celaeno, Electra, Maia, Merope, Sterope and Taygete.

ATz אצ The 17th Gate of the *Sepher Yetzirah*. It has a value of 91. ‘Ox’ and ‘fish hook’. The ox is in a constant state of motion and work, and is a creative force, whilst the fish hook remains still and waits, and is a destructive force. The Tarot cards are The Fool and The Emperor. It has the meanings of ‘to hasten’, ‘urge’, ‘press’ and ‘hurry’. Astrologically this Gate corresponds to Air and Aries. Cardinal Fire is the attribution of the latter, and we find the former simply lending more energy to the furnace.

ATZILUTH אצילות The first of the four Qabalistic Worlds, corresponding to the divine plane, and the first two Spheres of the Tree of Life, Kether (כתר) and Chockmah (חכמה). The next three Worlds are Briah (בריאה), Yetzirah (יצירה) and Assaih (עשיה). To this is ascribed such faculties as serendipity, divine intervention, the True Will (unformulated), the Qabalistic Lightning Flash and extreme energy states. In Tarot it corresponds to the Suit of Wands, and in a tentative sense, the four Aces. Astrologically, it is the Element of Fire. In terms of the Tetragrammaton (יהוה), it is the first letter Yod (י), which by permutation of shape is the basis for the other 26 letters. The main body of this letter is in Chockmah, whilst its uppermost point rests in Kether.

AUMGN אומגנ Crowley’s Qabalistic development of the Sacred Aum ॐ of the Hindus. If spelt in Hebrew the last three letters, Maim – Gimel – Nun, equal 93. See *Magick in Theory and Practice, Liber 4*.

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AUTHORITY OF THE TRIAD The command of the true Order of A.∴ A.∴, known as the S. S. (Silver Star) or the ‘Grade of Hermit’, composing the offices of Magister Templi 8° = 3°, Magus 9° = 2° and Ipsissimus 1° = 10°. Although the theoretical rule of these Grades is absolute, the Masters generally sit in silence and communicate their wishes via the Second Order of Adepti, as we find exemplified in the dogma of the Hermetic Order of the Golden Dawn.

AV אָ The fifth Gate of the *Sepher Yetzirah*. It has a value of seven. ‘Ox’ and ‘nail’. The ox is generally a vehicle of the dispersion and growing of crops and seeds, whilst the nail is a symbol of concentration upon a point. The Tarot cards are The Fool and the The Hierophant. It has the meanings of ‘desire’ and ‘will’. Astrologically this Gate corresponds to Air and Taurus, these symbols do nothing for each other and suggest the concept of separation.

AVERSE SEPHIROTH The Spheres of the Tree of Death which is the dark reflection and counterpart of the Qabalistic Tree of Life. It is accessed via the ‘accursed’ non-sephira of Daäth (דעת), according to the first part of Kenneth Grant’s *Nightside of Eden*. This is the realm of the Qliphoth, or Shells, and should not be confused with the demonic plane which is found on the Tree of Life along with all other natural phenomena. The Qliphoth are the dead and inert forms, without any spiritual self, or sustenance of life energy; the Shells could well be of entities which once were of pure moral character, people, animals or even angels. It is a common mistake to confuse the Shells with the demonic plane. They are neither evil nor malicious, they are simply completely and utterly dead, and so to living human consciousness are misconstrued as sinister, and ascribed a working consciousness they do not possess.

AVToTar אָוֵטָר The last of the Six Seniors found on the Enochian Watchtower of Air, Mercurial in nature. This name is intersected by the 56th, 57th, 60th, 62nd, and 63rd Governors. By Gematria it equals 1172.

AXZIARG אַזְיָרְג The eleventh Enochian Governor. This Angel rules over the region of Persia, and resides in the Aire of PAZ (4). He has 3000 Servitors under him. This word has a value of 182.

AYDROPT אַיִדְרוֹפְט The 50th Enochian Governor. This Angel rules over the region of eastern Libya, and resides in the Aire of TAN (17). He has 7132 Servitors under him. This word has a value of 565.

AYIN עַיִן The 16th letter of the Hebrew alphabet, meaning ‘eye’ and with the value of 70. Spelt in full Ayin – Yod – Nun (עֵיִן) which has a value of 130. It connects the sixth and eighth Spheres on the Tree of Life, Tiphereth (תִּפְהַרְת) and Hod (הוֹד) and corresponds to The Devil card of the Tarot, Capricorn and the colour black. Sol acting through Capricorn upon Mercury. Ayin is transliterated as ‘O’, sometimes as ‘A’ and occasionally as ‘Ng’.

AZ אָז The sixth Gate of the *Sepher Yetzirah*. It has a value of eight. ‘Ox’ and ‘sword’. Agriculture is a symptom of peaceful times, and of regularity (the ox being of singular assistance in this), whilst the sword is a symbol of war and destruction. The Tarot cards are The Fool and The Lovers. It has the meanings of ‘then’, ‘at that time’, and ‘before’. Astrologically this Gate corresponds to Air and Gemini; the latter being Mutable Air, so these symbols do actually reinforce each other quite strongly, adding to the innate elasticity of Gemini

AZOTH אַזוֹת An alchemical and Qabalistic word meaning ‘spirit’. It is composed of the first and last letters of the Latin, Greek and Hebrew alphabets: A and Z, Alpha and Omega (A & Ω), Aleph and Tau (א & ת). The order is based on the easterly rotation of the Earth; the sun sets first on Rome, then Greece and finally Israel.

B

BĀ ب The second letter of the Arabic alphabet in both the Western and Eastern order. It is transliterated as ‘B’. It has a value of two and a word value of three. On the Tree of Life it is allocated to the twelfth Path. The meaning drawn from the

Qoran is ‘He who remains’. It has the initial form of ب.

BAAL בעל or באאל The archdemon allocated to the seventh Sphere on the Tree of Life. It is Hebrew for ‘lord’ or ‘master’. Although today considered as a demon, there is some evidence that he was worshipped as a supreme divinity by the Phoenicians and Carthaginians, who used to sacrifice to him. When he was worshipped on Mount Phegor by the Moabites he was referred to as ‘Belphegor’ (see elsewhere) or ‘Baalphegor’. He was demonised as the Devil’s henchman by the Puritans in Cromwellian England. Spelt Beth – Ayin – Lamed which totals to 102. Sometimes spelt Beth – Aleph – Aleph – Lamed which has the value of 34. See Bael.

BABALON באבאלען The victorious queen. A member of the Thelemic pantheon, whose name appears on the Seal of the A.: A.:. In Hebrew the name adds up to 156. The goddess of *Liber 49* which claims to be the fourth chapter of *The Book of Law* (however there are some doubts as to how ‘official’ this book actually is). It is perhaps improper to try and define Babalon as each individual must understand it for himself. Therefore we will content ourselves with a quote from *Liber Cheth vel Vallum Abiegni* 1:1-3 – ‘This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.’ The metaphysical opposite of Babalon is without doubt ‘the Choronzon’ (see elsewhere).

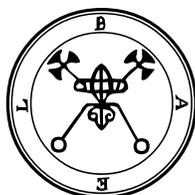
BABE OF THE ABYSS A Grade of the A.: A.: where the individual is suspended between the Orders of R.: C.: and S. S., more precisely the Grades of Adeptus Exemptus and Magister Templi. One undergoing the Ordeal of the Abyss, and combating Choronzon (see elsewhere). *The Book of Lies, Liber 333* is an official publication for this Grade. At this juncture the Adept must decide (although it is only the weight of his karma that will ‘decide’ ultimately, rather than any degree of consciousness) whether or not to become a Brother of the Left Hand Path. ‘Below the Abyss contradiction is division, above the Abyss contradiction is unity’. A great deal of Crowley’s philosophical writings attempt to describe the futility of reason when one is operating above the Veil of the Abyss; perhaps one of his most famous ideas being ‘an idea is only true when it contains an inherent contradiction within itself’. *Liber 474* gives a purely intellectual method of entering the Abyss, but the reader is warned that the prescribed experiments can lead to madness. It seems that some aspirants, such as Frater Achad did, lay claim to this Grade without working up from Neophyte to Exempt Adept, however this is generally considered as imbalanced and dangerous. Crowley said only two things would see the Babe of the Abyss home: a) the attraction of Binah (see elsewhere) and b) the force of the aspirant’s karma (that is all ‘effort’ is impossible). See Abyss, Ordeal of the.

BACCHUS The Greek god of wine, being an equivalent of the Roman Dionysus. The son of Zeus and Semele, thus a direct, if not powerful, deity as the former was the lord of the gods. Important in Thelema as he entered Thebes (see elsewhere) in an elephant drawn chariot after a battle in India, and married Ariadne after Theseus had left her in Naxos. He epitomises the Thelemic notion of feasting and revelry.

BACON, FRANCIS 22nd January 1561 – 1626 His full title being Baron Verulam of Verulam, Viscount St. Albans, Francis Bacon was the son of Sir Nicholas Bacon. His grandfather on his mother’s side was Sir Anthony Cooke, a tutor to King Edward VI. After being educated at Trinity College, Cambridge, he then went on to work in the English Embassy in France. After the death of his father he took up as a barrister, and in 1584 joined the House of Commons for the constituency of Melcombe Regis, Dorset, now better known as Weymouth. After this his indefatigable ambition to ascend the civil ladder seems to have been periodically thwarted. He published *The Colours of Good and Evil* (1597), *Meditationes Sacrae* (1597), *A declaration of the Practices and Treasons attempted and committed by Robert, late Earl of Essex, and his Complices* (1601 by order of the queen), *Proficiency and Advancement of Learning* (1605), *New Atlantis* (circa 1614 – 1624), his magnum opus *Novum Organum* (1620), *De Augmentis Scientiarum* (1623) and *History of Henry VII* (1622). In 1621 he became Viscount St. Albans. His career came to an effective end after he was charged with many cases of bribery during his legal days; he was punished severely, but it seems his noble background made for his imprisonment to last only a few days. Among the best, and most eclectic, of his published works are the *Essays*. His importance to Thelema is in his scientific and encyclopaedic contribution, which although was ludicrously overambitious, led later thinkers in new directions. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

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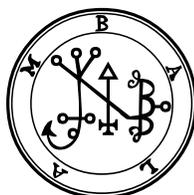
BACON, ROGER circa 1214 – 92. The English Franciscan philosopher, and alchemist. He was born either in Ilchester, Somerset, or Bisley, Gloucestershire. Bacon finished his schooling in Paris, and became a Master of Philosophy. On request of Pope Clement IV (1265 – 68) Bacon begun his great work, an attempt to encompass all the branches of learning into one scientific and cohesive volumina. This proved overambitious, but he did write two volumes before realising this, the *Communia Naturalium* and *Communia Mathematicae*. He then produced the *Opus Maius*, *Opus Minus* and the supplementary *Opus Tertium*. The first two, along with *De Multiplicatione Specierum* and an alchemical work, were sent to the Pope, but he died shortly after. In 1277 the bishop of Paris excommunicated various people adhering to heretical precepts, and various books on magic, and we believe Bacon to be implied in this condemnation, if not explicitly mentioned. Luckily, he was residing in Oxford at the time, and there is scant evidence of his imprisonment (although the figure quoted is 14 years). Bacon was a critic of his time, and seemed bitterly upset with others' interpretation of biblical scripture; he called for a correction of the Latin Bible, and wrote Greek and Hebrew grammars. His greatness lies more in experimental science, especially optics, rather than philosophy and theology – with which he is prominent, but not innovative or ingenious, although fear of being branded as a heretic was probably why. Considering the secure life he could certainly have enjoyed as a Franciscan, he sacrificed his reputation for the progress of science, and probably did more for theology than we realise. His last work was the *Compendium Studii Theologiae* of 1292. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



BAEL באל The first Spirit of the *Goetia*, also know as the *Lesser Key of Solomon*. He is a mighty King that rules in the East. He commands 66 legions of infernal spirits. He can grant the magician the power of invisibility. Bael speaks hoarsely and may assume the form of a toad, cat, man, or a mixture of all three. In the Zodiac he rules over the first decan of Aries (March 21st – 30th) during the day, and in the Tarot he is found within the Two of Wands and is paired with Phenex the 37th Spirit. His metal is gold and his planet Sol. In Hebrew spelt Beth – Aleph – Lamed which equals 33.

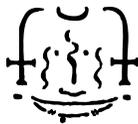
BAG בַּגּ The 28th Enochian Aethyr. ‘The Vision of the Dawn of the Æon of Horus (Atu XVII).’ It has a value of 6.

BAHLASTI *Liber AL* 1:54 – ‘Bahlasti! Ompehda! I spit on your crapulous creeds.’ The author can find no adequate translation, indeed Crowley states in *The Law is for All* that the usage seems perhaps purely alliterative, or an expletive in a barbarous and unknown tongue; the like applies for ‘Ompehda!’. ‘Blast!’ is an old English expletive, and this may be similar. However, like all things in the *The Book of the Law*, the aspirant must make up his own mind and refuse to be swayed by the opinions (and they can never be more than this) of others.



BALAM בעלם The 51st Spirit of the *Goetia*. Also known as Balaam. He is a terrifying, great and powerful King. He has three heads, one of a man, one of a bull and one of a ram. A goshawk is upon his fist, and he sports a serpentine tail. Balam has a hoarse voice and speaks truthfully of all things present, past and future. He can make men invisible and also witty. 40 legions of spirits are under his governance. In the Tarot he is coupled with the Spirit Eligos and corresponds with the Seven of Wands. He is under the final decan of Leo (August 12th – 22nd) during the night. His metal is gold and his planet Sol. In Hebrew spelt Beth – Ayin – Lamed – Maim which equals 142 (or 702 if Maim is counted as a final). Strangely enough a different spelling is found in *Liber 500* than that given in *Liber 777*, this being בלעם, the second and third letters being counterchanged.

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BARATCHIAL The Qliphothic Sentinel of the Path of Beth (ב). Its number is 260 and should be painted in a yellow just deeper than luminous upon a vesica-shaped plaque of indigo rayed with violet. The name should be vibrated in the key of ‘E’. See *Liber 231*, Verse 1 – ‘The lightnings increased and the Lord Tahuti stood forth. The Voice



came from the Silence. Then the One ran and returned.’ The Genii equivalent is ‘Beothaoobitom’:



BARBATOS ברבטוש The eighth Spirit of the *Goetia*. He appears when Sol is in Sagittarius with an army of troops and four noble Kings. A great Duke, he teaches the languages of various beasts. He discovers magnificent hidden treasures. Barbatos rules over 30 legions of spirits. Not entirely fallen, he retains some influence within the Order of Virtues. He has the gift of divination and reconciles friends and those in power. In the Zodiac he is under the daytime of the second decan of Gemini (June 1st – 10th). In the Tarot he corresponds with the Nine of Swords and is paired with the Spirit Shax. His metal is copper and his planet Venus. In Hebrew spelt Beth – Resh – Beth – Teth – Vau – Shin which equals 519.

BARDESANES 154 – 222 The leader of one of the great gnostic schools, his name is also given as ‘Bar-Daisan’. His teachings found the medium of hymn, and the earliest writing of such, in Syria, is attributed to him, one of which is *The Hymn of the Pearl*. His teachings were not fundamentally dualistic like the vast majority of the Gnostic schools, which betrays some unprecedented sophistication. Although converted to Christianity in his youth, the Church turned its back on him, probably because he did not accept the literal truth of the Resurrection. His following lasted until the tenth century. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

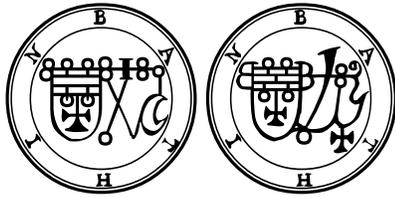
BARTZABEL ברצבאל The Planetary Spirit of Mars. Originates from the Hebrew word Beth – Resh – Tzaddi – Beth – Aleph – Lamed, which enumerates to 325. Like all the Hebrew names of these Spirits it has a numerical connection with the Magic Square of the planet. 325 is the sum of the first 25 numbers, or the total value of the five by five Magic Square of Mars. Crowley’s ceremonial working of this spirit is found in *Liber 325*.

BASILIDES The Christian gnostic who flourished in Alexandria circa 120 – 140. Using his claim to be a disciple of Glaucias, he taught a blend of Platonic metaphysic, Christianity and illuminism. Very little of his *Exegetica* is extant, but originally was said to be 24 books long, some of it supposedly of a divine nature. His teaching was continued by Isidore, and eventually reached western parts. There is much in his teaching that has elements of the East and West, the variance being the Christian leanings – even though Basilides could not have thought of its message as being anything less than universal. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

BASILISK The king of serpents, also called a ‘cockatrice’. It was supposed to be hatched as a serpent from a cock’s egg, and had the power of killing, or paralysing, its victim by look alone. We often encounter the metaphor ‘basilisk glare’ in literature. We find it mentioned in the Thelemic Holy Book *Liber A’ash vel Capricorni Pneumatici sub figurâ CCCLXX*, verse 13 – ‘Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.’

baTaiVAh באַטַיִבַּא The Great King of the East, formed by a whorl in the centre of the Enochian Watchtower of Air. This name is intersected by the 43rd, 56th and 63rd Governors. By Gematria it equals 723.

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BATHIN בַּתְּחִין

The 18th Spirit of the *Goetia*. He is a mighty and strong Duke, and appears as a strong man with the tail of a serpent. He sits astride a pale horse, or sometimes an ass. The office of Bathin is in the knowledge of herbs, jewels and suddenly transporting men from one country to another. 30 legions of spirits are under him. In the Zodiac he rules over the last decan of Virgo (September 12th – 22nd). In the Tarot he is under the dominion of the Ten of Disks, which is the longest card of all, chronologically speaking, representing the ten year period. He is paired with Murmur. His metal is copper and his planet Venus. In Hebrew spelt as Beth – Aleph – Tau – Yod – Nun which equals 463 (or 1113 if the Nun is counted as a final value).

BAZAR An Eastern marketplace or exchange, also spelt ‘bazaar’. It only warrants inclusion to help elucidate a sentence in the Holy Books.

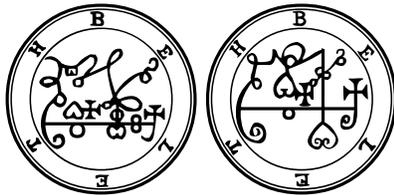
BAZCHIM בַּצְחִים The 78th Enochian Governor. This Angel rules over the region of southern Turkey, and resides in the Aire of DES (26). He has 5637 Servitors under him. This word has a value of 88.

BCh בַּח The 27th Gate of the *Sepher Yetzirah*. It has a value of ten. ‘House’ and ‘fence’. A house is a place of gathering, a fence is a principle of division and separation. The Tarot cards are The Magus and The Chariot. It has the meanings ‘to look out’ and ‘be cautious’. Astrologically this Gate corresponds to Mercury and Cancer. Both are of the Element Water.

BD בַּד The 23rd Gate of the *Sepher Yetzirah*. It has a value of six. ‘House’ and ‘door’. The house is that which contains, whilst the door is that which lets in and allows out. The Tarot cards are The Magus and The Empress. It has the meanings of ‘bar’, ‘limb’ and ‘arm’. Astrologically this Gate corresponds to Mercury and Venus. In terms of the Elements Mercury is Water and Venus is Fire, so these symbols are more or less opposites in that sense.

BEELZEBUB בַּעַלְזְבוּב The archdemon allocated to the second Sphere of the Tree of Life, also known as ‘Belzeboth’. Hebrew for ‘the fly god’, which is probably a more accurate translation than ‘the lord of the flies’; he is also translated as ‘Master of Order’ and ‘Master of the Living’. We find him mentioned in the Biblical book of *Matthew* 12:24 – ‘But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Bē-ēl-zē-būb the prince of the devils.’ Crowley took the talisman of Beelzebub (and his 49 attendant demons) from the *The Book of the Sacred Magic of Abramelin the Mage* and used it to attack Mathers, although he claimed that this was in self defence. Spelt Beth – Ayin – Lamed – Zayin – Beth – Vau – Beth which totals to 119.

BEJ Π The 17th letter of the Coptic alphabet, transliterated as ‘P’. It has a value of 80 and is allocated to the 27th Path on the Tree of Life. It has a resemblance to the Greek π, Pi.

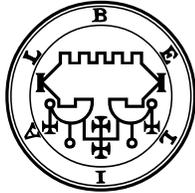


BELETH בַּלְאֵת

The 13th Spirit of the *Goetia*, also known as Bileth, or Bilet. He is a frightening and powerful King. He is accompanied by much music, typically trumpets. Great care must be exercised whilst summoning him. He must be compelled with a hazel wand in the Eastern and Southern quarters of the temple. Beleth may be disobedient at first. However, be polite as he is a great King and not easily appeased. The mage must wear a silver ring on the middle finger of his left hand which must be held against the face for protection against Beleth’s flaming breath. This Spirit can excite love in all, and this until the summoner is satisfied. He governs 85 legions of spirits. In the Zodiac Beleth governs the daylight hours of the first decan of Leo (July 22nd – August 1st). He is paired with Crocell and corresponds with the Five of Wands in the Tarot. His metal is gold and his planet Sol. In Hebrew spelt Beth – Lamed – Aleph – Tau which equals 433.

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BELIAL בליאל In Satanic cosmology the Prince of the Element Earth. The *Satanic Bible* of LaVey gives Satan, Lucifer and Leviathan as the other three Princes. Spelt Beth – Lamed – Yod – Aleph – Lamed which has a value of 73. He is also the demon king of Hod, the eighth Sphere on the Tree of Life. He is variously identified with Simon the Magician and the Antichrist, and is the prince of trickery. Belial is generally considered to be very attractive in appearance. He ‘corresponds’ to pederasty and sodomy. Sometimes he is depicted in a chariot of fire.



BELIAL בליאל The 68th Spirit of the *Goetia*. A most mighty and powerful King. He was created immediately after Lucifer. Belial assumes the form of a beautiful angel sitting in a chariot of fire (*Liber 777* gives ‘Two beautiful angels sitting in a chariot of fire’). His voice is comely and he boasts that he Fell first from the higher angelic choirs. His office is to distribute royal favour. Under him are 50 legions of spirits, and he also gives excellent familiars. Unless presented with offerings, gifts and sacrifices he will not speak the truth, and even then not long at all unless commanded by the divine. In the Tarot he is paired with Spirit Asmoday and is allocated to the Six of Swords. In the Zodiac he is under the second decan of Aquarius (January 30th – February 8th) during night. His metal is gold and his planet is Sol. In Hebrew spelt Beth – Lamed – Yod – Aleph – Lamed which equals 73.

BELPHEGOR בעלפגור The archdemon allocated to the sixth Sphere on the Tree of Life. Hebrew for ‘lord of death’. Sometimes interpreted as ‘Baal as worshipped on Mount Phegor’. Spelt Beth – Ayin – Lamed – Peh – Gimel – Resh which totals to 385. Belphegor is also known as ‘the disgusting’ in his being the archdemon of Tiphereth inverted, which normally is the archetype of beauty. He is traditionally the governor of monsters, apparitions and hideous creatures, whence the famous phrase ‘Our Name is Legion’. In England he has the dominion of the area known as the New Forest, and he is credited with many brilliant inventions, discoveries and of delivering great wealth to his followers.

BENNU BIRD *Liber 7, The Book of Lapis Lazuli 7:27* – ‘I am the Initiator and the Destroyer. Mine is the Globe – and the Bennu Bird and the Lotus of Isis my daughter!’ See Phœnix.



BERITH ברית The 28th Spirit of the *Goetia*. He is a mighty, great and terrible Duke of Hell. More recently he has come to be known as either Beale (or Beal), or Bofry (or Bolfry). His form is that of a soldier with red clothing, on a red horse, and wearing a golden crown. A magical ring is needed when summoning him. Berith knows all things past, present and future. Berith can transmute any metal into gold, as well as bestowing dignities and privileges. His voice is very concise and subtle, yet he lies much. He governs 26 legions of spirits. In the Zodiac he has dominion over the first decan of Capricorn (December 22nd – 30th) during daytime. In Tarot he corresponds to the Two of Disks and is paired with Haures. His metal is copper and his planet Venus. In Hebrew spelt Beth – Resh – Yod – Tau which equals 612. In *Liber 777* we find with Berith – ‘(The covenant)’ and ‘[Ps. XXV 14]’; *Psalm 25:14* – ‘The secret of the Lord is with them that fear him; and he will shew them his covenant.’

BETA Β β The second letter of the Greek alphabet. It has a value of two. Spelt in full Beta – Eta – Tau – Alpha (BHETA) which has a value of 311. In *Liber 777* it is allocated to the twelfth Path on the Qabalistic Tree of Life. Beta is transliterated as ‘B’.

BETH ב The second letter of the Hebrew alphabet; meaning ‘house’. It has a value of two. Spelt in full Beth – Yod – Tau (בית) which equals 412. It corresponds to The Magus of the Tarot and the colour purple. Beth connects the first and third Spheres on the Tree of Life, Kether (כתר) and Binah (בינה). Pluto acting through Mercury upon Saturn. Beth is transliterated as ‘B’, and sometimes as ‘V’.

BE-WITH-US *Liber A’Ash vel Capricorni Pneumatici sub figurâ CCCLXX* Verse 6 – ‘Only in the end shalt thou give up thy sap when the great God F. I. A. T. is enthroned on the day of Be-with-Us.’ See F. I. A. T.

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BG **בג** The 22nd Gate of the *Sepher Yetzirah*. It has a value of five. ‘House’ and ‘camel’. Compare the luxury, comfort and sense of belonging ascribed to the concept of a house to the hardship, toil and travelling across desert that is attributed to the camel. The Tarot cards are The Magus and The High Priestess. According to *Liber D* it has the meaning of ‘back’, and Hulse gives ‘delicacy’, ‘food’ and ‘bread’. Astrologically this Gate corresponds to Mercury and Luna. Whilst Mercury is androgynous and is the fickle messenger of heaven, Luna is undoubtedly female and is unswervingly loyal to planet Earth; these symbols are also opposites because on the Tree of Life Luna is central and Mercury is ‘unbalanced’ on the Pillar of Severity.

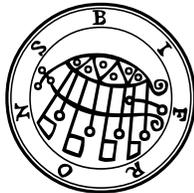
BH **בה** The 24th Gate of the *Sepher Yetzirah*. It has a value of seven. ‘House’ and ‘window’. Whilst the house is generally a place of privacy, the window allows one to see in to see out, this being more or less the same meditation as for BD, the previous Gate. The house is strong, the window is generally fragile. The Tarot cards are The Magus and The Star. It has the meanings of ‘to be broken into’, ‘confounded’, ‘confused’, ‘to burst forth’ and ‘to be stirred up’. Astrologically this Gate corresponds to Mercury and Aquarius. These symbols antagonize one another as Mercury is of the Element of Water (and in an unpredictable way) whilst Aquarius is Fixed Air. There is little sympathy here.

BHAGAVAD GITA A key Hindu text, meaning ‘The Song of God’. It is in the form of a discourse between Krishna and King Arjuna, before a battle, and teaches ‘action through inaction’ and the fundamental philosophy behind yoga. Arjuna does not want to fight, considering the whole affair as vain, but Krishna encourages him to do so saying that it will make little difference in the ‘grand scheme of things’, or at least that he has a duty to do so. It also deals with the immortality of the soul (atman), the principle of karma and the process of reincarnation. It is required reading for Students of the A.: A.:.

BHAKTI YOGA One of the Eight Limbs of Yoga. The way of ‘union through devotion’ employed by the congregations of India, usually along with mass hysteria. It corresponds loosely with the evangelical methods of the Christian churches. It is generally practised by the masses where the other Limbs are quite specialised and refer to the ‘yogis’ and ‘yoginis’ (male and female practitioners).

BI **בי** The 29th Gate of the *Sepher Yetzirah*. It has a value of twelve. ‘House’ and ‘hand’. The house is stationary and contains items, whilst the hand is mobile and reveals things. The Tarot cards are The Magus and The Hermit. It has the meanings of ‘to dwell within’ and ‘to pray’. Astrologically this Gate corresponds to Mercury and Virgo. We remember straight away that Virgo is ruled by Mercury.

BIBLIOMANCY Divination through books. Crowley used to open *The Book of the Law* at random and cast his magic ring onto a page to generate a key word, or verse. Typically the diviner will open a page spontaneously, and let his finger find a sentence of its own accord. This is not explicitly a Thelemic technique, but given the tradition’s heavy emphasis on literature it is probably a valid inclusion. It is not to be confused with the Chinese *Book of Changes* or *Napoleon’s Book of Fate* which contain tables consequent on other divinatory, and strictly mathematical, techniques. Like many forms of divination the conscious mind has to be temporarily suspended (in this case the hands and fingers must be allowed to work despite themselves).



BIFRONS **ביפרו**

The 46th Spirit of the *Goetia*. Also known as Bifrous, or Bifrovs. He is an Earl of Hell. At first he assumes monstrous form, but eventually that of a man, if commanded. His office is to make the magician knowledgeable in astrology and geometry amongst other arts and sciences. Bifrons teaches the virtues of precious stones and woods, he can manipulate dead bodies and relocate them, and also makes lights appear over graves. 60 legions of spirits are under him. In the Zodiac he is under the night time of the first decan of Cancer (June 21st – July 1st). In Tarot he is under the Two of Cups, and is paired with the Spirit Buer. His metal is iron and his planet Mars. In Hebrew spelt Beth – Yod – Peh – Resh – Vau which equals 298.

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BINAH **בינה** The third Sphere of the Tree of Life, which has the meaning of ‘understanding’; it corresponds to Saturn and the colour black. Spelt in full Beth – Yod – Nun – Heh which equals 67. It is one of the Spheres composing the Supernal Triad, the other two being Kether (כתר) and Chokmah (חכמה). Tetragrammaton (יהוה), the all-encompassing God name of the Qabalah, allocates its second letter (ה) to this Sphere; in the cosmology of the four Worlds to Briah (בריאה), thus the Element of Water, and to the Suit of Cups in the Tarot deck. Perhaps the best correspondence to explain this Sphere is the mystical state known as the ‘Vision of Sorrow’. Binah is the apotheosis of compassion and empathy, and, although it is unnerving, it has an unshakeable beauty, the ‘truth’ stripped of its glamour and vanity, yet remaining more compelling than ever. Binah is sometimes called the ‘Great Sea’. The planet Saturn also represents this psychology, in being the ‘time-keeper’ (Chronos), or ‘Old Father Time’; the austere, cruel and horribly vivid father of the gods; who if appearing horrible to others, it is only because he *reflects* their own repressed insecurity. The ‘Evil Eye’ of witchcraft is but the use of the gravity of Binah, its irresistible ebb and flow, just as the ‘Great Sea’ itself. Appropriately the ‘Eye in the Triangle’ symbol is often translated as this third Sphere, and is the common symbol of followers of the Left Hand Path (or the Column of Severity which is pinnacled by ‘understanding’), and represents the cold and spiritless focusing point, that although ‘sees’ and ‘conceives’ all things, has no identity of its own. Until, that is, the fertilizing Yod (י) of Chokmah transforms Ama (אמא) into Aima (אימא), and ‘balance is established in the Void’.

BITOM **בטום** An Enochian word taken from the fourth and final row of the Tablet of Union, which is the station of Spirit. This angel is accessed using the first, second and sixth Enochian Keys, and governs the Element of Quintessential Fire. It corresponds with the Court Cards, and an Ace, of the Tarot, starting with the first letter, in this order: B – Ace of Wands, I – Prince of Wands, T – Queen of Wands, O – Princess of Wands, M – Knight of Wands. This name is crossed by the sigil of 30th Governor Tabitom (see elsewhere). By Gematria it equals 422.

BK **בכ** The 30th Gate of the *Sepher Yetzirah*. It has a value of 22. ‘House’ and ‘palm’. Freewill versus predestination is the meditation of this Gate: we see the palm as containing the future of any person (if we believe in palmistry – as the Qabalah generally does) from which he rarely escapes, and the relative freedom in how he arranges his personal belongings and the décor of his house. The Tarot cards are The Magus and Fortune. It has the meanings of ‘to cause to weep’ and ‘lament’. Astrologically this Gate corresponds to Mercury and Jupiter. Whilst Mercury is the messenger of the gods, Jupiter is the king of the gods who frequently gives the former his orders, so the symbols here denote delegation.

BL **בל** The 31st Gate of the *Sepher Yetzirah*. It has a value of 32. ‘House’ and ‘ox goad’. A house provides an element of luxury for mankind, whilst the ox goad is a source of severity for the beast. The Tarot cards are The Magus and Adjustment. According to *Liber D* it has the meaning of ‘lord’, yet Hulse gives various readings including ‘mind’, ‘heart’, ‘center’ and ‘no’. Astrologically this Gate corresponds to Mercury and Libra. Whilst Mercury is the patron of thieves and tricksters, Libra represents the ultimate justice and perhaps even retribution. The symbols here are complete opposites.

BLACK BROTHERS, THE The arch-enemies of the Great White Brotherhood. Those who failed to complete the Ordeal of the Abyss. Those who do not give up their life-blood to the ‘Cup of Our Lady Babalon’. This is not the same as a ‘black magician’, but rather decidedly evil and predatory people. They reside in the metaphorical ‘Tower of Babel’ (see elsewhere), a kind of hermetically sealed ‘universe’ of their own. These shadowy individuals are created by the terrifying sense of dispersion that some experience when encountering the ‘pseudo-sephira’ of Daäth (דעת); the attempt of their egos to mingle with the universal life is misperceived as a kind of ‘second death’ and the annihilation of personality. The overwhelming sense of having their soul crushed to a point, and simultaneously scattered around the far reaches of awareness, has the effect of making them resolutely determined to preserve their egos, or self, at all costs, even at the awful detriment of others. If love is the realisation of the One Life, then the Black Brotherhood is the diametric opposite.

BLAVATSKY, HELENA PETROVNA The late founder of the Theosophical Society, which was initiated in New York, 1875. Crowley considered his work a continuation of hers, especially in the attempt to make comparative religion more scientific. He considered it very important that the T. S. was incorporated on the year he was born. Her two monumental contributions are *Isis Unveiled* and *The Secret Doctrine*. However, Crowley referred to the former as an ‘unscholarly hotch-potch of fact and fable’ although he did consider it as the best attempt until the publication of *The Equinox*. She has been officially canonized in the Thelemic corpus of writings, namely her *The Voice of the Silence*, *The Two Paths* & *The Seven Portals*, they are lodged under the number 71; in the title page Crowley admits Blavatsky as a Master of the Temple and he writes a commentary to her work in his capacity as an Exempt Adept. See Theosophy.

BM **במ** The 32nd Gate of the *Sepher Yetzirah*. It has a value of 42. ‘House’ and ‘water’. The ultimate artifice versus the ultimate necessity. The Tarot cards are The Magus and The Hanged Man. It has the meanings of ‘entrance’ and ‘gathering place’. Astrologically this Gate corresponds to Mercury and Water. This is harmonious as Mercury is of the Element Water.

BN **בנ** The 33rd Gate of the *Sepher Yetzirah*. It has a value of 52. ‘House’ and ‘fish’. Generally one is stationary when in one’s house, especially when sleeping, the house being the artificial archetype; conversely the fish is constantly moving in a quintessentially natural environment. The Tarot cards are The Magus and Death. It has the meaning of ‘the son’. Astrologically this Gate corresponds to Mercury and Scorpio. Although Scorpio as a Water sign is in harmony with Mercury, the fact that it is Fixed is not; these symbols being ambivalent in the extreme.

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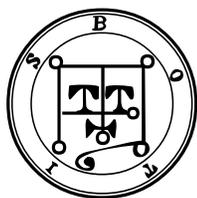
BO **בע** The 35th Gate of the *Sepher Yetzirah*. It has a value of 72. ‘House’ and ‘eye’. The house is still but the eye keeps moving. The Tarot cards are The Magus and The Devil. It has the meanings of ‘to seek’, ‘request’, ‘petition’ and ‘pray’. Astrologically this Gate corresponds to Mercury and Capricorn. Both these are of Passive Elements, and both are ethically dubious (taking the correspondence of The Devil for Capricorn), however the former is a servant of higher powers, whilst the latter is a rogue entity.

BOEHME, JACOB 1575 – 1624 Author of *Aurora*, *De Triplicata Vita*, *De Signatura Rerum* and *Mysterium Magnum*. Important in Thelema as an anti-authoritarian who was of humble beginnings, lacking classical education, yet who dared to question the Christian Church. He believed experience of God came from within (ie. the Gnostic teaching) and that institutionalised religion was not only futile, but blasphemous; in his time this was an unorthodox viewpoint, and bordered on heresy. However he seems to have been the mystic, rather than the revolutionary. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

BOLESKINE HOUSE This is a small mansion which was owned by Crowley, and was his location for working the Abramelin (see elsewhere). It has been in the possession of Jimmy Page, as well as being a guest-house. A key location, or Kaaba, in Thelemic ceremonial, it is located in Inverness, on the shore of Loch Ness, latitude 57.14 N, longitude 4.28 W. Crowley believed this building to be mentioned in *The Book of the Law*. This building is a constant echo in the mysticism of Crowley, and he places it as a pivotal, if not global, location; although there is little proof that his convictions are based on fact. Some believe the Loch Ness monster to be a spawn of his abortive Abramelin operation, and other similar delusions abound in his ‘less-than-stable’ following. In all probability the mythically geomantic nature of this building is of Crowley’s imagination. The Hebrew transliteration of **בולשכין** equals 418 (see elsewhere), a key number.

BOOK OF THOTH, THE Traditionally the Tarot cards themselves, but in Thelema the title of a book by Crowley that accompanies his *Thoth Tarot* designs. Thoth was the Egyptian god of writing and invention; and cartomancy (divination through cards) is a tradition popularised by the Gypsy people who are often of Egyptian descent. This is a term used by conventional academia for the cards in general, as well as in the esoteric world. Although *The Book of Thoth* is an Official Publication of Crowley’s mystical Order, it has no catalogue number.

BORNLESS ONE, THE This is a term used by Crowley as a virtual synonym for the Holy Guardian Angel; which we gather from *The Invocation of the Bornless One*, one of the many titles for the main body of material in *Liber Samekh*. Crowley also believed that simply reading *Liber AL* brought one into contact with ‘discarnate intelligences’, as opposed to ‘incarnate’ or that which has a physical envelope. We can safely say that the Bornless One is the H. G. A., from a different perspective; the author likes to imagine that it ceases to be ‘bornless’ or ‘discarnate’ when united in the heart and soul of the Adept. For brevity I quote the opening lines of *Liber Samekh* – ‘Thee I invoke, the Bornless One. Thee, that didst create the Earth and Heavens. Thee, that didst create the Night and the Day. Thee, that didst create the darkness and the Light. Thou are Asar Un-Nefer (Myself made perfect): Whom no man hath seen at any time.’ (Parenthesis not part of the MS). The final invocation begins thus – ‘I am He! The Bornless Spirit! Having sight in the feet: Strong and the Immortal Fire!’



BOTIS **בוטיש**

The 17th Spirit of the *Goetia*. He is a great President and Earl. He appears at first in the form of an ugly viper. However if commanded he will become humanoid with ferocious fangs, crooked horns and bearing a large shiny sword. His office is to divine all things and to encourage friendship. He rules over 60 legions of spirits. In the Zodiac he is in the second decan of Virgo (September 2nd – 11th) in the light hours. In the Tarot he corresponds with the Nine of Disks and is coupled with the Spirit Camio. His metal is mercury and his planet Mercury. In Hebrew spelt Beth – Vau – Teth – Yod – Shin which equals 327.

BP **בכ** The 36th Gate of the *Sepher Yetzirah*. It has a value of 82. ‘House’ and ‘mouth’. The house preserves whilst the mouth destroys (ie. food). The Tarot cards are The Magus and The Tower. It has the meanings of ‘ball’, ‘lump’, ‘resin’ and ‘stone’. Astrologically this Gate corresponds to Mercury and Mars. These symbols are almost complete opposites.

BQ **בק** The 38th Gate of the *Sepher Yetzirah*. It has a value of 102. ‘House’ and ‘the back of the head’. Artifice versus nature. The house is the epitome of contriving humanity, yet the cerebellum is the seat of our animalistic self. The Tarot cards are The Magus and The Moon. It has the meanings of ‘to enter into’, ‘investigate’, ‘examine’ and ‘search’. Astrologically this Gate corresponds to Mercury and Pisces. Elementally these symbols are both Water, and both are Mutable to a certain extent, however the archetype of Pisces is too dreamy and vague to draw parallels with Mercury.

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BR בר The 39th Gate of the *Sepher Yetzirah*. It has a value of 202. ‘House’ and ‘head’. The house is objective, whilst the head is subjective. The Tarot cards are The Magus and The Sun. It has the meanings of ‘purity’, ‘field’ and ‘son’. Astrologically this Gate corresponds to Mercury and Sol. Whilst the former is fickle, cheating and roguish, the latter is constant, reliable and life giving. In the world of Malkuth (see elsewhere) we can think of Sol as a neutron with Mercury as the orbiting electron. The symbols are almost complete opposites.

BRIAH בריאה The second of the four Qabalistic Worlds, the others being Atziluth (אצילות), Yetzirah (יצירה) and Assaih (עשיה). Spelt Beth – Resh – Yod – Aleph – Heh which enumerates to 218. It corresponds to the Element of Water, the Cups suit of the Tarot, and the second letter of the divine name IHVH (יהוה). It translates as the ‘Creation’, and symbolises those ideas that we instantly act upon, and which are somehow instantly integrated in our psyche, as habit, belief or act. In terms of the Spheres on the Tree of Life, the third, called Binah (בינה) is most appropriate, although in some schemes Chockmah (המכה) is considered Briatic also. The realm of Bria is archangelic and receives influence directly from the Tetragrammatic Names. See ADNI, AGLA, AHIH and IHVH.

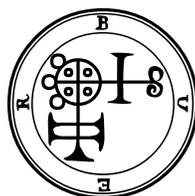
BS בט The 34th Gate of the *Sepher Yetzirah*. It has a value of 62. ‘House’ and ‘prop’. A house contains items whereas a prop is arguably ‘contained’ by the object(s) it supports. The Tarot cards are The Magus and Art. It has the meanings of ‘to trample’, ‘step’, ‘pile up’ and ‘to establish firmly’. Astrologically this Gate corresponds to Mercury and Sagittarius. Whilst a Fire sign clashes with the Water of Mercury, the fact that Sagittarius is Mutable is in harmony; however like the previous Gate BN these symbols are at cross purposes.

BSh בש The 40th Gate of the *Sepher Yetzirah*. It has a value of 302. ‘House’ and ‘tooth’. A house is generally quite static, being in the nature of a complicated refuge, and perhaps even dynamic, whilst the teeth are an engine of entropy whose sole purpose is to break down food. Stasis versus entropy. The Tarot cards are The Magus and The Aeon. It has the meanings of ‘troubled mind’ and ‘to be ashamed’. Astrologically this Gate corresponds to Mercury and the Elements of Fire and Spirit. Whilst Mercury and Fire are opposites, Mercury and Spirit are quite akin when we think of the all pervading influence of Quintessence compared to the free flowing nature of the messenger of the gods.

BT בט The 28th Gate of the *Sepher Yetzirah*. It has a value of eleven. ‘House’ and ‘serpent’. Whilst the house is a familiar place of safety, the serpent is an unexpected source of danger. The Tarot cards are The Magus and Lust. It has the meanings of ‘to swell’ and ‘burst forth’. Astrologically this Gate corresponds to Mercury and Leo. The Fixed Fire of Leo clashes with the thrusting Water of Mercury quite significantly.

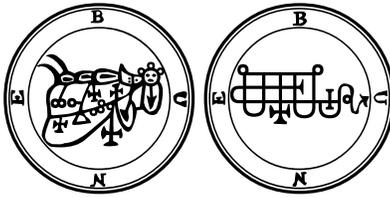
BTh בת The 41st Gate of the *Sepher Yetzirah*. It has a value of 402. ‘House’ and ‘tau’. The house is generally feminine, in its capacity of receptivity and domesticity, whilst the tau is an old symbol for the phallus, or masculine principle. The Tarot cards are The Magus and The Universe. It has the meanings of ‘child’, ‘girl’ and ‘daughter’. Astrologically this Gate corresponds to Mercury and Saturn/Earth. Alchemically the symbols are harmonious but in archetypal terms they are not.

BTz בטז The 37th Gate of the *Sepher Yetzirah*. It has a value of 92. ‘House’ and ‘fish hook’. A house is arguably the most complex collective set of objects we can perhaps think of (in the human realm), with myriad purposes, however the fish hook only has one very crude function. The Tarot cards are The Magus and The Emperor. Astrologically this Gate corresponds to Mercury and Aries. Mercury is of the Passive Element of Water whilst Aries is of the Active Element of Cardinal Fire. However the sheer energy of Aries does remind one of the Mercurial archetype in action.



BUER בואר The tenth Spirit of the *Goetia*. He is a great President and governs 50 legions of spirits. When the Sun is the sign of the Archer he also appears as such. He teaches philosophy, logic, the virtues of herbs and plants and can heal distempers (‘a morbid or disorderly state of body or mind’). Buer can provide good familiars. He rules the first decan of Cancer in the heavens, during the day (June 21st – July 1st). In the Tarot he is allocated with the Two of Cups and is paired with Bifrons. His metal is mercury and his planet Mercury. In Hebrew spelt Beth – Vau – Aleph – Resh which equals 209.

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BUNE בים

The 26th Spirit of the *Goetia*, also known as Bime and Bim. He is one of Hell's strongest Dukes. Bune assumes the form of a three-headed dragon, one head being canine, one a gryphon's and one human. His voice is high pitched and alluring. His office is to exhume and rebury the dead, to make rich, to make wise and to cause the 30 legions of spirits he commands to appear before you. If demanded he answers truthfully. In the Zodiac he governs the daylight hours of the second decan of Sagittarius (December 3rd – 12th). In the Tarot he is paired with Valac and is under the Nine of Wands. His metal is copper and his planet Venus. In Hebrew spelt Beth – Yod – Maim which equals 52 (or 612 if Maim is counted as a final).

BURTON, SIR RICHARD FRANCIS 1821 – 90 The British explorer, adventurer, and linguist, who is probably most famous today as being the translator of the *Kama Sutra*, the ancient Indian treatise on love and romance. He was born in Torquay, and in 1842 joined the Indian service of the British empire, and worked in Sind under Sir Charles Napier. In 1851 he published a work on Sind, and started out to explore Arabia in the guise of an Afghan pilgrim. At the end of his career he had learned 35 languages, and had travelled Somalis in Eastern Africa, North America, the Cameroon mountains, Brazil, Damascus, Trieste, Midian, and the Guinea Coast at the least. He received the gold medal of the English and French geographical academies, and was knighted in 1886. Burton published many books detailing his travels, including *Goa and the Blue Mountains* (1851), *Wanderings in West Africa* (1863) and *Exploration of the Highlands of Brazil* (1869). We find in the Preface to the *Kama Sutra* by W. G. Archer a description of the man by Wilfrid Blunt – 'His dress and appearance were those suggesting a released convict rather than anything of more repute. He reminded me by turns of a black leopard, caged but unforgiving, and again with his close cut poll and iron frame of that wonderful creation of Balzac's, the ex-gallérian Vautrin, hiding his grim identity under an Abbé's cassock... a countenance the most sinister I have ever seen, dark, cruel, treacherous, with eyes like a wild beast's... In his talk he affected an extreme brutality, and if one could have believed the whole of what he said, he had indulged in every vice and committed every crime.... He had a power of assuming the abominable which cannot be exaggerated... Nevertheless the ferocity of his countenance gave place at times to more agreeable expressions, and I can just understand the infatuated fancy of his wife that in spite of his ugliness he was the most beautiful man alive.' Burton is mentioned in the litany of the Gnostic Saints in *Liber 15*.

BV בו The 25th Gate of the *Sepher Yetzirah*. It has a value of eight. 'House' and 'nail'. A house *contains* many various objects, whilst a nail is generally *contained* in a simple object. The Tarot cards are The Magus and The Hierophant. It has the meanings of 'to come in', 'within', 'enter into', 'split' and 'insert'. Astrologically this Gate corresponds to Mercury and Taurus. Like the previous Gate of BH there is little in common with these symbols.

BZ בז The 26th Gate of the *Sepher Yetzirah*. It has a value of nine. 'House' and 'sword'. The house preserves whilst the sword destroys. The Tarot cards are The Magus and The Lovers. It has the meanings of 'plunder', 'conquer', 'shutter', 'tread upon', 'give away' and 'spoil'. Astrologically this Gate corresponds to Mercury and Gemini. We remember that Gemini is ruled by Mercury.

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C

CADUCEUS This is also known as the Wand of Mercury, and is a symbol of two serpents, one white and one black, intertwining about a staff, which is topped by a winged disk. It represents the primordial energy of creation. The serpents cross over each other twice, and their heads are facing together. Qabalists draw a pictorial analogy of the letters (in ascending order) Aleph, Maim and Shin (א, מ & ש), with the three phases of the serpents' dance. These in turn are allocated to the three Elements of Air, Water and Fire. This symbol is often encountered on the plaques of medical establishments. Sometimes it is compared with the myth of Moses turning a staff into a serpent. Curiously enough the Caduceus depicted on The Magus of *The Thoth Tarot* has the serpent's heads not only turning away from each other, but extending from the bottom of the staff; this however is far from traditional, and we can only wonder what Crowley was thinking.

CAIRO The capital city of Egypt where Crowley received *The Book of the Law* on April eighth, ninth and tenth 1904 era vulgari. The full account of the surrounding situation is given in *The Equinox of the Gods*. Even though it is a desert city with just over an inch of annual rainfall, it is one of the most populated cities in Africa. It stands on the eastern bank of the Nile, and is located latitude 30° 03' N. and longitude 31° 15' E.

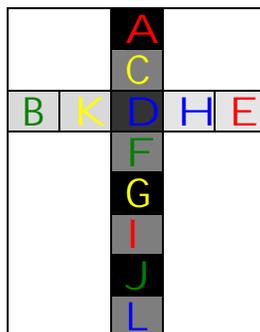
CAKES OF LIGHT See *The Book of the Law*, 3:23-25, and *Liber 44, The Mass of the Phœnix*.

CALIGULA AD 12 – 41 The Emperor of Rome from AD 37 – 41. He was the youngest son of Germanicus and Agrippina and was born at Antium (Anzio). So called because in his youth he wore sandals known as 'caliga' that had no leather upper, normally worn by the military. 'Caligula' means 'little jack boot'. In the year 32 he was summoned to see Emperor Tiberius, he won favour and was made joint heir along with Tiberius's grand son. However when Tiberius died the senate placed power on Caligula alone. He was sadistic and cruel to his people, and renowned for his excesses. This seems to be brought about by an illness, as he was quite well behaved before this happened. His name is generally synonymous with the insane. Because of the period in which he lived, he could be seen as the dark counterpart, and necessary reflex of the Christ. He was eventually assassinated by a palace conspiracy.

CALVARY CROSS (CHRISTIAN) ☩ This term exoterically applies to the conventional Christian symbol of the Cross. It symbolises the rulership of the Holy Trinity over the world of matter, which is the lower arm. If inverted it symbolises the conquest of matter over spirit, and is generally considered evil, much as the inverted pentagram is. On the Tree of Life, this Calvary Cross is the Paths of Daleth (ד) and Gimel (ג) (which connect the Supernal and Ethical Triads). The Qabalistic words for the Trinity are Ab (אב), Ben (בן) and Ruach (רוח) respectively the Father, Son and Holy Spirit. In terms of proportion the length of the upper bars is thrice that of the width, the lower bar being thrice the length again. For a discourse on the Holy Trinity see *A Note on Genesis, Liber 2911*.

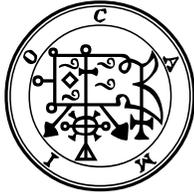
CALVARY CROSS (SEPHIROTIC) This is a cross of ten squares, each of which is referred to one of the Spheres of the Qabalistic Tree of Life. It is used in Hermetic Order of the Golden Dawn's Enochian magick, where each of the 16 Sephirothic Crosses, which separate the Kerubic and Servient Squares, are referred to the ten Spheres; however the planetary, and hence many other, correspondences differ from the Tree of Life. To be safe you should not make a direct link between this Calvary Cross and the Tree of Life, just a tenuous one. When wrapped up three-dimensionally it forms the double cube altar of ceremonial magick.

CALVARY CROSS (ZODIACAL) This is a cross of twelve squares in total, one for each of the Zodiac signs. It is eight squares high, with a horizontal component of five squares intersecting at the third vertical. The Kerubic signs of Taurus, Aquarius, Scorpio and Leo compose most of the horizontal cross. The Cardinal signs in the vertical bar are found alternately with the Mutable signs. In the diagram Fire signs are given as red, Water signs blue, Air yellow and Earth green; Cardinality is shown as a black background, Mutability as grey, Fixity as light grey.



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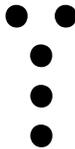
CALZIRG **כַּלְצִירְג** The 66th Enochian Governor. This Angel rules over the region of northern Syria, and resides in the Aire of LIN (22). He has 2367 Servitors under him. This word has a value of 171.



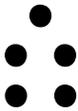
CAMIO **כַּמְיִן** The 53rd Spirit of the *Goetia*. Also known as Caim. He is a great President. At first he appears as a thrush, but eventually as a man carrying a sharp sword. His answers are in the curious form of burning coals or ashes. He is a good disputer. His office is to teach the magician to understand the voices of birds, bullocks and dogs, as well as the voices of the waters. He also gives true answers about the future. Previously he was of the Order of Angels. 30 legions of infernal spirits are under him. In the Tarot he is paired with the Spirit Botis and corresponds to the Nine of Disks. In the Zodiac he is under the second decan of Virgo (September 2nd – 11th) during the night. His metal is mercury and his planet Mercury. In Hebrew spelt Kaph – Aleph – Yod – Nun which equals 81 (or 731 if Nun is counted as a final).

CANCER **D** The fourth sign of the Zodiac, this being Latin for ‘crab’. June 22nd to July 22nd. It is a feminine sign; its triplicity is Water and its quadruplicity Cardinal. The most passionate of the signs. The archetype is one of devotion and the slow, yet unstoppable, acquisition of force. People born under this sign are outwardly stable yet inwardly sensitive and easily hurt; the analogy of the crab’s tough outer shell, but soft innards, is testimony to this. Negative aspects include secretiveness, a difficulty in forgiving others and possessiveness. Cancer is ruled by Luna. Potentially it is the greatest, and most glorious, House of the Zodiac, and this is paralleled marvelously in the Qabalah by it corresponding to the Path of the Chariot, Key VII of the Tarot, which represents the thrust, or hurtling, through the Abyss. Key VII is generally considered the most ‘difficult’ Path on the Tree of Life.

CAPRICORN **J** The tenth sign of the Zodiac, this being Latin for ‘goat’. December 22nd to January 20th. It is a feminine sign; its triplicity is Earth and its quadruplicity Cardinal. The most cautious of the signs. The archetype is one of meticulous planning and consideration of material obstacles, the analogy of the mountain goat, slowly ascending the mountain, rock by rock, is analogous to the character of a Capricorn. People born under this sign are practical and ambitious, yet realistic and loyal. Negative aspects include being narrow minded, untrusting and lacking higher vision. Capricorn is ruled by Saturn.



CAPUT DRACONIS **●** The 14th Geomantic Figure. This is Latin and means ‘the head of the dragon’; some other meanings are ‘inner threshold’, ‘threshold coming in’, ‘upper boundary’, ‘high tree’, ‘upright staff’, and ‘stepping inside’. It corresponds with the north node of Luna. (Fire = Passive, Air = Active, Water = Active, Earth = Active)



CARCER **●** The tenth Geomantic Figure. This is Latin and means ‘prison’, or more precisely ‘incarceration’; some other meanings are ‘constricted’, and ‘lock’. It corresponds to Capricorn. (Fire = Active, Air = Passive, Water = Passive, Earth = Active) We find that Fire and Earth, the will faculty and material domain respectively, are active, and if we combine this with the lack of the ‘flowing’ Elements of Air and Water, the notion of imprisonment fits in well enough. Its opposite is *Conjunctio* (‘conjunction’), which conversely has the expansive Air and collecting Water fully functioning. Capricorn corresponds to The Devil of the Tarot, which has the alternative title of the ‘Lord of the Gates of Matter’. Saturn, the planet of restriction, limitation and especially of chronological time (Chronos), is also the ruler of this sign. If we connect its points it forms a hexagon, which, unlike most of the Geomantic Figures, can be tessellated, reminding us of the compaction of houses, fields, or prison cells.

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CATULLUS, GAIUS VALERIUS circa 84 – circa 54 BC The Roman poet born in Verona, who specialized in the erotic, lyrical and epigrammatic style. He is remarkable for his simplicity and sincerity as well as being a master of his specific metre. Catullus's contribution to poetry was underestimated in his day, as he refined the use of Greek lyric metres, and the hexameter, to the point where we can safely say that Martial (see elsewhere) is in his debt, and that he was the precursor of the Roman elegists. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



CAUDA DRACONIS ● ● The 13th Geomantic Figure. This is Latin and means 'the tail of the dragon'; some other meanings are 'outer threshold', 'threshold going out', 'lower boundary', and 'stepping outside'. It corresponds with the south node of Luna. (Fire = Active, Air = Active, Water = Active, Earth = Passive)

cbalpt  The Servient God Name of the Earth of Earth Subangle, in Enochian, used to evoke. To access this it is necessary to use the fifth Enochian Key. This name is intersected by the 70th, 81st, 84th and 86th Governors. By Gematria it equals 433, a Prime Number.

CEFALU A town on the mid-northern coast of Sicily where Crowley established the Abbey of Thelema around 1920. Although the author doubts there is any connection of sufficient breadth, there is a book called *Liber ATh vel Via Vitae* (number 401) which gives precise instructions for founding one's own Abbey of Thelema. It seems that this document may have been based on Crowley's mistakes at Cefalu, and indeed the author is unsure how 'official' it actually is. As far as the author is aware the remnants of the Abbey still exist, although the available photographs give the distinct impression that it is presently derelict. It is located at the base of a cliff above which the ancient Cephaloedium was built. Roger II rebuilt the town and founded a Norman cathedral in 1131, which is one of the finest with many mosaics. Along the coast it has much agriculture of vines and oranges. Pronounced 'che – fa – loo'.

CENTAUR A mythical beast with the head, arms and torso of a man, combined with the body of a horse. They lived tribally in the woods and mountains of Thessaly, Arcadia and Elis. Ixion, son of Ares, was their ancestor. The wisest of centaurs was Chiron, who was the son of Philyra (daughter of Oceanos) and Cronos. Chiron taught Achilles, Asclepius and Jason. When he died Zeus set him up as star constellation. The other centaurs were prone to rudeness, intoxication through wine and raping women. The astrological sign of Sagittarius is often depicted as a centaur with bow and arrow. *Liber Liberi vel Lapidis Lazuli* 1:9-10 – 'Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse. Thou are harder than tempered steel; there is no diamond beside Thee.'

CEPHALAEDIUM Another name for Cefalu (see elsewhere), in Sicily, where Crowley founded an Abbey of Thelema. This word is found on the opening page of *Liber 800*.

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CEREMONIAL MAGICK The practice of ritual to secure a magical objective, or sometimes for its own sake. These rituals are often predetermined by others in books. Thelemic ceremonial owes much to the Hermetic Order of the Golden Dawn, but is less verbose and quicker to perform. Most of Crowley's rituals only require one person and are written under Classification D. The two most important rituals to the beginner are the *Star Ruby* (*Liber 25*) and the *Star Sapphire* (*Liber 36*) which are developments of the Lesser Banishing Ritual of the Pentagram and the Lesser Invoking Ritual of the Hexagram (see *Liber O sub figurâ 6*), respectively. Thelemic ceremonial is eternally indebted to the Golden Dawn, but Crowley streamlined this older system, removing a great deal of pomposity, and need for trappings, all in an attempt to make the Golden Dawn gnosis more accessible to everyday people. With most magical orders, we find that there are three aspects of any ritual: a) the objective, or skeletal, blueprint that one finds recorded in the literature, b) the subjective, or imagined, aspect which the practitioner intertwines with the objective, and c) the occult ritual, or secrets of a ritual, normally technical, and sometimes even silly, details of a working that only those privy to an Order are aware of; these 'secrets' normally will make little difference to the magician, but will help others distinguish 'one of their own'. Here we should mention the philosophical point that magick and occultism are not identical, and in many cases prove to be mutually exclusive. Magick is the truth which escapes everyone, occultism is a fabrication, or contrivance, that only a few people understand. Crowley was utterly mercurial in this respect, and operated on the periphery of shadowy cabals whilst still maintaining the public reputation of a wizard; but most aspirants will find this impossible. However, ritual magick is ideal for most people as its results are generally subjective and do not upset others. Most of the A.: A.: Ceremonies are not antisocial, or illegal, and people will not worry about demons prowling around, or any other superstitious remnant; but the practitioner will experience something 'magical' for himself. The above considerations prove that Thelemic ritual is a modern and scientific system, and though it borrows heavily from the misty past, it is not a threat to the social situation of the 21st century. 'Magick' in its popular ideal of the 'paranormal', or incredible, is known as 'thaumaturgy' (see *Liber 633*), but people who perform these feats often do not need ceremonial to do so, and are operating wholly on another plane. (The possible Official exception would be the *Goetia*, which is an ancient grimoire involving 'evocation', or more precisely 'evocation to visible appearance', which is conjuring demons; but to this you would have to be an Adept and capable of hiding your operations from the public; in Thelema the *Goetia* is the relic *par excellence* of medieval ceremonial magick. Crowley called this book 'the most intelligible of the ancient grimoires'.) Thelema could be accused by some as not a magical system at all, and this is true to a degree, however it is designed to appeal to everyone, to be socially acceptable, and above all a science, and a method of self-initiation. Crowley defined magick as 'the science and art of causing change to occur in conformity with Will', he did not define it as 'to make yourself invisible, fly in the air and live under water'. As humanity approaches a total unification of the previous systems of attainment, Thelema will be probably be seen as simply the 'liberal arts', or 'the odd stuff'. Historically, the Thelemic rituals, again because of the Golden Dawn, represent the modern drive to break down ritual into a scientific method. The older grimoires were unquestioningly followed through, but the practitioners had little idea as to why they worked, they only knew that they *did work*. Conversely, the Holy Qabalah is a purely scientific and practical system, and provides the ideal 'filing system' for the present movement. On the one hand the workers of Crowley's system could be called 'Magi', and on the other hand 'Scientific Illuminists'. Thelemic magick is quintessentially the drive towards unifying science and magick/religion, or attempting to quantify phenomena that are not easily amenable to hypotheses, such as controlling dreaming, journeying the astral, or communicating with spirits. The practice of the magical journal, timing, testing psychological conditions and talking openly about your interests effectively distances Thelema from the occultism of the last few centuries.

CHAAMIAH **העמיה** The 38th Angel of the Schemhamphoresch. He governs Venus in the second quinary of Aquarius. The name means 'hope of all the ends of the Earth'. Biblically this Angel corresponds to *Psalms* 91:9 – 'Because thou hast made the Lord, *which is* my refuge, *even* the most High, thy habitation.' The Hebrew spelling is Cheth – Ayin – Maim – Yod – Heh which has the value of 133.

CHABEOIAH **הבוייה** The 68th Angel of the Schemhamphoresch. He governs Venus in the second quinary of Cancer. The name means 'most liberal giver'. Biblically this Angel corresponds to *Psalms* 106:1 – 'Praise ye the Lord. O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.' The Hebrew spelling is Cheth – Beth – Vau – Yod – Heh which has the value of 31.

CHAHUIAH **ההוייה** The 24th Angel of the Schemhamphoresch. He governs Venus in the sixth quinary of Scorpio. The name means 'goodness in Himself; trust in Thy mercy'. Biblically this Angel corresponds to *Psalms* 33:18 – 'Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy;' The Hebrew spelling is Cheth – Heh – Vau – Yod – Heh which has the value of 34.

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CHANGE – THE TWO OF DISKS  The central theme of this card is a serpent bent into a figure ‘8’, which when rotated by 90° is called a ‘lemniscate’, and is the mathematical symbol for infinity (∞). (Crowley’s philosophising about Taoism often cropped up in the short maxim, ‘change is stability’.) Wearing a crown shows the lowly snake’s connection with the highest, Kether (כתר) ‘The Crown’. The bifurcated circles  are known as a ‘Yin Yang’, or the ‘Ace of Deniers’. They are the intermingling of the male/female, positive/negative, love/hate polarities, explained fully in the *I Ching*, a system of binary hexagrams. Western thinking is tied in also here with the four hermetic symbols of the Elements  that is Fire, Water, Air and Earth, assembled into male/female opposites. Again, both disks revolve in different directions, to maintain the necessary universal balance. The correspondence with Jupiter holds the card as lofty, intellectual and benevolent, but this is broken down, and counterchecked, by Capricorn. What would have been a symbolical wonder is meagrely dispensed with by the title ‘The Lord of the Gates of Matter’ (an alternative name for The Devil, Key XV, – the Trump of Capricorn). In a sense these astrological allocations are polarised as the other symbols. The notion of a lottery seems pertinent, the chance of winning lifting the hopes of millions, but rewarding only a handful. A background of sombre purple and blue shows commingling circles, which intimates the vesica, the secret union of the above contraries.

CHAOS **ΧΑΟΣ** A Thelemic term for God. From the Greek word spelt Chi – Alpha – Omicron – Sigma. The Thelemic notion of the incomprehensible highest, is necessarily more entropic than the Christian, Jewish or Hindu conception. Thelema accepts the random, arrogant charm of nature, and believes that to create a prematurely static ‘God’ in the imagination is naïve. Although Thelema is monotheistic, in many instances it uses pantheons, multiple symbols and even demonic hierarchies to this end. *Liber 175* provides perhaps the best method of pantheism, or devotion to a specific intelligence, to this mystical end. Whereas Christians would perceive the ‘lesser’ intelligences as futile, or even hostile, to their spiritual purposes, Thelema, whose God ultimately is Chaos, sees the integrated symbol-sets of past traditions as ideal ‘road maps’ on the Journey to Kether (כתר). To denigrate a lesser god, is to denigrate the whole. The entirety of existence could be likened to a brilliantly faceted diamond, whose surfaces provide ‘infinite storage space for refracted light’ (see the movie *Zardos*); to shun one of those rays is to wish the edges of this ‘all containing prism’ away, and render the entire journey null and void.

CHAPEL OF ABOMINATIONS A term found in *Liber Cheth vel Vallum Abiegni sub figurâ 156*. It is best elucidated by quoting the tenth and eleventh verses – ‘Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and the let the babe at her breast be the prey of dogs and vultures. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.’ In one sense it is the negative side of the coming telepathic Armageddon, where humanity’s objective and personal subjective worlds collide, that is the awful and swift consequences of Ascension. It is the process of individuation pushed to its logical conclusion, the anthropomorphic ideal, or an environment devoided of any sense of the ‘collective unconscious’ of humanity. It is only a Chapel of ‘Abominations’ for the fragmented member of human life, who has not begun the process of self-actualization. For a fully enlightened being it is simply a forum where similar ‘entities’ can be encountered without fear of ridicule or persecution, just as the term ‘chapel’ is a synonym for ‘unity’, or ‘asylum’. It represents the ideal of initiation, pushed to its logical outcome. The Chapel is a concept, rather than a literal location, and we should offer Crowley the benefit of the doubt, and of course, poetic license.

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CHARACITH The Qliphothic Sentinel of the Path of Cheth (π), the 18th Path of the Tree of Life. Its number is 640 and its sigil should be painted on an amber hued circle with dark greenish brown. See *Liber 231*, Verse 7 – ‘He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool,



and the sevenfold veil is revealed.’ The Genii equivalent is ‘Chiva-abrahamabra-cadaxviii’:



CHARIOT, THE – KEY VII The eighth card in the Major Arcana of the Tarot. It corresponds with the Zodiac sign Cancer, and the Hebrew Cheth (π). The Chariot itself has two immense wheels, enabling it to achieve great velocity. It is mainly red, with four columns supporting a deep blue canopy. Its occupant is completely concealed in armour, golden-amber in colour, as it is dangerous to look upon him; the helmet is crested with a crab (Cancer), with the breast and shoulders adorned with the ‘Ten Stars of Assiah’. He is cross-legged and holds the Holy Graal, its protection being his sole mission. This Graal is of a red-blue amethyst colour, whose circular emanations extend into the background. Beneath his seat is a dark lunar crescent, the moon being the ruler of Cancer. The steeds of the Chariot are four Sphinxes, these being mutations, or synthetic symbols, due to them being developments of the one upon the other. For example, one has the head of a lion, the breast of a woman and the hooves of a bull; this signifies the magical dogma of the 16 ‘sub-elements’, and the complex forces at the Charioteer’s disposal. On the Tree of Life Cheth joins the third and fifth Spheres, Binah (בינה) and Geburah (גבורה). It crosses the Veil of the Abyss, and because it hurtles suddenly across, connecting the oppressive forces of Saturn and the violent Mars, it is considered an extremely dangerous Path.

CHASMODAI חשמודאי The Planetary Spirit of Luna. It originates from the Hebrew word Cheth – Shin – Maim – Vau – Daleth – Aleph – Yod, which enumerates to 369. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 369 is the sum of the first 81 numbers divided by nine, or the sum of one line of the nine by nine Magic Square

of Luna.



CHEN The 51st Hexagram of the *I Ching*. Also known as ‘Kān’. ‘The Arousing’, other meanings are ‘shock’ and ‘thunder’. Fire of Fire. The Image is apocalyptic thunder, of relentless proportions; an eldest son usurping authority with intense zeal; a terrifying upsurge of deadly fire. The Oracle is to keep calm and sober; to enjoy the moment yet not recklessly; do unto others as they do unto you; capitalise on problems, remember ‘every obstacle is a stepping stone to success’; try to be proactive rather than reactive, predict the steps of your enemy and try to outwit him. Expressed as a binary it is either 54 or 27.

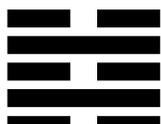
A GLOSSARY OF THELEMA

CHESED חסד The fourth Sphere of the Tree of Life, with the meaning ‘mercy’. It corresponds to Jupiter and the colour blue. Spelt in full Cheth – Samekh – Daleth which equals 72. In the cosmology of the four Qabalistic Worlds, Chesed is within the realm of Yetzirah (יצירה), the World of Formation. In fact it is the first, or last, Sphere found within this World; and as Yetzirah has the presidency over intellect and reasoning, Chesed is known as the pinnacle of the cognitive mind. (To travel any higher would lead one to Da’ath (דעת), which is the ‘Crown of Knowledge’, the accursed non-sephira in which all effort and logical processes are utterly hopeless.) Unconditional love is another aspect, as is ‘cosmic consciousness’ and the ability to empathise with nonhuman intelligences; which is perhaps best summed up in the word ‘sentience’. This Sphere connects via its Reciprocal Path to Geburah, or ‘strength’, (גבורה), the fifth Sphere, its ‘binary’ antithesis. The work of the Qabalist is partly to reconcile these two states of consciousness in the sixth Sphere of Tiphereth (תפארת). A whole tradition known as the Binary Qabalah sprung from this insight, which is detailed by Hulse in his *The Key of it All*. Therefore the corresponding vices of Chesed are laxity, laziness, moral lethargy, dreaminess, inaction and lack of responsibility.

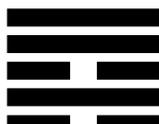
CHETH ח The Hebrew letter associated with the eighth Path on the Qabalistic Tree of Life, with a value of eight. It has the meaning of ‘fence’. Spelt in full Cheth –Yod – Tau (חית) which equals 418; a key number in Thelema, and the value of the word ABRAHADABRA (אברהאדאברהא). It corresponds with The Chariot, Key VII, in Tarot, the sign of Cancer, and the colour maroon. Saturn acting through Cancer upon Mars. Cheth is transliterated as ‘Ch’.

Ch ח The 128th Gate of the *Sepher Yetzirah*. It has a value of 18. ‘Fence’ and ‘hand’. A fence divides spaces whilst a hand joins objects. The Tarot cards are The Chariot and The Hermit. It has the meanings of ‘life’ and ‘living creature’. Astrologically this Gate corresponds to Cancer and Virgo. Even though both these signs are of Passive Element, their sexual polarity is opposed.

CHI Χ χ The 24th letter of the Greek alphabet. It has a value of 600. Spelt in full Chi – Iota (XI) which has a value of 610. In *Liber 777* it is allocated to the ninth Path on the Qabalistic Tree of Life. Chi is transliterated as ‘Ch’, or more rarely as ‘X’.



CHI CHI ☰☾ The 63rd Hexagram of the *I Ching*. Also known as ‘Ki Tzi’ and ‘Ki Zi’. ‘After completion’ and ‘finished’. Moon of Sun. The Image is of dusk, that is the transition of day into night, or the presidency of the sky falling from the Sun to Moon; the Moon above, the Sun beneath; water over fire; the Moon touching the top of the Sun (similar to eclipse); water in a receptacle boiling over a fire; light internally and dark externally; the autumnal equinox; the female mounting the male. The Oracle is that everything is fine; avoid complacency whilst maintaining composure; be focused like a laser upon small matters if you wish to maintain the present happiness; avoid above all uncalculated force. Expressed as a binary it is either 42 or 21.



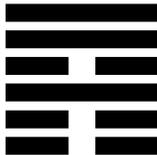
CHIA JEN ☰☲ The 37th Hexagram of the *I Ching*. Also known as ‘Kia Zān’. ‘The family’, other meanings are ‘clan’ and ‘gathering’. Air of Sun. The Image is of a varied clan pulling together under one strong leader; the three relationship pairs of father/son, husband/wife and elder brother/younger brother; a wind created out of fire; heat giving rise to movement; an aeromancy, or omen seen in the clouds; to genuflect before the clan chief. The Oracle is to exercise proper domesticity; to clearly delineate the various roles in the family; be modest, frugal and silent; the king is his country, the country is the king; ‘what you do unto the least of my brethren you do unto me’. Expressed as a binary it is either ten or 20.

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CHIALPS  The 71st Enochian Governor. This Angel rules over the region of Pakistan, and resides in the Aire of NIA (24). He has 8360 Servitors under him. This word has a value of 349.



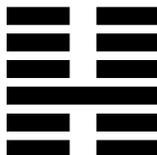
CHIEH  The 60th Hexagram of the *I Ching*. Also known as ‘Kieh’. ‘Limitation’. Moon of Water. The Image is of the boundaries of land which hem in oceans, lakes, pools etc.; a lake bursting its banks. The Oracle is to check people with regulations, rules, rotas, bureaucracy etc. but avoiding pedantry and severity; time things correctly; a chaotic lifestyle will bring ruin, but to honour the regulations discreetly is the best of all (to gain the approval of the authorities without appearing as a groveller to the masses); the more regulations you make the more the likelihood of infringement; avoid politics and concentrate on your own affairs; balance the respect for authority with the knowledge that the servile are disrespected. Expressed as a binary it is either 44 or 13.



CHIEN  The 53rd Hexagram of the *I Ching*. Also known as ‘Kien’. ‘Development’ and ‘gradual progress’. Air of Earth. The Image is a healthy and vibrant tree at the top of a mountain; the superb view offered by a mountain summit; a watchtower; a medicinal jar laid to rest on the earth; to ascend the ‘stairway to heaven’. The Oracle is above all to show proper decorum and grace; to achieve the Great Work one must work stage by stage, but remaining level and determined; ‘keep your eyes on the prize’ yet be aware of the phases of progress. Expressed as a binary it is either eleven or 52.



CHIEN  The 39th Hexagram of the *I Ching*. Also known as ‘Kien’. ‘Obstruction’, other meanings are ‘obstacle’ and ‘danger’. Moon of Earth. The Image is of an endless pit in front of an unscalable, or otherwise impassible, mountain; the Moon rising over a mountain; a lake on top of a mountain; dense fog covering the summit of a mountain; a silent night. The Oracle is to do nothing alone as one is not powerful enough; seek the aid of old friends; avoid egotism; struggle with dogged determination, balanced with humility; wait for assistance from a powerful man. Expressed as a binary it is either 43 or 53.



CH' IEN  The 15th Hexagram of the *I Ching*. ‘Modesty’, other meanings are ‘humility’ and ‘patience’. Yoni of Earth. The Image is of a lowly man achieving kudos through servility; treasure hidden deep within a mountain; the penis of a naked person; mountains being levelled and valleys being filled. The Oracle is to follow the Right Hand Path; to lead a humble, simple and quiet life; to gain the support of your surrounding community; to break no regulations; to be sincere. Expressed as a binary it is either 59 or 55.

CHILD OF THE GREAT TRANSFORMERS, THE (THE LORD OF THE GATE OF DEATH) Another name for Death, Key XIII of the Tarot. The appellation of ‘transformers’ reminds us of the esoteric nature of Death not being finally shuffling off one’s mortal coil, but rather simply a transitional stage. This is echoed by the use of the word ‘gate’, this being something one can walk in and out of.

CHILD OF THE POWERS OF THE WATERS, THE (THE LORD OF THE TRIUMPH OF LIGHT) Another name for The Chariot, Key VII of the Tarot. The ‘powers of the waters’ are the Cardinal Water sign of Cancer to which this card refers. The Charioteer bears the Holy Graal which was the key to unlocking the depression of Camelot, which saved the land, and thus lead to the ‘triumph of light’.

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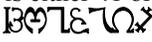
CHILDREN OF THE VOICE, THE (THE ORACLE OF THE MIGHTY GODS) Another name for The Lovers, Key VI of the Tarot. Obviously the ‘children’ mentioned are the couple we see in the *Thoth Tarot*, and here we also see a pair of literal infants; the ‘voice’ is probably the wizard who is overseeing the wedding ceremony. It is also the twins of Gemini to which this card is allocated; this sign is also Mutable Air which is the Element most of the nature of speech. ‘Oracle’ is defined as – ‘a medium or agency of divine revelation: a response by or on behalf of a god: the place where such responses are given: the Jewish sanctuary: the word of God’. It is this last meaning which reminds us of the word ‘Thelema’ written, in Greek, on the Ace of Swords of the *Thoth Tarot*; the letter of this card is Zayin (ז) which means ‘sword’, this then refers to the oracle of the Law.



CHIN The 35th Hexagram of the *I Ching*. Also known as ‘Tzin’ or ‘Zin’. Sun of Yoni. ‘Progress’ and ‘advancement’. The Image is of the rising sun; light dispersing dark; a great prince meeting with his king thrice in one day; a ruler being offered a great number of horses; a concise leader pressing on with his inspired devotees. The Oracle is to work and expect the privileges of ‘middle management’, that is please and placate the general community then you will be showered with rewards; be patient; be opportunist if none will take any offence; be cunning and mistrustful with colleagues; strive to be a person of value rather than success; do things for their own sake rather than any imagined ‘reward’. Expressed as a binary it is either 23 or 58.



CHING The 48th Hexagram of the *I Ching*. Also known as ‘Tzing’ and ‘Zing’. ‘The well’. Moon of Air. The Image is of the roots of plants lifting water from the soil, as sap; a bucket heading down a well. The Oracle is to keep care of any local amenity, be it a well or other, or else lose it; pay heed to what you need rather than to luxury; to take advantage of what is freely offered; realise that an inexhaustible supply of necessary energy exists; take action. Expressed as a binary it is either 41 or 37.

CHIRSPA  The 61st Enochian Governor. This Angel rules over the region of the British Isles, and resides in the Aire of ASP (21). He has 5536 Servitors under him. This word has a value of 419.

ChK כק The 129th Gate of the *Sepher Yetzirah*. It has a value of 28. ‘Fence’ and ‘palm’. The fence represents division, yet when two palms are placed together (as in the handshake or prayer) it signifies unity. The Tarot cards are The Chariot and Fortune. It has the meanings of ‘taste’, ‘palate’ and ‘persuasive word’. Astrologically this Gate corresponds to Cancer and Jupiter. Both Cancer and the Sphere of Jupiter are attributed to the Element of Water, but the former is far more introspective and cautious than the latter.

ChL חל The 130th Gate of the *Sepher Yetzirah*. It has a value of 38. ‘Fence’ and ‘ox goad’. Fences imply stillness and inactivity whilst the ox goad is designed to precipitate movement. The Tarot cards are The Chariot and Adjustment. It has the meanings of ‘vinegar’, ‘to penetrate’, ‘cavities’ and ‘to perforate’. Astrologically this Gate corresponds to Cancer and Libra. Both of these are Cardinal signs, but Elementally they are incompatible.

ChM חמ The 131st Gate of the *Sepher Yetzirah*. It has a value of 48. ‘Fence’ and ‘water’. Whilst the fence signifies restriction and strict delineation, water always follows the ‘line of least resistance’ and is free flowing. The Tarot cards are The Chariot and The Hanged Man. It has the meanings of ‘Khem’ (a term for Egypt), ‘hot’ and ‘Sun’. Astrologically this Gate corresponds to Cancer and Water. The connection is quite clear when we remember that Cancer is Cardinal Water; these symbols are in perfect harmony.

ChN חנ The 132nd Gate of the *Sepher Yetzirah*. It has a value of 58. ‘Fence’ and ‘fish’. Although a fence is generally designed to be difficult to climb over, people often do, whilst the easy boundary of the skin of the water is never broken by the fish. The Tarot cards are The Chariot and Death. It has the meanings of ‘grace’ and ‘charm’. Astrologically this Gate corresponds to Cancer and Scorpio. Both of these are Water signs; however Luna rules the former whilst Mars rules the latter – these planets are not in harmony at all.

ChO חע The 134th Gate of the *Sepher Yetzirah*. It has a value of 78. ‘Fence’ and ‘eye’. A fence is a thing of objective restriction, whilst the eye is the symbol of subjective freedom. The Tarot cards are The Chariot and The Devil. It forms the initials of ChMH OVLM (חמה עילמ), which means ‘the Sun on high’. Astrologically this Gate corresponds to Cancer and Capricorn. These are opposites in the Zodiac so they contain all the symbolism that this means.

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CHOCKMAH חכמה The second Sphere on the Qabalistic Tree of Life, meaning 'wisdom'. Spelt in full Cheth – Kaph – Maim – Heh which equals 73, a Prime Number. Sometimes called 'the Wise One'. In the Tetragrammaton (יהוה) it is allocated to the first letter, and consequently to the Element of Fire, and the Suit of Wands in the Tarot deck. The first Sphere Kether (כתר) is the uppermost, and invisible, point of the Yod (י), and Chockmah the main bulk of the letter itself. It is part of Atziluth (אצילות) in the cosmology of the four Qabalistic Worlds, that is the World of Archetypes, the divine and powerful impulse towards manifestation. Here creation is begun, initiated but not yet in the mind of man. It is perhaps expressed best by another correspondence, the titles of the four Deuces of the Tarot: the Two of Wands 'Dominion'; the Two of Cups 'Love'; the Two of Swords 'Peace' and the Two of Disks 'Change'. All these concepts are feelings, or rather hunches, that propel human activity, yet are never fully grasped. Thus they are elusive, nebulous and at the same time pivotal and fundamental forces. In the language of Victorian Qabalism they are the 'Great Binaries' that can only be reconciled through destruction.

CHORONZON חורנוזון A mighty devil, the Dweller of the Abyss. He who would cross the Abyss must face the Choronzon and defeat it or become a Black Brother, also known as a Brother of the Left Hand Path. It resides in the Tenth Enochian Aire of ZAX. In Hebrew its name equals 333, and it is sometimes called 'the demon of dispersion'. See *Liber 418, The Vision and the Voice*, Tenth Aire, for the account of Crowley and Nueberg's ceremonial working. Referred to as 'the Choronzon' to emphasise its androgynous and incomprehensible perversity. To consciously work with the current of Choronzon is tantamount to astral coprophagism, it represents the most hideous aggregation of psychic filth the mind of man can conceive. The closest thing to the 'Devil' in the language of occultism, although it lacks a conscious identity.

ChP חפ The 135th Gate of the *Sepher Yetzirah*. It has a value of 88. 'Fence' and 'mouth'. A fence implies ownership and property, whilst the mouth breathes the air that belongs to no one, and is universal. The Tarot cards are The Chariot and The Tower. It has the meanings of 'to cover' and 'canopy'. Astrologically this Gate corresponds to Cancer and Mars. The Path of Cancer on the Tree of Life connects with the Sphere of Mars, however the Water of the former extinguishes the Fire of the latter thus rendering the whole symbolism barren.

ChQ חק The 137th Gate of the *Sepher Yetzirah*. It has a value of 108. 'Fence' and 'the back of the head'. Whilst the fence is an object of consciously thought out restriction, 'the back of the head' (or the cerebellum) is the seat of subconscious forces which comprise the true unrestricted creativity of any individual. The Tarot cards are The Chariot and The Moon. It has the meanings of 'to draw a circle', 'limit' and 'appointed time'. Astrologically this Gate corresponds to Cancer and Pisces. These are both Water signs. They give the notion of joy on the one hand and ambivalence on the other due to the Cardinal nature of the former combining with the Mutable aspects of the latter.

ChR חר The 138th Gate of the *Sepher Yetzirah*. It has a value of 208. 'Fence' and 'head'. Whilst the fence is a principle of utmost division, the human head is an engine of the reciprocity of thoughts, communication and ideas. The Tarot cards are The Chariot and The Sun. It has the meanings of 'cave', 'cavity' and 'round'. Astrologically this Gate corresponds to Cancer and Sol. Whilst the Path of Cancer is considered the 'hardest' on the Tree of Life, the Sphere of Sol is the main body of inertia and pleasure.

CHRONOLOGY OF THE TAROT The correspondences for time in the Tarot are as follows: Wands represent days, Cups represent weeks, Swords represent months and Disks represent years. On another scale Wands may represent seconds, Cups minutes, Swords hours and Disks quarter-days, although this last method is unconventional.

ChS חס The 133rd Gate of the *Sepher Yetzirah*. It has a value of 68. 'Fence' and 'prop'. Whilst a fence hides, a prop generally helps to display. The Tarot cards are The Chariot and Art. It has the meanings of 'sparing', 'forbearance' and 'God spare him!' Astrologically this Gate corresponds to Cancer and Sagittarius. These symbols cancel each other out as is so often the case with Water and Fire signs.

ChSh חש The 139th Gate of the *Sepher Yetzirah*. It has a value of 308. 'Fence' and 'tooth'. Whilst the fence is objective and static, the teeth are generally quite subjective and are a vehicle of entropy (in the digestion of food). The Tarot cards are The Chariot and The Aeon. It has the meanings of 'feel heavy', 'feel pain' and 'fear'. Astrologically this Gate corresponds to Cancer and Fire/Spirit. There is no sympathy in Cancer for Fire, however as the 'bearer of the Holy Graal' this sign can be seen as quintessentially so.

ChT חט The 127th Gate of the *Sepher Yetzirah*. It has a value of 17. 'Fence' and 'serpent'. The fence is a measure of safety, whilst the serpent is an unexpected source of danger. The Tarot cards are The Chariot and Lust. It has the meanings of 'to dig', 'to cut', 'failure' and 'mistake'. Astrologically this Gate corresponds to Cancer and Leo. These signs are next to each other in the Zodiac and contain within themselves all the harmonies and polarities that this implies.

ChTh חת The 140th Gate of the *Sepher Yetzirah*. It has a value of 408. 'Fence' and 'tau'. As the fence forms an enclosure it may be considered as a feminine object, whilst the tau is a symbol of the phallus. The Tarot cards are The Chariot and The Universe. It has the meanings of 'broken', 'fear', 'alarm' and 'terror'. Astrologically this Gate corresponds to Cancer and Saturn/Earth. There is an identity with Saturn as Cancer connects with its Sphere on the Tree of Life, and because both are of the nature of Water. I do not see any close connection with Earth except that it is a passive Element like Water.

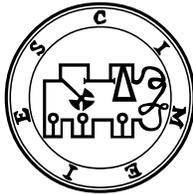
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ChTz **תצ** The 136th Gate of the *Sepher Yetzirah*. It has a value of 98. ‘Fence’ and ‘fish hook’. A fence is obviously a measure designed to tell people to stay away, whilst a fish hook is normally baited and is a type of attraction. The Tarot cards are The Chariot and The Emperor. It has the meanings of ‘arrow’ and ‘the iron head of a spear’. Astrologically this Gate corresponds to Cancer and Aries. Both of these are Cardinal signs, but apart from this they cancel out one another because of their Elements.



CHUNG FU The 61st Hexagram of the *I Ching*. Also known as ‘Kung Fū’. ‘Inner truth’ and ‘inmost sincerity’. Air of Water. The Image is of the typical Chinese ‘cash coin’ used in *I Ching* divination, that is round with a square hole in the centre; the bamboo with its hard exterior and hollow interior; the wind causing motion in water; an egg; a crane flying with a letter in its beak; two strong armies agreeing on truce beside their borders. The Oracle is to realise that the True Will is the common denominator of all life; be determined on your own work, but do not ignore others and indeed be friendly to them if they are to you; purify your heart; if you want to get the task done be self reliant; sincerity will be rewarded with loyalty and admiration; overambition will result in failure. Expressed as a binary it is twelve.

CICADA A homopterous insect remarkable for its loud chirping sound. Mentioned in the Holy Books.



CIMEJES **כימאור**

The 66th Spirit of the *Goetia*. Also known as Cimeies and Kimaris. He is a Marquis, strong, mighty and glorious. The form he assumes is that of a valiant warrior riding upon a powerful black horse. He presides over all the spirits on the continent of Africa. His office is that of teacher, the subjects being grammar, logic, rhetoric, and to discover hidden things and treasures. 20 legions of infernal spirits are under him. In the Tarot he is paired with the Spirit Forneus and corresponds to the Four of Disks. In the Zodiac he is under the final decan of Capricorn (January 10th – 19th) during night. His metal is silver, his planet Luna. In Hebrew spelt Kaph – Yod – Maim – Aleph – Vau – Resh which equals 277.

CITLALTEPETL The third highest mountain in north America, and the highest in Mexico, standing at 18 700 feet. It is also known as the Orizaba volcano, the city of this name being itself at 3 900 feet. It is mentioned in *Liber 7, The Book of Lapis Lazuli*, 5:13 – ‘I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasurable image in the crater of Citlaltepētl.’

CITY OF THE PYRAMIDS, THE In geography Thebes, or Cairo. In esoteric lore a certain resting place for Masters on the discarnate plane. The reward for those who defeat Choronzon (see elsewhere) the ‘Dweller of the Abyss’. Also the objective form of the Enochian Tablets found in *Liber 84 vel Chanokh*, if this could exist. The karmic viewpoint, that is the suprainlectual viewpoint, is found in *Liber 156, The Wall of Abiegnus*. The City of the Pyramids is the mystical stronghold for those strong enough to successfully renounce their Adeptship; which is the ultimate achievement, for the use of ‘magical force’ is one of the last fetters on the straight path to enlightenment. Crowley’s name in the City of the Pyramids is ‘NEMO’.

CLASSIFICATIONS OF LIBRI There are five different types of A.: A.: Publications: Class A, Holy Books, Class B, special works, yet not exalted, Class C, suggestive works, Class D, Official rituals and instructions and Class E, manifestos and other public statements. Some books are combinations of these five divisions such as *The Vision and the Voice* which is classified as ‘AB’ because the main body of the work is considered holy yet the explanatory footnotes which are attached are not so. Oddly enough, some of the Libri have no classification, or indeed catalogue number, and many of Crowley’s best writings are not included in the canon of the A.: A.:.

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CLOSED PALACE 418 This is a mysterious concept which is best outlined with *Liber 813 vel ARARITA* 2:11-13 – ‘For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white. But I was not deceived by anything of all these things. For I expanded it by my subtlety into Twelve Rays of the Crown. And these twelve rays were One.’ 418 is the value of the Word ‘ABRAHADABRA’ (אבראהאדאברא) and refers to the mystical union of the pentagram and hexagram, the glyphs of the microcosm and macrocosm, also known as the ‘Great Work’ or general aim of any proper magical enterprise. The ‘Chariot of the Sphinxes’ is the Chariot of the Tarot, which is characterised as the ‘hurtling headlong into the Abyss’, and considered one of the greater Ordeals, glyphed in the language of the Tarot. The ‘Twelve Rays of the Crown’ refer to a complex Qabalistic diagram of the Tree of Life duplicated four times, and symmetrically distributed about a shared Kether, or first Sphere. (We find this diagram much used in *The Tarot of Ceromonal Magick* by Lon Milo DuQuette.) It is naturally most difficult to explain the Closed Palace 418, but it is impossible to ignore the majesty of its cognate symbolism.

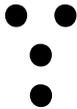
COLEL A term in the Greek Qabalah which allows words of a certain value to be equated with words of a value one less or one more. Not normally used in the Hebrew Qabalah. For many good examples of Colel, John Michell’s *City of Revelation* is worthwhile.

COMANAN  The 29th Enochian Governor. This Angel rules over the region of Germany, and resides in the Aire of ZAX (10). He has 1230 Servitors under him. This word has a value of 232. See Choronzon.

COMMENT, THE This is found at the end of the holograph manuscript duplication of *The Book of the Law* – ‘Do what thou wilt shall be the whole of the Law. The study of this Book is forbidden. It is wise to destroy this copy after the first reading. Whosoever disregards this does so at his own risk and peril. These are most dire. Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence. All questions of the Law are to be decided only by appeal to my writings, each for himself. There is no law beyond Do what thou wilt. Love is the law, love under will. The priest of the princes, Ankh-f-n-knonsu.’ This warning is frequently ignored, and it seems Crowley’s intention was to avoid the evangelical tyranny that has plagued earlier faiths.

COMPLETION – THE FOUR OF WANDS  This card is the only one in the suit of Wands to be contained within a wheel, or circle, which appropriately symbolises infinity, or ‘completion’. The image gives the idea of perfect balance, symmetry and harmony. It is ruled by Venus in Aries, and accordingly the wands each have a ram’s head and a dove’s for their terminations, the astrological animals of this decan. We are reminded also that Venus rules Libra, the opposite House to Aries. The wands are red with white highlights, and from the point of intersection project eight yellowish flames, all this being contained in a circular strip of citrine-type yellow. On the Tree of Life, Chesed (חסד), to which this card is the fiery aspect thereof, is considered the crown of the intellect, to take the reasoning processes any further is to cross the Veil of the Abyss, in which the reasoning faculties are effectively discarded. However, this Arcana, being of the nature of Fire, does rise up and endeavours to do so. Here is the dogma of entropy, that to believe anything ‘complete’ is merely acquiescence, destined to atrophy in time. Your project is complete for a while, then aspiration sends you into the Supernal Triad, and all previously cherished notions have to be reanalysed in a different light.

CONFESSIONS, THE The ‘autohagiography’ of Aleister Crowley. It is some 900 pages long, in 96 Chapters and in six parts: a) *Towards the Golden Dawn*, b) *The Mystical Adventure*, c) *The Advent of the Aeon of Horus*, d) *Magical Workings*, e) *The Magus*, and f) *At the Abbey of Thelema*. These titles betray the fact that a great deal of the work is concerned with his magical experiments, and the promulgation of the Law of Thelema. A little of his early family life is found, and accounts of mountaineering and other expeditions. The Penguin Arkana edition has about 35 photo illustrations. It is very eclectic and deals with his philosophical, personal, interpersonal, geographical, magical and religious life.



CONJUNCTIO  The sixth Geomantic Figure. This is Latin and means ‘conjunction’; some other meanings are ‘association’, and ‘gathering together’. It corresponds to Virgo. (Fire = Passive, Air = Active, Water = Active, Earth = Passive) The moving and uncontrollable Elements of Air and Water are active, the wind which goes where it will, coming from nowhere, and destined to no spot, and the river which flows to the sea, evaporates into the clouds, and trickles through the veins of the rocks. The opposite Geomantic Figure Carcer (‘incarceration’) has these Elements as passive, showing harsh restriction and obstinate unwavering refusal. The six points of this figure may be sigilised into an upward and downward pointing pair of triangles, which is a primal symbol of the marriage of earth and heaven.

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CONSTANT, ALPHONSE LOUIS 1810 – 75 The real name of Eliphas Levi Zahed (a Hebrew translation). Born in Paris he entered the clergy, but left in 1836 due to his passion for the occult. His *Key of the Mysteries, Liber 46*, was translated from the French by Crowley, who also claimed to be the reincarnation of Constant, a powerful argument for this being given in *Magick in Theory and Practice*. Many of his books, most notably *Dogme et rituel de haute magie (Transcendental Magic, its Doctrine and Ritual)* were translated by Arthur Edward Waite. He was a most talented author, and possibly the foremost authority on esoteric Christianity. Although disbanded from the Church, he never lost his faith and found it congruent with his magical pursuits. However, his contemporaries considered magic and religion to be mutually exclusive. Constant spent time in prison for publishing socialist manifestos, but was not discouraged and expounded magic as a method of ‘self empowerment’ for the average person. (*Transcendental Magic* is required reading for Students of A.: A.:.) His work revolves at frenetic pace about a ‘supreme secret’ that gives the solution to immortal life, the key to perpetual motion, the quadrature of the circle and so on. Constant is certainly one of the forefathers of the spirit of Scientific Illuminism, although his obsession with mediaval grimoires led him away from the scientific method that we see so clearly with Crowley. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

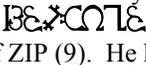
CONVENTICLE A secret, illegal or forbidden religious meeting. The etymology is probably similar to the word ‘coven’. See Ceremonial Magick.

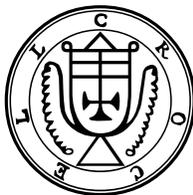
COPH NIA *Liber AL 3:72* – ‘I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia – but my left hand is empty, for I have crushed an Universe; & nought remains.’ Like with all things in *The Book of the Law* it would be improper to comment on this, and the aspirant must be left to make his own interpretations. There are some references to this word in Kenneth Grant’s *Nightside of Eden*.

CORINTH An ancient, narrow city that oversaw all communications between northern Greece and Peloponnesus, and the eastern and western seas. After his second banishment from Syracuse, Dionysius the younger went there and became a schoolmaster. Esoterically it represents a man made impasse, or heavily fortified location. It is mentioned in *Liber Cordis Cincti Serpente* (number 65) 4:27 – ‘I am like a love-sick courtesan of Corinth. I have toyed with kings and captains, and made them my slaves. To-day I am the slave of the little asp of death; and who shall loosen our love?’

CORS LUCEA The astral body. This word is Latin, literally ‘heart of light’, or ‘mind of light’. Instructions for developing this are given in *Liber O* (number six). The main practises given are the assumption of god forms, the rituals of the pentagram and hexagram and the difficult endeavour known as ‘rising on the planes’.

COUNTING WELL A Qabalistic technique whereby two words are combined. The value of the first word is multiplied by the number of letters in the second, and the value of the second word is multiplied by the number of letters in the first, then the two figures are added together. For an example, we give ‘Otz ChIIM’ (עצ חיימ), which means ‘the Tree of Life’. The first word equals 160, and has two letters; the second word equals 68 and has four letters. So 160 times four equals 640, 68 times two equals 136. 640 plus 136 equals 776. We remember *Liber AL 3:19* – ‘That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.’ However it is probable that the term as found in *Liber AL* has little to do with the method above, due to a statement by Crowley in his magical diary entry for June 8th 1921, written in the Abbey of Thelema.

CRALPIR  The 26th Enochian Governor. This Angel rules over the region of the Oxus River, and resides in the Aire of ZIP (9). He has 3620 Servitors under him. This word has a value of 341.



CROCELL כרוכל

The 49th Spirit of the *Goetia*. Also known as Crokel. A great and strong Duke. This Spirit appears as an angel. He teaches geometry and liberal sciences. He speaks mystically of hidden things. If commanded he will create the illusion of the sound of great rushing waters. His office is to warm waters and discover baths. Crocell was previously of the Order of Powers. 48 legions of spirits are under him. In Tarot he is paired with the Spirit Beleth and is allocated to the Five of Wands. In the Zodiac he corresponds with the first decan of Leo (July 22nd – August 1st) during the night. His planet is Venus and his metal copper. In Hebrew spelt Kaph – Resh – Vau – Kaph – Lamed which has the value of 276, which is the Mystic Number of 23.

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CROWLEY, ALEISTER The most widely used name of the Prophet of the present movement. His birth name was Edward Alexander Crowley, and he claims that the metre, or prosody, of 'Aleister Crowley' was magically more conducive to acquiring fame. If transliterated in Hebrew, Aleister Crowley equals 666; according to *Liber 777* in two varying transliterations אֱלִיסְטִיר קְרוּלִי and אֱלֵהִיסְטֵהָר הַ כְּרוּלוּהִי. Aside from this he used countless other names in many languages, some examples including Khaled Khan, Parahansana, the Great Beast 666, Kao Lun, Oliver Haddo, Ol Sonf Vorsg, King Lamus and Peter Pendragon; some being 'public' names, others magical mottoes or semi-autobiographical titles found in his fiction. He is a very complex figure who had a thoroughly active life. It is impossible to even outline a biography in such a limited space. The reader is referred to his *Confessions* for details.

CROWLEY, AMADO A son of Aleister Crowley, who is also a teacher of wizardry in his own individual way. He has authored three books about his father, *The Riddles of Aleister Crowley*, *The Wrath of Aleister Crowley* and *The Secrets of Aleister Crowley*.

CROWN, THE The most popular term for, and direct translation of, Kether (כתר), the first and supreme Sphere on the Qabalistic Tree of Life. Its opposite Sphere, the tenth, is Malkuth (מלכות) and is called 'the Kingdom'. Other English translations for the first Sphere include: 'The Small Point', 'The Primordial Point', 'The White Head' and 'The Ancient of Days'. The Crown is the summit of the individual's spiritual life, and is called in Hinduism 'Atmadarshana', in Christianity 'Godhead' and in Tantra 'Sahasrara'. This Sphere is surrounded by the Three Veils of Negative Existence: Ain, Ain Soph and Ain Soph Aur; which translate respectively as 'Nothing', 'No Limit' and 'Limitless L. V. X.' (Limitless Light in Extension). In the Tarot it corresponds to the four Aces, and in this connection, it should be emphasised, refer to the *roots of the four Elements* rather than the Elements themselves; just as an acorn inherits the blueprint of the oaktree, but without the correct conditions can never achieve fruition.

CRUELTY – THE NINE OF SWORDS UC This card displays nine parallel and downward pointing swords, pure red, dripping with large globules of blood. They are of differing lengths, in a kind of spearhead formation, and the blades are chipped beyond recognition by what we assume is much battle. The background is of dull grey, with essentially symmetrical convoluted parallelograms, except for a design at the termination of the central sword. Raindrops fall from above, but at the end of the swords stop and become blood, or perhaps poison. Mars is the planet of war, and the sword is sacred to him; Gemini is the uncurbed imagination let loose. Combined these forces make for ingenuity in destruction, sadism and torture. The Element of Air is figured in the Suit, as is the Sphere of Yesod (יסוד) and Gemini, which the ruthless Fiery Mars simply consumes insatiably.

CUBE The fourth of the five Platonic Solids, which is allocated to the Element of Earth. It appears on at least three of the *Thoth Tarot* cards: the Queen of Disks (where it is shown with an octahedron), the Prince of Disks (both these Court Cards are of the Element of Earth) and the Six of Swords (here it is shown laid out flat). The cube is formed out of lines drawn across the interstices of eight spheres. In the Platonic Order (that progresses with the economical packing of spheres from the tetrahedron, octahedron, icosahedron, cube then finally the dodecahedron), however, it is made up of 14 spheres. It is composed of six faces, twelve edges and eight points. The dual solid of the cube is the octahedron. When flattened out it forms a cross, although this is different from the Calvary Cross of Christianity. A very common altar in ceremonial is composed of two cubes, one above the other, and the ten squares composing its surface are allocated to the ten Spheres of the Tree of Life.

CUCARPT BAB&O The 46th Enochian Governor. This Angel rules over the region of Poland, and resides in the Aire of LEA (16). He has 9920 Servitors under him. This word has a value of 921.

CURRICULUM ONE OF A.: A.:, LITERARY Appendix I of *Magick in Theory and Practice* prescribes a course of reading, the first list given is for 'serious study', the second list is described as – 'Other books, principally fiction, of a generally suggestive and helpful kind'. *The Equinox*; *Collected Works of Aleister Crowley*; *The I Ching*; *The Tao Teh King*; *Tannhäuser*, by Crowley; the *Upanishads*; the *Bhagavad-Gita*; *The Voice of the Silence*, by H. P. Blavatsky; *The Goetia*; *The Shiva Sanhita*; *The Hathayoga Pradipika*; Erdmann's *History of Philosophy*; *The Spiritual Guide of Molinos*; *The Star of the West*, by Captain Fuller; *The Dhammapada*; *The Questions of King Milinda*; *Varieties of Religious Experience*, by James; *Kabbala Denudata*, von Rosenroth; *The Kabbalah Unveiled* by S. L. Mathers; *Konx om Pax*; *The Pistis Sophia*; *The Oracles of Zoroaster*; *The Dream of Scipio*, by Cicero; *The Golden Verses of Pythagoras*, by Fabre d'Olivet; the *Divine Pymander*, by Hermes Trismegistus; *The Secret Symbols of the Rosicrucians*; *Scrutinium Chymicum*, by Michael Maier; *Science and the Infinite*, by Sidney Klein; *Two Essays on the Worship of Priapus*, by Richard Payne; *The Golden Bough*, by Sir James Frazer; *The Age of Reason*, by Thomas Paine; *Rivers of Life*, by General Forlong; *Three Dialogues*, by Bishop Berkeley; *Essays of David Hume*; *First Principles*, by Herbert Spencer; *Prolegomena*, by Emanuel Kant; *The Canon*; *The Fourth Dimension*, by H. Hinton; *The Essays* of Thomas Henry Huxley [sic].

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CURRICULUM TWO *Zanoni*, and *A Strange Story* by Sir Edward Bulwer Lytton; *The Blossom and the Fruit*, by Mabel Collins; *Petronius Arbitrator*; *The Golden Ass*, by Apuleius; *Le Comte de Gabalis*; *The Rape of the Lock*, by Alexander Pope; *Undine*, by de la Motte Fouqué; *Black Magic*, Marjorie Bowen; *La Peau de Chagrin*, by Honoré de Balzac; *Number Nineteen*, by Edgar Jepson; *Dracula*, by Bram Stoker; *Scientific Romances*, by H. Hinton; *Alice in Wonderland*, and *Alice Through the Looking Glass*, by Lewis Carroll; *The Hunting of the Snark*, by Lewis Carroll; *The Arabian Nights*, either the Sir Richard Burton or John Payne translations; *Morte d'Arthur* by Sir Thomas Mallory; The Works of François Rabelais; *The Kasidah*, by Sir Richard Burton; *The Song Celestial*, and *The Light of Asia*, by Sir Edwin Arnold; *The Rosicrucians*, by Hargrave Jennings; *The Real History of the Rosicrucians*, by Arthur Edward Waite; The Works of Arthur Machen; The Writings of William O'Neill (Blake); *The Shaving of Shagpat*, by George Meredith; *Lilith*, by George MacDonald; *Là-Bas*, and *En Route*, by J. K. Huysmans; *The Lore of Proserpine*, by Maurice Hewlett; *Sidonia the Sorceress*, and *The Amber Witch*, by Wilhelm Meinhold; *Macbeth*, *A Midsummer Night's Dream*, and *The Tempest*, by William Shakespeare, *Redguntlet*, by Sir Walter Scott; *Rob Roy*, by James Grant; *The Magician*, by W. Somerset Maugham; *The Holy Bible*; *Kim*, by Rudyard Kipling [sic]. In general the student is advised to also study: a) fairy tales, b) oriental classics, c) Sufi poetry, d) Scandinavian and Teutonic sagas and e) Celtic folklore.

CURRICULUM FOR STUDENTS OF A.: A.: Student is the stage before Probationer in the Grade system. In it the aspirant is expected to gain a general grasp of the intellectual side of the tradition. They are told to acquire and read the following books: *The Equinox*, *Liber 777*, *Konx Om Pax*, *Collected Works of A. Crowley*; *Tannhäuser*; *The Sword of Song*; *Time*; *Eleusis*, *Raja Yoga* by Swami Vivekananda, the *Shiva Sanhita*, or the *Hathayoga Pradipika*, the *Tao Teh King* and the writings of Kwang Tze, *The Spiritual Guide* by Miguel de Molinos, *Transcendental Magic* by Eliphas Levi and *The Goetia of the Lemegeton of Solomon the King*. The Student is given three months to learn these books.

CURSE OF THE GRADE, THE An unavoidable aspect of a particular Grade in the System of the A.: A.:. Most commonly mentioned pertaining to the Grade of Magus – ‘For the curse of His grade is that He must speak truth, that the falsehood thereof may enslave the souls of men.’ (*Liber B vel Magi sub figurâ I*). This condition was known in antiquity as that of ‘soothsayer’, which literally means ‘truth teller’. In Buddhist terms the enlightened man must speak ‘glamour’, or ennobled Maia (illusion), with every word, whilst knowing ‘glamour’ to be an almost insurmountable fetter. Nirvana is the essence of silence and all else is in vain. A condition of the Magi’s mentality is the quintessentially Promethean insight, ‘All is Vanity’; and especially vain is to attempt to enlighten those whose time has not yet come.

D

DAÄTH דעת The eleventh, or rather unnumbered, Sphere on the Tree of Life. The invisible Sephira, the Sephira which is not a Sephira, the pseudo Sephira *et al.* It has the meaning ‘knowledge’; it is spelt in full Daleth – Ayin – Tau which equals 474. Daäth is often referred to as the ‘Crown of Knowledge’ and the summit of the Spheres of Ruach (רוח), meaning that on the karmic plane it is futile to make any appeal to reason, logic or even thinking in general, as the forces in action are beyond the bounds of human consideration. The exaltation of this Sphere as the First, Kether (כתר), is Qabalistic blasphemy, and the general formula of the Black Brotherhood. In this misconstruction comes the myth of the ‘Devil’, which is in fact simply a phoney principle of unification for sinister groups who have no chance of accessing the higher Spheres. One supremely hostile aspect of Daäth is exemplified in the archdemon Choronzon (חורזון), but this entity has no identity, or true Self, but is rather a psychic cesspit of nightmares, phantoms and neurotic impulses. Kenneth Grant’s *Nightside of Eden* gives an unparalleled account of this ‘World of Shells’ or the Qabalistic ‘Tree of Death’ that finds its gate of ingress via this eleventh Sphere. Some of the entities are mentioned in a Thelemic Holy Book, *Liber 231*. To dabble in this ‘World of Shells’ is at least as dangerous as demonology, as the operator encounters things with no life whatsoever, no sentient empathy nor conscience. The magical Grade of Daäth is the ‘Babe of the Abyss’ which forms a moral swerving point in any initiatory career, towards the One Light, or the individual struggle against ‘dispersion’ and the perception/conception of voidness.

DAD ض The 15th letter of the Arabic alphabet in the Western order, and the 26th in the Eastern. It is transliterated as ‘D’ (with a dot underneath). It has a value of 800 and a word value of 805. The meaning drawn from the *Qoran* is ‘punisher’. The initial form is ض.



DAGDAGIEL The Qliphothic Sentinel of Daleth (ד), the 14th Path on the Tree of Life. Her number is 55 and her sigil should be painted in vivid sky blue on a circle of bright rose rayed with pale green. See *Liber 231*, Verse 3 – ‘The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is



Hadit the invisible glory.’ The Genii equivalent is ‘Dhnastartaroth’:

DAGGERS, ALPHABET OF A magical alphabet found in the *Vision and the Voice* consisting of permutations of

symbolic daggers, and corresponding perfectly to the English (which is unusual for magical alphabets):

A		B	
C		D	
E		F	
G		H	
I		J	
K		L	
M		N	
O		P	
Q		R	
S		T	
U		V	
W		X	
Y		Z	

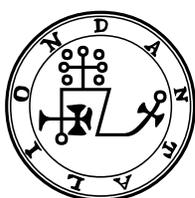
DAL د The eighth letter of the Arabic alphabet in the Western order, and the fourth in the Eastern. It is transliterated as ‘D’. It has a value of four and a word value of 35. On the Tree of Life it is allocated to the 14th Path. The meaning drawn from the *Qoran* is ‘judge’.

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DALDA Δ The fourth letter of the Coptic alphabet, transliterated as ‘D’. It has a value of four and is allocated to the 14th Path on the Tree of Life. It has resemblance to the Greek Δ , the uppercase Delta.

DALETH \daleth The fourth letter of the Hebrew alphabet; meaning ‘door’ with the value in Gematria of four. It corresponds to The Empress of Tarot and the colour sky-blue. Daleth connects the second and third Spheres on the Tree of Life, Chokmah (חכמה) and Binah (בינה), and as such is a Reciprocal Path, and harmonises ‘wisdom’ with ‘understanding’ (the English titles of these Spheres). According to a tentative cosmology, the intersection between the Paths of Daleth and Gimel (ג), meets at the ‘Third Eye’, or the Ajna Chakka (see elsewhere). Therefore Daleth, successfully travelled, represents psychic balance, precision of intuition and infallible insight. Neptune acting through Venus upon Saturn. Spelt in full Daleth – Lamed – Tau (דלת) which equals 434. This letter is transliterated as ‘D’.

DAMABIAH דמביה The 65th Angel of the Schemhamphorash. He governs Sol in the fifth quinary of Gemini. The name means ‘fountain of wisdom’. Biblically this Angel corresponds to *Psalm* 90:13 – ‘Return, O Lord, how long? and let it repent thee concerning thy servants.’ The Hebrew spelling is Daleth – Maim – Beth – Yod – Heh which has the value of 61.



DANTALION דנמאל

The 71st Spirit of the *Goetia*. The only member of the *Goetia* that is spoken of as both male and female. Dantalion is a great and mighty Duke and appears as a human with many faces and with a book in his/her right hand. The office of this Spirit is to teach all arts and sciences to any, to reveal the secret thoughts of people and to change these as desired. Also he/she can excite love and show the likeness of any person anywhere in the world. 36 legions of spirits are under Dantalion. In Tarot he/she is paired with the Spirit Marchosias and corresponds to the Nine of Cups. In the Zodiac he/she is under the second decan of Pisces (March 1st – 10th) during night. His/her metal is copper and the planet Venus. In Hebrew spelt Daleth – Nun – Maim – Aleph – Lamed which equals 125, or five cubed. Strangely enough this word, as given in *Liber 777*, would normally be pronounced ‘Danmal’.

DAUGHTER OF THE FIRMAMENT, THE (THE DWELLER BETWEEN THE WATERS) Another name for The Star, Key XVII of the Tarot. ‘Firmament’ is given in the dictionary as – ‘the solid sphere in which the stars were thought to be fixed: the sky’. Just as the woman in this card is a lower form of Babalon, the seven pointed star which connects with her is the lower form of the Seal of the A.: A.: found higher up. In a more recondite sense this card extends from the second Sphere which, before the discovery of Neptune, was called ‘Masloth’ which meant ‘the Sphere of the fixed stars’; it also joins with the Sphere of Sol, which is a star. The second title given is explained by its allocation to Aquarius: ‘dweller’ because this is a Fixed sign, and ‘waters’ because it is the ‘water bearer’.

DAUGHTER OF THE FLAMING SWORD, THE Another name for Lust, Key XI of the Tarot. There is an obvious correspondence with the word ‘flaming’ as Leo, to which this card is allocated, corresponds to Fixed Fire. However, the Flaming Sword is also the sequential descent from the first to tenth Spheres on the Tree of Life; this Path is the middle Reciprocal Path, if we add the Hebrew value of the three R. P.s we get 93, which also results if we add the values of the Tarot Trumps that compose the Flaming Sword.

DAUGHTER OF THE LORDS OF TRUTH, THE (THE RULER OF THE BALANCE) Another name for Adjustment, Key VIII of the Tarot. Maat was the Egyptian goddess of truth that weighed the souls of the dead against a feather to see if their sins were at all significant. The appellation of ‘ruler of the balance’ is quite obvious.

DAUGHTER OF THE MIGHTY ONES, THE Another name for The Empress, Key III of the Tarot. The meaning of the ‘mighty ones’ may be deduced by the position of this Trump on the Tree of Life where it connects the second and third Spheres. The former is allocated to Atziluth and the Yod of Tetragrammaton, whilst the latter is attributed to Briah and the Heh of Tetragrammaton. Respectively, according to strict Qabalistic tradition, these are the universal father and mother,

and they give birth to this Trump. We can also see this card as the daughter of all the Spheres as the glyph of Venus **T** can, when projected onto the key diagram of the Tree of Life, encompass them all.

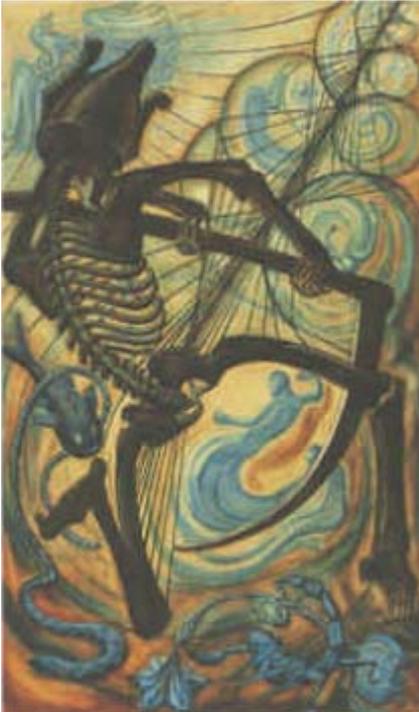
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DAUGHTER OF THE RECONCILERS, THE (THE BRINGER-FORTH OF LIFE) Another name for Art, Key XIV of the Tarot. ‘Reconcile’ is defined as – ‘to restore or bring back to friendship or union’. Sagittarius is the ‘archer’ who epitomises the Path of the Arrow (see elsewhere), this being ascending the Middle Pillar to the first Sphere, or in other words ‘reconciling’ Malkuth with Kether. This Trump also reconciles the female and male archetypes of the ‘eagle’ and ‘lion’ as we see so clearly in the illustration. When we combine the two extremes mentioned previously we give birth to a third principle, or new ‘life’.

DAV T The 21st letter of the Coptic alphabet, transliterated as ‘T’. It has a value of 300 and is allocated to the 32nd Path on the Tree of Life. It has a resemblance to the Greek τ, Tau.

DCh ך The 64th Gate of the *Sepher Yetzirah*. It has a value of twelve. ‘Door’ and ‘fence’. A door is designed to let people in, whilst the fence is there to keep people out. The Tarot cards are The Empress and The Chariot. It has the meanings of ‘to push’ and ‘a concubine’. Astrologically this Gate corresponds to Venus and Cancer. These symbols are more or less opposites.

D. D. S. The initials of the magical motto of George Cecil Jones. Mentioned in *Liber 61 vel Causae*, the *Preliminary Lecture* that precedes the Holy Books of Thelema. The German lady whose address was in the cipher manuscripts is called S. D. A., Mathers is referred to as S. R. M. D. and Crowley himself as P., O. M. and V. V. V. V. V..



DEATH – KEY XIII The 14th card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Zodiac sign Scorpio and the Hebrew Nun (נ). The central figure of this card is a skeleton bearing a scythe, and wearing a heavy helmet, this being one form of the ‘Grim Reaper’. His bones are black signifying the entropic and sinister aspect of incarnation, and the World of the Shells, or Qliphoth. This skeleton is writhing violently, which shows the energy of death, or the endless cosmic dance, the fact that death is just one phase of life, and that putrefaction is simply another organic process. There is no clear line between the two states in truth. *However*, his scythe is long and obviously sharp, representative of the certain end, inevitable mortality and the swift division from conscious incarnation. His weapon cuts fast and ruthlessly, having no care for the bereft. Above his helmet is the Eagle, an old symbol of the life energy that must be returned eventually to restore the balance between the two worlds. It represents the impossibility of ‘perpetual motion’, even on the plane of spirit and existence, and that all life returns to the Eagle in time. At the base of the design is a Scorpion, which is the corresponding Zodiac sign; its sudden lethal sting is an apt metaphor for the cold cruelty of death, where there is ‘neither rhyme nor reason’. Nun means ‘fish’, which we find also, representing the unconscious mind, the subterranean depths of the psyche, and the waters of life. The serpent is a similar idea of putrefaction and death, the death of the vital energy in life, if not the corruption of its surrounding shell. Extending from the skeleton we find spiralling lines of force reaching into the distance, within which are imprisoned ghost like nebula of discarnate souls; this is the procession of the dead, the

process of metempsychosis, the journey of the deceased into new and varying forms. It should be noted, despite the above considerations, that Death when signified in a divination does not invariably connote the demise of the physical shell, but any drastic, sudden or irreversible change. It is an archetype of vividly altered consciousness, and its myriad manifestations, physical death being but one of many. On the Tree of Life, the letter Nun joins the sixth and seventh Spheres, Tiphereth (תפארת) and Netzach (נצח). When counted as a final its value at 700, this being the value of Paroketh (פרכת) (see Veil of Paroketh), otherwise known as the Veil of the Temple. This separates the Mundane Triad from the Ethical Triad and effectively prevents the uninitiated from perceiving the discarnate realm (that which is after life). It also *sequentially* renders this Veil, from Sphere six to Sphere seven, and hence it is quite unique. This is the Qabalistic dogma of why Adepts have no fear of death, as they have rendered the Veil of Paroketh, perceived the essential continuity of existence and accepted what they cannot change.

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DEBAUCH – THE SEVEN OF CUPS TH This card is generally quite hideous. A depressing grey sky frames a scene of green ichor spilling shamelessly into a pool of purulent waste. The cups themselves are mere buckets, simple, functional and dull. Here we have the sensual, indulgent nature of Venus pushed to its worst logical conclusion, and Scorpio has finally loosened his sting. It represents the perfect sacrament we see in Pleasure – the Six of Cups, twisted through idle curiosity into guilt, instead of honour. Netzach (נצח), to which this card refers, is a deviation from the Middle Pillar, magnified to a previously unheard of extreme. The *Chambers Twentieth Century Dictionary* defines ‘debauch’ as ‘to lead away from duty or allegiance: to corrupt with lewdness: to seduce: to vitiate: to overindulge.’ The cups are held by wasting stems, in the form of two inverted triangles, (this being an inversion of the Fire hexagram), the vital, animal qualities having degenerated completely. It is a vigilant call to remain poised in the Middle Pillar, and a reminder of how quickly affairs may sink out of control.



DECARABIA דכאורבא

The 69th Spirit of the *Goetia*. A great Marquis. At first he appears as a pentagram in a circle, but if commanded in the image of a man. The office of Decarabia is to discover the properties of birds and precious stones. He also creates the illusion of many birds before the magician. 30 legions of spirits are under him. In Tarot he is paired with the Spirit Gaap and is allocated to the Seven of Swords. In the Heavens he is under the final decan of Aquarius (February 9th – 18th). His metal is silver and his planet Luna. In Hebrew spelt Daleth – Kaph – Aleph – Vau – Resh – Aleph – Beth which equals 234.

DEE, JOHANNES July 13th 1527 – 1606 The most prominent polymath of Elizabethan times. Dee was an accomplished mathematician, ceremonial magician, cartographer, astronomer, cryptographer, historian, philologist, librarian and adventurer, amongst other things. He was famous by his early twenties as an academic genius. Dee was a personal friend of Queen Elizabeth I, which gave him relative immunity from accusations of heresy; he was thus given a free reign to practise the occult quite openly, whereas others would have been persecuted for just a fraction of what he delved into. He is a historical figure as well as an occult icon. Important in Thelema for his communications with the angelic spirits that provided the skeleton for modern Enochian magick. His magical assistant, Sir Edward Kelly, performed the trance mediumship, or scrying, with the spirits whilst Dee used his knowledge of linguistics, mathematics and cryptomancy to put the communications into more or less human terms. (*Liber 84 vel Chanokh* is the Golden Dawn interpretation of Dee’s work; and *Liber 418, The Vision and the Voice*, a Thelemic Holy Book, gives the account of Crowley’s investigation of the macrocosm, and uses the 19th Enochian Key as the central invocation. Crowley claimed to be a reincarnation of Edward Kelly.) Dee died at age 81, in England, obscure, poor and notorious. He is buried in Mortlake Church, London. His experiences, that form the basis of modern Enochian, are found in *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee and Some Spirits* (1859). Mentioned in the litany of the Gnostic Saints in *Liber 15*.

DEFEAT – THE FIVE OF SWORDS TK In this card the negative aspects of Venus, as the vacillator, and those of Mars, the aggressive, collide. Geburah (גבורה) is the Sphere of action (and Mars), violence and bloodshed; Netzach (נצח), the Sphere of Venus, is characterised by uncontrollable passion and indecisiveness. The swords are arranged in the averse pentagram, the symbol of the Elements presiding over Spirit. Each is of unique design, showing lack of uniform effort or cohesion. These are the remnants of a gang, rather than a regiment. The ramshackle attempt to delineate the pentagram with hewn rock shows the desperate, fumbling effort to find sense in a senseless world, and the conquest of entropy over reason. As a background we find a slur of gaudy colour, marked out with sharp, jagged fragments of geometric nonsense, which only serves to highlight the ridiculous centre figure as innaccurate and essentially flawed. The general mood is of a grave, a ‘last stand’ against the enemy to no avail.

DELOS In Greek legend a floating island sunk by Poseidon. Apollo became the eventual owner; it was his favourite home, probably as it was also his birthplace. It was regarded as the centre of the Cyclades, and was also the birthplace of Artemis. However in real life it has an irregular outline, being three miles by five with a single peak of 350 feet, and it is located in the Aegean sea. In the past it has been a destination for pilgrims and the centre of an oracle; later it became a port and slave market.

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DELTA Δ δ The fourth letter of the Greek alphabet. It has a value of four. Spelt in full Delta – Epsilon – Lambda – Tau – Alpha (ΔΕΛΤΑ) which has a value of 340. In *Liber 777* it is allocated to the 14th Path on the Qabalistic Tree of Life. Delta is transliterated as ‘D’.

DEMIURGE A Gnostic term meaning, effectively, the ‘lord of the Earth’. The ‘god’ of anyone who has not attained to the gnosis. It is roughly equivalent with the Satan of Christianity. The Demiurge is the essential parting point as regards the notion of why people suffer on Earth. The Christian explanation being that it is mankind’s own fault; the Gnostic being that it is God’s fault, but that this God is the Demiurge and the not the true creator, although for most people it may as well be precisely God’s fault. Qabalistically, the Demiurge is Jehovah (יהוה), otherwise called Tetragrammaton, and is the number four, or more specifically ‘the accursed Dyad reflected’, which is unstoppable and indifferent power, the ever cycling forces of nature that are constantly devouring themselves. The Judaic, or rather Rosicrucian, nature of the Messiah was the word Yeheshuah (יהשועה), that is the Tetragrammaton with the Shin (ש) added, in other words the original word is imperfect as far as humanity is concerned. This ‘letter’ notion of the Demiurge is reflected in the Tree of Life, because the attribution of Spirit to Shin is in fact a ‘dual attribution’, in other words the original diagram is also imperfect, *as far as the epitome of the human world is concerned*. This conception should not be considered ‘blasphemous’, but rather the necessarily painful foundation, ‘glorified by trial, purified with suffering, perfected through ordeal’.

DENEYAEI דניאל The 50th Angel of the Schemhamphoresch. He governs Mars in the second quinary of Aries. The name means ‘merciful judge’. Biblically this Angel corresponds to *Psalms* 145:8 – ‘The Lord is gracious, and full of compassion; slow to anger, and of great mercy.’ The Hebrew spelling is Daleth – Nun – Yod – Aleph – Lamed which has the value of 95.

DEO דעו The seventh Enochian Aethyr. ‘The Path of *daleth*. The Black Brothers.’ It has a value of 79.

DES דס The 26th Enochian Aethyr. ‘The Slave-Gods Superseded. (The Vision of Atu XX, the Stèle.) The Vision of the Stèle of Revealing, abolishing the Æon of the Slave-Gods. <Microprosopus.>’ It has a value of 209.

DEVA A Hindu term meaning ‘god’ or a ‘good spirit’, from the Sanskrit *deva* which means, ‘a shining one’, or ‘a god’.



DEVIL, THE – KEY XV The 16th card in the Major Arcana of the *Thoth Tarot*. It corresponds with the Zodiac sign Capricorn and the the Hebrew Ayin (ע). The central figure is a goat with incredibly large horns that spiral out of the the picture. He has three eyes, and a bouquet of flowers around his right horn, signifying fertility. Bifurcating the lower half of the card is the Caduceus (see elsewhere), also known as the wand of the High Adept. A ‘tree’, or erect phallus, is behind the goat, with the testicles forming a double circle below. Within the testes are four females in the left, and four males in the right. A horned figure is pinning down the other three, which is symbolic of the Demiurge, in its unstoppable and ruthless power. The forces of nature are constantly incarnating, unlike humanity which has the opportunity of transcendence, and thus less ease in finding newer forms. Behind these nebulous figures are tetrahedral outlines, signifying the Element of Fire, the unending ferocity of changing life; these prisms seem to continue outside the card, reminding us of a verse in *The Book of the Goat of Spirit, Liber 370*, verse 36 – ‘This chain reaches from Eternity to Eternity, ever in triangles – is not my symbol a triangle? – ever in circles – is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!’ Crowley states that this card is symbolic of Pan, more than Baphomet – he is the acceptance of all gross forms, the indifference towards human niceties and notions of refinement. He is the ‘All Beggetter, All Devourer’. On the Tree of Life, Ayin joins the sixth and eighth Spheres, Tiphereth (תפארת) and Hod (הוד), respectively governed by Sol and Mercury; the force, energy and vigour of the Sun, transmitted by the swift and

lawless Mercurial fluid.

DH דה The 61st Gate of the *Sepher Yetzirah*. It has a value of nine. ‘Door’ and ‘window’. A door normally implies a degree of privacy, whilst the window exists to display things. The Tarot cards are The Empress and The Star. It has the meanings of ‘to go slowly’, ‘to fly’ and ‘to walk’. Astrologically this Gate corresponds to Venus and Aquarius. Although these are both quintessentially female archetypes, and their Elements combine as Actives; the fact that Aquarius is ruled by Saturn makes them unharmonious.

DHAL ذ The ninth letter of the Arabic alphabet in the Western order, and the 25th in the Eastern. It is transliterated as ‘Dh’. It has a value of 700 and a word value of 731. On the Tree of Life it is allocated to the sixth Sphere. The meaning drawn from the *Qoran* is ‘He who remembers’.

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DI יד The 66th Gate of the *Sepher Yetzirah*. It has a value of 14. ‘Door’ and ‘hand’. The door is that which conceals, the hand is that which reveals. The Tarot cards are The Empress and The Hermit. It has the meanings of ‘sufficient’, ‘two’ and ‘longing for’. Astrologically this Gate corresponds to Venus and Virgo. Elementally and Yetziratically these symbols are disharmonious but they both represent the totality of the Tree of Life: Venus in its glyph that encompasses all the Spheres, and Virgo as the letter Yod being the fundamental form behind all the Hebrew letters.

DIALIVA Ⲡⲓⲗⲓⲱⲩⲁ The sixth Enochian Governor. This Angel rules over the region of Asia Minor, and resides in the Aire of ARN (2). He has 8962 Servitors under him. This word has a value of 456.

DIARY OF A DRUG FIEND A novel by Crowley dealing with chronic heroine and cocaine addiction and its defeat through the application of the philosophy of magick; it is quite possibly autobiographical, however coloured. It seems Crowley cast himself twice in the novel as both Peter Pendragon (the young man after Cambridge) and King Lamus (the magical adept of the 1920’s in the Abbey of Thelema, Cefalu).

DIJ ⲧ One of six letters in the Coptic alphabet which has no number value. It is transliterated as ‘Ti’ and is allocated to the third Path on the Tree of Life.

DIONYSUS The Greek god of wine and orgia; the son of Zeus and Semele. He is the equivalent of the Roman Bacchus. His cult began in Thrace, and was characterized by wild processions, and omophagia, that is the eating of raw flesh, of animals and even children. This religious ‘sacrament’ was believed to give the power of the god to those who indulged, a ‘eucharist’ albeit crude and barbaric. Dionysus appeared as a bull, and sometimes we find him and his maenads clad in fawnskins. The mask is characteristic of his cult, probably as an adjuvant to losing inhibition during his orgies, but these are of human contour. At the height of his festivals the congregation was able to communicate with animals and plants, perform all kinds of miracles, and became possessed by the god. His religion was initially more concerned with emotion than wine, but is now considered as such. The cult of Apollo marginalised the excesses of the Dionysiac, after being acknowledged at Delphi. In the *The Heart of the Master*, Crowley recognises him as one of the great messengers of mankind ‘under several diverse forms’; also in the *Confessions* he is considered the beginning of the ‘Cult of the Dying God’. Homer rarely mentions Dionysus, as he was a popular deity, rather than a noble, or knightly, one. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

DISSAPOINTMENT – THE FIVE OF CUPS UH The glasses in this card are of translucent crystal blue, and in the shape of the Stolistes, which is a glyph of the Tree of Life itself. They are arranged as a downward pointing, or averse, pentagram. A sombre orange-red colours the sky behind, the sea is a pool of mud, dank and filthy, and not surprisingly the cups are empty. The leaves of a lotus flower are falling off rapidly, and its stems have knotted themselves in suicidal paroxysm. Mars in Scorpio is the allocation to the Geomantic Figure known as Rubeus, or ‘redness’. In traditional lore, this is the only figure, that when found at the start of a geomantic divination, renders the whole useless; tentatively the same is true of this Tarot card, or at least it has little virtue. It reminds one of the sea-stranded, who, out of sheer thirst, turn to the salty water, only to find their aching worsened ten-fold.

DITHYRAMB A very old style of hymn sung in glory of the Greek god Bachhus. Typically unrestrained, dramatic and noisy. Nietzsche called his philosophical writing style ‘dithyrambic’.

DK כד The 67th Gate of the *Sepher Yetzirah*. It has a value of 24. ‘Door’ and ‘palm’. A door conceals what is going on in the immediate present, whilst the palm reveals the secrets of the distant past and far off future. The Tarot cards are The Empress and Fortune. It has the meanings of ‘crushed’ and ‘to be cleansed of sin’. Astrologically this Gate corresponds to Venus and Jupiter. The Spheres of these Planets are connected on the Tree of Life by the letter Kaph; but the former is the Active Element of Fire and latter Passive Water. The symbols are ambivalent.

DL לד The 68th Gate of the *Sepher Yetzirah*. It has a value of 34. ‘Door’ and ‘ox goad’. A door frequently prevents us from moving (when it is locked, for instance) whilst the ox goad is permanent reminder to the ox to keep on moving. The Tarot cards are The Empress and Adjustment. It has the meanings of ‘something hanging’, ‘that which draws water’ and ‘weak’. Astrologically this Gate corresponds to Venus and Libra; we remember that the latter is ruled by the former.

DM מד The 69th Gate of the *Sepher Yetzirah*. It has a value of 44. ‘Door’ and ‘water’. Water is free flowing and elastic, whilst a door represents confinement and separation. The Tarot cards are The Empress and The Hanged Man. It has the meanings of ‘blood’ and ‘liquid’. Astrologically this Gate corresponds to Venus and Water. These symbols are opposites.

DN נד The 70th Gate of the *Sepher Yetzirah*. It has a value of 54. ‘Door’ and ‘fish’. A door is, in one sense, a portal between two different types of environment, whereas the fish is always in the same environment, that of water. The Tarot cards are The Empress and Death. It has the meanings of ‘Dan’ (a tribe of Israel), ‘to judge’ and ‘this’. Astrologically this Gate corresponds to Venus and Scorpio. Elementally these symbols are opposites but the Path of Scorpio does connect with the Sphere of Venus on the Tree of Life.

DO דו The 72nd Gate of the *Sepher Yetzirah*. It has a value of 74. ‘Door’ and ‘eye’. A door is quite crude, and is foursquare (that is set at right angles), whilst the eye is a sophisticated organ, and is round. The Tarot cards are The Empress and The Devil. It has the meaning of ‘knowledge’. Astrologically this Gate corresponds to Venus and Capricorn. The symbols are more or less opposites; however the letter of Capricorn is Ayin which means ‘eye’ and we remember Venus in her role as Lucifer, or the Morning Star, whose symbol is the Eye in the Triangle.

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DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW *The Primary Axiom of Thelema.* The greeting used by Thelemites. Balanced by the other axiom of ‘Love is the law, love under will’. The whole of Thelemic philosophy can be reduced, by scientific analysis, to this principle. It is not an appeal to anarchy, but a call to every man and woman to find their True Will, and to ruthlessly (but in a balanced way) execute the same.

DOAGNIS $\aleph\beta\gamma\delta\epsilon$ The fourth Enochian Governor. This Angel rules over the region of central Turkey, and resides in the Aire of ARN (2). He has 3636 Servitors under him. This word has a value of 338.

DOANZIN $\aleph\beta\gamma\delta\epsilon$ The 27th Enochian Governor. This Angel rules over the region of the coast of western Turkey, and resides in the Aire of ZIP (9). He has 4230 Servitors under him. This word has a value of 192.

DOCEPAX $\aleph\beta\gamma\delta\epsilon$ The 39th Enochian Governor. This Angel rules over the region of north-eastern Russia, and resides in the Aire of ZIM (13). He has 4213 Servitors under him. This word has a value of 240.

DODECAHEDRON The last of the five Platonic Solids, representing the Element of Spirit. It appears on at least two of the *Thoth Tarot* cards: the Ace of Disks and The High Priestess. It is made by lines drawn across the interstices of the economical grouping of 32 spheres. It has twelve faces, 30 edges and 20 points. The volume can be calculated

by $\frac{15+7\sqrt{5}}{4} s^3$. The surface area can be calculated by $3\sqrt{25+10\sqrt{5}} s^2$ (where ‘s’ is the length of an edge). The dual of the dodecahedron is the icosahedron.

DOMINION – THE TWO OF WANDS **UA** On this card are two very ornate wands, with impish faces, serpents’ and horses’ heads, in brilliant deep red and white. Crowley refers to them as ‘Dorjes’, or Tibetan symbols of the thunderbolt. He also says this card is destructive rather than constructive. (See *Lightning Flash*.) As with many of the Minor Arcanas, the point of conjunction shows the wands to be transparent, which symbolises the notion that they represent abstract concepts, rather than material things. Six sworls of reddish flame emanate from this centre, giving ten points in all, reminding one of the ten Spheres of the Tree of Life, whose blueprint is in fact encoded within Atziluth (see elsewhere). Both wands point down, showing the eventual descent of force into the mundane world. Red is the colour of Mars, pure soft-blue is the King Scale of colour for Chockmah (הכמה), these two forming a dappled harmony in the backdrop. This card represents Fire perhaps more than any other, but spiritual and cosmic, rather than ‘real’. It corresponds to the first letter of Tetragrammaton, the ך of יהוה. It is ferocious force and unstoppable energy; we also remember that Aries is ruled by Mars, and that this card initiates the story of the astrological Decans, whose force starts the wheel of the 36 Minor Arcanas turning, just as it ends with the Decan of Pisces, whose Tarot card is Satiety, the Ten of Cups.

DORIC The generic term for a native of Doris. A member of one of the main divisions of ancient Greece who arrived circa 1000 BC and settled in Doris, south-eastern Peloponnese, Crete and Rhodes. We remember *The Book of Lapis Lazuli* 2:14 – ‘There was a Doric boy, skilled in feats of strength, an athlete. The full moon fled away angrily down the wrack. Ah! but we laughed.’

DOZINAL $\aleph\beta\gamma\delta\epsilon$ The 91st Enochian Governor. This Angel rules over the region of Morocco, and resides in the Aire of TEX (30). He has 5632 Servitors under him. This word has a value of 172.

DP $\beta\delta$ The 73rd Gate of the *Sepher Yetzirah*. It has a value of 84. ‘Door’ and ‘mouth’. A door is a thing that enables privacy, whilst the mouth is the organ of open expression and of sharing information (via talking). The Tarot cards are The Empress and The Tower. It has the meanings of ‘board’ and ‘to hammer’. Astrologically this Gate corresponds to Venus and Mars. This is the famous sexual polarity whose planetary symbols are used even today to exoterically denote male and female.

DQ $\eta\delta$ The 75th Gate of the *Sepher Yetzirah*. It has a value of 104. ‘Door’ and ‘the back of the head’. Whilst a door can only move in two directions, ‘the back of the head’, or more precisely the unconscious mind, can move in several spatial modes including time and the fifth dimension of consciousness. The Tarot cards are The Empress and The Moon. It has the meanings of ‘thin’, ‘crushing’ and ‘to be strict’. Astrologically this Gate corresponds to Venus and Pisces. The Path of Pisces connects to the Sphere of Venus on the Tree of Life but Elementally these two are opposed.

DR $\eta\delta$ The 76th Gate of the *Sepher Yetzirah*. It has a value of 204. ‘Door’ and ‘head’. The door is generally of a dualistic nature, letting people in and allowing people out, whilst the ‘head’ (as in the highest principle) is generally of a unified manner. The Tarot cards are The Empress and The Sun. It has the meanings of ‘row’, ‘period’ and ‘to lodge’. Astrologically this Gate corresponds to Venus and Sol. The Fire of Venus is fuelled by the Air of Sol (some would say this should obviously be Fire but Qabalistically that is only in the world of Malkuth), and we find quite a nicely harmonized sexual polarity with Venus as female and Sol as male.

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DREAMING, LUCID Strangely enough Crowley did not leave a lot of writing about lucid dreaming, although it is essential to magical adepthood. It is basically dreaming and then ‘waking up’ whilst still in the phantasmagoria. One can then completely control one’s dreams, at least in theory. Techniques abound as to how to do it, but the most success the author has found is with the ‘dream book’. Let the aspirant upon waking keep his body *as still as possible* whilst recalling immediately as much of his dream as possible (these memories normally evaporate after five minutes). Then he or she should write them down, ignoring for now any attempt at proper grammar or sticking to a discernible plot, indeed penning strings of illogical nouns are an acceptable method. The more you write during each session the more you will remember. Serious students should set their alarm clock and wake themselves up at set intervals throughout the night to fill in the dream book. Analysis of particular dreams, for Qabalistic parallels for instance, is not too important in the early stages. Most true Adepts have not only mastered lucid dreaming but also the art of ‘dreaming true’. This is when you consider your everyday life, whilst dreaming, and imagine the *slow changes* one wishes to enforce, rather than flying through space, living underwater and breathing fire etc.. It is only by *tweaking* at the tapestry of the subconscious that it is effectually changed, rather than bashing it with the sledgehammer of imagined thaumaturgy. See Pathworking.

DS דש The 71st Gate of the *Sepher Yetzirah*. It has a value of 64. ‘Door’ and ‘prop’. A door is only useful when it can be opened and closed, whilst a prop is only worth anything when it keeps still. The Tarot cards are The Empress and Art. It has the meaning of ‘dish’. Astrologically this Gate corresponds to Venus and Sagittarius. Both are of the Element Fire but they are of differing sexual polarity.

DSH דשח The 77th Gate of *Sepher Yetzirah*. It has a value of 304. ‘Door’ and ‘tooth’. A door is designed to let people and things in and out, that is it is dualistic, whilst the tooth is designed to help food get digested and this of course only goes in one direction (unless one ruminates, like a cow). The Tarot cards are The Empress and The Aeon. It has the meanings of ‘herb’ and ‘entrance’. Astrologically this Gate corresponds to Venus and Fire/Spirit. Venus is the Secondary Reflection of Fire on the Tree of Life; and also forms the highest Reciprocal Path and is such is the basal angle of the Triad most commonly associated with the Element of Spirit.

DT דת The 65th Gate of the *Sepher Yetzirah*. It has a value of 13. ‘Door’ and ‘serpent’. The door is a thing of safety and security, or at least delineation of space, whilst the serpent is a creature of unexpected danger. The Tarot cards are The Empress and Lust. It has the meanings of ‘upper chamber’ and ‘compartment’. Astrologically this Gate corresponds to Venus and Leo. Both are of the Element Fire, but they are of differing sexual polarity.

DTh דתח The 78th Gate of the *Sepher Yetzirah*. It has a value of 404. ‘Door’ and ‘tau’. Whilst the door is a concrete and functional object, the tau is a sublime and abstract symbol. The Tarot cards are The Empress and The Universe. It has the meanings of ‘custom’ and ‘judgement’. Astrologically this Gate corresponds to Venus and Saturn/Earth. These symbols are opposites in both cases.

DTz דתצ The 74th Gate of the *Sepher Yetzirah*. It has a value of 94. ‘Door’ and ‘fish hook’. A door operates its function on a horizontal plane, and is not at all dangerous, the fish hook is pulled out of the water vertically, and is very dangerous. The Tarot cards are The Empress and The Emperor. It has the meanings of ‘to prick’ and ‘dance’. Astrologically this Gate corresponds to Venus and Aries. The harmonization is the same as the previous Gate of DP but it is yet more volatile due the Cardinal nature of Aries.

DUQUETTE, LON MILO A high ranking member of the Ordo Templi Orientis, and the author of *The Magick of Thelema, The Tarot of Ceremonial Magick, Angels Demons & Gods of the New Millenium, My Life with the Spirits* and *The Chicken Qabalah of Rabbi Lamed Ben Clifford*. His tarot is very good for containing the datum of Qabalah, the *I Ching*, Tattva symbols, astrology, Enochian, and sigils from both the *Goetia* and *Liber Arcanorum*. Many of Crowley’s Class D rituals are found in *The Magick of Thelema*. He is an acknowledged expert, and lecturer, in Enochian theurgy and the *Goetia*.

DV דב The 62nd Gate of the *Sepher Yetzirah*. It has a value of ten. ‘Door’ and ‘nail’. A door connects two empty spaces whilst a nail joins two solid objects. The Tarot cards are The Empress and The Hierophant. It has the meanings of ‘two’ and ‘friendship’. Astrologically this Gate corresponds to Venus and Taurus, the latter being ruled by the former.

DZ דז The 63rd Gate of the *Sepher Yetzirah*. It has a value of eleven. ‘Door’ and ‘sword’. Whilst the sword is principle of aggression and war, the door is generally a symbol of defense and retreat. The Tarot cards are The Empress and The Lovers. It forms a Notarikon which is ‘DI ZHB’ (די זחב) which translates as ‘a place full of gold’. Astrologically this Gate corresponds to Venus and Gemini. There is scant combination of these symbols.

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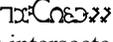
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EARTH One of the five Elements of the Western Tradition. In Qabalah it is the fourth and corresponds to the final ה of יהוה, and the World of Assiah. Called in Hebrew, ארץ, Aretz. In Tarot it is allocated to the suit of Disks (the playing card parallel being Diamonds ♦), and the Princesses. Astrologically it corresponds to the Earthy triplicity of Taurus, Virgo and Capricorn. The other Elements are Fire, Water, Air and Spirit. Platonic Order ascribes Earth to the cube, which is a prism formed of six squares. Of the five senses, touch is considered the best correspondence. The hermetic symbol is . The Eastern symbol for Earth is the Tattva of Prithivi, which is a yellow square .

EARTH PANTACLE  This is the first of the four Elemental Implements in the Order of the G.: D.:. It corresponds to the Sphere of Malkuth (מלכות) and the Grade of Neophyte 1° = 10°. All these weapons represent the aspirant's conquest of his lower nature, this being the Element of Earth, the purification of his gross physical body, and the cleaning up of base desires. *Liber 412* states that it must be made of wax, or gold, or silver-gilt or Electrum Magicum (this is an alchemical alloy of lead, tin, iron, gold, copper, quicksilver and silver). It must be cylindrical, with a diameter of eight inches by half an inch. After approval of authority a symbol, which represents the aspirant's perception of the universe, must be personally engraved upon it. It is then consecrated and kept in an emerald-green silk. In the Hermetic Order of the Golden Dawn a round disk of wood, four and a half inches in diameter, and half an inch to an inch in thickness is used. It has a circular white border, and a solid white hexagram on either side, whose background is divided into four quarters, which are then coloured citrine, russet, olive and black – the colours of Malkuth in the Queen Scale (see elsewhere). The divine and angelic Hebrew Names of Malkuth are written upon the white circular periphery in black, along with their sigils from the Rosy Cross and the Motto of the Adept.

EBSI  The 25th letter of the Coptic alphabet, transliterated as 'Ps'. It has a value of 700 and is allocated to the 28th Path on the Tree of Life. It has a resemblance to the Greek ψ, Psi.

ECCLESIAE GNOSTICAE CATHOLICAE The Gnostic Catholic Church who work in alliance with the Ordo Templi Orientis. Their central ritual is the *Gnostic Mass, Liber 15*, which is one of the few group rituals published by Crowley, most of the others being secretive Grade initiations. They offer marriages, baptisms, funerals and all the usual spiritual sustenances provided by the older Church organisations. It is often abbreviated to E. G. C..

edLprnaa  The Great King of the South, formed by a whorl in the centre of the Enochian Watchtower of Fire. This name is intersected by the 20th, 38th and 40th Governors. By Gematria it equals 271, a Prime Number.

EDWARD ALEXANDER CROWLEY The birth name of the founder of the present movement. He says that one reason he changed his name to 'Aleister Crowley' was that its prosody (metre) was more conducive to acquiring fame; that is two trouchees followed by a spondee, or some such thing. In *Liber 500* Crowley gives his name as Aleister E. Crowley, under the entry for '666'. There is no evidence available to the author that Crowley's name change was legally binding, and it seems that others simply just accepted the change. For much of his youth he was called 'Alick'.

EHNБ  An Enochian word which composes the first column on the Tablet of Union. This word shows the governing power of Spirit over the four Watchtowers of the universe. To access this it is necessary to use the first and second Enochian Keys. It corresponds to the four Aces of the Tarot deck, starting with the first letter, in the following order: E – Ace of Swords, H – Ace of Cups, N – Ace of Disks, B – Ace of Wands. These represent the 'roots' of the four Elements (Air, Water, Earth and Fire) rather than the Elements themselves, and thus are fitting symbols for the presidency of the Quintessence, or *fifth Element*. This name is crossed by the sigils of the 28th, 29th and 30th Governors: Lexarph, Comanan and Tabitom respectively. By Gematria it equals 65.

EJE  The fifth letter of the Coptic alphabet, transliterated as 'E'. It has a value of five and is allocated to the seventh Path on the Tree of Life. It has a resemblance to the Greek ε, Epsilon.

EKSI  The 15th letter of the Coptic alphabet, transliterated as 'Ks'. It has a value of 60 and is allocated to the 25th Path on the Tree of Life. It has a vague resemblance to the Greek ξ, Xi. The font type given is slightly different to that found in *Liber 777*.

ELDIAH  The tenth Angel of the Schemhamphoresch. He governs Venus in the fourth quinary of Virgo. The name means 'profitable'. Biblically this Angel corresponds to *Psalm 33:22* – 'Let thy mercy, O Lord, be upon us, according as we hope in thee.' The Hebrew spelling is Aleph – Lamed – Daleth – Yod – Heh which has the value of 50.

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ELEMENTAL IMPLEMENTS These are four magical weapons that are made by the aspirant, each being part of the curriculum of a lower Grade. They represent the four Elements of Earth, Air, Water and Fire. Each is an aspect of the aspirant's lower psychological drives, that he must control in order to become an Adept. To take this journey we work on many mediums, and the four Elemental Implements are the equivalents of this journey in ceremonial magick, being very similar to the Temple 'badges of approval'. When employed, it must be in unison, each of the four being present – a reflection of the dogma that only the Adept has recourse to the four primary forces of Creation, only he yields the Quintessence, that is the fifth Element, and that only he has the right to command the forces of nature etc. See Earth Pantacle, Air Dagger, Water Cup and Fire Wand.

ELEPHANT GOD, THE A term for Ganesha, a Hindu god bestowed with the power of removing obstacles, probably due to the animistic notion of the elephant's great strength in flattening trees, barriers and buildings. The classic image is almost feminine, the head having for a background a circular mandala, wearing a turban and with a *bindi* (spot between the eyebrows); Ganesha has four arms, is seated cross legged upon a couch, below the trunk being robed, with a small, and curved, trunk. In *Liber 777* Ganesha is allocated to the ninth Path of Yesod (יטוּד).



ELIGOS אֵלִיגוֹשׁ

The 15th Spirit of the *Goetia*. He is a great Duke and appears as a knight with lance, ensign and serpent. Eligos knows things to come, as well as all hidden objects, and the beginnings of battles. His office is to gain the affection of mighty people for the magician. 60 legions of spirits are under his control. In the heavens he rules the final decan of Leo (August 12th – 22nd) in the day. He is paired with Balam and corresponds with the Seven of Wands in the Tarot. Copper is his metal and his planet Venus. In Hebrew spelt Aleph – Lamed – Yod – Gimel – Vau – Shin which equals 350.

ELIXIR OF LIFE Along with the Philosophers' Stone, the Elixir of Life was one of the major medieval alchemical mysteries. Crowley comments on this in *Liber 343 Amrita*. Possibly, this Elixir is viewed as a type of eucharist (see elsewhere). It confers upon the magician mystic immortality. In Thelema, the Elixir of Life is the result of certain Tantric exercises. On a far lower, but entirely symptomatic, plane it is the mingled sexual secretions of the male and female which are imbibed orally by both parties. A great deal of Crowley's 'sex magick' revolves around the consumption of these excrements, although he would be the first to admit that a purely physical and mechanical experiment would be useless and potentially harmful. The magical philosophy behind the operation can be found in *Liber 36, The Star Sapphire* and caption 36 of *The Book of Lies*. It was the insights of this ritual that lead to Crowley's rapid rise in the Ordo Templi Orientis, containing, as they do, the Secret of the Ninth Degree. The overt alchemical symbolism can be found by comparing The Lovers and Art cards in the *Thoth Tarot*, and it is discussed frankly in *De Arte Magica, Liber 414*.

EMPEROR SCALE OF COLOUR In the Qabalah of the Hermetic Order of the Golden Dawn four methods of colouring the Spheres and Paths were employed. These were the King, Queen, Emperor and Empress Scales and they correspond to the Tetragrammaton (יהוה), or four lettered Name of God, and consequently the four Elements of Fire, Water, Air and Earth. This is the formative, intellectual method correspond to Vau of the Name (ו). It is a mixture of the two previous Scales, and is incomprehensible without referring to them. See King Scale of Colour, and Queen Scale of Colour. It must be said that with these colour correspondences we most easily blur the distinction between the pure Judaic Qabalah and the synthetic systems of the Golden Dawn. This is simply one method, and it is contrived rather than divinely inspired. See *Liber 777*.

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EMPEROR, THE – KEY IV The fifth card in the Major Arcana of the *Thoth Tarot*. It corresponds with the Zodiac sign Aries and the Hebrew Tzaddi (צ). In previous decks it was allocated to the Hebrew Heh (ה), but Crowley altered the attribution after many years of trying to solve the cryptic sentence found in *Liber AL 1:57* – ‘All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it to the wise.’ This card is red and deep orange, both showing the Cardinal Fire aspect of the Zodiac sign. The card is regal, domineering and powerful, the exact opposite mood of The Empress, Key III. It is profuse with jagged edges, where the previous Trump is fluid and soft. The symbolism of the ram, Aries, is found in two forms projecting from behind, and a wand in his right hand. The left holds a heavy orb topped with a Maltese Cross. Bees and swirls adorn the robe of The Emperor, both symbols of energy; likewise, the positioning of his crossed legs, and bent arms, belies the symbol of

Alchemical Sulphur  (the principle of the volatile). At the bottom left is the figure of the Agnus Dei, or ‘Lamb of God’, that is the servility of The Emperor under the influence of the divine. ‘One kingdom under God’, the distinction between temporal and religious authority, that the Emperor must accept. The bottom right has the double headed Red Eagle of alchemy, that represents the ‘red tincture’, or ‘infallible gold’, borne upon a shield. This is mirrored by the White Eagle found on The Empress, his consort. Like The Empress we find fleur-de-lys at the the base, but they are pointing inwards in this case, rather than upwards. We find two disks beside his hips, these represent the Spheres of Netzach (נצח)

and Hod (הוד). We make this deduction on three premises, a) that when the Tree of Life is projected anatomically they occupy these places, b) the Path of Peh (פ) which connects these Spheres is governed by Mars, as is Aries, and c) each disk has a star of 16 points, the number of The Tower, the card of Peh. Qabalistically this card connects the seventh and ninth Spheres on the Tree of Life, Netzach and Yesod (יסוד).

EMPRESS SCALE OF COLOUR In the Qabalah of the Hermetic Order of the Golden Dawn four methods of colouring the Spheres and Paths were employed. These were the King, Queen, Emperor and Empress Scales and they correspond to the Tetragrammaton (יהוה), or four lettered Name of God, and consequently the four Elements of Fire, Water, Air and Earth. Of all the Scales this is the most complicated and motley. We are dealing with the phenomenal and concrete world of Malkuth, the natural realm in which pure colours are often framed by others, this attribution being appropriately nebulous. The bases of the colours are more or less mixtures of the previous three Scales, with the additions of flecks, or rayings, being representatives of the Emperor Scale. See *Liber 777*.

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EMPRESS, THE – KEY III The fourth card in the Major Arcana of the *Thoth Tarot*. It corresponds with the planet Venus and the Hebrew Daleth (ד). It is one of the most beautiful and soothing cards in the deck. She is seated and turned to the right, being gracefully disposed, curving yet strong. Upon her head is a double pronged crown, surmounted by a orb and cross. Her left arm is held as if to support an invisible child, the right bears the Lotus of Isis. For a girdle she has a gold band with the signs of the Zodiac, the girdle being the magical weapon of this Path. Her lower dress is green, the Queen Scale colour of Netzach (נצח). Protecting her feet is a shield with the alchemical motif of the double-headed White Eagle. (The mirror image Red Eagle is found on The Emperor, Key IV). In the lower left of the picture is a pelican (see elsewhere) feeding its young with its own blood, representing the sustenance of regeneration on the spiritual plane. At the base are several fleur-de-lys, which we also find in The Emperor. In the upper background is an intimation of a gateway, arch, or 'door' which is the meaning of Daleth. On either side are birds perched upon wispy, flamelike blue twists; the one on the left being a sparrow, the other a dove. Two very thin lunar crescents are found, images of the waxing and waning moon, or the female periodicity. Qabalistically The Empress connects the second and third Spheres, Binah (בינה) and Chockmah (חכמה). Daleth is the highest Reciprocal Path and balances the forces of Neptune and Saturn in the Supernal Triad. She is one of only three Paths wholly above the Veil of Abyss, and if we add the value of the these (א one + ב two + ד four) the result is seven, the number of Venus. Morevoer, the glyph of Venus $\bar{\text{T}}$ is capable of encompassing all the Spheres, the circle the first six, and the lower cross Spheres seven, eight, nine and ten. She is

thus a universal symbol, combining simple earthly symbols with spiritual ascendancy, the complete marriage of earth and heaven.

ENCAMPMENT OF O. T. O. The smallest official building of the Ordo Templi Orientis, which rarely perform initiations. (Oases are next, then Lodges.) These generally are only chartered to initiate up to the Third Degree. The author believes that any Minerval (the guest degree) can claim the right to live in an Encampment for three days at a time. The nature of these establishments is really self explanatory.

ENCAUSSE, DR. GÉRARD 1865 – 1916 The birth name of Papus. He was born a Spaniard, but grew up in France. His early career was undistinguished, and he worked in a hospital, until he began to pursue knowledge of the occult after being influenced by Louis Lucas's *Médecine nouvelle*. After being initiated into Martinism he worked and wrote tirelessly, setting up several hermetic societies and leaving 260 books, one of the most famous being *The Tarot of the Bohemians*. He was a contempory of Stanislas de Guaïta and Péledan. His attitude to the occult can be garnered from a quote from the aforementioned text – 'But those who think that occult science should not be revealed must not be too angry with us. Experience has taught us that everything may be fearlessly said, those only who should understand can understand; the others will accuse our work of being obscure and incomprehensible. We have warned them by placing at the head of our work – *For the exclusive use of Initiates.*' Mentioned in the litany of the Gnostic Saints in *Liber 15*.

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ENGLISH QABALAH, NEW AEON A general term for recent efforts to discover, or contrive, an authentic Qabalah for the English alphabet. Even though English is a large and refined language, it is not ancient and stands as something of a melting pot of Greek, Latin, Celtic and French, to say the least. As Arabic numerals have been employed to represent number, and, unlike the ancient tongues, letters have never had to work 'double time' as numerals also, English is relatively void of any workable Qabalah. Crowley made an effort by allocating the 27 symbols of the Holy Book, *Liber Trigrammaton*, to the alphabet. He said that this book was theoretically the most powerful Qabalah, but did not produce a working system. R. L. Gillis has gone further in this direction with his *Book of Mutations*, which applies Crowley's key to the commentaries in *Liber Trigrammaton*. The Gnostic Alchemical Church of Typhon-Christ have created a seemingly valid system which is given in this glossary under Stratton-Kent, Jake; which is 'digital' in nature, and uses the method of Counting Well (see elsewhere). Modern numerology which simply writes the alphabet as given in rows of nine, and then condenses the result, seems the most well known method, but it is hardly Qabalistic, any more than it is banal. A strange method is the Gematria of Nothing, developed by a recent occultist called Infek bin Laden, which assigns negative values to half of the alphabet, and then seeks out words or phrases totalling to zero. David Allen Hulse, in his *The Key of it All* lists several methods. One could argue that the sheer volume of the English vocabulary would provide ample evidence for any system of Gematria. That a fully valid Qabalah for English has been hidden from the public is also possible, indeed standardised dictionaries have only been available until comparatively recently compared to the pivotal texts like the Torah, which have served to 'cement' the ancient tongues for millenia. In most practices English occultists will convert words into their phonemic parallels of Hebrew, Greek, Coptic or Enochian and work from there. Other people simply count the letters of a word, and play with acrostics. It seems all the modern relevance of English will never compensate for its lack of integration, much as metric measurements appeal to the businessman rather than the metrologist.

ENOCHIAN Pertaining to the system of angel magick, or theurgy, developed by Dr. John Dee and Sir Edward Kelly in the 16th century. Enoch is a biblical figure, the only man who saw God face to face and was not destroyed, that is he was carried into heaven whilst still living. Enochian magick is very complex and is a system in its own right. *Liber 84 vel Chanokh* (חֲנוּךְ is Hebrew for Enoch) details the correspondences and techniques; and *The Vision and the Voice* is the record of Crowley's exploration of the 30 Enochian Aires, mostly performed whilst wandering the Algerian desert with Victor Nueberg. The Thelemic version of Enochian magick is heavily indebted to the Hermetic Order of the Golden Dawn system of correspondences as applied to the Great Tablet, which although clever, bears little resemblance to the system of Dee and Kelly. It is contrived rather than original. The 19 Keys, or invocations, are liable to mistranslation as so little of the Angelic vocabulary is extant, and different versions abound (for example compare Anton LaVey's *Satanic Bible*, and the similar rendition from Michael Aquino, to Israel Regardie's *The Golden Dawn*). There are also different theories as to the lettering of the Great Tablet. The Thelemic Holy Book *The Vision and the Voice, Liber 418*, has almost nothing to do with the original Enochian, that is unless you take Crowley's visions as utterly authentic and void of any human misunderstanding. Suffice to say, Thelemic Enochian magick has little in common with the original reception of Dee and Kelly, although most would argue that modern developments are ingenious, if not necessary.

ENOCHIAN ALPHABET The magical alphabet of Enochian is composed of 21 letters, in three Families of Pn, Tal and Pal each having seven letters each. The family of Pn are: 1) Pn ∇ (b) 2) Veh \mathfrak{B} (c & k) 3) Ged \mathfrak{G} (g & j) 4) Gal \mathfrak{X} (d) 5) Or \mathfrak{O} (f) 6) Un \mathfrak{U} (a) 7) Graph \sqcap (e); the Family of Tal are: 8) Tal \mathfrak{E} (m) 9) Gon \sqcap (y & i) 10) Na Hath (sometimes just 'Na') \mathfrak{N} (h) 11) Ur \mathfrak{U} (l) 12) Mals \mathfrak{M} (p) 13) Ger \mathfrak{G} (q) 14) Drux \mathfrak{D} (n); the Family of Pal are: 15) Pal \sqcap (x) 16) Med \mathfrak{M} (o) 17) Don \mathfrak{D} (r) 18) Ceph \mathfrak{C} (z) 19) Van \mathfrak{V} (u, v & w) 20) Fam \mathfrak{F} (s) 21) Gisg \mathfrak{G} (t). The letter Pal, standing for 'X' is sometimes found with a point within the inner angle. Some consider the characters of the Enochian alphabet to be a fabrication by Dee to lend credibility to his writings, as it bears much resemblance to the alphabet found in the *Voarchadumia*. The persecution of magicians in this period was responsible for forcing individuals to contrive many pseudo-alphabets, and it would not be surprising if this lettering was invented. Indeed the transliteration of Veh as 'c' and 'k', Ged as 'g' and 'j' and Van as 'u', 'v' and 'w' suggest that it is another model on the Latin figures of the day, rather than an original language which would almost certainly have signified these diverse phonemes with different characters. Whatever the case, different alphabets help to focus the will of the operator, so even if it is invented it remains valid.

ENOCHIAN CHESS Also known as Elemental, or Rosicrucian, Chess. Played on four different boards each assigned to the Elements of Fire, Water, Air and Earth. Each board can have four players at one time, and each square is also divided into four triangles of differing combinations of red, blue, yellow and black representing the Elements, as well as containing (but normally not showing) astrological, Hebrew, Tarot, geomantic and Enochian alphabet attributions. The pieces used are symbolic of the Egyptian pantheon. The boards are based on Hermetic Order of the Golden Dawn workings and not John Dee or Edward Kelly. The squares are taken from the 64 Servient Squares of each Watchtower. The boards and pieces, as well as a computerised version, are available from Multisell Ltd..

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T	A	O	A	D	V	P	T	D	N	I	M
O	A	L	C	O	O	R	O	M	E	B	B
T	A	G	C	O	N	Z	I	N	L	G	M
N	H	O	D	D	I	A	L	A	A	O	C
F	A	T	A	X	I	V	V	S	P	S	N
S	A	A	I	Z	A	A	R	V	R	O	I
M	P	H	A	R	S	L	G	A	I	C	H
M	A	M	G	L	O	I	N	L	I	R	X
O	L	A	A	D	A	G	A	T	A	P	A
P	A	L	C	O	I	D	X	P	A	C	N
N	D	A	Z	N	Z	I	V	A	A	S	A
I	I	D	P	O	N	S	D	A	S	P	I
X	R	I	N	H	T	A	R	N	D	I	L

The Great Watchtower of the West WATER ▽

B	O	A	Z	A	R	O	P	H	A	R	A
U	N	N	A	X	O	P	S	O	N	D	N
A	I	G	R	A	N	O	A	M	A	G	G
O	R	P	M	N	I	N	G	B	E	A	L
R	S	O	N	I	Z	I	R	L	E	M	U
I	Z	I	N	R	C	Z	I	A	M	H	L
M	O	R	D	I	A	L	H	C	T	G	A
R	O	C	A	M	C	H	I	A	S	O	M
A	R	B	I	Z	M	I	I	L	P	I	Z
O	P	A	N	A	B	A	M	S	M	A	L
D	O	L	O	F	I	N	I	A	N	B	A
R	X	P	A	O	C	S	I	Z	I	X	P
A	X	T	I	R	V	A	S	T	R	I	M

The Great Watchtower of the North EARTH ▽

D	O	N	P	A	T	D	A	N	V	A	A
O	L	O	A	G	E	O	O	B	A	V	A
O	P	A	M	N	O	O	G	M	D	N	M
A	B	L	S	T	E	D	E	C	A	O	P
S	C	M	I	A	O	N	A	M	L	O	X
V	A	R	S	G	D	L	B	R	I	A	P
O	I	P	T	E	A	A	P	D	O	C	E
P	S	V	A	C	N	R	Z	I	R	Z	A
S	I	O	D	A	O	I	N	R	Z	F	M
D	A	L	T	T	D	N	A	D	I	R	E
D	I	X	O	M	O	N	S	I	O	S	P
O	O	D	P	Z	I	A	P	A	N	L	I
R	G	O	A	N	N	P	A	C	R	A	R

The Great Watchtower of the South FIRE △

EPOPT OF THE ILLUMINATI The second of two stages within the eighth degree of the Ordo Templi Orientis. The second grade of the Hermit Triad. The *Chambers Twentieth Century Dictionary* defines ‘epopt’ as ‘one initiated in the Eleusinian mysteries’.

EPSILON **Ε ε** The fifth letter of the Greek alphabet. It has a value of five. Spelt in full Epsilon Psi – Iota – Lambda – Omicron – Nu (Ε Ψ Ι Λ Ο Ν) which has a value of 865. In *Liber 777* it is allocated to the seventh and 15th Paths (as accented é, or a hard ‘H’ sound) on the Qabalistic Tree of Life. Epsilon is transliterated as ‘E’.

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EQUIDISTANT LETTER SEQUENCES A simple method of cryptography whereby words are found concealed in writing with the same amount of letters between each point. It perhaps is easiest to describe by an example, which is taken from Michael Drosnin's *The Bible Code* – 'Ruth ExplAineD thaT each code is a Case Of addIng Every fourth or twelfth or fiftieth letter to form a word. The hidden message – 'READ THE CODE.' This is arguably a form of Temurah (see elsewhere), or the Qabalistic science of permutation, although Crowley does not mention Equidistant Letter Sequences (E. L. S.) in *Liber 777*, *Liber 500* or anywhere I know of. However, in the light of Drosnin's discovery of prophetic messages encrypted by E. L. S. in the *Torah*, which Crowley always believed to be a veritable goldmine of Qabalistic exegesis, I have made this as a tentative addition. Like all other Temurah it is relatively simple compared to cryptomantic encypherment, but it is very time consuming to perform. However, for a computer it is very easy indeed, leading us to the conclusion that the *Torah* contains 'time locked' information, that would only be available after the invention of the digital computer. Crowley constantly referred to the power and precision of the *Torah* and the Hebrew Qabalah, and on that basis this entry warrants inclusion.

EQUINOX, THE A publication founded by Crowley intending to be an encyclopaedia of initiation which started in 1905, in ten volumes. Newer volumes have been published, but none contain the energy, or visionary nature of the original (indeed a great deal of the newer Equinox editions are compilations of old work). The title derives from it being published at that times of the year. The subtitle of the earlier editions was – 'The Method of Science, The Aim of Religion', a watchword of Scientific Illuminism. Most of the earlier Thelemic literature was made available with these volumes. Many of the modern bindings of Crowley's work can be found in the *Equinox*, as well as a great deal of miscellaneous and apocryphal essays that are otherwise unavailable. It is also most useful for the book reviews of the period. Crowley said that anyone could create a magical link with his Order by using these books alone.

ERA VULGARI (E. V.) The Thelemic term for the year table of Anno Domini. It is Latin, and literally means 'vulgar era'. In Thelema the year 1904 e. v. is the year zero. (When giving dates in orthodox Thelema it is usual to state which astrological degrees the sun and moon are in at the time, rather than the date and month. Also cycles corresponding to the 22 cards of the Major Arcana are used.)

EROS The Greek god of love, corresponding more or less with the Roman Cupid, hence the word 'erotic'. He is often depicted as a winged youth with blindfold and bow and arrow; the idea being that his arrows of love (whoever struck was doomed to fall in love with those they next laid eyes upon) are randomly thrown. This classical image can be found on The Lovers, Key VI of the *Thoth Tarot*. This idea of a 'love spell' is covered superbly in Shakespeare's *A Midsummer Night's Dream*, and although Eros is not explicitly mentioned, it is easy to imagine that it figured in Shakespeare's imagination.

ETA Η η The eighth letter of the Greek alphabet. It has a value of eight. Spelt in full Eta – Tau – Alpha (HTA) which has a value of 309. In *Liber 777* it is allocated to the 18th Path on the Qabalistic Tree of Life, although it is accented as ἦ to more closely parallel the sound of Cheth (ח). Eta is transliterated as 'H'.

EUCHARIST In the Christian Church the pieces of bread and wine that are offered in the Mass, symbolising the body and blood of Christ as depicted in the Last Supper. In Thelema a eucharist is any item, being relatively mundane, that the magician infuses with spirit and then consumes. The different types of eucharist are detailed in *Magick in Theory and Practice*, chapter 20. Crowley outlines eucharists of 'the one element', which is similar to the alchemical ideals of the Elixir of Life, right through to the eucharists of 'seven elements'. The most well known Thelemic eucharist is *The Mass of the Phoenix*, *Liber 44*, which is a daily ritual of solar transformation; here the traditional wafer of bread is replaced with a Cake of Light (see elsewhere). In magical weaponry the eucharist is kept on a small dish called a 'paten', typically of metal, shallow and of some three inches in diameter. While normal food sustains the material body, the eucharist maintains the magical body. See Elixir of Life.

EVAMEL אומאל The 30th Angel of the Schemhamphoresch. He governs Saturn in the sixth quinary of Sagittarius. The name means 'patience'. Biblically this Angel corresponds to *Psalms* 71:5 – 'For thou art my hope, O Lord God: thou art my trust from my youth.' The Hebrew spelling is Aleph – Vau – Maim – Aleph – Lamed which has the value of 78.

EXARP אַרְפָּא An Enochian word taken from the first row of the Tablet of Union, which is the station of Spirit. This Angel is accessed using the first, second and third Enochian Keys, and governs the Element of Quintessential Air. It partly corresponds to the Court Cards of the Tarot, starting with the first letter, in this order: E – Ace of Swords, X – Prince of Swords, A – Queen of Swords, R – Princess of Swords, P – Knight of Swords. This name is crossed by the sigil of the 28th Governor Lexarph. By Gematria it equals 246.

EXORCIST *Liber AL 2:7* – 'I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. << Come unto me >> is a foolish word: for it is I that go.' An exorcist is traditionally any person who drives demons, or unwanted spirits, from a possessed person or a haunted location. Most often members of the clergy, being very common in Roman Catholic countries where any mental illness is often treated as demonic interference. In Thelema the term is more general and can mean anyone who works with 'spirits'. The *Chambers Twentieth Century Dictionary* defines to 'exorcise' as 'to adjure by some holy name: to call forth or drive away, as a spirit: to deliver from the influence of an evil spirit.'

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EYE OF HORUS An Egyptian symbol often worn by Thelemites. The 'Udjat' is another name, used when referring to its use as a denoter of fractions, in the following manner: $1/2$ – the right side of the right eye (or left side of left eye); $1/4$ – the iris; $1/8$ – the eyebrow; $1/16$ – the left side of the right eye (or right side of left eye); $1/32$ – the curled 'rope' supporting the symbol at 45 degrees; $1/64$ – the 'feather' which supports the symbol at 90 degrees below the iris. These fractions were all expressed as multiples of $1/64$, and we are reminded that the eight by eight square is sacred to Mercury, or Thoth. There is an almost direct parallel with the time it takes for various wrinkles to appear around the human eye, so it is highly possible that it was a measure of mortality, as well as number. The illustration given near the beginning of this glossary shows a Thelemic elaboration of this ancient symbol, by containing it in a triangle (see Lucifer) and fanning it with the solar blaze of 36 rays.

F

FĀ ف The 20th letter of the Arabic alphabet in the Western order, and the 17th in the Eastern. It is transliterated as ‘F’. It has a value of 80 and a word value of 81. On the Tree of Life it is allocated to the 27th Path. The meaning drawn from the *Qoran* is ‘He who opens’. It has the initial form of ف.

FAILURE – THE SEVEN OF DISKS WB The disks on this card are coins, four of which have a helmeted face – a play on the glyph of Saturn, and three of which are obviously the emblematic bulls’ heads of Taurus. Moreover, they are arranged as an inverted triangle above a square: the Geomantic Figure of Rubeus. (The Hermetic Order of the Golden Dawn thought this symbol of Rubeus to be very evil, destroying a divination if it occurred in the First House.) As a background are blue and indigo plants, dry and skeletal. Netzach (נצח), the seventh Sphere, is generally one of imbalance, and disturbed passion, this is only worsened by the oppressive and cruel Saturn, and the fixity of Taurus. Crowley says this card suggests ‘bad money’, or the spoils of war, crime and gambling.

FAJ Ⲓ The 18th letter of the Coptic alphabet, transliterated as ‘F’. It has a value of 90 and is allocated to the eighth Path on the Tree of Life.

FAMA FRATERNITATIS The founding text of the Rosicrucians, the other pivotal writing being *The Chymical Wedding of Christian Rosenkreutz: Anno 1459*. One most likely figure behind its authorship is Johann Valentin Andreae. This book was considered heretical in its day by the Church. ‘Fraternitatis’ is Latin for ‘brotherhood’. Crowley stated that the little we know of the genuine Rosicrucians (he said many counterfeit orders exist) comes from these two books. In Thelema the Second Order of the A.: A.: is known as the Order of the Rose Ruby and Cross of Gold, and is generally considered a genuine Order of Rosicrucianism. To the Thelemite then these two books are essential reading.



FENG ䷲ The 55th Hexagram of the *I Ching*. Also known as ‘Fāng’. ‘Abundance’ and ‘fullness’. Fire of Sun. The Image is of the radiating energy of the Sun; thunder and lightening in the sky (heavens); the Sun in the south at noon; blazing bamboo plants; a focused mind combined with decisive action. The Oracle is to do away with concerns for the time being and express to all your heart’s desire; to be joyful before all; seek a partner to help with your plans; do not worry about embarrassing secrets, see that they are all part of the divine plan, indeed are essential to success; delegate authority to the most capable; beware of hubris and conceit as the ultimate seeds of downfall. Expressed as a binary it is either 50 or 19.

F. I. A. T. ‘Flatus, Igne, Aqua, Terrae’. This is Latin for ‘Air, Fire, Water, Earth’. We find this term in *The Book of the Goat of Spirit, Liber 370:6* – ‘Only in the end shalt thou give up thy sap when the great God F. I. A. T. is enthroned on the day of Be-with-Us.’ There are 24 permutations of the Four Elements, this one being less well mentioned in Thelema than the Enochian, Qabalistic or Geomantic method.

FIJ Ⲓ The 23rd letter of the Coptic alphabet, transliterated as ‘Ph’. It has a value of 500 and is allocated to the fifth Path on the Tree of Life. It has a resemblance to the Greek φ, Phi.

FIRE One of the five Elements of the Western Tradition. In Qabalah it is the first and corresponds to ך of יהה, and the World of Atziluth. Called in Hebrew אש, Ash. In Tarot it is allocated to the suit of Wands (the playing card parallel being Clubs ♣), and the Knights. Astrologically, the Fiery triplicity is Aries, Leo and Sagittarius. The other Elements are Water, Air, Earth and Spirit. Platonic Order ascribes Fire to the tetrahedron, which is a prism formed of four equilateral triangles. Of the five senses, sight is considered the best correspondence. The hermetic symbol is . The Eastern symbol for Fire is the Tattva of Tejas (or Agni), which is a red, and upward facing, equilateral triangle, almost identical to that given above but of solid colour.

FIRE QADOSH אשקד *Liber 813 vel ARARITA, 7:1* – ‘Then in the might of the Lion did I formulate unto myself that holy and formless fire, אשקד, which darteth and flasheth through the depths of the Universe.’

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FIRE WAND  This is the fourth of the four Elemental Implements in the Order of the G. . D. . . It corresponds to the Sphere of Netzach (נצח) and the Grade of Philosophus 4^o = 7^o. These weapons are the ceremonial representations of the aspirant's mastery of the lower psychic strata, in many senses the Fire Wand is the gateway to Adept, and that which lights the flame of the Lantern (this last is known as the ceremonial 'Crown of the Outer College'). *Liber 412* says that the practitioner must make the Wand of copper, eight inches by half an inch, cylindrical and top it with a 'triple flame of gold'. After approval of authority, a certain magical 'Deed' that represents the aspirant's perception of the universe must be performed with the Wand. It is then consecrated and kept in silk of a fiery scarlet colour. *Liber 412* calls the Fire Wand a 'Baculum' which is Latin for 'stick' or 'staff'. In the Hermetic Order of the Golden Dawn the wand is of wood, with a magnetized steel rod running through the centre, which extends 1/16 inch at either side. The northern polarity of the magnet must be at the base of the Wand. It is scarlet in colour, with a conical tip (upon which are yellow Yod ' shapes), with the handle divided by three yellow bands. The divine and angelic Names of Netzach, in the Hebrew, are painted on in bright green, along with their Rosy Cross sigils, and the Motto of the Adept.

FIVE YEARS' SILENCE – FIVE YEARS' SPEECH Crowley states in his writings that it is the habit of the A. . A. . to alternate five years' silence with five years' speech. It would seem the initial publication of the *Equinox* series would deliberate the timing. It seems that quite a few of the supposed lineages ignore this.

FLUCTIBUS, ROBERTUS DE 1574 – 1637 The notable alchemist, author, and Qabalist, generally known as Robert Fludd. His work is remarkable for attempting to reconcile medical science and theurgy; he believed all physical ailments to stem from the Original Sin, perpetuated by demons and cured through invocation of the agents of light. Paracelsus seems to be his greatest influence. He usurped John Dee's reputation as the nation's leading esotericist, and was educated at Oxford, where Dee and Sidney had established a bedrock of occult thought and adventure some years before. Fludd was the Grand Master of the mysterious occult group known as the Priory of Sion, who claim bloodline descent from Jesus of Nazareth. Although never claiming to be a Rosicrucian openly, he endorsed them whilst they were becoming notorious in Europe. Fludd was a member of the London College of Physicians, and enjoyed distinguished company, the friendship of William Harvey, and the favour of James I and Charles I. Fludd was among the scholars who oversaw the King James translation of the *Holy Bible*. The years 1596 – 1602 saw him travel Europe, mingling with associates of the Rosicrucian fraternity, including Janus Gruter the close friend of Andrea (see elsewhere). In 1602 he was paid to educate the sons of the duke of Guise, in Marseilles. Crowley believed him to be an Exempt Adept. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



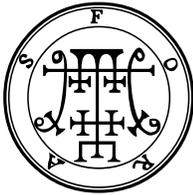
FOCALOR פוכלור The 41st Spirit of the *Goetia*. He is also known as Forcalor, or Furcalor. He is a Duke. When summoned he assumes the form of a man with gryphon's wings. His office is murder, drowning and overthrowing battleships. Focular has dominion over winds and seas. The magician may grant any person impunity from this Spirit if he commands such. He hopes to return to the Seventh Throne after 1000 years. 30 legions of spirits are under him. In the Zodiac he presides in the second decan of Taurus (May 1st – 10th) during the night hours. In the Tarot he is paired with the Spirit Marbas and the Six of Disks. His metal is copper and his planet Venus. In Hebrew spelt Peh – Vau – Kaph – Lamed – Vau – Resh which equals 342.

FOCISNI  The 83rd Enochian Governor. This Angel rules over the region of Yemen and the Red Sea, and resides in the Aire of BAG (28). He has 7236 Servitors under him.

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FOOL, THE – KEY 0 The first card of the Major Arcana in the *Thoth Tarot*. It corresponds with the Element of Air and the Hebrew Aleph (א). Generally, this image is Dionysiac: a bunch of grapes is found under the left arm of The Fool, which connects to a hollow vessel, and this carries ‘the basis of ecstasy’ (wine) around the illustration. The Fool himself is delirious and half-crazed, in his left hand he bears an orange plant, or perhaps a plume of flame, in his left he clutches a transparent prism, known as a tetrahedron. He has short horns, like Dionysus, with a luminous ‘cap stone’ crowning him, which represents the divine influence from Kether, the uppermost Sphere which joins to Aleph. This card is replete with animal symbolism: we have a dove for freedom, a peacock for beauty, a butterfly for energy and a crocodile. The more traditional decks picture The Fool with his pants torn by a small dog; here instead is a tiger, but it is playing rather than attacking. The Caduceus of Mercury winds its way through the vessel to the heart of The Fool; which is unusual as normally this is shown in The Magus, Key I. We could argue that where The Magus *bears* the Caduceus, it is The Fool who *experiences* it. We find representations of the four Elements: Fire, which corresponds in the Platonic Order to the tetrahedron, and to the tiger; Water in the grapes and the metaphysical conduit that snakes throughout; Air in the dove, peacock and butterfly; and Earth is surely the bag of pentacles held within a transparent sack. This would echo the Qabalistic notion that Kether contains the ‘roots’ of the four Elements, but not the Elements themselves. This would explain why The Fool is relaxed and joyful, despite the menagerie of subversive forms with which he is compassed.



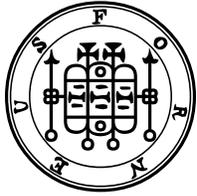
FORAS פוראש

The 31st Spirit of the *Goetia*. He is a President in the form a strong man. Foras grants eloquence, longevity and invisibility. All the knowledge of herbs and precious stones he can teach. He also teaches well logic and ethics. He can discover treasures and recover lost items. 29 legions of spirits are under him. In the Zodiac he rules over the first decan of Aquarius (January 20th – 29th) during day. In Tarot he corresponds to the Five of Swords and is paired with the Spirit Amdusias. Mercury is his metal and his planet Mercury. In Hebrew spelt Peh – Vau – Resh – Aleph – Shin which equals 587.

FORLONG, JAMES GEORGE ROCHE Major-General Forlong (a. k. a. ‘Forlong dux’) saw service in the Mahratta and Burmese wars, and was notable for his road-building and military engineering. He made a comprehensive study of comparative religion, which was helped by much travel in India and a knowledge of languages. Forlong left two large works, *Faiths of Man, a Cyclopaedia of Religions* (1906) and *Rivers of Life* (1883). The former compares religions, and shows that Christianity is more plagiaristic than most would think, ie. it has borrowed much from earlier faiths. ‘Dux’ is Latin for ‘leader’ and is the etymology behind the word ‘duke’. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

FORMULA OF THE TERRESTRIAL WINDS The allocation of the quarters of the temple to a specific Elemental formula: Air in the east, Fire in the south, Water in the west and Earth in the north. This is based on primitive conceptions of air, or wind, generally being eastward, that fact that it seemed to get hotter as one travelled south (ie. closer to the equator), and that the waters generally moved west (to compensate for the easterly rotation of the earth). This allocation of Elements is now used to represent the microcosm, and the influence of the pentagram. The macrocosmic formula is different: Fire in the east, Earth in the south, Air in the west and Water in the north. The Formula of the Terrestrial Winds is used in the pentagram rituals, the latter in the rites of the hexagram. If one wishes to *contact and constrain* spirits one uses the former, if one desires to *seek out* entities in their own realms one uses the latter.

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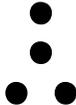
FORNEUS פורנאש

The 30th Spirit of the *Goetia*. A Marquis, he appears as a large sea-monster. He teaches truthfully the art of rhetoric, and tongues, and causes men to have high reputations. He inspires love. Under his dominion are 29 legions of spirits, some of the Order of Thrones, some of the Order of Angels. In the heavens he is under the last decan of Capricorn (January 10th – 19th). In Tarot he is paired with the Spirit Cimeies, and corresponds to the Four of Disks. His metal is silver and his planet Luna. In Hebrew spelt Peh – Vau – Resh – Nun – Aleph – Shin which 637.



FORTUNA MAJOR ●

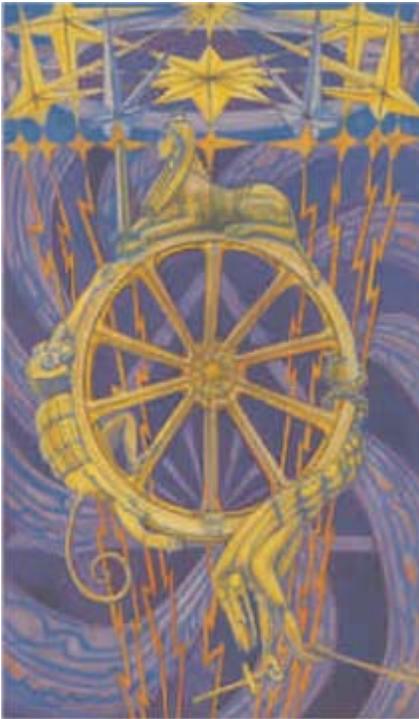
The fifth Geomantic Figure. This is Latin and means ‘greater fortune’; some other meanings are ‘inward fortune’, ‘protection going in’, ‘greater omen’, and ‘inside or hidden help’. It corresponds to Leo. (Fire = Passive, Air = Passive, Water = Active, Earth = Active) (Fortuna Minor is also allocated to Leo.) ‘Fortune’, as a concept is the same as luck, so this figure may signify a chance escape from disaster or a random encounter. It certainly does not mean acquisition, or earnings, in the mundane sense, invariably. The good luck may not even be noticed by the Querent, and his affairs carry on as normal, whilst he is oblivious to the dire straits just narrowly avoided. We should avoid the mistake of making the word ‘fortune’ synonymous with ‘wealth’. The stablest Elements of Earth and Water are given, showing the good luck to be sustained, rather than fleeting, which is the case with its opposite Geomantic Figure, Fortuna Minor.



FORTUNA MINOR ● ●

The 15th Geomantic Figure. This is Latin and means ‘lesser fortune’; the other meanings are ‘outward fortune’, ‘protection going out’, ‘lesser omen’, and ‘outside or apparent help’. It corresponds with Leo. (Fire = Active, Air = Active, Water = Passive, Earth = Passive) (Fortuna Major is also allocated to Leo.) See Fortuna Major for general comments on the nature of ‘luck’. Due to the volatile Fire, and unpredictable Air the beneficial side of this figure is short lived. When we combine these Elements, the combination is sporadically violent, resulting in steam or smoke (if the Fire is fuel based). Unlike Fortuna Major, where the auspicious nature is quite permanent, this figure represents the notion: ‘if something seems too good to be true, it probably is’.

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FORTUNE – KEY X The eleventh card in the Major Arcana of the *Thoth Tarot*. It corresponds with the planet Jupiter and the Hebrew Kaph (כ). A wheel of ten spokes forms the eye piece of the card, these spokes being representative of the ten Spheres on the Tree of Life. The predominating colours in the background are blue and deep violet, both being colours of Chesed (דסד), the Sphere on the Tree of Life from which Fortune extends; this is the fourth Sphere, the Mystic Number of which is ten (one + two + three + four = ten). Three figures are found on the periphery of the ‘Wheel of Fortune’ (an alternative title): the Sphinx at the top, Hermanubis on the left, and Typhon, however it is envisaged as moving, and the exaltation of the Sphinx is only temporary. These are forms of the three Alchemical Principles: Sulphur, the violent, volatile and energetic principle, is allocated to the Sphinx who is like fire, has ascended to the top of the wheel. Mercury is allocated to Hermanubis, an ape like god, who reminds us of the cynocephalus found in *The Magus of the Tarot*, which is allocated to the planet Mercury. Flinging himself downward is Typhon who is the principle of Salt. Below the lowest spoke we find an image of a clenched fist, and we are reminded that Kaph means ‘palm’. The idea of Fortune ties in well with the science of reading palms, known as cheiromancy, by which a persons fate is supposedly prerecorded. To look upon this card as meaning only good luck is wrong, it is the random arrogance of life, the unquantifiable and chaotic. One the Tree of Life, Fortune joins the fourth and seventh Spheres, Chesed and Netzach (נצח); this being an auspicious Path with the energies of benevolent Jupiter and the sensual Venus, both very active gods in Roman mythology, and somewhat indicative of chance encounters.

FORTUNE, DION 1890 – 1946 The pen name of Violet Mary Firth, born in Llandudno. She was the founder of the Society of the Inner Light, and the author of *Applied Magic and Aspects of Occultism*, *Esoteric Orders and their Work and Training and Work of an Initiate*, *Psychic Self Defence*, *Sane Occultism and Practical Occultism in Daily Life* and *The Mystical Qabalah*; this last is probably her best, and most well known (Fortune also authored several novels). She personified herself in daily life as the ‘Priestess of Isis’. Her relations with Crowley and Mathers is gleaned from this quote from the foreword to *The Mystical Qabalah* – ‘As I have frequently referred to the authority of MacGregor Mathers and Aleister Crowley in matters of Qabalistic mysticism, it may be as well to explain my position in relation to these two writers. I was at one time a member of the organisation founded by the former, but have never been associated with the latter. I have never known either of these gentlemen personally...’

FOUR ELEMENTAL IMPLEMENTS These are the magical weapons of the First Order. Their creation, as the practitioner must make them for himself, represent the mastery of the lower psychic Elements, before the magician achieves Adepthood. They correspond to the four lowest Spheres on the Tree of Life, and to the four lower Grades. They are the Fire Wand, corresponding to Netzach and the Grade of Philosophus $4^{\circ} = 7^{\circ}$; the Water Cup, corresponding to Hod and the Grade of Practicus $3^{\circ} = 8^{\circ}$; the Air Dagger, Yesod and Zelator $2^{\circ} = 9^{\circ}$; and the Earth Pantacle, Malkuth and Neophyte $1^{\circ} = 10^{\circ}$. For proper ceremonial the practitioner is expected to have made *all* four of the implements, as part of each Grade. The design specifications are given in *Liber 412*, and recounted elsewhere in this volume, along with the Hermetic Order of the Golden Dawn versions.

FOUR POWERS OF THE SPHINX These are considered the most important aspects of magical morality. They are ‘To Know’ (Noscere), ‘To Will’ (Velle), ‘To Dare’ (Audere), and ‘To Keep Silent’ (Tacere). The words in parantheses are Latin. These can be adapted to the Primary Axioms of Thelema in the following manner: Do what (*To Know*) thou wilt (*To Will*) shall be the whole of the Law, Love is the law (*To Dare*), love under will (*To Keep Silent*). They constitute the true powers of the Adept, and they are fully mastered in the preliminary Grades of the First Order.

FRATER Latin for ‘brother’. Generally used in conjunction with a motto in the esoteric fraternities. The feminine counterpart is ‘Soror’. Pronounced ‘*frah – ta*’.

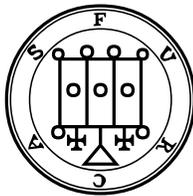
FRATER SUPERIOR, AND OUTER HEAD OF THE ORDER The twelfth and final degree of the Ordo Templi Orientis. Referred as the O. H. O. (Outer Head of the Order). The sixth grade of the Hermit Triad. Crowley held this degree for many years.

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FREEMASONRY An international humanist society, Freemasonry believes in the equality of all people and lays down a universal moral code of mutual respect, brotherly love and tolerance. The Grand Lodge of England was set up in 1717, but most Freemasons probably believe their belief system, and roots of their ritualism, goes back to the time of Solomon. Elias Ashmole founded the order of the Rose Croix, or Rosicrucian Order in 1646, which was the esoteric and exclusive membership which would eventually open its doors to the general public in the form of Freemasonry; indeed, it is a very broad church and welcomes, at least in its manifestos, people from all walks of life. The origins of modern Masonry were in the trade guilds that trained craftsmen, and then graduated them, allowing them to earn a wage. The ultra-liberal potential from the political misuse of Freemasonry was brought to a head by Adam Weishaupt, the figurehead of the Bavarian Illuminati formed in 1776; this Order had as its goal the complete transformation of humanity, beginning with the marginalisation of the Roman Church and European monarchies. Thelema, as an openly Illuminist philosophy, sits quite outside orthodox Freemasonry. Indeed in chapter 72 of Crowley's *Confessions*, we find nothing encouraging at all about this tradition, the author devotes several pages to unbridled abuse, even as a supposed masonic king. The balance between Freemasonry as an international organisation of fraternal advancement, and a nepotistic global conspiracy is very delicately maintained. In most countries the governing monarch is invited to become the figurehead of the Grand Lodge, as a mark of obedience. Freemason's do not refer to the *Holy Bible* as such, instead it is called the Volume of Sacred Law, as the *Qoran*, *Bhagavad Gita*, or *Talmud* etc. etc. may constitute the central religious doctrine of other nations. If the general V. S. L. was the A.:. A.:. Publications in Class A, then the Freemasonry would be Thelemic, but would be known as 'irregular' at best and more likely as treason and heresy. From these considerations it is unlikely that Freemasonry and Thelema can be synthesized, or even polarised. This creates much friction, which Crowley probably wisely solved when he declared that 'Magick is for ALL', taking Thelema out of the occult, and encouraging its members to follow a policy of open disclosure, 'everywhere and openly declaring his membership of the Order, and its principles, even so little as he understands' and of course with his famous declaration 'mystery is the enemy of truth'. The practice of the magical journal, the precise recording of magical experiments and generally 'being open' distance Thelema from the Illuminist conspiracies of Weishaupt, which was based on fraudulent initiations and covert behaviour. Just as the Bavarian Order rose quickly to power, with ruthless efficiency, but was just as quickly quelled, we can see Thelema as very slowly gathering momentum, with a scattered chorus, yet because it is honest and quickly called to account, should eventually become an unshakeable part of the spiritual evolution of mankind. In this exoteric and openness to people in general, Thelema is identical to Freemasonry. It is an open congregation, unprejudiced and universal. While Crowley himself claimed to have completed the degrees of several types of Freemasonry, the author has meet other members who completely deny his claim to this, and indeed his affiliation in general.

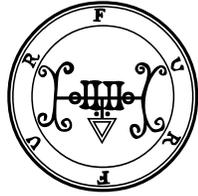


FU The 24th Hexagram of the *I Ching*. 'Return', and 'the turning point'. Yoni of Fire. The Image is of the winter solstice calling in the return of light; thunder from below in the bowels of the earth. The Oracle is to be confident with old projects; to exercise perfectionism with your favourite endeavours; ignore negativity in others. Expressed as a binary it is either 62 or 31.



FURCAS פך The 50th Spirit of the *Goetia*. In Hell he is a Knight appearing as a cruel old man with a sharp weapon, a long beard and astride a pale horse. His office is to teach pyromancy (divination through fire), astrology, philosophy, rhetoric, linguistics and palmistry, and these perfectly. Under him are 20 legions of spirits. In the Tarot he is paired with Leraie and is allocated to the Six of Wands. In the Zodiac he is under the second decan of Leo (August 2nd – 11th) during night. His metal is lead and his planet Saturn. In Hebrew spelt Peh – Vau – Kaph which equals 106 (or 586 if Kaph is counted as a final). 50 is the value of Nun, the 14th Hebrew letter which spelt in full has the value of 106.

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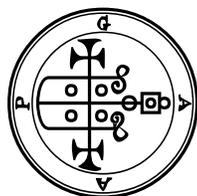


FURFUR פורפור

The 34th Spirit of the *Goetia*. He is a great and mighty Earl appearing in the form of a hart with a fiery tail. Unless ordered and constrained he will always lie. When truthful he assumes angelic shape, with a hoarse voice. He promotes lust. Thunder, lightning and hurricanes are his office also. 26 legions of spirits are under his command. The first decan of Pisces (February 19th – 28th), during day, is allocated to Furfur. In Tarot he is paired with the Spirit Seere and corresponds to the Eight of Cups. His metal is iron and his planet Mars. In Hebrew spelt Peh – Vau – Resh – Peh – Vau – Resh which equals 572.

FUTILITY – THE SEVEN OF SWORDS RK The general mood of this card is one of clarity. One large sword, upright, dominates the whole, with the glyph of Sol on its pommel. Six lesser swords are directed at its blade, at varying downward angles; the glyphs of the six planets are similarly on the hilts. However, we find the central sword is cleverly constructed, but the handles of the rest are awkward, if not useless. They are all silver, the colour of Luna. The notion of ‘futility’ is in the six lesser weapons opposing the Solar sword, these being but orbiting ‘electrons’ with not a chance of recognition. Unlike other cards, the symbol for Luna is shown as the waning phase ☾, the time of magical weakness. As the last decan of Aquarius, the ability of intellect, is also waning, verging into the emotional morass of Pisces. The background is of calm blue, with twisting four-pointed stars overlapping one another; types of geometric phantoms, cold and heartless.

G



GAAP גַּאָפּ The 33rd Spirit of the *Goetia*. In Hell he is both a President and a Prince. He appears as a guide to four mighty Kings, and as a robed man. It is best to summon him when the sun is in the south of the year. Gaap's office is to make people ignorant and insensible. He can inspire love as well as sow hatred, and make you knowledgeable in liberal sciences and philosophy. Amaymon is his King, and as such Gaap can teach you how to consecrate the tools of Amaymon. He can steal for you the familiars of other magicians, as well as send you in an instant to another country. Ruling 66 legions of spirits, Gaap was of the Order of Potentates. In the Zodiac he rules over the final decan of Aquarius (February 9th – 18th). In the Tarot he is paired with Decarabia and corresponds to the Seven of Swords. His metals are mercury and tin. His planets are Mercury and Jupiter. In Hebrew spelt Gimel – Tzaddi – Peh which equals 173 (or 893 if Peh is counted as a final).

GAIN – THE NINE OF DISKS TF This is a very stunning and dynamic card. As a central image we have three simple circles: pink, blue and green; and the uppermost intersects with the lower two, which do not intersect. The other six are coins, with faces styled upon the six planets, this scheme being normally allocated to the periphery of Tiphereth. This is an allusion to the Qabalistic dogma of the Middle Pillar; that is if one is firmly established in the Mundane Triad in Yesod, or Earth of Yesod, then one has the best possible chance of climbing to Tiphereth, the Sol, or fulcrum, of all things. However, they are merely coins, just promises of what lies ahead, representations of the unknown. All are circles with the same simple colour as the central trinity, showing the underlying cohesion in a crude way. If you can avoid the extremes of Hod and Netzach, and escape the banality of Malkuth, then ascension is granted. Rays of light project from the centre, showing the many coloured possibilities of Tiphereth, and the infinite storage space for refracted light. It signifies good favour in worldly things, popularity, perhaps even success.

GAMMA Γ The third letter of the Coptic alphabet, transliterated as 'G'. It has a value of three and is allocated to the 13th Path on the Tree of Life. It has a resemblance to the Greek Γ, the uppercase Gamma.

GAMMA Γ γ The third letter of the Greek alphabet. It has a value of three. Spelt in full Gamma – Alpha – Mu – Mu – Alpha (ΓΑΜΜΑ) which has a value of 85. In *Liber 777* it is allocated to the 13th Path on the Qabalistic Tree of Life. Gamma is transliterated as 'G'.

GANGA X One of six letters in the Coptic alphabet which has no number value. It is transliterated as 'Gh' and is allocated to the ninth Path on the Tree of Life.

GARGANTUAN Pertaining to a medieval giant called Gargantua (possibly Celtic) and from the Spanish 'garganta' which means 'gullet'. He is notorious for his voracious and insatiable appetite. Rabelais made him the father of Pantagruel in his fantastic story *Gargantua and Pantagruel*.



GARGOPHIAS The Qliphothic Sentinel of Gimel (ג), the 13th Path on the Tree of Life. Her sigil may be painted in silver upon a black circle. Her number is 393, and she can be invoked by regular howling of her name in the key of 'G' sharp. See *Liber 231*, Verse 2 – 'Now hath Nuit veiled herself, that she may open the gate of her sister.' The Genii



equivalent is 'Gitonosapfiollois':

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GATES OF THE SEPHER YETZIRAH, THE 231 These are essentially pairings of the 22 letters of the Hebrew Alephbeth, but without duplication. The first Gate is AB (אב) and the last is ShTh (שׁת). Generally the idea is to meditate upon the meaning of each Gate, considering the permutations of each consecutive meaning of the Hebrew letters; this is meant to provide one with a greater understanding of the 22 letters and thus a greater comprehension of God. Each Gate is given in this glossary with the basic correspondences. In chapter two, verse four of the *Sepher Yetzirah* we find – ‘He fixed the 22 letters, stamina, on the sphere like a wall with 231 gates, and turned the spheres forward and backward.’ [sic] Hulse tells us that if these Gates are chanted in sequence we can create the ‘golem’, and by reversing the chant we can banish the same. The author has found some success by only saying the first syllable of each letter, so the first Gate is ‘ahh-bay’, the second ‘ahh-gee’, the third ‘ahh-dar’ and so on. The reverse chant therefore may begin with ‘tau-shee’, then ‘tau-ray’, then ‘tau-qoh’ etc.

GAUGIN, PAUL 1848 – 1903 A French artist characterized by his flat blocking of colour, in a surrealist and post-impressionistic style. His early life was in stockbroking, but he left it in 1883 to devote his energies to painting. By 1886 he had failed to make a living from his passion, and attempted to relocate to Brittany (and perhaps also to Martinique). Gaugin spent a few months in Arles with Van Gogh, but the insanity of his friend drove him away. The last years of his life were spent in Tahiti and the Marquesas islands. The divisionist method of the impressionists bored him, and he added often ‘inappropriate’, almost psychedelic, explosions of colour to his canvases. His forms break down to the absolute suggestive minimum, allowing the natural archetypes of the subconscious to rise unhindered. He represents one of the first modern artists to go of ‘on a limb’. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

GCh גח The 46th Gate of the *Sepher Yetzirah*. It has a value of eleven. ‘Camel’ and ‘fence’. The camel is moving and traverses the unvisited and barren desert, whilst the fence is still and divides the land into sections. The Tarot cards are The High Priestess and The Chariot. It has the meanings of ‘break out’ and ‘burst’. Astrologically this Gate corresponds to Luna and Cancer. These symbols are perfectly harmonious as Luna rules Cancer.

GD גד The 42nd Gate of the *Sepher Yetzirah*. It has a value of seven. ‘Camel’ and ‘door’. Whilst the door leads to a finite space, the camel crosses the unmarked ‘infinity’ of the desert. The Tarot cards are The High Priestess and The Empress. It has the meanings of ‘good fortune’ and ‘Gad’ (a tribe of Israel). Astrologically this Gate corresponds to Luna and Venus. Both these symbols are female, and we find the Air of Luna (thinking in terms of the Primary and Secondary Reflections on the Tree of Life) fuelling the Fire of Venus. The general archetype is one of ferocious femininity.

GEBURAH גבורה The fifth Sphere on the Tree of Life. It has the meaning of ‘justice’; it corresponds to Mars and the colour red. In Hebrew spelt Gimel – Beth – Vau – Resh – Heh which enumerates to 216, or six times six times six. This Sphere is the epitome of violence, aggression, action and courage. To operate well one must balance this Sphere with Chesed (חסד) which means ‘mercy’, along the Reciprocal Path that joins them. It is perhaps best expressed by the titles of the Tarot Cards that correspond: the Five of Wands ‘Strife’, the Five of Cups ‘Disappointment’, the Five of Swords ‘Defeat’ and the Five of Disks ‘Worry’. Geburah is the most energetic and forceful of the Spheres; and the Path of Cheth (ח), the Key of the Chariot in the Tarot, is considered the most ‘difficult’ of Paths, the hurtling across the Abyss, from the ferocity of Geburah to the coldness of Binah (בינה). Without the balancing influence of Chesed, here one is hostile, murderous and utterly selfish.

GECAOND געלעאנד The 37th Enochian Governor. This Angel rules over the region of southern Greece, and resides in the Aire of ZIM (13). He has 8111 Servitors under him. This word has a value of 153.

GEDOONS געוונס The 35th Enochian Governor. This Angel rules over the region of south-eastern Asia, and resides in the Aire of LOE (12). He has 7772 Servitors under him. This word has a value of 402.

GEMATRIA גמטריא A Qabalistic science whereby letters are assigned numerical values and hence words thus determined with identical values are deemed explanatory of one another. In Thelemic magick Greek and Hebrew values are the most commonly used. Thus the Hebrew words for ‘unity’ and ‘love’ (אהבה and אחד) both have the value of 13. Literally it means ‘geometry’. A compilation of Hebrew words, according to their number, is found in *Liber 500, Sepher Sephiroth*. Crowley used Gematria all his life for various reasons. He considered a harmonious enumeration of a word (typically received during astral work) was ‘evidence’ that a spirit was genuine; and this phenomena he termed as ‘Qabalistic proof’. He also used it many times to prove the theorems from *The Book of the Law*. In the unfortunate absence of a workable English Gematria, people frequently simply transliterate the name of an unfamiliar spirit, place or name into its Greek or Hebrew equivalents and go from there. This technique is more valid than it seems, given the ancient nature of the scripts used. This is one branch of the ‘literal Qabalah’ the other two being Notarikon (word for letter substitution) and Temurah (recondite codes). Along with the scheme of the Tree of Life, Gematria is one aspect of the Holy Qabalah that is used the most in Thelema.

GEMINI **C** The third sign of the Zodiac. This is Latin for ‘twins’. May 22nd to June 21st. It is a masculine sign; its triplicity is Air and its quadruplicity is Mutable. The most thoughtful of the signs. The archetype is one of constantly coming up with new ideas and seeing things from new angles. People born under this sign are talkative, suggestive and fond of trivia. Negative aspects include meddling, caprice and lack of direction. Gemini is ruled by the planet Mercury.

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GEMNIMB ႤႮႮႮႮ The 89th Enochian Governor. This Angel rules over the region of central Turkey, and resides in the Aire of TEX (30). He has 9636 Servitors under him. This word has a value of 150.

GENADOL ႤႮႮႮႮ The 20th Enochian Governor. This Angel rules over the region of Saudi Arabia, and resides in the Aire of DEO (7). He has 7706 Servitors under him. This word has a value of 163.

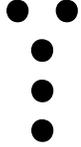
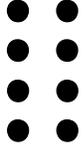
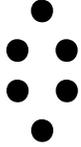
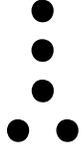
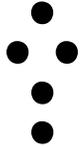
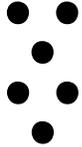
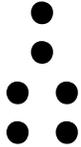
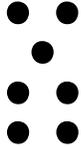
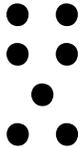
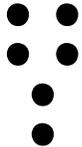
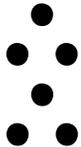
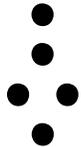
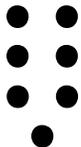
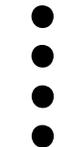
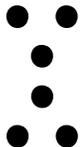
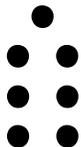
GENITOR-GENETRIX Both these words mean ‘father’ or ‘parent’. *The Book of the Goat of Spirit, Liber 370*, verse 14 – ‘Then let him not fall exhausted, although the might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genetrix of the Universe, whereof he is the Vessel.’

GEOMANCY A technique of divination whereby sixteen lines of dots (traditionally marked in sand with the wand, but more often in modern times with pen and paper) are counted afterwards to determine whether odd or even. This information is then elaborated to form a Geomantic Figure from the four ‘Mothers’ thus divined. From the four Mothers we derive four ‘Daughters’. These eight figures are then analysed in pairs to create the four ‘Nephews’, likewise the ‘Left Witness’ and the ‘Right Witness’ and finally the ‘Judge’. Each figure is composed of four rows of either one, or two, dots. Either Shields composed of 15 signs, or charts of twelve Houses, are used. The Geomantic Shield is the same general shape as the heraldic one, the twelve House chart is the same as a Vedic natal horoscope. Essentially this method is binary to the fourth digit. (The Chinese system of the *I Ching* is a similar system, which uses binary to the third and sixth digit. The divinatory system of binary to the fifth digit is known as the ‘Oraculum’.) See *Liber 96* for tables of geomantic relationships. The first row of points, in a single figure, is allocated to the Element of Fire, the second to Air, the third to Water and the last to Earth; interestingly this parallels the Platonic Order of the Elements, that is tetrahedron, octahedron, icosahedron and cube. If we follow this logic than the imagined fifth point of the Geomantic Figure would correspond to Spirit (dodecahedron). ‘Geomancy’ is also used to describe a method of seeking energy on the surface of the land, leylines and dowsing etc., but when mentioned in Thelema it definitely refers to this system of mathematical divination. When the dots of all the 16 figures are added up we get a total of 96, the *Handbook of Geomancy* being also catalogued with this number. Crowley considered the divinatory spirits of this oracle to be very deceptive and recommended extreme precision in phrasing one’s questions to them. He also allocated the whole tradition to the Element of Earth and to the Gnomes, stating that the technique was useful for practical and mundane affairs, but not so good for spiritual or magical things. See Geomantic Qemea, and Unique Geomantic Shields.

GEOMANTIC QEMEA There are 16 Geomantic Figures in total, and it occurred to the author that these could be placed in a four by four square in a certain manner, with the aim of symmetry being paramount. Eventually he stumbled across the arrangement given below. It will be noticed that not only does each row and column contain 24 points, so does the sum of the diagonals, the corner squares and the central four squares. It most certainly represents the undeniable manner in which the 16 figures should be arranged. The word ‘Qemea’ simply means ‘Magic Square’. This mode of working seems to be unique to the author’s research, and he is as yet unaware of any conventional method of employing it in a magical, or ceremonial, way. See Unique Geomantic Shields.

Caput Draconis	Populus	Carcer	Cauda Draconis
Puella	Acquisitio	Fortuna Minor	Rubeus
Albus	Fortuna Major	Amissio	Puer
Tristitia	Via	Conjunctio	Laetitia

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GH גה The 43rd Gate of the *Sepher Yetzirah*. It has a value of eight. ‘Camel’ and ‘window’. Whilst the camel carries water in its hump in an effort to keep cool, the glass in a window (technically a liquid) is designed to heat things up, as with a greenhouse. Both contain liquid, but one has it for coolness, the other for heat. The Tarot cards are The High Priestess and The Star. It has the meanings of ‘removal of bandages’ and ‘to thrust away’. Astrologically this Gate corresponds to Luna and Aquarius. Not only are these symbols Elementally harmonious (both are Air) but the Fixed nature of Aquarius reminds one that Luna on the Tree of Life is the ‘foundation’ and forms a type of metaphysical fulcrum.

GhYN غ The 19th letter of the Arabic alphabet in the Western order, and the 28th in the Eastern. It is transliterated as ‘Gh’. It has a value of 1000 and a word value of 1060. On the Tree of Life it is allocated to the ninth and tenth Spheres.

The meaning drawn from the *Qoran* is ‘Indulgent’. It has the final form of , the initial form of  and the medial form of .

GI גי The 48th Gate of the *Sepher Yetzirah*. It has a value of 13. ‘Camel’ and ‘hand’. We contrast here the dexterity and manipulative power of the human hand, and the crude functionality of the camel. The Tarot cards are The High Priestess and The Hermit. It has the meaning of ‘valley’. Astrologically this Gate corresponds to Luna and Virgo. These symbols are opposites as Air and Earth, respectively, are incompatible Elements. However both these glyphs pertain to sexuality of varying types.

GIMEL ג The third letter of the Hebrew alphabet, which has the meaning of ‘camel’. It has a value of three. Spelt in full Gimel – Maim – Lamed (גמל) which gives a total of 73. It corresponds to The High Priestess of the Tarot and the colour silver. Gimel connects the first and sixth Spheres on the Tree of Life, Kether (כתר) and Tiphereth (תפארת). Pluto acting through Luna upon Sol. As the longest Path on the Tree, the metaphor of the slow and slumping camel maintaining its driver across the desert is often referred to.

GK גכ The 49th Gate of the *Sepher Yetzirah*. It has a value of 23. ‘Camel’ and ‘palm’. A camel slowly passes over a barren landscape that has no signs, marks or features (the desert) whilst the palm *instantly* provides one with all the markings and signposts of fate itself. The Tarot cards are The High Priestess and Fortune. It has the meaning of ‘thy altar’. Astrologically this Gate corresponds to Luna and Jupiter. Although not quite opposites (they are both beneficent planets) these symbols have little in common.

GL גל The 50th Gate of the *Sepher Yetzirah*. It has a value of 33. ‘Camel’ and ‘ox goad’. We contrast here the water contained in the hump of the camel with the fiery principle of the ox goad (it being shaped like a wand, and having the function of giving ‘fiery’ pain). The Tarot cards are The High Priestess and Adjustment. It has the meanings of ‘heap of stones’, ‘fountain’ and ‘wave’. Astrologically this Gate corresponds to Luna and Libra. They are almost in complete harmony as both are of the Element Air, however the Cardinal nature of Libra is at odds with Luna.



GLASYA-LABOLAS גלאסלבלול

The 25th Spirit of the *Goetia*. In Hell he is both President and Earl. He assumes a canine form with gryphon's wings. He teaches all arts and sciences, and is an author of bloodshed and manslaughter. Glasya-Labolos knows the past and present well. He can inspire love in friend and foe. Invisibility is also a power he can grant the magician. Under his command are 36 legions of spirits. In the heavens he rules the daylight hours of the first decan of Sagittarius (November 23rd – December 2nd). He is paired with Zagan and in Tarot is allocated under the Eight of Wands. His metals are mercury and iron, and his planets Mercury and Mars. In Hebrew spelt Gimel – Lamed – Aleph – Samekh – Lamed – Beth – Vau – Lamed which equals 162.

GM גמ The 51st Gate of *Sepher Yetzirah*. It has a value of 43. 'Camel' and 'water'. A quite obvious contradistinction becomes apparent with the free flowing nature of water compared to the effort and supreme strain that the camel takes as its burden. The Tarot cards are The High Priestess and The Hanged Man. It has the meanings of 'addition', 'indeed' and 'swallow'. Astrologically this Gate corresponds to Luna and Water. Elementally they are opposed to one another, but in the world of Malkuth we remember the effect the moon has on the tides and cerebral fluid of various creatures including humans.

GN גנ The 52nd Gate of the *Sepher Yetzirah*. It has a value of 53. 'Camel' and 'fish'. We compare the dry and barren environment of the camel, with the watery and fertile dwellings of fish. The Tarot cards are The High Priestess and Death. It has the meanings of 'garden' and 'arbor'. Astrologically this Gate corresponds to Luna and Scorpio, both of which govern sexuality. The Fixed nature of Scorpio accords with the Sphere of Luna as the 'foundation' on the Tree of Life, but the Elements of Air and Water do not go well together.

GNOME An Earth Elemental. These are spirits with little or no conscience. Elementals are blind forces. An online dictionary gives – "dwarf-like earth-dwelling spirit," 1712, from Fr. *gnome*, from L. *gnomus*, used 16c. in a treatise by Paracelsus, who gave the name *pigmaei* or *gnomi* to elemental earth beings, possibly from Gk. **genomos* "earth-dweller." A less-likely suggestion is that Paracelsus based it on the homonym that means "intelligence" (preserved in *gnomic*). Popular in children's literature 19c. as a name for red-capped Ger. and Swiss folklore dwarfs. Garden figurines first imported to England late 1860s from Germany.' See Earth, and Geomancy.

GNOSTIC SAINTS These are people, although not explicitly Thelemic, that are considered in harmony with the present movement. They are given in the Gnostic Mass (*Liber 15*) in the following order: Lao-tze, Siddartha, Krishna, Tahuti, Mosheh, Dionysus, Mohammed, To Mega Therion, Hermes, Pan, Priapus, Osiris, Melchizedek, Khem, Amoun, Mentu, Heracles, Orpheus, Odysseus, Vergilius, Catullus, Martialis, Rabelais, Swinburne, Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes, Hippolytus, Merlin, Arthur, Kamuret, Parzival, Carolus Magnus, William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Poÿe Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavariæ, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Paul Gaugin, Sir Richard Francis Burton, Doctor Gaerard Encausse, Doctor Theodor Reuss and Sir Aleister Crowley. Most of them are mentioned in this glossary.

GNOSTICISM A general term for various methods of teaching that rivalled the Church Fathers. Most Gnostic schools incorporate a fundamental Christianity, but emphasize the importance of personal experience, rather than dependence on a formal hierarchy of priests. It was believed that the 'gnosis', or religious illumination could be induced through extreme ascetic practices, or unbridled hedonism, or both. Forms of external worship, such as congregations, the laity and monastic institutions are of no help in Gnosticism, and frequently are perceived as tools of the Demiurge, or 'Devil' used to entrap aspirants. All worldly phenomena are seen as potentially ensnaring, and the organised religious bodies no less so. It was on these dogmatic schisms that the early Gnostic schools, and the Church Fathers were at variance; but we also find the varying gulfs between individual gnostic sects immense and idiosyncratic. Eventually, the Gnostic sects were persecuted and driven underground. The great teachers in this tradition were Simon Magus, the Ophites, Marcion, Valentinus, Basilides and Mani. One of the central rituals in Thelema is known as *The Gnostic Mass*, and a list of sympathetic individuals is given in this document, where they are referred to as 'gnostic saints'. See Demiurge.

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GO גו The 54th Gate of the *Sepher Yetzirah*. It has a value of 73. ‘Camel’ and ‘eye’. The eye is used to perceiving a variety of objects, colours and forms, whilst the camel perceives very little apart from the unmarked desert. The Tarot cards are The High Priestess and The Devil. It has the meanings of ‘longing’ and ‘homesickness’. It may also be interpreted as the Eye in the Triangle, with Ayin meaning ‘eye’ and Gimel, as the number three, being the triangle. Astrologically this Gate corresponds to Luna and Capricorn. These symbols are not at all in harmony with one another, except for a vague connection with sexuality.

GOETHE, JOHANN WOLFGANG VON 28th August 1749 – 22nd March 1832 Born in Frankfurt-on-Main, Germany. Most famously the author of *Faust*, as well as *Goetz*, *Werther*, *Herman and Dorothea*, *Wilhelm Meister*, *The Divan*, *Autobiography* and *Conversations*. He was a scientist also, specialising in colour theory, anatomy and evolutionary botany. Goethe was Minister of Weimar from around 1775 and spent two decades directing the State Theatre. He became a Freemason in 1780. His *Faust* shows much interest in the occult, and the Gnostic theology of the heart of man torn between Good and Evil. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

GOETIA Pronounced ‘go - ee - sha’. The *Lesser Key of Solomon* is the main body of writing within which it falls. A system of demonology and evoking spirits with little or no pure spiritual content. It could arguably fall into the definition of ‘black magic’, although I suspect many Thelemites would disagree. See *Liber 345 vel 120*. It is one section of the *Lemegeton*. The *Preliminary Invocation of the Goetia* was performed by Crowley in the Great Pyramid of Cairo shortly before the reception of *The Book of the Law*. The *Preliminary Invocation of the Goetia* is very similar to *Liber Samekh*, and the Golden Dawn’s *Invocation of the Higher Genius*; and apparently came from Budge’s *Fragments of a Graceo Egyptian Ritual*. Crowley called the *Preliminary Invocation* the ‘most powerful invocation extant’; however in *Liber Samekh* it is performed on the astral, or the imagination, whilst for *Goetia* it is performed objectively. However, this has little to do with the *Goetia* per se, which is catalogue of 72 ‘demons’, or ‘fallen angels’ with various Offices in Hell, powers, privileges and and so on. However, they are not to be bargained with, they either do as they are told or not. The reward for service is normally for the magician to engrave the spirits unique sigil on a precious metal, and the punishment is the unusual phenomena of ‘sigil torture’. Unlike traditional, or exoteric, demonology the magician commands the demons, rather than ‘selling his soul’ for worldly gain. In some Tarot decks these demons are paired off with the 72 angels of the Schemhamphoresch, and allocated to the 36 small cards of Tarot deck. In *The Tarot of Ceremonial Magick*, Lon Milo DuQuette places the *Goetia* sigils and the names of the corresponding angels, in the English transliteration, together, which may betray the hidden unity between the two systems. Although unconventional the magician could consider the Schemhamphoresch as the necessary equilibrium for the 72 demons.

GOMZIAM גמזיאם The 87th Enochian Governor. This Angel rules over the region of Bactriani, and resides in the Aire of RII (29). He has 7635 Servitors under him. This word has a value of 171.

GP גפ The 55th Gate of the *Sepher Yetzirah*. It has a value of 83. ‘Camel’ and ‘mouth’. Whilst the camel is servile, mute and incapable of higher expression, the mouth forms the artistic outlet and creative vortex of the human body. Baseness versus refinement. The Tarot cards are The High Priestess and The Tower. It has the meanings of ‘wing’, ‘person’ and ‘embrace’. Astrologically this Gate corresponds to Luna and Mars. Elementally the Fire of Mars is fuelled and invigorated by the Air of Luna, and as they are of differing polarities we can see this volatility as sexual and/or romantic.

GQ גק The 57th Gate of the *Sepher Yetzirah*. It has a value of 103. ‘Camel’ and ‘the back of the head’. As the camel traverses desert it has nothing but a bleak landscape to behold, whilst the ‘back of the head’ is the source and root cause of dreams and the creative imagination with all its fantastic and vivid imagery. The one beholds nothing, the other is the root of beholding everything. The Tarot cards are The High Priestess and The Moon. It forms the initials of a Notarikon GN QBLH (גן קבלה) which translates as ‘the mystery school’. Astrologically this Gate corresponds to Luna and Pisces. Both these symbols are feminine and both hold a kind of jurisdiction over the subconscious and/or astral mind.

GR גר The 58th Gate of the *Sepher Yetzirah*. It has a value of 203. ‘Camel’ and ‘head’. Whilst the camel is a subservient beast the head (as in ‘chief’) is a citadel of authority. The Tarot cards are The High Priestess and The Sun. It has the meanings of ‘wanderer’, ‘a lion’s whelp’ and ‘a lime’. Astrologically this Gate corresponds to Luna and Sol. These symbols are known as the two ‘luminaries’ of the heavens and represent the archetypal male and female.

GRAND INQUISITOR COMMANDER, AND MEMBER OF THE GRAND TRIBUNAL The second of three stages within the sixth degree of the Ordo Templi Orientis. The fourth grade of the Lovers’ Triad. *Liber 194* – ‘The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.’

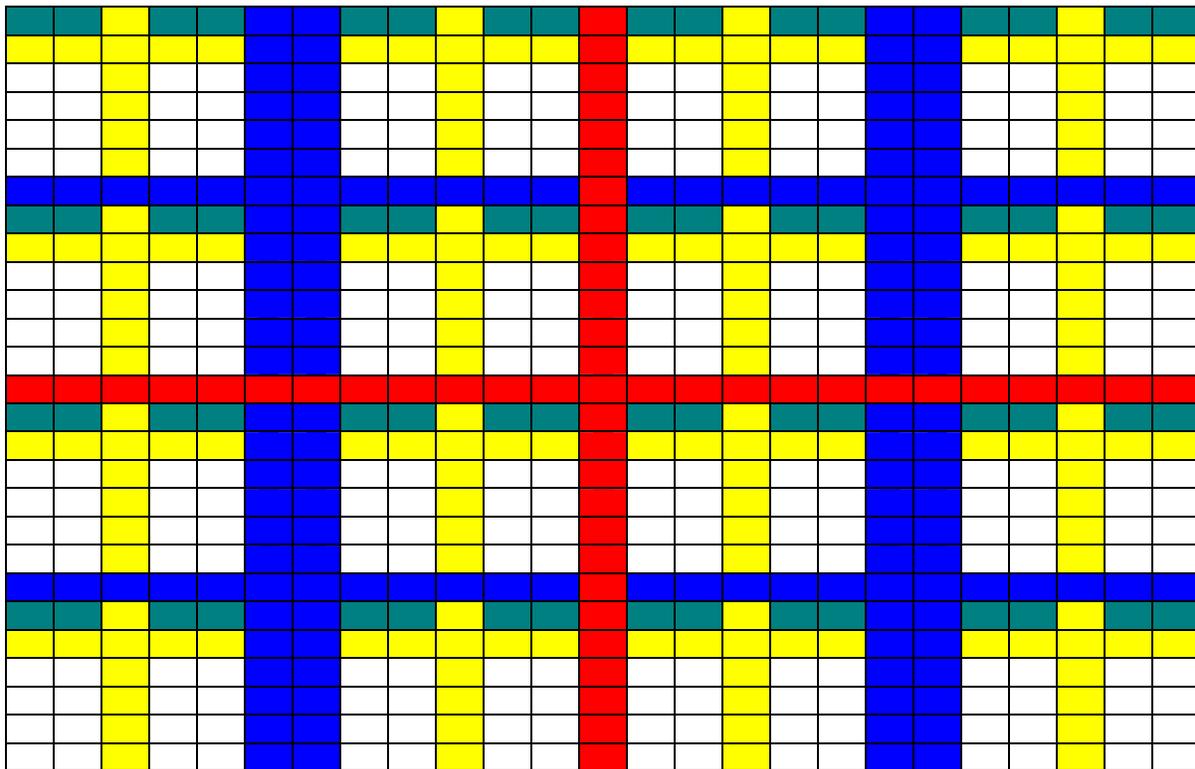
GRANDMASTER OF LIGHT, AND INSPECTOR OF RITES AND DEGRESS The last of three stages within the seventh grade of the Ordo Templi Orientis. The eighth and final grade of the Lovers’ Triad.

A GLOSSARY OF THELEMA

GRANT, KENNETH The personal disciple of Aleister Crowley and leader of the Typhonian Ordo Templi Orientis. This version of the O. T. O. seem mainly concerned with contacting extraterrestrial, or rather ‘discarnate’, entities through the use of psycho-sexual secretions, known as *kalas*, the nature of which Grant details in his books, the famous *Typhonian Trilogies*. He has edited several of Crowley’s works including his autohagiography *The Confessions*. The Qliphotic Sentinel sigils of the Holy Book, *Liber 231*, are treated in depth in his *Nightside of Eden* (and are illustrated in the *Shadow Tarot* of Soror Anahandana).

GRAPHIEL **גראפיהל** The Planetary Intelligence of Mars. Originates from the Hebrew word Gimel – Resh – Aleph – Peh – Yod – Aleph – Lamed, which adds up to 325. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 325 is the sum of the first 25 numbers, or the total value of the five by five Magic Square of Mars.

GREAT ENOCHIAN TABLET, THE The diagram below is given without letters to help highlight its most interesting mathematical properties. The individual Watchtowers of the Great Tablet are given elsewhere under ‘Enochian Watchtower’. We have here 675 squares in total which is one less than the cube of 26. The Black cross is composed of 51 Squares, which is one less than the double of 26. The vertical components of the Great Cross (known as Linea Patris dei Fillique) have 26 squares. More tentatively, if we deduct the Kerubic Squares from any Subangle, we have a remainder of 26 again. 26 is the value of Tetragrammaton (יהוה) in Hebrew, which forms the Elemental order by the which the Hermetic Order of the Golden Dawn based their voluminous Great Tablet system of correspondences. We also find the number 256 figured two times: a) in the number of Servient Squares, b) in the minimum number of points by which, on a grid, the Great Tablet can be drawn (ignoring individual squares, but communicating the Tablet as a *concept*).



BLACK CROSS	
GREAT CROSS	
CALVARY CROSS	
KERUBIC SQUARES	
SERVIENT SQUARES	

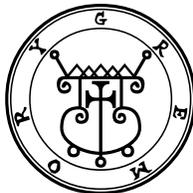
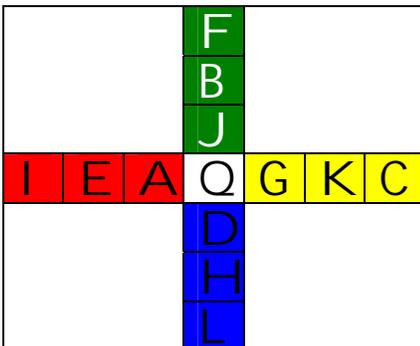
A GLOSSARY OF THELEMA

GREAT ONE OF THE NIGHT OF TIME Another name for The Universe, Key XXI of the Tarot. This name seems to imply more the astrological attribution of this card, which is Saturn, rather than the Trump itself. Saturn, as Chronos, is the ‘great one’ who gave birth to Zeus and who presided over the Titans. He is the ‘night of time’ in him being Old Father Time (*chronology*), and generally because he is the god of darkness and the ‘great sea’ of Binah.

GREAT WHITE BROTHERHOOD, THE Another title for the A.: A.:. The Secret Chiefs who watch and guide the positive forces in human evolution. It would be more correct to say that the latter is the vehicle of the former, that is the G. W. B. must have myriad forms of expression apart from the A.: A.:. For a guide of the messengers sent down by the A.: A.: see *The Heart of the Master*. A statement of the general theology of this Brotherhood can be found in *Liber 242*. This is a concrete example of the dualistic nature of Gnosticism that gives us the idea of the eternal struggle between good and evil. The average reader does not expect such a naïve dichotomy to be a recurring echo in the theology of Crowley.

GREAT WORK, THE The general term for the objective of the present movement, that is Thelema. Aspirants of the A.: A.: devote themselves to the Great Work. It is sometimes explained as uniting the microcosm and the macrocosm in the heart of the operator; ie. the pentagram and hexagram into the number eleven, a. k. a. the general formula of magick. The reconciliation of the ‘little world of man’ and the ‘big world of creation’. Astrologically timing rituals, aligning chakras with starmaps (see *The Tree of Life in a Sphere*, in *The Golden Dawn* by Israel Regardie), chanting, astral travel are the conventional methods, but it is true that any passtime can be used to this end. It is obnoxious to think that hermetic ways and means are the only true path. In yoga any perception, thought or feeling can be pushed to the point of Samadhi, and likewise all hobbyists, professionals and artists achieve ‘rare moments’ of lucidity during their work. It must however be noted that the A.: A.: techniques constitute a *logical expedient*. The Latin for ‘Great Work’ is *Magnum Opus*.

GREEK CROSS This is an equal armed cross of 13 squares, the centre being allocated to Sol, the next adjoining to the four Cardinal signs, then the Kerubic and the outer squares the Mutable. Fire signs are allocated to the left bar, Earth signs to the uppermost, then Air and Earth continuing clockwise.



GREMORY גרמורי

The 56th Spirit of the *Goetia*. Also known as Gamori. One of the very few Goetia Spirits that are female. She is a strong and powerful Duchess. She appears as a beautiful woman, with a Duchess’s crown tied around her waist and upon a camel. Her office is to tell all things past, present and future. Also she helps the magician seduce women, find hidden treasures and to divine in what precisely such treasures lie. 26 legions of spirits are under her. In the Tarot she is paired with the Spirit Purson and corresponds with the Three of Swords. In the Zodiac she is under the second decan of Libra (October 3rd – 12th) during night. Her metal is copper and her planet Venus. In Hebrew spelt Gimel – Maim – Vau – Resh which equals 249.

A GLOSSARY OF THELEMA

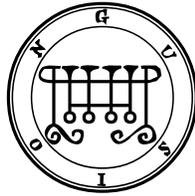
GS גס The 53rd Gate of the *Sepher Yetzirah*. It has a value of 63. ‘Camel’ and ‘prop’. Whereas a prop is generally used to keep a simple object still, the camel carries many items across wastelands. The Tarot cards are The High Priestess and Art. It has the meaning of ‘crude’. Astrologically this Gate corresponds to Luna and Sagittarius. Apart from some Elemental volatility (Air fuelling Fire) these symbols have little in common.

GSh גש The 59th Gate of the *Sepher Yetzirah*. It has a value of 303. ‘Camel’ and ‘tooth’. A camel receives vital supplies to carry and preserve, whilst the tooth penetrates vital sustenance in order to swallow and ‘destroy’. The Tarot cards are The High Priestess and The Aeon. It has the meanings of ‘framework of a ship’ and ‘to feel’. Astrologically this Gate corresponds to Luna and the Elements of Fire and Spirit. For the best description of this archetype we should refer the Nine of Wands of the Tarot, for which see Strength elsewhere.

GT גת The 47th Gate of the *Sepher Yetzirah*. It has a value of twelve. ‘Camel’ and ‘serpent’. The camel is a reliable beast of burden, and a friend of humanity, whilst the serpent is an unpredictable source of danger. The Tarot cards are The High Priestess and Lust. It has the meanings of ‘pamphlet’ and ‘tool’. Astrologically this Gate corresponds to Luna and Leo. As Leo is ruled by Sol we can see these two as more or less opposites.

GTh גת The 60th Gate of the *Sepher Yetzirah*. It has a value of 403. ‘Camel’ and ‘tau’. Due to its hump of water, its servility and function of ‘receiving’ large amounts of cargo to carry, the camel may be considered as feminine; in contradistinction the tau is a symbol of the phallus, and is a masculine principle. The Tarot cards are The High Priestess and The Universe. It has the meanings of ‘a delineated space’ and ‘wine press’. Astrologically this Gate corresponds to Luna and Saturn/Earth. Apart from the fact the Sphere of the Elements (a form of Element Earth – although some would say in a tenuous sense) is bridged to Tiphereth by the Sphere of Luna, there is little harmony in these symbols.

GTz גצ The 56th Gate of the *Sepher Yetzirah*. It has a value of 93, and thus very important in the Thelemic tradition. ‘Camel’ and ‘fish hook’. Whilst the camel carries many man made things across the desert the fish hook simply waits in the waters for something to take the bait. There is an obvious Elemental antithesis of Fire, for sun battered deserts of the camel, and Water, for the fish hook. The Tarot cards are The High Priestess and The Emperor. It has the meanings of ‘a spark from a hammer’ and ‘chalk’. Astrologically this Gate corresponds to Luna and Aries. The connection between these symbols is the same as the previous Gate of GP but it is more powerfully charged.



GUSION גוסיין The eleventh Spirit of the *Goetia*. He is a magnificent Duke although with deformed features. He tells all things past, present, and to come and will answer profoundly any query. Gusion can grace any affair between men, and strengthen friendships. He governs 40 legions of spirits. In the heavens he rules the daylight hours of the second decan of Cancer (July 2nd – 11th). With the Tarot he corresponds with the Three of Cups and is paired with Uvall. His metal is copper and his planet Venus. In Hebrew spelt Gimel – Vau – Samekh – Yod – Vau – Nun which equals 135 (or 785 if the last letter is counted as a final value).

GV גו The 44th Gate of the *Sepher Yetzirah*. It has a value of nine. ‘Camel’ and ‘nail’. While the camel transports goods, the nail fixes objects to one place. The Tarot cards are The High Priestess and The Hierophant. It has the meanings of ‘middle’ and ‘interior of the body’. Astrologically this Gate corresponds to Luna and Taurus. Whilst both symbols are feminine they have little in common.

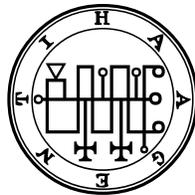
GZ גז The 45th Gate of the *Sepher Yetzirah*. It has a value of ten. ‘Camel’ and ‘sword’. The camel is a symbol of slavery, whilst the sword is one of authority. The Tarot cards are The High Priestess and The Lovers. It has the meanings of ‘to pass’ and ‘to change’. Astrologically this Gate corresponds to Luna and Gemini. We see that both are of the Element Air, but this really is where the similarity ends.

H

HA The final word in *The Book of the Law*.

ĤĀ ح The sixth letter of the Arabic alphabet in the Western order, and the eighth in the Eastern. It is transliterated as ‘H’ with a dot underneath. It has a value of eight and a word value of nine. On the Tree of Life it is allocated to the 18th Path, the accent serving to make it sound closer to the guttural Hebrew letter Cheth (ח). The meaning drawn from the *Qoran* is ‘Truth’. It has the final form of ح and the initial form of ح.

HĀ ه The 26th letter of the Arabic alphabet in the Western order, and the fifth in the Eastern. It is transliterated as ‘H’. It has a value of five and a word value of six. On the Tree of Life it is allocated to the 15th Path. The meaning drawn from the *Qoran* is ‘Guide’. It has the final form of ه, the initial form of ه and the medial form of ه.



HAAGENTI העגנת

The 48th Spirit of the *Goetia*. In Hell he is a President and assumes the form of a large and mighty bull with the wings of a gryphon. If commanded he will take on human form. His office is to make men wise and to teach many odd things. Haagenti can turn any metal into gold, water into wine, and wine into water. 33 legions of spirits are under his dominion. In the Heavens he is under the night time of the final decan of Cancer (July 12th – 21st). In the Tarot he corresponds with the Four of Cups and is paired with the Spirit Sitri. His metal is mercury and his planet Mercury. In Hebrew spelt Heh – Ayin – Gimel – Nun – Tau which equals 528, the Mystic Number of 32.

hAbioro אביוֹרוּ The first of the Six Seniors found on the Enochian Watchtower of Air, Martial in nature. This name is intersected by the 43rd, 44th, 49th and 56th Governors. By Gematria it equals 261.

HADA H The eighth letter of the Coptic alphabet, transliterated as ‘Ē’. It has a value of eight and is allocated to the fourth Sphere on the Tree of Life. It has a resemblance to the Greek H, the uppercase Eta.

HADES A Greek deity, a son of Chronos. He was the lord of the underworld, literally ‘the Unseen’. His office was, however, not over the ‘demonic’ regions, or Hell; he is depicted as a stern, grim but not sinister god. (The Satanic/Christian notions of the afterlife are inconsequent in the Greek pantheon.) Indeed, the office of tormenting evil souls was given rather to the Erinyes. An ancient Greek custom was to bury the dead with a coin in their mouth for payment to the Ferryman, or Charon, that would ship the deceased across the river Styx to the realm of Hades.

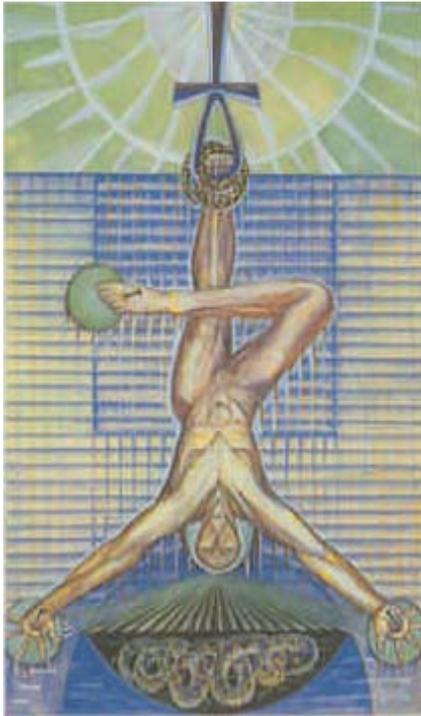
HADIT The second deity of the grand Thelemic Trinity, along with Nuit and Ra-Hoor-Khuit. He is the central topic of the second Chapter of *The Book of the Law*. Also called Had or Hadith. He represents the magician’s withdrawal into the extremes of microcosm. It is not wise to attempt to define Hadith and the reader is advised to form his own opinions based upon his own researches. This is generally the case with all matters regarding *The Book of the Law*. It is not for the author to define Hadit, it is up to the individual to make his own interpretations.

HAI Ⲭ One of six letters in the Coptic alphabet which has no number value. It is transliterated as ‘H’ with a dot underneath. And is allocated to the 18th Path on the Tree of Life. The letter given here is different from that in *Liber 777*.



HALPHAS האלה or האלה

The 38th Spirit of the *Goetia*. Also known as Malthus, or Malthas. He is a great Earl. He assumes the form of a stock-dove, speaking with a hoarse voice. The office of this Spirit is one of war, building up towers, furnishing the such with weapons, and to delegate soldiers. 26 legions of spirits are under him. In the heavens he is allocated to the second decan of Aries (March 31st – April 10th). In Tarot he is paired with the Spirit Agares and the Three of Wands. His metal is iron and the appropriate planet Mars. In Hebrew spelt Heh – Aleph – Lamed – Peh which equals 116 (*Liber 777*), or Cheth – Aleph – Lamed – Peh which equals 119 (*Liber 500*). If Peh is counted as a final the value is 836, or 839.



HANGED MAN, THE – KEY XII The 13th card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Element of Water and the Hebrew Maim (מַיִם). The central figure is a grim, suspended man, his left foot hanging from an inverted ankh which is affixed by a twisted serpent. His right leg is bent over at right angles across the right, its foot being nailed to a green circle. Likewise the arms are pulled out at roughly 45°, and the hands nailed to green circles. His body is a pale silver-grey, with no visible genitalia or distinct facial features. Behind his face is the perimeter of a green oval. The top centre forms the top of the upside down ankh, and the middle of a pale green double semi-circle, with radiating lines of wispy white. Behind the hanged figure is a wall, or grid, of blue and white squares; the portion that backs up onto his legs is delineated in darker blue, forming a main square of its own. Emanating from the skull of the man are lines of green that fan out to compose a wide isosceles triangle. The eyes of the hanged man meet the perimeter of a deep blue circle, within which is a black chord of another circle, within which is a twisted snake. The area below his hands seems like tranquil water, the meaning of Maim being ‘water’. The mood is one of suffering, fatality and rigid conformity, there is no sense of compassion or sympathy at all. This card is a reference to the old Aeon, that of Osiris, and specifically the notion of *self sacrifice*. The Crucifixion (another word for ankh is ‘*crux ansata*’) is simply a repetition, on the magical plane, of the death of Osiris. Previously, the notion of the ultimate sacrifice was considered as noble, virtuous and of supreme valour. From the perspective of the Aeon of Horus, this notion is seen as grim, hideous and pointless. The figure being hung is hardly a person at all, but a mocking parody, an alien absurdity with little emotion, let alone love for

his fellow man. It is a call to ‘selfishness’, to understanding of ones intimate needs, rather than an unquestioning acceptance of ‘the good of the many outweighs the good of the one’. The Hanged Man represents the worst possible outcome of altruistic religion and shared faith; the diametric opposite of the animal vigour, unbridled desires and above all the *selfishness* of the god Horus. On the Tree of Life, Maim connects the fifth and the eighth Spheres, Geburah (גְבוּרָה) and Hod (הוֹד).

HANIEL הַנִּיָּאל The Planetary Intelligence of Venus. Originates from the Hebrew word Heh – Nun – Yod – Aleph – Lamed, which adds up to 49. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 49 is seven squared, or the number of squares in the Magic Square of Venus.

HAPPINESS – THE NINE OF CUPS **VI** This card shows nine violet chalices ordered in a perfect square. Water is generously seen to filter down from nine intently busy lotus plants, and the background is the harmonious frosted blue of Chesed (חֶסֶד). Jupiter in Pisces is allocated to the Geomantic Figure Laetitita, which is Latin for ‘joy’. The lowly animalistic sensuality of the ‘fishes’ is complemented by the lofty intellectualism of Jupiter. It is the clean healthy gratification of base desires, that because undefiled, glorifies the whole. The stems of the Lotus are of a sharp red pigment, as if to imply vigour and health; the watery surface below is iridescent and multi-coloured, showing purity and transparency.

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HARAYEL **הריאל** The 15th Angel of the Schemhamphoresch. He governs Saturn in the third quinary of Libra. The name means ‘aid’. Biblically this angel corresponds to *Psalm* 94:22 – ‘But the Lord is my defence; and my God is the rock of my refuge.’ The Hebrew spelling is Heh – Resh – Yod – Aleph – Lamed which has the value of 246.

HARRIS, LADY FRIEDA 1877 – 1962 The artist responsible for the illustrations of the *Thoth Tarot*. She was married to Sir Percival Harris, a distinguished Member of Parliament. She worked on the Thoth Tarot from 1938 to 1943. She was a colleague of Olive Whicher, one of the original exponents of ‘synthetic projective geometry’, which is found on some, if not all, of the cards. There is a great deal of correspondence extant between Harris and Crowley, and the old master bequeathed a great deal to her in his last will and testament. She seems to have known relatively little of magick, however, her illustrations of the *Thoth Tarot* are stunning, and it is still considered one of the most esoteric decks available.

HASMAEL **הסמאל** The Planetary Spirit of Jupiter. Originates from the Hebrew word Heh – Samekh – Maim – Aleph – Lamed, which enumerates to 136. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 136 is the sum of the first 16 numbers, or the total value of the four by four Magic Square of Jupiter.

HATHA YOGA The first of the Eight Limbs of yoga comprising of postures (asana) and breath control (pranayama). The essential philosophy is that if one wishes to emancipate the mind from disturbances, it is logical to first learn to still the body. Westerners generally consider yoga to be the ability to athletically twist the body into strange and painful shapes, but in Thelema this is not so. Crowley recommends that the aspirant thoroughly master one posture at a time, and that taking yoga as ‘sport’ is besides the point and even counterproductive, from the standpoint of meditation. Even learning to sit erect in a chair, if complete stillness is attained, would be construed as a success. In *Liber 9* mastery is defined as the ability to have a saucer filled to the brim with water, poised upon the head, without a single drop being spilled in the space of an hour; and this is but an elementary beginning. We are also told that pranayama has four stages, firstly a strange sweating, secondly automatic rigidity of the muscles, thirdly the sensation of insects crawling over the skin, and lastly the body hopping about the floor of its own accord (levitation).



HAURES **האור** The 64th Spirit of the *Goetia*. Also known as Hauras, Havres and Flauros. A great Duke. At first he will assume the form of a ferocious leopard. However, if commanded, he will take on human shape but with flaming eyes and terrible features. He gives true answers of all things past, present and future. Haures will deceive the magician unless commanded into the Triangle of Art (see elsewhere). Eventually he will tell of the creation of the world, the divine realms and the Fall of himself and the other Spirits. He will defend the magician from any temptation, and set his enemies on fire if requested. He governs 36 legions of spirits. In the Tarot he corresponds to the Two of Disks and is paired with the Spirit Berith. In the Zodiac he is under the first decan of Capricorn (December 22nd – 30th) during night. His metal is copper and his planet Venus. In Hebrew spelt Heh – Aleph – Vau – Resh which equals 212.

HAZEYAEEL **הזיאל** The ninth Angel of the Schemhamphoresch. He governs Venus in the third quinary of Virgo. The name means ‘merciful’. Biblically this Angel corresponds to *Psalm* 25:6 – ‘Remember, O Lord, they tender mercies and thy lovingkindnesses; for they have been ever of old.’ The Hebrew spelling is Heh – Zayin – Yod – Aleph – Lamed which has the value of 53.

HCh **הח** The 81st Gate of the *Sepher Yetzirah*. It has a value of 13. ‘Window’ and ‘fence’. A window exists to reveal what is inside a building, and what is outside, whilst a fence is designed to enhance privacy. The Tarot cards are The Star and The Chariot. It is composed of the first and last letters of the Hebrew word for life, ChIH (חיה). Astrologically this Gate corresponds to Aquarius and Cancer. Unlike the exoteric assumption Aquarius is actually an Air sign, and is Fixed, so it is quite at odds with the Cardinal Water of Cancer.

HCOMA **חבלא** An Enochian word taken from the second row of the Tablet of Union, which is the station of Spirit. This Angel is accessed using the first, second and fourth Enochian Keys, and governs the Element of Quintessential Water. It corresponds to the Court Cards of the Tarot, starting with the first letter, in this order: H – Ace of Cups, C – Prince of Cups, O – Queen of Cups, M – Princess of Cups, A – Knight of Cups. This name is crossed by the sigils of the 28th and 29th Governors, Lexarph and Comanan. By Gematria it equals 139, a Prime Number.

HE **Υ** The 22nd letter of the Coptic alphabet, transliterated as ‘U’. It has a value of 400 and is allocated to the 16th Path on the Tree of Life. It has a resemblance to the Greek Y, the uppercase Upsilon. The font type given differs quite radically to that in *Liber 777*.

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HECHASHEIAH **החשיה** The 51st Angel of the Schemhamphoresh. He governs Sol in the third quinary of Aries. The name means ‘secret and impenetrable’. Biblically this Angel corresponds to *Psalm* 104:31 – ‘The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.’ The Hebrew spelling is Heh – Cheth – Shin – Yod – Heh which has the value of 328.

HEEIAH **האיה** The 26th Angel of the Schemhamphoresh. He governs Mercury in the second quinary of Sagittarius. The name means ‘Heaven in secret’. Biblically this Angel corresponds to *Psalm* 119:145 – ‘I cried with *my* whole heart; hear me, O Lord: I will keep thy statutes.’ This particular chapter of *Psalm* is of Qabalistic interest as it has eight verses allocated to each of the 22 letters of the Hebrew alphabet; this 145th corresponds to the letter Qoph (ק). The Hebrew spelling is Heh – Aleph – Aleph – Yod – Heh which has the value of 22. In *Liber 777* this Angel is given as ‘Hearer in secret’.

HEH **ה** The fifth letter of the Hebrew alphabet with a value of five; spelt in full Heh – Heh (הה) which equals ten. It means ‘window’ and corresponds to The Star of Tarot and the colour red. Heh bridges the second and sixth Spheres of the Tree of Life, respectively Chokmah (חכמה) and Tiphereth (תפארת). Neptune acting through Aquarius upon Sol. Heh is transliterated as ‘H’. In other systems Heh corresponds to The Emperor of Tarot, but Crowley revised the attributions after being prompted by a verse in *The Book of the Law*.

HEHHEH **הההה** The 41st Angel of the Schemhamphoresh. He governs Luna in the fifth quinary of Aquarius. The name means ‘triune’. Biblically this Angel corresponds to *Psalm* 12:2 – ‘They speak vanity every one with his neighbour: with flattering lips and with a double heart they speak.’ The Hebrew spelling is Heh – Heh – Heh – Aleph – Lamed which has the value of 46.



HEMETHTERITH The Qliphothic Sentinel of Heh (ה). It is considered as feminine, and the pertinent number is 1054. The name should be vibrated in the key of ‘A’ sharp. The sigil is in ‘lurid’ red on a glowing red inverted triangle. See *Liber 231*, Verse 4 – ‘Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the



Flame.’ The Genii equivalent is ‘Hoo-ooro-ist’:



HENG The 32nd Hexagram of the *I Ching*. Also known as ‘Hāng’. ‘Duration’ and ‘marriage’. Fire of Air. The Image is strong above and weak below; the wind moving thunderclouds; gentleness internally and action externally. The Oracle is to exercise your True Will through persistent and consistent work, avoiding any great strides; do things for their own sake; avoid lust of result. Expressed as a binary it is either 49 or 35.

HENNA Henna is a dye manufactured from the lythraceous shrub or tree *Lawsonia inermis* of Asia and northern Africa. *Liber Ath 401*, states that the nuns of the Abbey of Thelema must wear their hair bobbed and died in either red or yellow henna.

HERACHAEL **הרחאל** The 59th Angel of the Schemhamphoresh. He governs Saturn in the fifth quinary of Taurus. The name means ‘permeating all things’. Biblically this Angel corresponds to *Psalm* 113:3 – ‘From the rising of the sun unto the going down of the same the Lord’s name is to be praised.’ The Hebrew spelling is Heh – Resh – Cheth – Aleph – Lamed which has the value of 244.

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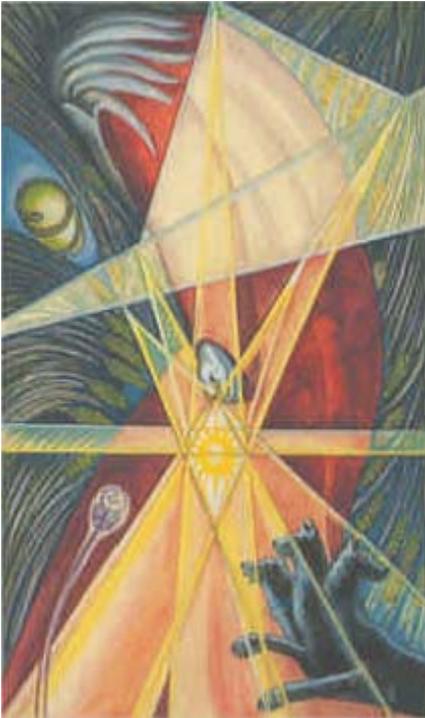
HERACLES The most celebrated hero of Greek mythology, one of the few mortal figures to meet, and even sometimes defeat, the gods and the challenges they contrived. In Roman mythology he was called 'Hercules', as he is most popularly remembered in English today. Amongst the most archetypal of his exploits are the *Twelve Labours*, whose general titles I list: a) *The Nemean Lion*, b) *The Hydra of Lerna*, c) *The Hind of Keryneia*, d) *The Boar of Erymanthos*, e) *The Birds of Lake Stymphalos*, f) *The Stables of Augeias*, g) *The Horses of the Thracian Diomedes*, h) *The Bull of Minos*, i) *The Girdle of the Queen of the Amazons*, j) *The Cattle of Geryoneus*, k) *The Apples of the Hesperides* and l) *The Hound of Hades*. In mythical psychology Heracles is a reminder of human potential, he is almost a god, yet still a man, and even Hades (the lord of the Underworld) has been defeated by him. In the Greek overabundance of fantastic deities, beasts, dragons and devils, Heracles reminds us that we are all partakers in the cosmic dance of life, and not merely subjects to it. He relies almost exclusively on his brute strength, daring and reputation. A modern Heracles might depend rather on imagination, intelligence and learning. Heracles means 'he to whom Hera gave glory' and he was the son of Zeus, the king of the gods, and a mortal woman. The entire legacy of ordeals are tests for him to prove his divinity, in, of course, a manly way as possible. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

HERMES ΕΡΜΗΣ The messenger of the Greek pantheon. He is depicted as a lithe youth, mostly naked, with a winged helmet and winged feet. Older versions give him as a herald, with a broad hat, strong sandals and carrying the 'kerykeion' (see Caduceus). His name is connected with the Greek ερμᾶ, which is a spirit that haunts a stone circle; the English 'herm' is a – 'head or bust (originally of *Hermes*) on a square base, often double-faced'; and Homer tells us that four is his especial number. 'Herm' is also a Channel Island, distinguished by being little more than a fertile rock itself. He was often represented as a rough stone, with a head and phallus half way along, especially in his connection with fertility. Indeed he fathered Hermaphroditus by Aphrodite, the goddess perhaps most associated with love. Mercury is the Roman equivalent, and Thoth the Egyptian (but on a much higher plane). He was the son of Zeus and Maia, and was born on Mount Cyllene. On the day of his birth he invented the lyre, and indulged in the theft of Apollo's cattle. The metaphysic of Hermes Trismegistus has nothing to do with him, except in name, as this is a much later development when he was identified with Thoth; indeed he is the archetypal prankster and thief with little consideration of philosophy. He will always be the messenger of the gods, the patron of travellers, merchants, thieves and vagabonds. In *Liber 777*, Hermes is allocated to the Sphere of Mercury, and to Key I of the Tarot, The Magus.

HERMES TRISMEGISTOS See Thrice Great Hermes.

HERMETIC ORDER OF THE GOLDEN DAWN, THE This Order was founded in the late 19th Century by, most famously, Samuel Liddell MacGregor Mathers, as well as Wynn Westcott and Dr. William Robert Woodman. The story goes that Mathers uncovered a cryptic set of rituals, in manuscript, somewhere in his rufflings in the British Museum. This document claimed to be a restored key of Rosicrucian ritual, by a mysterious figure with the name of Frau Engels. Mathers wrote to this person, and was given a charter to found his own order, which he soon did. This society was of an exclusive membership, and had many notable members such as Bram Stoker, W. B. Yeats, Arthur Machen, A. E. Waite, and of course Aleister Crowley. Apparently the young Crowley ascended the Order's Grades at an unprecedented rate, and eventually came into quarrels with Mathers. Crowley eventually claimed the true leadership, which must have been a key ingredient to a deep schism which arose between the members. Eventually the Golden Dawn disbanded into splinter groups, one of which is arguably Crowley's Order of the A.∴ A.∴, and although Crowley would like to think the A.∴ A.∴ as being his unique creation, it certainly is not. The Qabalah, ceremonial magick, and Grade structure in Thelema is heavily indebted to the Hermetic Order of the Golden Dawn, indeed the only real variance at all is *The Book of the Law*. The other principal differences are: a) the focus on eastern mysticism (Taoism, the *I Ching*, yoga and Buddhism), b) a more direct approach to black magick, with a wider perspective on magical morality – Thelema does quite openly embrace the 'demonic' realities that the Golden Dawn did not accept, c) a wider, more universal audience with the policy of 'open disclosure', d) a streamlining of the rituals, making it more accessible to the modern person, and most importantly e) the Holy Books of Thelema. The curriculum of the H. O. T. G. D. is very wide indeed, and is perhaps the first truly 'encyclopaedic' school of magick. See *The Golden Dawn* by Israel Regardie.

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HERMIT, THE – KEY IX The tenth card in the Major Arcana of the *Thoth Tarot*. It corresponds with Zodiacal Virgo and the Hebrew Yod (י). The Hermit is robed in deep, sombre red; he is completely concealed, with long grey strokes of hair, apart from his left hand which holds a lantern. This device is octrahedral, and contains a solar emblem, both these being symbolic of the Element Air. It projects stark angular rays around the entire card, The Hermit seemingly hiding his face from its brilliance. This is possibly an example of ‘projective synthetic geometry’. The body of The Hermit is bent and wavy, recalling the tear shaped Yod. Indeed a peculiar representation of a spermatozoon travels up the card in the same way. On the lower right we see Cerebus, the three-headed dog of Greek myth that guarded the entrance to Hades, the Underworld; we remember that Virgo is ruled by Mercury, in Greek Hermes, the messenger of the Gods, who was the only deity officially allowed to visit the lowest planes of existence, or Hades. The Orphic egg, entwined with a serpent, forms perhaps The Hermit’s main intention. The background is composed of a twisting field of wheat, which again corresponds to Virgo, and the Mutability of Earth. Yod is the structural basis of the Hebrew alphabet, the other letters are all permutations of it, just as the straight line (the letter ‘I’) is the foundation of the Latin alphabet. It is also the tenth letter, and there are ten Spheres on the Tree of Life. This explains why the Sun is his only weapon (within the octahedral lantern), because he is the centre of the all, the crux of this symbolic system, and all else revolves about him. Yod connects the fourth and sixth Spheres, Chesed (חסד) and Tiphereth (תרופת); also we see that four plus six is ten, the number of the Spheres. If this logic of the Hermit being a pivotal Trump is valid, then the obvious show of

projective geometry probably applies to the rest of the deck.

HERMITS’ TRIAD This is the First Triad of the Ordo Templi Orientis, and composes the higher illuminised Grades. These are: Perfect Pontiff of the Illuminati (VIII°), Epopt of the Illuminati (VIII°), Initiate of the Sanctuary of the Gnosis (IX°), Rex Summus Sanctissimus (X°), Initiate of the Eleventh Degree (XI°) and Frater Superior, and Outer Head of the Order (XII°). We are told of the XI° - ‘This degree is technical and has no relation to the general plan of the Order’. The appellation of ‘hermit’ undoubtedly comes from *Liber AL* 1:40 – ‘Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.’ The dictionary gives ‘pontiff’ as –‘a pontifex: a high priest: a bishop’; ‘epopt’ as –‘one initiated into the Eleusinian mysteries’. ‘Rex Summus Sanctissimus’ is Latin and translates loosely as ‘Most High and Sacred King’.



HEXAGRAM In esoteric sciences any six faceted geometry although in ceremonial magick understood to mean a symmetrical six pointed star, which is used to represent the macrocosm. This idea is echoed in the six planets being ascribed to the points, with the sun in the centre. Saturn in the top point, Jupiter in the top right, Mars in the top left, Sol in the middle, Venus on the bottom right, Mercury on the bottom left, Luna on the very bottom. These planets are then banished or invoked depending on the different combinations with which the magician traces the hexagram. There are four versions of the hexagram, allocated to the four Elements. The Fire Hexagram is two upward pointing equilateral triangles, the top of the lower terminating in the centre of the upper. The Earth Hexagram is the classical symmetric six pointed star. The Air Hexagram is an upward pointing equilateral triangle, with a congruent downward pointing triangle joined to its base. The Water Hexagram is the geometric opposite of the Air Hexagram. There are fourteen different methods of tracing each hexagram, to either invoke or banish one of the seven planets, this yielding 56 combinations. To invoke or banish Sol, all of the planets must be traced in sequence, according to the order of the planets on the Qabalistic Tree of Life. A Thelemic version is the Unicursal Hexagram, more favoured by Crowley. Whether or not a Hexagram of Spirit exists is controversial, however for scribal purposes (but perhaps not for ceremonial) an equilateral triangle with its upper point terminating in the centre of the base of another, oppositely oriented, will suffice.

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HEXAGRAM, LESSER RITUAL OF THE  The counterpart of the Lesser Banishing Ritual of the Pentagram. It employs the magical formulae of I. N. R. I., IAO (IAΩ) and ARARITA (ארריתא). It can be used to invoke or banish and uses the four Elemental hexagrams as well as the Signs of L. V. X.. Four types of hexagram are used corresponding to the four Elements of Fire, Earth, Air and Water. These are allocated to the quarters of the temple in the macrocosmic order: Fire in the east, Earth in the south, Air in the west and Water in the north. Crowley's development of this ritual is the *Star Sapphire, Liber 36*, which employs Latin litanies corresponding to the formula of Tetragrammaton (יהוה). This ritual is said to encapsulate the 'supreme secret' of the sex-magical system of the Ordo Templis Orientis, given in caption 36 of *Liber 333, The Book of Lies*.

HEYAIEL **הייאל** The 71st Angel of the Schemhamphorash. He governs Luna in the fifth quinary of Cancer. The name means 'Lord of the universe'. Biblically this Angel corresponds to *Psalms* 108:3 – 'I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.' The Hebrew spelling is Heh – Yod – Yod – Aleph – Lamed which has the value of 56.

HI **הי** The 83rd Gate of the *Sepher Yetzirah*. It has a value of 15. 'Window' and 'hand'. A window is simple and passive, whilst the human hand is extremely complicated and plays a masculine active role. The Tarot cards are The Star and The Hermit. It has the meanings of 'behold', 'she' and 'woe!'. Astrologically this Gate corresponds to Aquarius and Virgo. Elementally these signs have little harmony, but we can almost feel an identity with them as 'romantic' symbols in the Zodiac.



HIEROPHANT, THE – KEY V The sixth card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Zodiacal Taurus and the Hebrew Vau (ו). The Hierophant himself wears a conical headdress and a simple orange-brown robe. His face is bearded, in the Greek style, and has a lifeless look, mask like, with vacant eyes. This is because The Hierophant is a vessel, or conduit, for divine forces; they simply manifest through him, and his individual personality has little to do with the matter. His right hand grips the base of a wand, whose design is three interlocking circles, probably a symbol of the Holy Trinity; the left hand is in the 'Sign of Benediction'. At his solar plexus is a pentagram, and within this is an infant. This represents the Great Work accomplished (five plus six equals eleven), or the hexagram and pentagram united, as the heart is the traditional allocation of the six pointed star, when the Tree of Life is applied to human anatomy. This pentagram is within the pentagon of another pentagram, and again a third one whose lower points are beyond the lower edge of the picture. Before the midriff of The Hierophant is a priestess, in the Egyptian manner, clutching a crescent in her left hand, and a large sword, or perhaps staff, in her right. She also has lifeless eyes, signifying again the notion of the *conduit*. Behind the head of The Hierophant is a five petalled white emblem which we assume is a rose; upon this is a serpent and dove, symbolising spiritual and sexual love, in the New Aeon having mingled into one and the same. In the Aeon of Osiris, the sexual act was often denigrated as sinful, in this Aeon it is depicted as an act of worship. There are nine nails (the meaning of Vau is 'nail') touching the snake, reminding us that the number of Yesod (יסוד), the 'sex force' is identical as the ninth Sphere. The four Kerubs: the eagle, man, bull and lion (representing the four Elements, in the

Enochian order of Air, Water, Earth and Fire) are found in the corners of the card. These form the guardians of The Hierophant's temple, but are merely masks, inherently inert, without the spark of life; possibly a good description for them would be 'gargoyles'. Along the line of his shoulders are the heads of two staunch and tusked elephants, these partaking of the astrological nature of Taurus, or rather Fixed Earth. Finally he is seated upon a bull, symbolic of solid foundation, and the material opulence which strengthens the Temple. Qabalistically, Vau connects the second and fourth Spheres, Chockmah (חכמה) and Chesed (חסד). It crosses the Veil of the Abyss, but is considered the 'easiest' route over, unlike its opposite on the Tree of Life, The Chariot, Key VII, which is notoriously dangerous.

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HIGH PRIESTESS, THE – KEY II The third card in the Major Arcana of the *Thoth Tarot*. It corresponds with the planet Luna and the Hebrew Gimel (ג). For the *Thoth Tarot* this is a relatively simple and ‘uncluttered’ card, mirroring the virginal purity of the archetypal Priestess. She is crowned with multiple crescents surmounted with a horned circle. Her crescent is a symbol of Luna, and the Sphere Kether (כתר), which she bridges, is called ‘the crown’. Over her eyes is a *lemniscate*, which is the symbol for infinity ∞, signifying her dominion over the Supernal Triad. This head adornment swirls into vortexes, which reminds us of a title of Kether, the ‘Primum Mobile’ or ‘first mover’ (ראשית הגלגלים). Her arms are outstretched, and she is naked, only covered by a bow, and arrows (the magical weapon of Gimel), and a web of lines that extend from her hands. Beneth her is a camel, which is the meaning of Gimel, this being compassed about by four of the Platonic Solids, the octahedron, tetrahedron, icosahedron and dodecahedron. The cube is not found. As Gimel is the longest Path, on the Tree of Life, the camel slowly making its way across the desert is an apt metaphor. The camel is a lowly beast of burden, humble and hideous, but its simply monotony ends in spiritual enlightenment; that is to develop true insight takes time and effort, and is beyond the bounds of human niceties, or sensualist vanity.

HHHIAH ההעיה The twelfth Angel of the Schemhamphoresch. He governs Mercury in the sixth quinary of Virgo. The name means ‘refuge’. Biblically this Angel corresponds to *Psalms* 10:1 – ‘Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?’ The Hebrew spelling is Heh – Heh – Ayin – Yod – Heh which has the value of 95.

hipotga הטרלג The fifth of the Six Seniors found on the Enochian

Watchtower of Air, Saturnal in nature. This name is intersected by the 43rd, 57th, 62nd and 63rd Governors. By Gematria it equals 472.

HIPPOLYTUS The polemical anti-pope (from 217 – circa 235) and theological writer. He lived in Rome and wrote in Greek, and was a presbyter from quite an early age. Callistus, who was made pope after Zephyrinus, coincided with the consecration of Hippolytus. Maximinus Thrax ordered both Christian figureheads to the Sardinian mines in 235, and both suffered martyrdom. His sect may have persisted until it merged with Novatianism. The author of the *Philosophumena*. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

HK הכ The 84th Gate of the *Sepher Yetzirah*. It has a value of 25. ‘Window’ and ‘palm’. Whilst a window reveals what is going on in the present, the palm conceals the nature of the distant past and the future. The Tarot cards are The Star and Fortune. It has the meanings of ‘to go’ and ‘here’. Astrologically this Gate corresponds to Aquarius and Jupiter. Aquarius is ruled by Saturn, the great malefic planet, and Jupiter is the great beneficent; so these symbols can be seen as a type of nemesis.

HL הל The 85th Gate of the *Sepher Yetzirah*. It has a value of 35. ‘Window’ and ‘ox goad’. The window is of the nature of light and pleasure, whilst the ox goad is an instrument of darkness and pain. The Tarot cards are The Star and Adjustment. It has the meanings of ‘to be bright’ and ‘praise God’. Astrologically this Gate corresponds to Aquarius and Libra. Both of these are Air signs.

HM המ The 86th Gate of the *Sepher Yetzirah*. It has a value of 45. ‘Window’ and ‘water’. The window is firm whilst water is flowing, yet both water and glass are liquids. The Tarot cards are The Star and The Hanged Man. It has the meanings of ‘to be noisy’ and ‘envious’. Astrologically this Gate corresponds to Aquarius and Water. Obviously Aquarius is the ‘water bearer’ but as it is actually an Air sign this is where the cognate symbolism ends.

HMZ ה The 29th letter of the Arabic alphabet in the esoteric Eastern order, although in the Western it is considered as an elaboration. It is transliterated as ‘Ā’. It normally has no value, with a word value of 52.

HN הנ The 87th Gate of the *Sepher Yetzirah*. It has a value of 55. ‘Window’ and ‘fish’. The window *reveals* the artificial and man made environment of a house, whereas the fish is *concealed* in the natural habitat of ocean, lake and river. The Tarot cards are The Star and Death. It has the meanings of ‘they’, ‘he who’ and ‘enjoyment’. Astrologically this Gate corresponds to Aquarius and Scorpio. Both of these signs are Fixed, and both are ruled by malefic planets (Saturn and Mars respectively).

HO הע The 89th Gate of the *Sepher Yetzirah*. It has a value of 75. ‘Window’ and ‘eye’. A window is hard, square and simple, whilst an eye is soft, round and complicated. The Tarot cards are The Star and The Devil. It has the meaning of ‘sexual contact’. Astrologically this Gate corresponds to Aquarius and Capricorn. These are next to each other in the Zodiac so are predisposed to all the polarities that this fact engenders.

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HOD הֹד The eighth Sphere on the Qabalistic Tree of Life, translated as ‘splendour’. In Hebrew spelt Heh – Vau – Daleth which has the value of 15. It corresponds to the planet Mercury, the ‘names, versicles and apron’ of magical weaponry, and the colour orange. Hod is principally the Sphere of number, or rather the representation of number, communication, language, business and travel. If all material manifestations are underpinned by the astral plane, in Yesod (יֵסוֹד) the ninth Sphere, then Hod is the number keys, or blueprints, of adhesion. Hod is the ‘architecture’ of the universe. If Yesod is a vague dream, a nebulous imagining, then Hod is the ‘adytum’ or ‘the temple in the mind of God built not with human hands’. However, this Sphere is unbalanced, and must be reconciled along its Reciprocal Path with Netzach (נֶצַח) the seventh Sphere, and harmonised in Yesod. In itself Hod is the ‘top heavy’ intellect, the cerebrally congested apotheosis of the master mathematician, or logician, who is out of touch with his emotions. This Sphere is perhaps best expressed by its title of ‘the Perfect Intelligence’.

HOLY BOOKS OF THELEMA, THE The Holy Thelemic texts are referred to as A.: A.: Official Publications in Class A. This is a collective title, rather than a single binding; for example one book under this title omits *The Vision and the Voice, Liber 418*, and *The Paris Working, Liber 415*, which are both in Class AB. This dual classification is because the footnotes which accompany them are not actually part of the Holy Book itself. There are at least 17 Class A Texts, I say ‘at least’ because it is always possible others may be added, or some not yet vetted for the general public; that is Holy Books not yet fully recognised as such. These books are listed below, in order of Libri number: One – *Liber B vel Magi, The Book of the Magus*; Seven – *Liber Liberi Vel Lapidis Lazuli, Adumbratio Kabbalæ Ægyptiorum, The Book of Lapis Lazuli*; Ten – *Liber Porta Lucis, The Gate of Light*; 27 – *Liber Trigrammaton*; 31 – *AL (Liber Legis), The Book of the Law (MS)*; 65 – *Liber Cordis Cincti Serpente, The Book of the Heart Girt with a Serpent*; 66 – *Liber Stellæ Rubeæ, The Book of the Ruby Star*; 90 – *Liber Tzaddi Vel Hamus Hermeticus, The Book of the Hermetic Fish Hook*; 156 – *Liber Cheth Vel Vallum Abiegni, The Wall of Abiegnus*; 220 – *Liber AL Vel Legis, The Book of the Law*; 231 – *Liber Arcanorum tov Atu tov Tahuti Quas Vidit Asar in Ameniti*; 370 – *Liber A’Ash Vel Capricorni Pneumatici, The Book of the Goat of the Spirit (or) The Book of Creation*; 400 – *Liber Tau Vel Kabbalæ Trium Literarum*; 415 – *Opus Lutetianum, The Paris Working*; 418 – *Liber XXX Ærum Vel Sæculi, The Vision and the Voice*; 813 – *Vel Ararita 570*. These books are ‘divinely inspired theophanies that defy rational criticism’; their ‘utterances cannot be changed so much as the style of a letter’. See Comment.

HOLY GRAAL Crowley states, in *The Book of Thoth*, that the most important part of Key VII, The Chariot, is the ‘Holy Grail’ found in the centre of the illustration, borne and guarded by the armoured charioteer. Cancer corresponds to this Path, and corresponds to the Cardinal nature of Water. The Chariot is considered the most ‘difficult’ and troublesome Path on the Tree of Life; reflecting the mild and passive nature of Key V, The Hierophant, which is found in an opposite position within the key Qabalistic diagram. This magical Grail is of paramount importance in Arthurian myth. After King Arthur was separated from his wife, he and subsequently his kingdom fell into chronic disrepair. Sir Percivale led his quest to find the Holy Grail, knowing it to be the only medicine that would help his King. Eventually, he did find the Grail, and with it the lifeblood of Arthur and Camelot. In this connexion The Chariot of the Tarot becomes a vital lifeline, the promise of salvation and an unparalleled spiritual nourishment, that is imperative to sustaining existence itself. Magically, then, the Holy Graal represents the Magical Oath, the commitment to the Great Work and the notion of hope amongst abject despair. To ‘fail’ the Path of The Chariot, in terms of the Arthurian legend, is to bring you and those around you to certain doom.

HOLY GUARDIAN ANGEL, THE The predominating goal of Thelemic magick is to achieve the ‘Knowledge and Conversation of the Holy Guardian Angel’. This attainment is also called the ‘Crown of the Outer College’, and forms the intention of the lower Grades. The method Crowley first adopted to achieve this was that taught in *The Book of the Sacred Magick of Abramelin the Mage*. The central ceremony for Thelemites is *Liber Samekh*, numbered 800, which constitutes a modernised and streamlined version of the Abramelin ritual, specifically because it can be performed in the subjective, ie. on the astral plane. A prescription of eleven months work, with steadily increasing intensity, is expected. Like a great deal of Crowley’s adaptation of Golden Dawn ceremonial, *Liber Samekh* has been pared down of unnecessary pomp, and made more accessible to ‘normal’ people. The preliminary Grades of Neophyte, Zelator, Practicus and Philosophus are simply designed to harness the lower psyche of aspirants; each Grade symbolising the four Elements in the order of Earth, Air, Water and Fire.

HOQAMIAH הֹקמיה The 16th Angel of the Schemhamphoresh. He governs Saturn in the fourth quinary of Libra. The name means ‘raise up, praying day and night’. Biblically this Angel corresponds to *Psalms* 88:2 – ‘O Lord God of my salvation, I have cried day and night before thee.’ The Hebrew spelling is Heh – Qoph – Maim – Yod – Heh which has the value of 160.

HORI 2 One of six letters in the Coptic alphabet which has no number value. It is transliterated as ‘H’ and is allocated to the 15th Path on the Tree of Life.

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HORUS  One of the most important deities in Thelema, if not *the* most. We are presently experiencing the ‘Aeon of Horus’, which was preceded by those of Isis and Osiris, his mother and father. There are two forms of this god: one being a solar deity, the other the son of the Isis and Osiris, in which he completes the esteemed trinity. It is as the ‘*son*’ that he is figured in Thelemic cosmology rather than the ‘*sun*’. Horus avenged the murder of his father Osiris, who was dismembered, and it is as the revengeful, determined and warlike god that he finds himself prophesied by Crowley. The Aeon of Horus is an aeon of war, energy and bloodshed; it is the final purgation, and initiation, of mankind through fire, which we often find referred to as ‘The Aeon of the Crowned and Conquering Child’. It is perhaps not an oversimplification to think of the Aeon of Isis as the natural period when philosophy was not yet an acquired faculty. People simply enjoyed themselves, much like animals do. The Aeon of Osiris is exemplified in the Christian ideal of self-sacrifice, ascetism and the Gnostic perspective of worldly existence as spiritually futile. This present Aeon finds the spiritual working with the material, indeed most of the movements in the ‘New Age’ cults of today, express no problem with this ‘paradox’. Thus we have the time of mother, father and child – past, present and future – pleasure, philosophy and magick.

HOUSE OF GOD, THE Another term for The Tower, Key XVI of the Tarot, which is normally found on the older French decks, where it is called ‘Le Maison Dieu’. It probably belies the Gnostic notion of external worship being inherently futile, with the illustration of The Tower being lightning struck and demolished. In this sense it represents the importance of the *adytum*, or a ‘building made not with human hands’. See Tower of Babel.

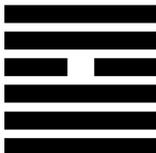
HP  The 90th Gate of the *Sepher Yetzirah*. It has a value of 85. ‘Window’ and ‘mouth’. Whilst the window is designed to keep wind out, the mouth has the vital function of allowing air in and out via the process of respiration. The Tarot cards are The Star and The Tower. It has the meanings of ‘foam of the sea’, ‘froth’ and ‘what is blown off’. Astrologically this Gate corresponds to Aquarius and Mars. These symbols combine quite ferociously; not only does the Fire of Mars become enraged by the Fixed Air of Aquarius, but they are both are malefic planets (with Aquarius a case of rulership), namely Saturn and Mars.

HQ  The 92nd Gate of the *Sepher Yetzirah*. It has a value of 105. ‘Window’ and ‘the back of the head’. Whilst a window *reveals* what is readily apparent, ‘the back of the head’ (or what is really the seat of the subconscious, or the cerebellum) *conceals* those sexual and aggressive instincts that are our evolutionary remnants. The Tarot cards are The Star and The Moon. It forms the initials of the Hebrew for Abel and Qain (קין & הבל). Astrologically this Gate corresponds to Aquarius and Pisces. As these two signs are next to each other in the Zodiac they are subject to all the polarities that this makes evident.

HR  The 93rd Gate of the *Sepher Yetzirah*. It has a value of 205. ‘Window’ and ‘head’. A window implies duality (as in people looking in and people looking out), whilst the meaning of the word ‘head’ (or in a more esoteric sense the ‘crown’ of Qabalism) gives us the general notion of unity. The Tarot cards are The Star and The Sun. It has the meanings of ‘mountain’, ‘hill’ and ‘pyramid’. Astrologically this Gate corresponds to Aquarius and Sol. The former is ruled by Saturn who as Binah (see elsewhere) is the ‘Great Old One of Time’ and quite the opposite to the ‘great luminary’ of Sol. One is infinitely bright whilst the other is almost endlessly dark and mysterious.

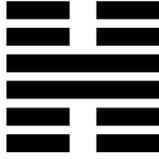
HS  The 88th Gate of the *Sepher Yetzirah*. It has a value of 65. ‘Window’ and ‘prop’. A window is supported, by walls, whilst a prop supports something else. The Tarot cards are The Star and Art. It has the meaning of ‘to be silent’. Astrologically this Gate corresponds to Aquarius and Sagittarius. Although there is some Elemental combination (Fixed Air and Mutable Fire respectively) as the former is ruled by the great malefic Saturn, and the latter by the great beneficent Jupiter, these symbols are somewhat akin to arch-enemies.

HSh  The 94th Gate of the *Sepher Yetzirah*. It has a value of 305. ‘Window’ and ‘tooth’. A window breaks into sharp shards when suddenly broken, whilst a tooth gradually decays and becomes useless at tearing things. The Tarot cards are The Star and The Aeon. It has the meanings of ‘relief’, ‘I pray’ and ‘salvation’. Astrologically this Gate corresponds to Aquarius and Fire/Spirit. The Fixed Air of the former goes well with the Fire of the latter, but as to how Spirit and Aquarius combine I leave up to the imagination of the reader.



HSIAO KHŪ The ninth Hexagram of the *I Ching*. ‘The taming power of the small’. Air of Lingam. The Image is of rain clouds suddenly breaking up before an anticipated storm; a victorious mountaineer; a legendary sword in its sheath; a weak politician governing five strong warriors. The Oracle is to balance severity with mercy, and to show respect to your superiors (or expect same from those lower than you); to honour hierarchy with gestures. Expressed as a binary it is either eight or four.

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HSIAO KUA The 62nd Hexagram of the *I Ching*. Also known as ‘Hsiao Kwo’. ‘Preponderance of the small’. Fire of Earth. The Image is of the two wings of a bird, which is crudely seen in the shape of the linear figure of this Hexagram; the meeting of two strong armies at the frontline, who are however weakened in their midst; iron shrouded in cotton; thunder at the summit of a mountain; the flames of sacrifice ascending from a tripod; a watchman on the threshold. The Oracle is to avoid ambition and be aware of the immediate reality; avoid extremes; be aware that the slightest fault may end you - the ‘Butterfly Effect’, of Chaos Theory is appropriate, but not practically, just as an insight to how fragile things are; only take action if success is certain, wait for the ideal opportunity; have the insight that everything is important and that your understanding of the objective is probably far from precise. Expressed as a binary it is 51.



HSIEH The 40th Hexagram of the *I Ching*. Also known as ‘Kieh’. ‘Deliverance’ and ‘escape’. Fire of Moon. The Image is of bursting storm clouds; the moon and thunder; the purgative thunderstorm that purifies the atmosphere; to quickly take the jump into, or over, an abyss; the lustral flood purifying all things. The Oracle is to quit while you are ahead; if the goal is not yet reached, then strike; avoid being miserly; be focused and lucid about your True Will; do away with parasitic people and affairs; eradicate all wrong doing in yourself; expect trouble from a lowly quarter. Expressed as a binary it is 53 or 43.



HSIEN The 31st Hexagram of the *I Ching*. ‘Influence’, other meanings are ‘wooing’ and ‘courtship’. Water of Earth. The Image is of a mountain which is crowned with a lake; weak above and strong below. The Oracle is to ‘go with the flow’; realise all necessary items that are needed to execute your plan; be silent. Expressed as a binary it is either 35 or 49.

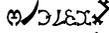


HSÜ The fifth Hexagram of the *I Ching*. ‘Waiting’. Moon of Lingam. The Image is the clouds of heaven that yield the lustral water as and when they see fit, ie. it is no choice of humanity; rising fog; a man clutching the tail of a flying dragon (that is he must ‘wait’ to be allowed to walk again). The general idea is that our lifesource (symbolised by rain) is answerable to a higher power than mankind, and if we are exalted (the flight of the dragon) it is not for us to say when it will end. A general Hexagram of humility. The Oracle is to wait for opportunity; to endure to the end; to make the great leap at the right moment; help will come from friends eventually, whom you must be polite to. For a magical interpretation see *Liber 370*. Expressed as a binary it is either 40 or five.

HT הַט The 82nd Gate of the *Sepher Yetzirah*. It has a value of 14. ‘Window’ and ‘serpent’. Whilst windows exist to display, and not hide, things, it was the serpent who persuaded Adam and Eve to cover their nakedness and hide themselves. The Tarot cards are The Star and Lust. It has the meanings of ‘inclination’ and ‘perversion of justice’. Astrologically this Gate corresponds to Aquarius and Leo. These signs are opposites in the Zodiac so they form a predisposed polarity with all the natural symbolism one can imagine.

HTh הַת The 95th Gate of the *Sepher Yetzirah*. It has a value of 405. ‘Window’ and ‘tau’. Due to its receptivity the window is a feminine and practical object, whilst the tau is a sublime and masculine symbol. The Tarot cards are The Star and The Universe. It has the meanings of ‘to break in upon’ and ‘to melt’. Astrologically this Gate corresponds to Aquarius and Saturn/Earth. The former is ruled by Saturn so there is an obvious harmony, if not a parallel. However, Aquarius and Earth have no real essential combination.

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hTnordA  The third of the Six Seniors found on the Enochian Watchtower of Air, Lunar in nature. This name is intersected by 43rd, 45th and 50th Governors. By Gematria it equals 533.

HTz  The 91st Gate of the *Sepher Yetzirah*. It has a value of 95. ‘Window’ and ‘fish hook’. A window has the virtue of transparency and honesty whilst the fish hook is concealed and designed to ensnare. The Tarot cards are The Star and The Emperor; these are the two cards that Crowley exchanged the Hebrew attributions of in accordance with *Liber AL* 1:57 (partial quote) – ‘All these old letters of my Book are aright; but ז is not the Star. This also is secret: my prophet shall reveal it to the wise.’ It has the meanings of ‘palm branch’ and ‘hedge work’. Astrologically this Gate corresponds to Aquarius and Aries. In a similar way to the previous Gate of HP these symbols combine strongly.



HUAN  The 59th Hexagram of the *I Ching*. Also known as ‘Hwān’. ‘Dispersion’ and ‘dissolution’. Air of Moon. The Image is of a king approaching his palace, or temple; water having above it a wind becoming fog; a boat drawn along the flow of a stream; a temple concealed by much mountain terrain and clouds of fog; the winds of spring melting the wintry ice on the surface of a lake. The Oracle is to take advantage of chaos, to thrive on disorder weakening others; ‘dissolve and coagulate’; the informed minority ruling over a uninformed majority; be aware of your fundamental needs in life to survive; plan and scheme as accurately as possible, yet secretly; after defeating your enemies through mayhem and panic, take advantage and loot what is best – using these ‘spoils of war’ assume command of your enemies; realise that people soon forget previous strife, as long as their needs are fulfilled. Expressed as a binary it is 13 or 44.

HUBBARD, LAFAYETTE RON The late founder of The Church of Scientology, and Dianetics. Important in Thelema as the friend and confidante of ‘Jack’ Parsons, who received *Liber 49* which claims to be the fourth chapter of *The Book of the Law*, that is the apocryphal *Book of Babalon*. Much of Scientology draws on the philosophy of Crowley, although it is geared towards creating a hierarchical cult, or religion (as Scientologists would maintain), rather than empowering individuals. It seems to have repackaged some of the material in the *Equinox* and relabelled it as an appealing commercial product. Members of the A.: A.: are forbidden from profiting through teaching their beliefs, but if they did it would probably be something similar to Scientology. It is stated in many places that Hubbard stole money from Parsons, and ran off with his wife. He is also considered a notorious liar, with many fabricated and inventive *curriculum vitae*. Whatever the case Scientology is a global organisation with thousands of dedicated members and self sufficient communities, and one cannot judge an organisation as successful as T. C. O. S. upon the misadventures of Hubbard. Scientology is probably one of the largest, if not *the* largest, anti-psychiatry movements in the world. When Hubbard died he was worth hundreds of millions, although it is reported that his death was far from serene.

HULSE, DAVID ALLEN The author of *The Key of it All*, in two volumes. This book covers the ancient symbolism and alphanumeric codes of some of the most important languages in the world. Volume one covers the eastern countries in the following order: a) Cuneiform b) Hebrew c) Arabic d) Sanskrit e) Tibetan f) Chinese; and Volume Two covers the western countries: g) Greek h) Coptic i) Runes j) Latin k) Enochian l) Tarot and m) English (this last chapter is neither eastern nor western being mercurial in nature). This book is very clearly written and is designed for a wide audience. Hulse dedicated the second volume to Crowley. It is especially useful for his restoration of the lettering of the Enochian Watchtowers. Mr. Hulse states that *The Key of it All* (especially the as yet unpublished third volume) is his attempt to restore the fabled Rosicrucian manuscript *Liber Thesaurus* which tied together many ancient words of various languages in numerical order. He often uses Thelemic Holy Words to prove his numerical hypotheses. If anyone wanted to reveal proper alphanumerical keys to the public it would probably be Mr. Hulse.

HV  The 79th Gate of the *Sepher Yetzirah*. It has a value of eleven. ‘Window’ and ‘nail’. The window is fragile whilst the nail is very hard. The Tarot cards are The Star and The Hierophant. It has the meanings of ‘mother and son’ and ‘he’. Astrologically this Gate corresponds to Aquarius and Taurus. Both of these signs are Fixed and both have more or less feminine attributes (despite Taurus being known as the ‘bull’ and not the ‘cow’).

HYMENAËUS ALPHA Translates exoterically as ‘marriage fool’. The name of Crowley’s successor to the leadership of the Ordo Templi Orientis.

HYMENAËUS BETA The magical title of the present Outer Head of the Ordo Templi Orientis. His predecessor was titled Hymaneous Alpha. His name is William (‘Bill’) Breeze.

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HYMN TO LUCIFER A short verse of 18 lines, that is philosophical rather than poetical. It is important in that it sums up what Crowley perceived as an important daemon, or intelligence. (We find some Luciferan ideas in *The Heart of the Master* by Crowley, as Khaled Khan, which was a central autobiographical statement.) This hymn echoes the notion of Lucifer being a conduit of divine energy, but lacking any real identity, or even soul, of his own. Sometimes, Lucifer is called the 'Eye of God', but just as an eye has little idea of itself, only of the radiation passing through it, so it is for him. This poem forms the philosophical bridge between Lucifer, the 'light bringer', and Lucifuge, that is 'he who shuns the light'.

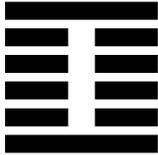
HYMN TO PAN This hymn forms the start of *Magick in Theory and Practice*, otherwise known as part three of *Liber 4*, and we find it in Greek. Unlike the *Hymn to Lucifer*, it is very poetic, hyperbolic, and full of ribald and bacchanal imagery. It is interspersed with the 'IO PAN!' chant, which is the traditional method of summoning the Goat God. Pan is considered as a very dangerous intelligence, that cares little for those who would meet him, even murdering those foolish enough to do so. It seems Crowley began a book on theoretical magical dogma with a powerfully *practical* invocation. One can sense the impending doom, the inevitable terror and sense of excitement that permeates these verses. In terms of traditional litanies this poem constitutes a kind of mystical suicide – if one cares not for one's own safety, then one has reached a loftier initiation than most. Perhaps it forms a kind of 'safety net' to weed out those not worthy to read *Magick in Theory and Practice*, those who would use it for idle speculation, or 'fun'. Whatever the case, the *Hymn to Pan* is one of the most powerful invocations found in Crowley's works.

HYPERBOLE Defined by the *Chambers Twentieth Century Dictionary* as – 'a rhetorical figure which produces a vivid impression by extravagant and obvious exaggeration'. A great deal of Crowley's writing is hyperbolic, which could be levelled as an accusation of poor quality from modern literary critics. We find this especially in *Liber Israfel 64*, and in some other magical invocations. We must consider that the purpose of invocation is to 'liberate' the mind from its mundane constraints, and often loose language is best for this. If one is performing a daily ritual, it helps to have undefined and nebulous hyperbole so that the mind finds new avenues of expression with each performance. Perhaps this is why *Liber Israfel* is so ostensibly unprofessional; we find that *Liber Ath* recommends its communal use once a week. We also find this with the 'communal adorations' of *Liber 963*, which has almost infantile verse in places, although this is balanced with precise nouns, and magical imagery, to produce the mesmerising effect that 'professional verse' would perhaps fail to consistently induce. In the language of Neuro Linguistic Programming this psychology is discussed with the terms 'Milton Model' and 'Meta Model', if the reader wishes to investigate further. Pronounced 'hi – per – bo – lee'.

HYPERCUBE A cube with an extra cube extending from each surface, that is seven cubes symmetrically distributed. Very important in the Qabalah as the points of the Tree of Life are easily projected onto this prism. (We find it is one very powerful method of transforming the two dimensional diagram onto a three dimensional construct.) If one is to fold cards properly (a very crude form of modular origami) then a hypercube (with covered surfaces) can be made with 72 cards. In a more recondite sense if we fold a 'vacant hypercube', that is 27 equally distributed cubes, with a hypercube missing from the centre, to 'cover' the boxes takes 72 cards. This number 72 is central to the Tree of Life as it is that of the Divided Name and for other reasons. These considerations have more or less convinced the author that the 'Tree of Life' is in fact a two dimensional representation of the 'Cube of the Dead', or perhaps the 'Book of the Dead'. Some Qabalists would confirm this statement, however naïve it appears at first.

HYPNOTISM Unlike many magical traditions there is not a great emphasis on learning hypnosis in Thelema. One could argue that giving oneself up for suggestive 'programming', and losing one's self reliance in solving problems, is in fact the antithesis of the present movement. There is a growing consensus that even such innocuous affairs as hypnotherapy and autohypnosis are forms of black magick; and the author is inclined to agree. The value of the whole thing probably only lies in extreme cases, as it places a dependence on the practitioner, is frequently done solely for financial gain and arguably removes the sense of the True Will. If you do decide to study the art then the 'first aid kit' is normally demanded by the teacher; this is where you are placed in deep trance and, over several sessions, you are 'programmed' not to use, or teach, hypnosis unless you are of sound body, mind and spirit. See Pathworking.

HZ 77 The 80th Gate of the *Sepher Yetzirah*. It has a value of twelve. 'Window' and 'sword'. If a window is smashed it becomes sharp, if a sword is damaged it becomes blunt. The Tarot cards are The Star and The Lovers. It has the meaning of 'sprinkling of the blood of sacrifices'. Astrologically this Gate corresponds to Aquarius and Gemini. Both of these signs are of the Element Air, and both are ruled by planets that are not beneficent (Saturn and Mercury respectively).



Ī The 27th Hexagram of the *I Ching*. ‘Corners of the mouth’, and ‘providing nourishment’. Earth of Fire. The Image is of an open mouth (the lips being the Yang lines at the extremities of the Hexagram, ie. the first and sixth Yao); thunder at the foot of a mountain. The Oracle is to be thoughtful; to nourish oneself with an average amount, avoiding fast and feast; provide to others first, before venturing on. Expressed as binary it is 30.

I CHING Pronounced ‘ee – king’. The initiated Chinese system of magick; as well as being a more or less cognate system with Qabalism. The *I Ching* is required reading in the A.:. A.:. It is centred on two principles: the Yang (—) and the Yin (- -). These broken or unbroken lines are placed in groups of three to make eight Trigrams, which are then paired to make 64 Hexagrams. Some divinations produce ‘moving Hexagrams’ with the extra symbols of Old Yin (-x-) and Old Yang (-o-). Crowley’s interpretation of this Oracle is found in *Liber 216*, where he makes each Hexagram into a cryptic verse, of appropriate six line stanzas. Divination is traditionally done with tossing coins or drawing yarrow sticks. However, like all ‘dual’, or binary systems of symbolism it is easy to apply in many ways. Mathematically speaking the *I Ching* is one sacred geometry of binary and is similar to the Western tradition of Geomancy, see *Liber 96*, which is binary to the *fourth digit*. The main difference in the systems is the lack of ‘moving’ figures in traditional Geomancy. The Yin Yang is a famous symbol showing the blending of the masculine and feminine ☯, and the 64 Hexagrams are a mystical elaboration on this simple device.

iaaasd 𐌆𐌆𐌆𐌆 The Servient God Name of the Fire of Water Subangle, in Enochian, used to evoke. To access this it is necessary to use the fourth and twelfth Enochian Keys. This name is intersected by the fifth, ninth and 15th Governors. By Gematria it equals 217, which is one more than six to the third power (six × six × six + one).

IACCHUS A Greek god associated with Dionysus, or Bacchus, sometimes as his son, or Dionysus himself. Also he was sometimes referred to as the son of Persephone, or the consort of Demeter. In general he is associated with the mysteries and deities of Eleusis. He corresponds with the Roman Liber Pater, the Italian rustic god of fertility and wine.

IAHAHEL 𐤏𐤁𐤁𐤏 The 62nd Angel of the Schemhamphoresch. He governs Jupiter in the second quinary of Gemini. The name means ‘supreme *ens* or essence’. Biblically this Angel corresponds to *Psalms* 119:159 – ‘Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.’ This particular chapter of *Psalms* is of Qabalistic interest as it has eight verses allocated to each of the 22 letters of the Hebrew alphabet; this 159th corresponding to the letter Resh (ר). The Hebrew spelling is Yod – Heh – Heh – Aleph – Lamed which has the value of 51.

IAO 𐌆𐌆𐌆 The Word, or Logos, of one of the old aeons, when Dionysius thrived. A Gnostic magical formula. It is pronounced ‘ee - ah - oh’ as a fluid, continuous and uninterrupted ‘vowel’. This has been interpreted as Isis, Apophis and Osiris in the hexagram rituals. It comes from the Greek Iota – Alpha – Omega which equals 811, a Prime Number. It is used in the hexagram rituals along with the magical formula of I. N. R. I. One of Crowley’s Qabalistic spellings of this word was 𐌆𐌆𐌆, the last letter being Vau rather than Ayin. We then find in *Liber Samekh 800*, the cryptic challenge – ‘Moreover also is IAF verily 666 by virtue of Number; and this is a mystery of Mysteries; Who knoweth it, he is adept of adepts, and Mighty among Magicians!’

IBIS The *Chambers Twentieth Century Dictionary* gives ‘ibis’ as – ‘a waddling bird with curved bill, akin to the spoonbills, one species worshipped by the ancient Egyptians.’ Thoth, whose head resembles this bird’s, is often referred to as ‘the ibis-headed psychopomp’. The representations of him show a thin curved neck, surfacing from the nemyss, with a slit-eye and an extremely thin and bent beak. ‘Ibis’ in ancient Egyptian was ‘Tekh’ which is similar to ‘Tehu’, the word for the moon (as a chronological standard). Thoth was considered the god of writing, arts and sciences and credited for all manner of inventions. He is sometimes depicted with the head of dog, and the body of an ape, but in Thelema is remembered as the Ibis Headed One.

ICH 𐌆𐌆𐌆 The 11th Enochian Aethyr. ‘Yesod. The Frontier of the Abyss.’ It has a value of 38.

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ICOSAHEDRON The third of the five Platonic Solids; symbolising the Element of Water. It appears on at least two of the *Thoth Tarot* cards: The High Priestess and The Star (it is also found in the Tower in a hidden way). It is formed by lines drawn across the interstices of 12 grouped spheres. It has 20 surfaces, 30 edges and and twelve points. The volume

$$\frac{15+5\sqrt{3}}{12} s^3$$

can be calculated by $\frac{15+5\sqrt{3}}{12} s^3$. The surface area can be calculated by $5\sqrt{3} s^2$ (where 's' is the length of an edge). The dual of the icosahedron is the dodecahedron.

iCzhhal **יְהוָה** The great King of the North, formed by a whorl in the centre of the Enochian Watchtower of Earth. This name is intersected by the 66th, 70th, 71st and 78th Governors. By Gematria it equals 104.

IDA A term used in yoga for one of the important 'nadis' or energy currents of prana that circuit the human body. The vital counterpart of ida is 'pingala'. These operate along with sushumna, the major nadi in the spine. The sushumna awakens the seven Chakras, or 'Wheels' of yoga. Ida is associated with the left nostril, the left side of the body, and the moon. Whilst pingala corresponds conversely with the right nostril, the right side of the body, and the sun. The understanding of these nadis is vital in pranayama, or the yogic science of breath control. (See *Liber 9* and *Liber 206*.) The general idea is to balance these two nadis, thus enabling the practitioner to awaken the Chakras. A well known technique is 'alternate nostril breathing'; the nostrils are opened and closed with the thumb and forefinger of the right hand; the operator closes the right nostril and exhales, with the lungs empty he closes both nostrils. He then opens the left and inhales. The nostrils are then closed with the lungs full. We repeat with the right nostril, and so on.

idoigo **יְהוָה** The Servient God Name of the Air of Air Subangle, in Enochian, used to evoke. To access this it is necessary to use the third Enochian Key. This name is intersected by the 49th, 51st, and 58th Governors. By Gematria it equals 167, a Prime Number.

IEZALEL **יְהוָה** The 13th Angel of the Schemhamphoresch. He governs Luna in the first quinary of Libra. The name means 'rejoicing over all things'. Biblically this Angel corresponds to *Psalms* 98:4 – 'Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.' The Hebrew spelling is Yod – Zayin – Lamed – Aleph – Lamed which has the value of 78.

IHVH **יהוה** The ineffable name of God. A supreme magical formula. It is also known as Tetragrammaton, and as such it is referred to euphemistically. This is due to the dogma that the correct pronunciation of יהוה will dissolve the universe. In orthodox Jewry, this word is never written or spoken, and is substituted with an asterisk, or like device, or the euphemism 'Adonai' (אדני) which means 'Lord'. When Crowley mentions it he recommends the pronunciation 'ye - ho - wau'. Its letters (Yod, He, Vau, He) add up in Hebrew Gematria to 26. This word breaks down in the notion of the four 'Qabalistic Worlds'; where Yod is Atziluth (אצילות) – Fire, Heh is Briah (בריאה) – Water, Vau is Yetzirah (יצירה) – Air, Heh final is Assiah (עשיה) – Earth. Also Yod represents the head, Heh the arms, Vau the spine and Heh final the legs (when written vertically we get a glyph of the human frame); amongst innumerable other correspondences. When spelt in full, Crowley gives four different methods, according to the four Qabalistic Worlds: Atziluth – יוד היה ויו היה which adds up to 72; Briah – יוד הי ואו הי which adds up to 63; Yetzirah – יוד הא ואו הא which adds up to 45; Assiah – יוד הה וו הה which adds up to 52, this last being the most conventional. IHVH is of central importance in Qabalism, and consequently the symbolism of Thelema. The Elemental Formula of Fire, Water, Air and Earth is the most applicable permutation found in this vast canon of literature. The three other Tetragrammatic names are ADNI, mentioned previously, AHIH (אהיה) and AGLA (אגלא).

IK **יכ** The 154th Gate of the *Sepher Yetzirah*. It has a value of 30. 'Hand' and 'palm'. Whilst the hand is a tool of freewill and conscious decision, the palm contains the irreversible fate of its owner. Freewill versus predestination. The Tarot cards are The Hermit and Fortune. It has the meanings of 'a net', 'to be firm' and 'stand upright'. Astrologically this Gate corresponds to Virgo and Jupiter. The Path of Virgo on the Tree of Life connects with the Sphere of Jupiter, but this is where the harmony ends.

IL **יל** The 155th Gate of the *Sepher Yetzirah*. It has a value of 40. 'Hand' and 'ox goad'. The human hand has a myriad of purposes yet the ox goad has only one function. The Tarot cards are The Hermit and Adjustment. It has the meanings of 'to bring forth', 'child', 'the howl of a monster' and 'lamentation'. Astrologically this Gate corresponds to Virgo and Libra. These are in sequence in the Zodiac, so a whole host of harmonies and polarities is associated with them.

Ilacza **יְהוָה** The Servient God Name of the Water of Air Subangle, in Enochian, used to evoke. To access this it is necessary to use the third and seventh Enochian Keys. This name is intersected by the 47th, 54th and 59th Governors. By Gematria it equals 89, a Prime Number.

ILEX The holm-oak of the holly genus (*Quercus ilex*). It warrants inclusion to help elucidate a passage in the Holy Books.

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ILHAIH ילהיה The 44th Angel of the Schemhamphoresch. He governs Saturn in the second quinary of Pisces. The name means ‘abiding for ever’. Biblically this Angel corresponds to *Psalm* 119:108 – ‘Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.’ This particular chapter of *Psalm* is of Qabalistic interest as it has eight verses allocated to each of the 22 letters of Alephbeth; this 108th corresponds to the letter Maim (מ). The Hebrew spelling is Yod – Lamed – Heh – Yod – Heh which has the value of 60.

ILLUSTRIOUS KNIGHT (TEMPLAR) OF THE ORDER OF KADOSCH, AND COMPANION OF THE HOLY GRAAL The first of three stages within the sixth degree of the Ordo Templi Orientis. The third grade of the Lovers’ Triad. *Liber 194* – ‘The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.’ See Holy Graal, and Fire Qadosh.

ilpiz אֵלְפִיז The Servient God Name of the Fire of Earth Subangle, in Enochian, used to command. To access this it is necessary to use the fifth and 15th Enochian Keys. This name is intersected by the 71st, 78th and 87th Governors. By Gematria it equals 137, a Prime Number.

IM ימ The 156th Gate of the *Sepher Yetzirah*. It has a value of 50. ‘Hand’ and ‘water’. A hand is only useful when it can be put into strained positions, yet water is only useful when it flows downward with its own gravity and fluidity. The Tarot cards are The Hermit and The Hanged Man. It has the meanings of ‘sea’, ‘ocean’ and ‘lake’. Astrologically this Gate corresponds to Virgo and Water. Both are Passive Elements, and we remember the sexual fluid that is so often associated with Virgo as Yod.

IMÁL! *Liber 7, The Book of Lapis Lazuli, 7:6* – ‘We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.’

IMP A mischievous child. Sometimes a type of goblin, or manifestation of a naughty spirit.

IN ינ The 157th Gate of the *Sepher Yetzirah*. It has a value of 60. ‘Hand’ and ‘fish’. The human hand can bear fire (in this capacity it is unique in the animal kingdom), whilst the fish is immersed in water. The Tarot cards are The Hermit and Death. It has the meanings of ‘wine’, ‘dove’, ‘to shake’ and ‘stir up’. Astrologically this Gate corresponds to Virgo and Scorpio. Both are of Passive Element and both are feminine, indeed each has a planetary ruler that is malefic (or *almost* malefic in the case of Mercury ruling Virgo).

INDOLENCE – THE EIGHT OF CUPS **WL** The *Chambers Twentieth Century Dictionary* gives ‘indolent’ as – ‘indisposed to activity: not painful.’ The general mood of this card is one of decay. A background of poisonous cloud is barely distinguishable from a murky mudbank, this being interspersed with puddles. The cups themselves are broken and chipped, only half of them with a slight vestige of liquid. Dark and heavy Saturn is allowed to prosper in the benign indifference of Pisces, eventually leading to hollowness and morbidity. All the astrological allocations of this card are aquatic, the Suit, the number eight as Mercury, Saturn as the Root of Water, and Pisces as Mutable Water. However, as Hod (הוד) swerves from the Middle Pillar this apotheosis becomes very negative, the stench of rotting fish and seaweed permeating everything, all hope seems gone.

INITIATE OF THE ELEVENTH DEGREE The eleventh degree of the Ordo Templi Orientis. The fifth degree of the Hermit Triad. ‘This degree is technical and bears no relation to the general plan of the Order.’ *Liber 194* – ‘Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.’

INITIATE OF THE SANCTUARY OF THE GNOSIS The ninth degree of the Ordo Templi Orientis. The third grade of the Hermit Triad. *Liber 194* – ‘The Ninth Degree--the Sanctuary of the Gnosis--is synthetic. The prime duty of its members is to study and practise the theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.’

I. N. R. I. The letters standing for the words inscribed above the literal Crucifix. It is an acrostic for the Latin words – ‘Jesus Nazareus Rex Judaeorum’ (Jesus of Nazareth, King of the Jews) In the hexagram rituals it is interpreted as – ‘I. N. R. I.; Yod, Nun, Resh, Yod; Virgo – Isis – Mighty Mother, Scorpio – Apophis – Destroyer, Sol – Osiris – Slain and Risen; Isis, Apophis, Osiris: IAO.’ This is a Qabalistic ratiocination that identifies I. N. R. I. with the Gnostic formula of IAO (see elsewhere). By Hebrew Gematria it equals 270. It is a key word of the Rosicrucian Order. In *Liber 777* it is catalogued as a ‘magical formula’ and is allocated to the sixth and 30th Paths, that is the solar Paths. It is a pivotal formula in Thelema, and the exegetical method of blending correspondences, is of fundamental importance – as exemplified in the Lesser Ritual of the Hexagram (see elsewhere).

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INTERFERENCE – THE EIGHT OF SWORDS VC This card is centred on two long and downward pointing swords. Eight smaller swords are horizontally placed behind them, all of differing style and function. The number two is always symbolic of the Will, and the Word, thus we have the descent of intention, but blocked by weapons of various kinds. Crowley states that these are the Kriss, Kukri, Scramasax, Dagger, Machete and Yataghan; but these specifics are probably immaterial, and are just denoting *various sources*. The background is a hypnotic blend of rich violet and red, with an essentially symmetrical and fragmented pattern, tinged in places with blue. Gemini is the Mutability of Air, its flexibility and unpredictable aspects. This could be seen generally as creativity and ideation, but when the focused Will is concerned it rarely helps. The accomplishment of the Goal is simple, in that it is simple to *formulate*, but it is not easy *all of the time*. Any deviation from a clearly conceived objective will be distraction.

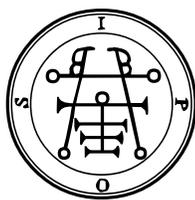
INVISIBLE PATHS OF THE TREE OF LIFE As well as the 22 Paths on the Tree of Life another 16 exist connecting the ten Sephiroth, in such a manner as to be considered ‘blasphemous’ by more conventionalist Qabalists. These are ruled over by the 16 Court Cards of the Tarot in the following manner (the number in brackets is the ‘secret order of the Sepher Yetzirah’): (33) Knight of Wands – two to five, (34) Queen of Wands – two to eight, (35) Prince of Wands – two to nine, (36) Princess of Wands – two to ten, (37) Knight of Cups – three to four, (38) Queen of Cups – three to seven, (39) Prince of Cups – three to nine, (40) Princess of Cups – three to ten, (41) Knight of Swords – one to four, (42) Queen of Swords – one to five, (43) Prince of Swords – one to seven, (44) Princess of Swords – one to eight (45) Knight of Disks – four to nine, (46) Queen of Disks – four to ten, (47) Prince of Disks – five to nine, (48) Princess of Disks – five to ten. This data has been published by Hulse, where he admits that it is unique to his own researches. The data seems tentatively based on the Roots of the Elements, with the Primary and Secondary reflections found in table eleven of *Liber 777*. He also corresponds the Invisible Paths to select Enochian letters and the 16 figures of Geomancy.

IO יע The 159th Gate of the *Sepher Yetzirah*. It has a value of 80. ‘Hand’ and ‘eye’. The hand wields tools and changes the objective universe; the eye contains light and informs one’s subjective universe. The Tarot cards are The Hermit and The Devil. It has the meaning of ‘shovel’. Astrologically this Gate corresponds to Virgo and Capricorn. Both of these are Earth signs. Mercury (ruling Virgo) is the ‘trouble maker’ whilst Saturn (ruling Capricorn) is one of the malefics.

IO PAN (IO IIAN) The main constituent of the traditional Greek invocation of Pan. It is a very powerful chant, and is considered to lead to madness, or illumination, or a state resembling both. In *Diary of a Drug Fiend* the two protagonists perform this invocation with awful consequences. It also is found at the beginning of *Magick in Theory and Practice*. Pan symbolises the gravity of darkness, the pulling down off all into chaos and the entropic forces of the microcosm. The Signs of N. O. X. translate as the ‘Signs of the Night of Pan’, and are known as Puer (Boy), Puella (Girl), Vir (Man), Mulier (Woman, or Wife) and Mater Triumphans (Mother Triumphant). These terms intimate regeneration, and the pulling of the magical light (L. V. X.) into metempsychosis, or the necessary period of shadowy incubation before rebirth. The ‘IO’ component is pronounced ‘yo’ and is one syllable. ‘Io Pan’ means ‘Hail Pan’.

IOTA Ι The tenth letter of the Greek alphabet. It has a value of ten. Spelt in full Iota – Omega – Tau – Alpha (IQTA) which has a value of 1111. In *Liber 777* it is allocated to the 20th Path on the Qabalistic Tree of Life. Iota is transliterated as ‘I’.

IP יפ The 160th Gate of the *Sepher Yetzirah*. It has a value of 90. ‘Hand’ and ‘mouth’. The hand can be perceived as masculine in its capacity of wielding tools and weapons, conversely the mouth can be seen as feminine in its ability to absorb water, air and food. The Tarot cards are The Hermit and The Tower. It has the meanings of ‘very fine’, ‘choice’, ‘beautiful’ and ‘distinguished’. Astrologically this Gate corresponds to Virgo and Mars. These can be seen as opposites.



IPOS יפוש The 22nd Spirit of the *Goetia*, both an Earl and Prince. He is angelic, with a lion’s head, a goose’s foot and a hare’s tail. As well as having knowledge of all things he can make men proud and witty. 36 legions of spirits are under him. He rules the daylight hours of the first decan of Scorpio (October 23rd – November 1st). In Tarot Ipos corresponds to the Five of Cups and is paired with the Spirit Amy. He is allocated two metals rather than one, these being iron and tin. His planets are Mars and Jupiter. In Hebrew spelt Yod – Peh – Vau – Shin which equals 396.

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IPSISSIMUS The highest Grade in the system of A.'. A.'. One who is free from all limitation whatsoever. The word is Latin and means 'of your very Self'. This is a person with no karma, or basic desire nature, and one who is utterly 'indifferent' (although this is *magical*, rather than negative, indifference). It is sometimes considered a lower Grade than Magus, and is the league of men and women who 'stepped down' from an exalted initiation to the highest Ideal, and liberate themselves from the consequences of choice and decision. Similarly, Crowley said that the Grade of Magus was the most exalted state possible *on this plane of existence*. However, the three higher Grades are often considered as one, in a similar sense to the Holy Trinity, or the Qabalistic notion of one equals three.

IQ יק The 162nd Gate of the *Sepher Yetzirah*. It has a value of 110. 'Hand' and 'the back of the head'. The hand is the vehicle of conscious volition whereas the 'back of the head', or more accurately the cerebellum, is the seat of subconscious impulses and ideas. The Tarot cards are The Hermit and The Moon. It has the meanings of 'to be pious', 'reverence', 'obedience' and 'submission to God'. Astrologically this Gate corresponds to Virgo and Pisces. Both are of Passive Element and a Mutable nature.

IR יר The 163rd Gate of the *Sepher Yetzirah*. It has a value of 210. 'Hand' and 'head'. The hand is a servant whilst the head is the master. The Tarot cards are The Hermit and The Sun. It has the meanings of 'to fear', 'to be in awe' and 'holy fear'. Astrologically this Gate corresponds to Virgo and Sol. On the Tree of Life the Path of Virgo connects with the Sphere of Sol but this is where the harmony ends.

IRTHEL ירתהל The 27th Angel of the Schemhamphoresch. He governs Luna in the third quinary of Sagittarius. The name means 'deliver'. Biblically this Angel corresponds to *Psalm 140:2* – 'Deliver me, O Lord, from the evil man: preserve me from the violent man;' The Hebrew spelling is Yod – Resh – Tau – Aleph – Lamed which has the value of 641.

IS יס The 158th Gate of the *Sepher Yetzirah*. It has a value of 70. 'Hand' and 'prop'. A hand can variously drop things, and let go, whilst a prop simply supports. The Tarot cards are The Hermit and Art. It has the meaning of 'foundation'. Astrologically this Gate corresponds to Virgo and Sagittarius. The archetypes of these two signs are almost complete opposites.

ISh יש The 164th Gate of the *Sepher Yetzirah*. It has a value of 310. 'Hand' and 'tooth'. The hands create whilst the teeth destroy. The Tarot cards are The Hermit and The Aeon. It has the meanings of 'an old man', 'to be white' and 'uprightness'. Astrologically this Gate corresponds to Virgo and Fire/Spirit. With Virgo as Yod we can see a sympathy with Fire because this is the first letter of Tetragrammaton and belongs to the Archetypal World etc.. The author does not see any connection with Spirit.

ITh ית The 165th Gate of the *Sepher Yetzirah*. It has a value of 410. 'Hand' and 'tau'. The hand is one of the most complex living things in existence, whilst the tau is one of the most *ostensibly* simple symbolic forms. The Tarot cards are The Hermit and The Universe. It has the meanings of 'a nail' and 'a club'. Astrologically this Gate corresponds to Virgo and Saturn/Earth. There is some slight sympathy with Saturn, but far more with the Element Earth.

ITz יצ The 161st Gate of the *Sepher Yetzirah*. It has a value of 100. 'Hand' and 'fish hook'. A hand is soft and surrounds things, whilst a fish hook is sharp and penetrates things. The Tarot cards are The Hermit and The Emperor. It has the meanings of 'to go forth', 'to be sent away', 'to take out' and 'bring forth'. Astrologically this Gate corresponds to Virgo and Aries. Because of the respective Elements these symbols can be seen as an antithesis.

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J

JASMINE Also known as ‘Jasminium’. A genus of oleaceous shrub. In *Liber 777* it is allocated to the ninth Path. It is most sacred in Iraq, for its spiritual use in helping the regenerative process. A very expensive perfume, if not the most. We find in the first sentence of *Liber AL 1:51* – ‘There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death.’

JENNINGS, HARGRAVE The great Rosicrucian activist of the nineteenth century. He wrote *The Rosicrucians*, perhaps his most famous work, as well as *Indian Religions, or Results of the Mysterious Buddhism* (1858), *Curious Things of the Outside World: Last Fire* (1861), *Live Lights and Dead Lights* (1873), *One of the Thirty, a Strange History* (1873), *The Obelisk: Notices of the Origin, Purpose and History of Obelisks* (1877), *Childishness and Brutality of the Time* (1883), *Phallicism, Celestial and Terrestrial, Heathen and Christian* (1884), and *Charon: Sermons from the Styx: a Posthumous Work by Frederick the Great* (1886). The philosophy given in *The Rosicrucians* connects all religion to the primitive worship of the creative fire, personified by the sun or the phallus; this work was praised by Bulwer-Lytton, but was obviously a posthumous classic, especially when we realise that A. E. Waite scorned its lack of precision. Jennings became a member of a Rosicrucian order, claiming proper descent, in around 1860. He was involved in some way with the Hermetic Brotherhood of Luxor, who officially recommended his works. He is notable in Thelema not only for reviving a Rosicrucian audience, but also for raising awareness of Eastern religions, especially Buddhism, in a similar way to the Theosophical Society. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

JODA **Ⲑ** The tenth letter of the Coptic alphabet, transliterated as ‘P’. It has a value of ten and is allocated to the 20th Path on the Tree of Life. It has a resemblance to the Greek ι, Iota.

JONES, CHARLES STANSFELD The mundane name of Frater Achad, Crowley’s ‘magical child’; who discovered the number 31 to be the ‘key of it all’ mentioned in *The Book of the Law*. He attained to the higher Grades, but only for a short while, and he believed that Ipsissimus was the same as Neophyte, thus ‘inverting’ the Tree of Life. It was this magical revision that formed the start of the schism between him and Crowley. See Achad, Frater.

JONES, GEORGE CECIL The chaperone for the Hermetic Order of the Golden Dawn and the young Aleister Crowley. He was a high Adept and a co-founder of Crowley’s A.:. A.: in 1907.

JYM **ج** The fifth letter of the Arabic alphabet in the Western order, and the third in the Eastern. It is transliterated as ‘J’. It has a value of three and a word value of 53. On the Tree of Life it is allocated to the 13th Path. The meaning drawn from the *Qoran* is ‘He who assembles’. It has the final form of **ج** and the initial form of **ج**.

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K

KABBA **K** The eleventh letter of the Coptic alphabet, transliterated as ‘K’. It has a value of 20 and is allocated to the 21st Path on the Tree of Life. It has a resemblance to the Greek κ, Kappa.

KAF ك The 22nd letter of the Arabic alphabet in the Western order, and the eleventh in the Eastern. It is transliterated as ‘K’. It has a value of 20 and a word value of 101. On the Tree of Life it is allocated to the 21st Path. The meaning drawn from the *Qoran* is ‘sufficient’. It has the initial form of ك.

KAMURET More often known as ‘Gamuret’. One side of the Gamuret legend is found in *Parzival* (1207) by Wolfram von Eschenbach, to whom the first two chapters are dedicated. He was the youngest son of the King of Anjou, a powerful former province of France. As he did not inherit the kingdom, he set about travelling. In Mesopotamia he helped Baghdad to save the city of Nineveh from the Babylonian brothers Ipomidon and Pompeius. After succeeding in this he travelled the Baruc empire’s jousting tournaments. In Zazamanac, he won a great victory and acquired the magical Adamant, a powerful and impervious helmet. His heroics won him the throne of Zazamanac which he shared with Belakane. Restlessness drove him away to sea, promising to reunite with Belakane if she became baptised; she subsequently gave birth to Feirefiz. Gamuret arrived in Spain, and travelled Europe for a short while with his cousin Kaylet, king of Castille. This was cut short by the news of his brother Galoes dying; he was now obliged to return to Anjou, and leave Belakane. Instead he married Herzelojde, the Queen of Wales, because Belakane was unbaptized. The Babylonians then invaded the Baruc and Gamuret went to assist his old friends. Whilst battling in the equatorial heat, he removed the Adamant, and whilst unawares an enemy spilt billy-goat’s blood on it, rendering its magical virtue void. Ipomidon’s lance then struck him dead. The Baruc embalmed and entombed him, and Quenn Herzelojde gave birth to Parzival while still in bereavement for her husband. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



KĀN According to *Liber 777* this is the seventh Trigram listed, it corresponds to the Element of Earth, is in the north west, in the human body is the hands and is allocated to the dual attribution of the 32nd Path on the Tree of Life. In *The Book of Thoth* it is equivalent with the seventh Sphere.



KĀN According to *Liber 777* this is the fourth Trigram listed, it corresponds to the Element of Fire, is in the north east, in the human body is the feet and is allocated to the 27th and 31st Paths on the Tree of Life. In *The Book of Thoth* it is equivalent with the fifth Sphere.



K’AN The 29th Hexagram of the *I Ching*. Also known as ‘Khan’. ‘The abysmal’, some other meanings are ‘water’ and ‘the pit’. Moon of Moon. The Image is of all the terrestrial waters pouring down from heaven; the moon above being reflected in water; the dark concealing the light. The Oracle is to be noble; do not become more deeply involved; avoid action; if confusion sets in then all is lost. Expressed as a binary it is 45.

KANGCHENJUNGA The world’s third highest peak, being just over 28 000 feet, in the eastern Himalayas. For Crowley’s adventure in this regard see *The Confessions*.

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KAPH כ The eleventh letter of the Hebrew alphabet, meaning ‘palm’. It has a value of 20 and corresponds to Fortune in the Tarot and the colour blue. Spelt in full Kaph – Peh (כף) which totals to 100. Kaph connects the fourth and the seventh Spheres on the Tree of Life, Chesed (חסד) and Netzach (נצח). Jupiter acting through itself upon Venus. Kaph is transliterated as ‘K’.

KAPH FINAL ך The same as Kaph but having the value of 500, instead of 20, when found at the end of a word; as well as having a different shape, the lower bar being somewhat elongated below the writing line. It is the first Letter of Judgement, the others being Maim final (ם), Nun final (ן), Peh final (פ) and Tzaddi final (צ). The 23rd letter of the Hebrew alphabet. Kaph final is transliterated as ‘Kf’ or ‘K fin.’.

KAPPA Κ κ The eleventh letter of the Greek alphabet. It has a value of 20. Spelt in full Kappa – Alpha – Pi – Pi – Alpha (ΚΑΠΠΑ) which has a value of 182. In *Liber 777* it is allocated to the 21st Path on the Qabalistic Tree of Life. It is transliterated as ‘K’.

KARMA YOGA One of the Eight Limbs of Yoga. Liberation through good deeds, or virtue in action, are both apt descriptions. Whereas most of yoga is concerned with meditative and solitary methods (the archetypal ‘action through inaction’ of the *Bhagavad Gita*), Karma Yoga emphasises becoming involved with the common lot and helping others. In the battlefield, Lord Krishna encourages the dismayed King Arjuna to commence with the fight, although the bemused king sees no point in it all. In Hinduism life is seen as a ‘dream within a dream’; and even killing is not necessarily a metaphysical evil in itself. ‘Karma’ is often translated as ‘cause and effect’, but a better definition is ‘decision’, or ‘intention’. It is the principle that you only ‘get what you ask for’, Karma Yoga being the way of asking for goodness *and* getting it! However, with a detached religion like this, ‘burning up karma’ or atoning for wrongs committed in previous incarnations is probably more important than proving your virtue to others.

KEHETHEL כהתאל The eighth Angel of the Schemhamphoresh. He governs Sol in the second quinary of Virgo. The name means ‘adorable’. Biblically this Angel corresponds to *Psalms* 95:6 – ‘O come, let us worship and bow down: let us kneel before the Lord our maker.’ The Hebrew spelling is Kaph – Heh – Tau – Aleph – Lamed which has the value of 456.

KELIEL כליאל The 18th Angel of the Schemhamphoresh. He governs Jupiter in the sixth quinary of Libra. The name means ‘worthy to be invoked; just to me’. Biblically this Angel corresponds to *Psalms* 26:1 – ‘Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; *therefore* I shall not slide.’ The Hebrew spelling is Kaph – Lamed – Yod – Aleph – Lamed which has the value of 91.

KELLY, ROSE EDITH Crowley’s wife, Scarlet Woman and fellow adventurer. She was instrumental in the reception of *The Book of the Law* in 1904. Her and Crowley’s son ended up dying very early on, and Rose was eventually put in an asylum to treat her ‘hysteria’.

KELLY, SIR EDWARD August 1st 1555 - ? The famous rogue and assistant of John Dee (see elsewhere), who was instrumental in the communication of the Enochian system of magick, which is central in Thelemic ceremonial. In the angelic sessions Kelly fulfilled the role of seer, medium or clairvoyant, whilst Dee used his encyclopaedic knowledge to ‘translate’ and catalogue the information received. The two were thus an indispensable pair, Dee’s abilities to scry being very poor. In terms of modern psychology Dee was the ‘left hemisphere’ (of the brain) and Kelly the ‘right hemisphere’. Kelly was a keen alchemist and hoped the angelic sessions would help him acquire the ‘Red Tincture’ that facilitated the transmutations of base metal into gold. It would appear he distrusted the spirits which appeared to him in the crystal, and he must have been persuaded by Dee to continue. The relationship of the two men ended when the angels advised them to wife swap, which created a schism and finally a farewell. Because of forgery, or ‘shaving’ coinage for the precious metals, he had his ears, or ear, lopped off, and he needed a staff as he was a cripple. Kelly had a reputation as a forger, swindler and necromancer. We can assume he turned to Dee for protection from his pursuers, at least as much as for genuine work as a scryer. We are not sure what happened to Kelly after 1598, one account gives the story that he tried to escape from jail and broke his legs. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



KEN ䷳ The 52nd Hexagram of the *I Ching*. Also known as ‘Kān’. ‘Keeping still’, some other meanings are ‘mountain’ and ‘peace’. Earth of Earth. The Image is the metaphysical parallel of the lengthening of the lingam being at one with the yielding of the yoni; an enormous and varied mountain range; a watchtower that crowns a high mountain. The Oracle is to meditate and keep as still as possible; to reflect in silence, especially avoiding speech; seek solitude. Expressed as a binary it is either 27 or 54.

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KETHER כתר The first, magically speaking, and final, in a mystical sense, Sphere on the Qabalistic Tree of Life. Spelt in full Kaph – Tau – Resh which equals 620. It corresponds to the four Aces of Tarot and the ‘colour’ of shining brilliance. It is dependent on the emanations of the Void, known as Ain (אין), Ain Soph (אין סוף) and Ain Soph Aur (אין סוף אור). These constitute the ‘Three Veils of Negative Existence’, upon which Kether rests; *Liber 777* translates these respectively as ‘nothing’, ‘no limit’ and ‘limitless L. V. X.’, or ‘limitless light in extension’. Of all the Spheres on the Tree it has the most titles, in Hebrew, but ‘Kether’ is the most used in Thelema, which actually means ‘the crown’. Kether is mirrored by Malkuth (מלכות) ‘the kingdom’, the tenth Sphere. The number ten is conceived as one (the crown) meeting zero (the Void), the cycle of creation then being fulfilled. ‘As above, so below’, being the Hermetic interpretation of this concept. Kether is known as the Primum Mobile, or First Mover, as it starts the process of creation but is utterly incomprehensible to the phenomenal mind, and is inexpressible. Like all the Spheres of the Supernal Triad it is ineffable. See One near the beginning of this glossary.

KEVEQAIAH כִּיקִיָּה The 35th Angel of the Schemhamphoresch. He governs Sol in the fifth quinary of Capricorn. The name means ‘to be rejoiced in’. Biblically this Angel corresponds to *Psalms* 116:1 – ‘I love the Lord, because he hath heard my voice and my supplications.’ The Hebrew spelling is Kaph – Vau – Qoph – Yod – Heh which has the value of 141.

KhĀ خ The seventh letter of the Arabic alphabet in the Western order, and the 24th in the Eastern. It is transliterated as ‘Kh’. It has a value of 600 and a word value of 601. On the Tree of Life it is allocated to the the fifth Sphere. The

meaning drawn from the *Qoran* is ‘creator’. The final form is خ and the initial is خ.

KHABS An Egyptian term for the magical soul of a person. Its counterpart is the Khu, or magical garment. These terms are found in *Liber AL* 1:8,9 – ‘The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you!’. ‘Khabs am Pehkt’ is an associated term, the meaning being equivalent to ‘light in extension’ (L. V. X.) or ‘Konx Om Pax’. We also find this term used in *Liber 671 vel Pyramidos* – ‘Hail, Hoor! Hail, Asi! Hail, Tahuti! Hail, Asar Un-nefer! Through the rended Veil. I am thysself, with all Thy brilliance decked – Khabs Am Pekht.’ This last expresses the meaning best, in magical verse. Although it partakes of the nature of the soul, it requires the mortal swathings of flesh to be the Khabs. See Khu.

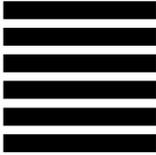
KHALED KHAN The pen name Crowley used when writing *The Heart of the Master*. ‘Khan’ is Persian for ‘lord’ or ‘prince’.

KHĀN According to *Liber 777* this is the sixth Trigram listed, it corresponds to Luna, is in the west, in the human body is the ears and is allocated to the tenth Sphere, and the 13th and 32nd Paths on the Tree of Life. In *The Book of Thoth* it is equivalent with the ninth Sphere.

KHEPHRA An Egyptian solar deity, who symbolised the point at which inert matter passed into life; as well as the dead human body that is almost on the point of passing into the spiritual afterlife (the ancients did not have such a clear distinction between the body and the soul). The beetle, or scarab, is his emblem – this insect was believed by the Egyptians to be capable of autonomous reproduction, that is self-begetting. Scarabs are frequently found in tombs from ancient Egypt in this funereal connexion, as a symbol of the immortal. A primitive analogy was drawn between the desert beetle which rolled a ball of dung within which her eggs were stored, to a cosmic beetle that rolled the sphere of the sun across the sky. In this form we find Khephra in The Moon, Key XVIII of the *Thoth Tarot*. We also read in *Liber 200*, a ritual of solar worship – ‘Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Evening!’

KHIEN According to *Liber 777* this is the first Trigram listed, it corresponds to the lingam, is in the south, in the human body is the head and is allocated to the second Sphere and 30th Path on the Tree of Life. In *The Book of Thoth* it is equivalent with the Sphere of the Abyss.

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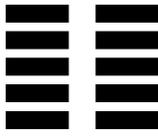
KĀIEN The first Hexagram of the *I Ching*. ‘The creative’. Lingam of Lingam. The Image is one of a man who has simultaneously steered six dragons as a ‘stairway to heaven’, in three pairs: one pair in the deep ocean, another in the sky and another on land. A very dualistic symbol, it also has the Image of a great ruler that presides over five others; the earthly heaven of the sky, and the true Heaven of the Gods. The Oracle is to persist unflinchingly in one’s True Will, yet to be careful; focus, obsession and even unbalanced force can only result in success; to strike your enemy fatally. In a more esoteric sense it is rapid advance made by six correct decisions (the six Yang, that is positive, lines) at the right time. Expressed as a binary it is either zero or 64.

KHR  The 20th Enochian Aethyr. ‘The Path of *kaph* (Atu X). The Hieres prepares the Candidate. The Vision of the Wheel of Fortune. The Three Energies of the Universe. <Path of 7and Adonai.>’ It has a value of 128.

KHU This is an Egyptian term for the magical garment, or clothing of the flesh. Its opposite, crudely speaking, is the Khabs, or magical soul. These terms are found in *Liber AL* 1:8,9 – ‘The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you!’. It would appear that these are interdependent rather than mutually exclusive, that while the soul is immortal, the Khabs and the Khu must be both united, or cease to be. However, like all things from *The Book of the Law* the reader is advised always to form his own opinions and not to be swayed by the ‘good intentions’ of others, no matter how learned they may appear. See Khabs.



KHWĀN According to *Liber 777* this is the eighth Trigram listed, it corresponds to the yoni, is in the north, in the human body is the belly and is allocated to the third Sphere and the 13th Path on the Tree of Life. In *The Book of Thoth* it is equivalent with the tenth Sphere.



KHWĀN The second Hexagram of the *I Ching*. Also known as ‘K’un’. ‘The receptive’. Yoni of Yoni. The Image is one of a mare, as calm and reposeful; the two earths, one that we know of, and the middle kingdom. The Oracle is to surrender, to give in and follow others; to be systematic achieves the goal; realise the power of serendipity; to conduct oneself properly will result in divine reward. Expressed as a binary it is 63.



KHWĀN The 47th Hexagram of the *I Ching*. Also known as ‘K’un’. ‘Oppression’ and ‘exhaustion’. Water of Moon. The Image is of a dry and barren reservoir; water seeping into the depths from a lake; saving fish in a lake by pouring in water. The Oracle is to act, but realise that it will be difficult to speak openly of the past; silence and sincerity is the best option; you have the right to remain silent; lying is the worst option; to confess and admit error is the best way out of complete disaster. Expressed as a binary it is either 37 or 41.

KIBLAH *Liber AL* 3:10 (partial quote) – ‘Get the stélé of revealing itself; set it in thy secret temple – and that temple is already aright disposed – & it shall be your Kiblah for ever.’ In Islam this is the location towards which worshippers bow, that is the direction of the Kaaba in Mecca, the Holy Land.

KIJ  The 24th letter of the Coptic alphabet, transliterated as ‘Ch’. It has a value of 600 and is allocated to the 29th Path on the Tree of Life. It has a resemblance to the Greek χ , Chi.

A GLOSSARY OF THELEMA

KING SCALE OF COLOUR In the Qabalah of the Hermetic Order of the Golden Dawn four methods of colouring the Spheres and Paths were employed. These were the King, Queen, Emperor and Empress Scales and corresponded to the Tetragrammaton (יהוה), or four lettered Name of God, and consequently the four Elements of Fire, Water, Air and Earth. This first scale is an expansion of the spectrum from red to violet as applied to the twelve signs of the Zodiac, and as the Paths descend from Kether to Chockmah they become progressively of a higher frequency. The four Elements are given as red (or 'glowing orange scarlet'), deep blue, yellow and a rather complicated fourfold attribution for Earth: citrine, russet, olive and black in separated segments. The seven planets are given as the spectrum with all the stereotypical suggestions such as blue for Luna, orange for Sol, scarlet for Mars etc.. However the colours for the Spheres do not fit into a periodic expression of the rainbow so easily. The King Scale is the closest archetypal representation of colour as applied to the macrocosm, and would be difficult to validate scientifically having meaning in much the same way as a viper is wary of a red toad. See *Liber 777*.

KL כל The 166th Gate of the *Sepher Yetzirah*. It has a value of 50. 'Palm' and 'ox goad'. The mysteries of the lines on the palm are deep and involved, whilst the ox goad is not at all mysterious and has a most straightforward function. The Tarot cards are Fortune and Adjustment. It has the meanings of 'the whole', 'any' and 'all'. Astrologically this Gate corresponds to Jupiter and Libra. Although Jupiter and Venus (the ruler of Libra) are both beneficent planets there is little harmony between these symbols.

KM כמ The 167th Gate of the *Sepher Yetzirah*. It has a value of 60. 'Palm' and 'water'. The palm is complicated (with its multitude of mysterious lines) whereas water is quite simple to behold. The Tarot cards are Fortune and The Hanged Man. It has the meanings of 'how', 'how many', 'how much' and 'how long'. Astrologically this Gate corresponds to Jupiter and Water. As the former is the Primary Reflection of Water there is great harmony in these symbols, although to look at the relevant Tarot cards we may imagine an antithesis.

KN כנ The 168th Gate of the *Sepher Yetzirah*. It has a value of 70. 'Palm' and 'fish'. When two palms touch, as in the handshake, it implies friendship, whereas when two fish touch it is normally a larger fish eating a smaller one, and this conjures up hostility. The Tarot cards are Fortune and Death. It has the meanings of 'base', 'social status', 'after this' and 'therefore'. Astrologically this Gate corresponds to Jupiter and Scorpio. These can be considered opposites as Jupiter is a beneficent planet but Mars (the ruler of Scorpio) is malefic. However they are both of a Watery nature.

KNIGHT OF CUPS This character is in full green-black armour, excepting the helmet. His right hand holds aloft a cup, above which is a crab, and the other pulls tight a blue rein. Magnificent icy-blue wings fold out from his back. His steed is the pure white of Pegasus, and is galloping. Under a fold of wave in the lower right of the picture is the faint image of a peacock. He is Fire of Water, the force of sudden rain, fierce waves and tsunami. (Cancer, the crab, is referred to as Cardinal Water, the ongoing, dynamic side of aquatic phenomena.) Emotionally he is intense yet fleeting, impulsive, and easily allured, he yet retains an austere purity. He is the first letter of the Tetragrammaton, the Yod (י) of יהוה, in its passive phase; the Father placated and soothed by the Mother. In the heavens he governs the 21° of Aquarius to the 20° of Pisces.

KNIGHT OF DISKS The central character given here is in full black armour, his helmet is pivoted back and has a anklered stag's head for a crest. The Disk is a large shield held in his left hand, that violently reflects solar rays. His right hand bears a large rice flail, symbolising his connection with the earth. A long russet robe narrowly sweeps from his shoulders down to the ground. His steed is a brown shire horse, which is stationary and curving its head to look at the reader. Shafts of wheat spring from the base of the picture. The horizon is a steep hill, allotted into flat, fertile fields. The general mood is of defense, and of steadily awaiting one's opponents. This Knight is primarily concerned with the successful agriculture of his people, rather than actual warfare. He represents the dedicated, simple type, and he works hard and simple. It is the classical menial psychology, devoted to his superiors with unquestioning reverence. Conversely, he is the revolutionary peasant, a bitter, idiotic moron, uneducated but unswervingly opinionated. This card glyphs Fire of Earth, geographically that of volcanic activity, mountains and pillars; and socially the function of the Earth as life giver, the necessity of crops, vegetation and grazing land. In the heavens he governs from the 21° of Leo to the 20° of Virgo. He is the first letter of Tetragrammaton, the Yod (י) of יהוה in its Earthy formulation; he is the Father utterly committed to his work and family, yet somewhat dull and uninspiring.

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KNIGHT OF SWORDS Against a background of streaky, fissured cloud, we find the Knight mounted on a golden horse. He is in yellowish green armour, of surprising thinness and aerodynamic design. From the top of a conical helmet are four extensions, presumably a rotor that keeps him flying. He cuts the air with a sword and dagger that are held out directly to the fore. Three small birds seem to accompany him in his flight. The general mood is one of transcendent energy swooping unreservedly into battle. He is dynamic, fearless and unstoppable. On the Elemental Scale he is Fire of Air, the destructive, volatile nature of hurricane, tornado and swift unexpected winds. The person shown is dedicated to some ideal, and fanatical about his beliefs. He has the 'courage of his convictions'. We find the clouds are straight and strict, implying directed force, and the essence of predetermined thinking. Especially dangerous to him is the unformulated True Will; he must have clear, well conceived goals, or his energy is flattened. Without focus he becomes suggestible, vacillating and perhaps gullible. He governs the heavens from the 21° of Taurus to the 20° of Gemini. He is the first letter of Tetragrammaton, the Yod (י) of יהוה in its elasticity, the vigour of the Father, inspired and determined.

KNIGHT OF THE EAST AND WEST A transitional Grade in the Ordo Templi Orientis between the Man of Earth Triad and the Lovers' Triad. It is numbered as the Fifth Grade. A Knight of the East and West is expected to devote his or herself to the promulgation of the Law of Thelema. The seventh stage in the grade system of the Ordo Templi Orientis. It is not part of any Grade, but is the bridge between these two Triads. *Liber 194* – 'The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.'

KNIGHT OF THE RED EAGLE, AND MEMBER OF THE SENATE OF KNIGHT HERMETIC PHILOSOPHERS The last of two stages within the fifth degree of the Ordo Templi Orientis. The second grade of the Lovers' Triad. *Liber 194* – 'The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.'

KNIGHT OF WANDS This card shows a knight in full armour. His helmet is crested with the upper torso of a winged horse. A large and flaming wand is held in his left hand, red and billowing, whilst his right pulls tight the reins of his steed. He wears a robe of bright red, that falls down to join a ferocious blaze at the floor. A ferocious wind blows his beard and helmet's decoration outward, along with the horse's mane and tail, giving the impression of fierce combustion. The steed is of dark brown, with red and gold saddling, with raised legs, as if making to jump. This card is Fire of Fire, the pure form of the first letter of Tetragrammaton, the Yod (י) of יהוה. It is pure energy, that must be harnessed productively; left alone it is unbalanced force of the worst kind. The Knight of Wands could be called a 'long shot', or an endeavour that must be won through at the first stake. He rules the heavens from the 21° of Scorpio to the 20° of Sagittarius.

KNOCKS The knocks, or knells, are a form of numerical elaboration used in ceremonial magick. It is quite simply done with a bell, staff, clapping the hands or any other primitive rhythmic instrument – this is generically termed as the 'battery'. They are interpreted in terms of the Tree of Life, and the Secondary Reflections of the Elements especially. Thus for a ceremonial working of the nature of Element of Fire, we would have seven knocks, as seven is the number of Netzach; and again for a Water working eight knocks. Again these may be permuted. The knock for Earth, number ten on the Tree, could be 1 – 22 – 333 – 4444, that is ten knocks in total, increasing in increments of one; the hyphen represents a small space, and each numeral represents one knock, the employment of varying digits being simply a visual aid. Spirit is normally knocked as 1 – 4444, showing its governance over the four lesser Elements, with five knocks in total. Obviously as the number of knocks increases, the possible combinations exponentiate beyond intelligible analysis, so normally eleven is the maximum.

KO כע The 170th Gate of the *Sepher Yetzirah*. It has a value of 90. 'Palm' and 'eye'. The palm conceals the complexities of the subjective universe, whilst the eye reveals the obvious realities of the objective one. The Tarot cards are Fortune and The Devil. It has the meanings of 'to be dark', 'ugly' and 'an excited serpent'. Astrologically this Gate corresponds to Jupiter and Capricorn. These symbols are opposites.



KO The 49th Hexagram of the *I Ching*. 'Revolution' and 'change'. Water of Sun. The Image is of a leopard changing its coat to that of a tiger (black to golden); the sun at dusk over the ocean; fire boiling water from below; the power of water balancing and checking the power of fire; a young daughter argues with her next oldest sister. The Oracle is to confirm your own, and others, certainty of the *I Ching*, and other repositories of ancient wisdom; seek the counsel of others before pressing on; avoid haste; make certain others have faith in you first, before taking action; reinforce what change has brought with your heart, as well as your intellect. Expressed as a binary it is either 34 or 17.

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KOPPA Ϟ The 18th letter of the Greek alphabet. It has a value of 90. There is no word value for this letter, nor a lower case. In *Liber 777* it is allocated to the 29th Path on the Qabalistic Tree of Life. In most dialects it is not used, except as a numeral, although for all purposes it is transliterated as ‘Q’.



KOU ䷛ The 44th Hexagram of the *I Ching*. Also known as ‘Kau’. Lingam of Air. ‘Coming to meet’. The Image is of heaven and earth in one; wind moving at the foot of the heavens; the eight directions of heaven being compassed by the winds; the road of initiation (Neophyte) that starts off difficult, but becomes gradually easier (towards Adept) due to the help of the master: ‘let me take your hand, brother, for the first step is hard’. The Oracle is to be calm in the face of any sudden encounter, to be balanced; the left hand does not know what the right hand is doing; do not sell yourself short; do good in secret, and do not cast your pearls before swine; sacrifice things for a higher plane, that is give up worldly goods to achieve the blissful non-attachment that inevitably follows. Expressed as a binary it is either one or 32.

KP כּ The 171st Gate of the *Sepher Yetzirah*. It has a value of 100. ‘Palm’ and ‘mouth’. The palm is a strict and silent system of divination, shrouded in darkness (except for the initiated), whilst the mouth is noisy and gives rise to much arbitrary expression. The Tarot cards are Fortune and The Tower. It has the meanings of ‘a palm’, ‘a hand cupped’, ‘something arched’, ‘the crest over the genitals’, ‘glove’ and ‘censer’. It is identical to the spelling of the Hebrew letter Kaph (כּ). Astrologically this Gate corresponds to Jupiter and Mars, the former is beneficent and Watery, the latter is malefic and Fiery.

KQ ק The 173rd Gate of the *Sepher Yetzirah*. It has a value of 120. ‘Palm’ and ‘the back of the head’. The palm reveals the destiny of an individual in a very fixed way, yet the ‘back of the head’ (or more accurately the cerebellum) conceals our present hopes and fears in a most fleeting manner; that is in the cogitations of the subconscious mind. The Tarot cards are Fortune and The Moon. It has the meaning of ‘divining through the stars’. Astrologically this Gate corresponds to Jupiter and Pisces. As the former rules the latter we find much combination of symbolism here.

KR כּ The 174th Gate of the *Sepher Yetzirah*. It has a value of 220. ‘Palm’ and ‘head’. The palm is a gateway to an individual’s macrocosm (if the future in all its possibilities is considered as such), whilst the head, with its five senses, is the portal into the present moment and the microcosm. The Tarot cards are Fortune and The Sun. It has the meanings of ‘lamb’, ‘fatted lamb’, ‘meadow’, and ‘a camel’s saddle’. Astrologically this Gate corresponds to Jupiter and Sol. Although it may appear like they have a lot in common, actually on the Tree of Life the Sphere of Jupiter is Water and the Sphere of Sol is Air; we find therefore that this Elemental permutation is not harmonious

KRISHNA The Hindu messenger of Vishnu that strives to preach the message of the *Bhagavad Gita*. He appeared as a charioteer on the battlefield and conversed with King Arjuna. Krishna is the earthly manifestation of ‘existence without form’, he is the tangible symbol of the Indian monist philosophy. Most commonly his name is translated as ‘the black one’, (Arjuna means ‘White one’) but elsewhere as ‘earth’ and ‘existence’, and finally as ‘He who draws unto Him the hearts of His devotees’. He is credited with having orgies, cohorting with daemons, mesmerising crowds of people and dying violently in ethically questionable ways; and in this respect he is identified with Pan, the goat god of the Greeks. We find that the ‘Mystery of Pan’ is the mystery of selflessness and self, and that Crowley allocates it to the ‘Ain Soph Aur’ (see elsewhere) of Qabalah. We make this connection to show that Krishna’s apparent indulgences in massive orgies in no way deplete the fact that he is God in a human body, the divine incarnate. It is only the arbitrary whims of humanity that credit Krishna with outrageous excesses, but from his point of view it makes no difference at all. The fundamental points of dogma in the *Bhagavad* include the way of ‘action through inaction’ (the crux of the yogic method), the necessity to take part in life, to revel even in warfare (Karma Yoga), the ephemeral nature of all sensory images, and the immortality of the Atman, or Soul. It is a message of pure monotheism, that not only admits the reality of demons and gods, but cleverly uses them to prove its monism. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

KS כּ The 169th Gate of the *Sepher Yetzirah*. It has a value of 80. ‘Palm’ and ‘prop’. The palm has many sublime and complicated uses (in predicting health, intelligence, romance etc.) whilst the prop has a single and obvious function. The Tarot cards are Fortune and Art. It has the meanings of ‘the throne of God’, ‘to be covered with light’, ‘the full moon’ and ‘cup’. Astrologically this Gate corresponds to Jupiter and Sagittarius. There is great harmony here as the latter is ruled by the former.

KSh כּ The 175th Gate of the *Sepher Yetzirah*. It has a value of 320. ‘Palm’ and ‘tooth’. A palm is soft and preserves sublime knowledge, whilst a tooth is hard and breaks down mundane food. The Tarot cards are Fortune and The Aeon. It has the meanings of ‘to knock’, ‘strike’, ‘move to and fro’, ‘shake’ and ‘confound’. Astrologically this Gate corresponds to Jupiter and Fire/Spirit. The Sphere of Jupiter is the Primary Reflection of Water on the Tree of Life so it clashes with Fire. As to whether or not Spirit corresponds with Jupiter the author is uncertain in this case.

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KTh כה The 176th Gate of the *Sepher Yetzirah*. It has a value of 420. ‘Palm’ and ‘tau’. The palm contains a multitude of more or less indecipherable lines and islands and is highly complex, the tau, conversely, is a very straightforward and simple symbol. The Tarot cards are Fortune and The Universe. It has the meanings of ‘to pound’, ‘to join closely’, ‘to come in contact’ and ‘image’. Astrologically this Gate corresponds with Jupiter and Saturn/Earth. The two planets can be considered opposites because Jupiter is the ‘great beneficent’ and Saturn is the ‘great malefic’. There is some harmony with the Element of Earth however.

KTz כצ The 172nd Gate of the *Sepher Yetzirah*. It has a value of 110. ‘Palm’ and ‘fish hook’. A palm is soft and encloses things, whilst a fish hook is hard and penetrates. The Tarot cards are Fortune and The Emperor. It has the meanings of ‘how’, ‘in what manner’ and ‘to curl’. Astrologically this Gate corresponds to Jupiter and Aries. See the 171st Gate KP for an account of the symbolism.



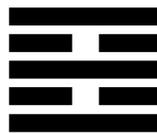
KŪ The 18th Hexagram of the *I Ching*. ‘Work on what has been spoiled’, some other meanings are ‘arrest of decay’, and ‘renovation’. Earth of Air. The Image is a wind that destroys all the plant life on a mountain. The Oracle is to freely help those in your domestic circle and be considerate; strive to become a person of value rather than success; consider your True Will carefully. Expressed as a binary it is either 25 or 38.



KUAI The 43rd Hexagram of the *I Ching*. Also known as ‘Kwái’. ‘Break-through’ and ‘resoluteness’. Water of Lingam. The Image is of a lake ascending to heaven; a cloudburst combined with a river bursting its banks; a sharp sword cutting through a snake; the strong dominating over the cowering inferiors. The Oracle is generally one of pain and discomfort; to attack your enemy but without acting, that is confront him with your heart also; to plan ahead meticulously; demand loyalty; have no fear of magick; ‘if you can’t beat them, join them’; be tyrannical and ruthless, even cruel, with inferior people. Expressed as a binary it is either 32 or one.



KUAN The 20th Hexagram of the *I Ching*. Also known as ‘Kwân’. ‘Contemplation’, another meaning is ‘view’. Air of Yoni. The Image is of a mighty ruler pondering divine law; a fortress or watchtower upon a mountain; the grass of the earth being bent in the wind; the wind moving over the earth in eight directions. The Oracle is basically to consider your actions; to seek purity, dignity and justice; to consider again your understanding of the True Will in your life; to examine deeply your own motives. This Hexagram is ‘Big Earth’ as each of the lines of the Earth Trigram are doubled. Expressed as a binary it is either 15 or 60.



K'UEI The 38th Hexagram of the *I Ching*. Also known as ‘Khwei’. ‘Opposition’, some other meanings are ‘complementary alliance of opposites’ and ‘enemies’. Sun of Water. The Image is of fire becoming separated from water; fire bursting up and expanding (volatility) and water descending and contracting (entropy); the sun on an ocean horizon at dawn; fire and water being ever divided, one above the other below. The Oracle is to expect general problems and strife, but potential good subjectively; to take advantage of ambivalent and contradictory situations; to revel in the ironic; expect the unexpected. Expressed as a binary it is either 20 or ten.

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KUEI MEI The 54th Hexagram of the *I Ching*. Also known as ‘Kwei Mei’. ‘The marrying maiden’. Fire of Water. The Image is thunder disturbing the surface of a brilliant and iridescent lake; a young girl under the tutelage and guidance of an older man; the entrance of a wife into the house of her husband. The Oracle is to be patient; be careful not to do anything obviously stupid; employ the crudest measures to achieve your desires, and save until later anything special; do not ‘sell yourself short’; be prepared for hard times with the strictest frugality. Expressed as a binary it is either 52 or 11.



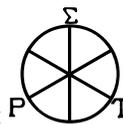
KUN The third Hexagram of the *I Ching*. Also known as ‘Chun’. ‘Difficulty at the beginning’. Moon of Fire. The Oracle here recommends that you find support, and do nothing alone; to be generous to your allies; expect much heartache, however, if you are betrayed. The Image is thunder and rain filling the atmosphere; a divine dragon stooping into an abyss; a child separating a woman above and a man below. Expressed as a binary it is either 46 or 29.

KUNDALINI This is an Sanskrit word meaning ‘serpent power’. According to the yogic method it resides in the Muladhara Chakras (around the sacral plexus, or base of the spine), and is symbolised as a powerful, sleeping and tightly coiled snake. Through the various practices of kundalini yoga this energy is ‘awakened’ and travels up the spine, and revitalises the seven Chakras, or Wheels. This branch of yoga is fraught with dangers, and many westerners have been brought into ‘kundalini psychosis’ by its abuse. Even traditionalist yogis warn against it; the Tantric school is perhaps even anathema to orthodox Hindus as they advocate intoxicating drugs, sex, eating meat and fish etc.. Kundalini yoga is the principal weapon of this school, and they have always sought to use sexual energy as a means to enlightenment, a type of ‘spiritual rocket fuel’.



KURGASIAX The Qliphothic Sentinel of Kaph (Ϛ), the eleventh Path on the Tree of Life. Its number is 315 and the name should be ‘intoned imperiously’ in the key of ‘A’ sharp. The sigil is in purple on a bright blue ground rayed with yellow. See *Liber 231*, Verse 10 – ‘Now then the Father of all issued as a mighty wheel; the Sphinx, and the dog-headed

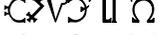
god, and Typhon, were bound on his circumference.’ The Genii equivalent is ‘Kerugunaviel’:

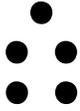


A GLOSSARY OF THELEMA

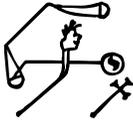
L

LA  The 30th letter of the Arabic alphabet in the esoteric Eastern order, although in the Western it is considered as an elaboration. It is transliterated as ‘LA’, and is the conjunction of ﺝ LAM and ﺍ ALF. It has a value of 31.

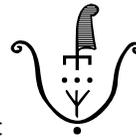
LABNIXP  The 82nd Enochian Governor. This Angel rules over the region of the Scythian Sea, and resides in the Aire of BAG (28). He has 2630 Servitors under him. This word has a value of 233.



LAETITIA ● ● The twelfth Geomantic Figure. This is Latin and means ‘joy’, the other meanings are ‘bearded’, ‘laughing’, ‘singing’, ‘high tower’, ‘head lifted’, ‘candelabrum’, and ‘high mountain’. It corresponds to Pisces. (Fire = Active, Air = Passive, Water = Passive, Earth = Passive)



LAFCURSIAX The Qliphothic Sentinel of Lamed (ﻝ), the 22nd Path on the Tree of Life. Her number is 671 and her sigil should be painted in pale green on a rich blue ground. She should be called in the key of ‘F’ sharp (upper register). See *Liber 231*, Verse 11 – ‘Also the lady Maat with her feather and her sword abode to judge the righteous. For



fate was already established.’ The Genii equivalent is ‘Lusanaherandraton’:

laidrOM  The first of the Six Seniors found on the Enochian Watchtower of Earth, Martial in nature. This name is intersected by the 66th, 70th and 73rd Governors. By Gematria it equals 255.

LAM  The 23rd letter of the Arabic alphabet in the Western order, and the twelfth in the Eastern. It is transliterated as ‘L’. It has a value of 30 and a word value of 71. On the Tree of Life it is allocated to the 22nd Path. The meaning drawn from the *Qoran* is ‘Benevolent’. It has the initial form of ﻝ.

LAMBDA  The twelfth letter of the Greek alphabet. It has a value of 30. Spelt in full Lambda – Alpha – Mu – Beta – Delta – Alpha (ΛΑΜΒΔΑ) which has a value of 78. In *Liber 777* it is allocated to the 22nd Path on the Qabalistic Tree of Life. Lambda is transliterated as ‘L’.

LAMED  The twelfth letter of the Hebrew alphabet, having the meaning of ‘ox goad’. It has the value of 30. Spelt in full Lamed – Maim – Daleth (למד) which totals to 74. It corresponds to the Adjustment Tarot card and the colour blue. Lamed connects the fifth and sixth Spheres on the Tree of Life, Geburah (גבורה) and Tiphereth (תפארת). Mars acting through Libra upon Sol. Lamed is transliterated as ‘L’.

LAMUS, KING Crowley’s name for himself as depicted in the autobiographical novel *Diary of a Drug Fiend*. We find also in Article 13 of *Liber ATh*, 401 – ‘The Abbot or Abbess shall be entirely supported by the Abbey, and shall be provided with a private room, chapel, and bathroom, furnished in the style of King Lamus.’

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LAO TZE circa 500 BC The legendary Taoist sage and author of the *Tao te ching* (pronounced ‘dow – day – jing’), also known as Lao Tzu (pronounced ‘laow – zi’). The title of this book means ‘*The Book of the Way and its Power*’. His biography is found in the *Shih chi* of Ssu-ma Ch’ien. According to this he was an associate of Confucius (551 – 479 BC), and presided over the writings of Chou. He apparently advised Confucius to renounce his worldly designs, and he eventually left home to live as a recluse; however before being allowed to do so, he was asked to crystallise his wisdom in writing, whence came the *Tao*. He left the pages of history on a water buffalo, into his long sought after retreat, probably in order to attain the ‘higher wisdom’. The *Tao* is a short, yet profound, and deeply mystical work of 81 chapters. Taosim is still practised in China, and forms a fundamental aspect of the nation’s cultural makeup. The *Tao* is required reading for Students of the A. A. A., and Crowley was certainly much influenced by its ‘go with the flow’ philosophy, at risk of using a flagrant oversimplification. A constant echo in the Thelemic Holy Books is the futility of pure reason, and the condemnation of the obnoxious reliance on logic that personifies the Western mind. The ‘Ordeal of the Abyss’ where the subjective and objective realities clash violently, would probably be second nature to the oriental Taoist. Modern academia seems to object to the notion that it was composed by a single man, viewing it as a collection of sayings and maxims. Originally it was called the *Lao Tzu* which translates as ‘old man’. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

LAPARIN אַלְפִּינִי The 38th Enochian Governor. This Angel rules over the region of Armenia, and resides in the Aire of ZIM (13). He has 3360 Servitors under him. This word has a value of 272.

LAPIS LAZULI The *Chambers Twentieth Century Dictionary* gives ‘lapis lazuli’ as – ‘a beautiful stone consisting of calcite and other minerals coloured ultramarine by lazurite, haüyne, and sodalite, commonly spangled with iron pyrites.’ Again ‘lazurite’ is given as – ‘a blue cubic mineral, sodium aluminium silicate with some sulphur, a constituent of lapis-lazuli.’ *Crystals and Crystal Healing* by Simon Lilly gives this mineral the virtue of quickly removing stress, and opening up the higher faculties of understanding. Very important in Thelema as *Liber 7*, a Holy Book, is called *The Book of Lapis Lazuli*. Also we find in the first sentence of *Liber AL 1:51* – ‘There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death.’

LASHTAL לַאשְׁטַל A Thelemic Holy Word which equals 93 via a highly unorthodox system of Gematria that uses both Hebrew values (for Lamed ל and Aleph א) and the numbers printed on the Tarot Trumps (for Shin ש and Teth ט). The cosmology of this word is covered in *Liber 5, The Book of the Prince*.

LAUACON אַלְפִּינִי The 47th Enochian Governor. This Angel rules over the region of Ethiopia, and resides in the Aire of LEA (16). He has 9230 Servitors under him. This word has a value of 572.

lavazrp אַלְפִּינִי The third of the Six Seniors found on the Enochian Watchtower of Water, Lunar in nature. This name is intersected by the third, sixth, 90th and 91st Governors. By Gematria it equals 619, a Prime Number.

LAVIAH לַאֲוִיָּה The 17th Angel of the Schemhamphoresh. He governs Jupiter in the fifth quinary of Libra. The name means ‘is wonderful’. Biblically this Angel corresponds to *Psalms 8:1* – ‘O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.’ The Hebrew spelling is Lamed – Aleph – Vau – Yod – Heh which has the value of 52. (This is the same spelling as the 11th Angel.)

LAZDIXI אַלְפִּינִי The 13th Enochian Governor. This Angel rules over the region of Afghanistan, and resides in the Aire of LIT (5). He has 8630 Servitors under him. This word has a value of 122.

LEA אַלְפִּינִי The 16th Enochian Aethyr. ‘Kether. (Path of *pe.*) The Overthrow of the Slave-Gods by The Beast 666.’ It has a value of 36.

LEAMINGTON The birth place of Aleister Crowley, more specifically 30 Clarendon Square in the small English county of Warwickshire between eleven and twelve at night on the twelfth of October 1875.

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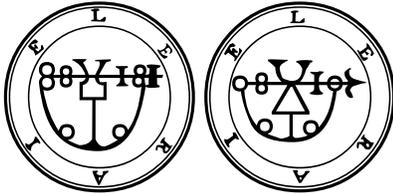
LEFT-HAND PATH ‘Left-handed’ is defined in the *Chambers Twentieth Century Dictionary* as – ‘awkward: unlucky: dubious’, aside from the literal anatomical meanings. This assumption is probably based on the natural observation of most people being more dextrous with the right hand; indeed *true* left handers are even rarer than those who write this way. In Thelema it can mean the Pillar of Severity in Qabalism, or more rarely a ‘Brother of the Left-Hand Path’ – a Black Brother. Whilst the left Pillar on the Tree of Life is just as important as the right Pillar, a Black Brother is a decidedly evil and predatory character indeed; someone who is constantly fighting the karmic pull towards entropy that threatens to engulf him. In terms of everyday morality the Left-Hand Path is simply self seeking, greedy, uncompassionate and egotistical. We get a glimpse of the truth when we compare the names of Spheres of either Pillar on the Tree: ‘wisdom’, ‘mercy’ and ‘victory’ on the right hand, ‘understanding’, ‘strength’ and ‘glory’ on the left. However, all the Spheres are equally emanations of the divine, and interdependent – we strive to experience the Lightning Flash that courses through all rather than being marginalised into denying any specific aspect. It is only when we push this dualism to the apotheosis of the Black Brother that it becomes truly evil. See Anton LaVey’s *Satanic Bible* for a philosophical defence of selfish morality; also the works of Nietzsche, such as *Beyond Good and Evil*, for suggestions on moral relativity. There is no such defence for the activities of the Black Brotherhood that the author is aware of.

LEHACHAIH להחיה The 34th Angel of the Schemhamphoresch. He governs Mars in the fourth quinary of Capricorn. The name means ‘clement, merciful’. Biblically this Angel corresponds to *Psalm* 131:3 – ‘Let Israel hope in the Lord from henceforth and for ever.’ The Hebrew spelling is Lamed – Heh – Cheth – Yod – Heh which has the value of 58.

LEKABEL לכבאל The 31st Angel of the Schemhamphoresch. He governs Jupiter in the first quinary of Capricorn. The name means ‘teacher’. Biblically this Angel corresponds to *Psalm* 71:16 – ‘I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.’ The Hebrew spelling is Lamed – Kaph – Beth – Aleph – Lamed which has the value of 58.

LELAHEL ללהאל The sixth Angel of the Schemhamphoresch. He governs Mars in the sixth quinary of Leo. The name means ‘praiseworthy, declaring’. Biblically this Angel corresponds to *Psalm* 9:12 – ‘Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.’ The Hebrew spelling is Lamed – Lamed – Heh – Aleph – Lamed which has the value of 96.

LEO **E** The fifth sign of the Zodiac. This is Latin for ‘lion’. July 23rd to August 23rd. It is a masculine sign; its triplicity is Fire and its quadruplicity Water. The most charismatic of the signs. The archetype is one of constantly seeking attention, and standing out from the crowd. People born under this sign are dependable, very capable leaders and physically active. Negative aspects include despotism, aggression and often Leos will prefer to be disliked than not be noticed at all. Leo is ruled by Sol.



LERAJE לראיך

The 14th Spirit of the *Goetia*, also known as Leraikha or Leraie.

A great Marquis. He appears as an archer clad in green, when the sun is in Sagittarius. His office is to cause war and competition, and he can make most poisonous arrows. Under him are 30 legions of spirits. Leraie rules the daytime of the second decan of Leo (August 2nd – 11th). In the Tarot he corresponds to the Six of Wands and is coupled with Furcas. His metal is silver and his planet Luna. In Hebrew spelt Lamed – Resh – Aleph – Yod – Kaph which equals 261 (or 741 if the last letter is counted as a final value).

LEVI ZAHED, ELIPHAS The Hebrew pen name of the famous French occultist, Alphonse Louis Constant who was born circa 1810. Crowley claims in *Magick* that he believed himself to be the reincarnation of Levi, and certainly their works bear much in common. Crowley translated his *The Key of the Mysteries*, which he catalogued as *Liber 46*. Most of his major works were translated by Arthur Edward Waite. See Constant, Alphonse Louis.

LEVIAH לאויה The eleventh Angel of the Schemhamphoresch. He governs Mercury in the fifth quinary of Virgo. The name means ‘meet to be exalted’. Biblically this Angel corresponds to *Psalm* 18:46 – ‘The Lord liveth: and blessed be my rock; and let the God of my salvation be exalted.’ The Hebrew spelling is Lamed – Aleph – Vau – Yod – Heh which has the value of 52. (This is the same spelling as the 17th Angel.)

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LEVIATHAN לִיָּתָן One of the four great Princes of Evil, along with Satan, Lucifer and Belial. In the *Satanic Bible* of Anton LaVey he is allocated to the Element of Water. His attributes are given in chapter 41 of *Job*, where he is depicted as a sea-monster (verses 14-20) – ‘Who can open the doors of his face? his teeth *are* terrible round about. *His* scales are his pride, shut up together *as with* a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning. Out of his mouth go burning lamps, *and* sparks of fire leap out. Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.’

LEXARPH ⲠⲚⲓⲛⲓⲛ The 28th Enochian Governor. This Angel rules over the region of Iran by the Caspian Sea, and resides in the Aire of ZAX (10). He has 8880 Servitors under him. One of the very few Governors found on the Tablet of Union. This word has a value of 284.

lhiansa ⲠⲚⲓⲛⲓⲛ The fifth of the Six Seniors found on the Enochian Watchtower of Earth, Saturnial in nature. This name is intersected by the 66th, 78th, 79th, 83rd and 85th Governors. By Gematria it equals 300, which is the Mystic Number of 24.



LI According to *Liber 777* this is the third Trigram listed, it corresponds to Sol, is in the east, in the human body is the eyes and is allocated to the sixth Sphere, and to the 21st and 30th Paths on the Tree of Life. In *The Book of Thoth* it is equivalent with the sixth Sphere.



LI The 30th Hexagram of the *I Ching*. ‘The clinging’ and ‘fire’. Sun of Sun. The Image is of the night and day being illuminated by the moon and sun; fire clutching onto wood providing warmth and light; the two luminaries of sun and moon in divine order. The Oracle is to be docile and inactive; do not moan; do nothing rash; expect luck eventually; do not brag about success. Expressed as a binary it is 18.

LIBER This is Latin for ‘book’ and is the almost invariable prefix of A.:. A.:. publications. Pronounced ‘lee - ba’. The plural is ‘libri’.

LIBER 777 A Qabalistic compendium replete with 194 lists and detailed appendix. Usually sold in a binding together with *Liber 500 Sepher Sephiroth*, a Hebrew Qabalistic dictionary, and *Gematria* which is an excerpt from an earlier publication called *The Temple of Solomon the King*. 777 is the sum of the paths on the Tree of Life when taken in sequence from the first to the tenth Spheres. The number 777 is deeply interwoven with the Hebrew alphabet, especially when the letters are spelt in full, as we find in *777 and the Tree of Life* by Claus Hoffman.

LIBRA **G** The seventh sign of the Zodiac. This is Latin for ‘balances’. September 23rd to October 23rd. It is a masculine sign; its triplicity is Air and its quadruplicity is Cardinal. The most friendly of the signs. The archetype is one of learnedness, equilibrium and always seeing the good and bad in situations. People born under this sign are good looking, talkative and honest in intellectual matters. Negative aspects include indecisiveness, idleness and capriciousness. Libra is ruled by the planet Venus. It is the only Zodiac sign that is not symbolised by a flesh and blood creature.

ligdisa ⲠⲚⲓⲛⲓⲛ The fifth of the Six Seniors found on the Enochian Watchtower of Water, Saturnial in nature. This name is intersected by the third, fourth, 32nd and 65th Governors. By Gematria it equals 258.

LIGHT, BODY OF The astral body. In Qabalism, referred to the ninth Sphere, Yesod (יֵסוֹד). An important duty of the early aspirant is to bridge the gap between the astral and material planes, Yesod and Malkuth (מַלְכוּת). This task is completed by rending the Veil of Qesheth (קֶשֶׁת), which is one of the first initiations. This is often confused with the Etheric Body, which is very difficult to move about in. Astral travel is performed without leaving the ‘mortal coil’ of the operator, in much the same way as switching television channels. Etheric travel involves separating the energy field of the body, and literally moving about on the plane of Malkuth/Yesod, and it would be impossible to etherically travel to even Australia, let alone an astral plane whose imagery originated some millions of light years away, and maybe also in the incomprehensibly distant past.

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LIGHTNING FLASH, THE The course of the Tree of Life when all the Spheres are counted, from the first to the tenth. Sometimes called the ‘Flaming Sword’, with its hilt in Kether (כתר) and its point in Malkuth (מלכות). The most powerful Qabalistic magick. It represents the highest spiritual forces manifesting immediately in the objective unity of Malkuth. The ‘zigzag’ motif depicting the Lightning Flash is often found on illustrations for The Tower, Key XVI of the Tarot. This card signifies the instant destruction of one’s belief systems, as if by sudden realization, prophetic vision, hallucination or miracle. It could be said that the Lightning Flash is the ‘knock on the head’ *par excellence*.

LIL  The first Enochian Aethyr. ‘The Vision of the Crowned and Conquering Child, the Lord of the Æon.’ It has a value of 70.

LILITH לילית The archdemon allocated to the ninth, or sometimes the tenth, Sphere on the Tree of Life. In Rabbinical lore she was the wife of Adam before Eve, and she was the mother of bad spirits. Hebrew for ‘queen of the night’, or variously ‘spectre of the night’ and ‘onocentaur’. We can easily imagine that Crowley implied Lilith in *Liber Ararita* 2:10 – ‘I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.’ For a fully initiated account of Lilith read *Dreams of Being Eaten Alive* by David Rosenberg. Spelt Lamed – Yod – Lamed – Yod – Tau which totals 480.



LIN  The 19th Hexagram of the *I Ching*. ‘Approach’, and ‘approach of authority’. Yoni of Water. The Image is the viewpoint of a valley from the height of a mountain; light reaching into the recesses; a master going to meet his group of waiting disciples. The Oracle is to press on with your comrade; alliance is important; be noble and cautious; aspire to divinity on a regular basis, and establish some spiritual habit. Expressed as a binary it is either 60 or 15.

LIN  The 22nd Enochian Aethyr. ‘The 49-fold Table. (First appearance of the Crowned and Conquering Child to the Exempt Adept as in the Pastos.) The Vision of the Rose, the heart of BABALON and of the Birth of the Universe. <Sevenfold Table.>’ It has a value of 90.

LINGAM A Tantric term for the penis. It is a polite term normally resorted to in discourses on sexual magick, the femal counterpart being the ‘yoni’. These terms were frequently used by Crowley in his accounts of erotic matters. This term was popularized in the *Kama Sutra* that was translated by Sir Richard Arthur Burton. The mystical apotheosis of the lingam is the ‘Shivalingam’.

LIT  The fifth Enochian Aethyr. ‘The Vision of the Middle Pillar. (Arrow.) The Mystery of Atheism.’ It has a value of 340.

LIVOIH לוייה The 19th Angel of the Schemhamphoresch. He governs Mars in the first quinary of Scorpio. The name means ‘hastening to hear’. Biblically this Angel corresponds to *Psalms* 40:1 – ‘I waited patiently for the Lord; and he inclined unto me, and heard my cry.’ The Hebrew spelling is Lamed – Vau – Vau – Yod – Heh which has the value of 57.

LM למ The 177th Gate of the *Sepher Yetzirah*. It has a value of 70. ‘Ox goad’ and ‘water’. The ox goad encourages the ox to continue with its burden and strain, whilst the water needs no help at all in giving in to its own gravity and following ‘the line of least resistance’. The Tarot cards are Adjustment and The Hanged Man. It has the meanings of ‘to join’, ‘to protect’, ‘vanity’ and ‘to murmur’. Astrologically this Gate corresponds with Libra and Water. There is no harmony in these symbols.

LN לנ The 178th Gate of the *Sepher Yetzirah*. It has a value of 80. ‘Ox goad’ and ‘fish’. In its function of giving sharp pain, and on being rather wand-like, the ox goad is of the nature of fire, whilst the fish is of the nature of water, these two, as Elements, being opposed. The Tarot cards are Adjustment and Death. It has the meanings of ‘woolen garments’ and ‘nighttime’. Astrologically this Gate corresponds to Libra and Scorpio. These two are next to each other in the Zodiac so all the harmonies and polarities are found in the esoteric symbolism in that sense.

LO לע The 180th Gate of the *Sepher Yetzirah*. It has a value of 100. ‘Ox goad’ and ‘eye’. The ox goad is rather crude, whilst the eye is sophisticated. The Tarot cards are Adjustment and The Devil. It has the meanings of ‘the throat’, ‘the tongue’ and ‘language’. Astrologically this Gate corresponds to Libra and Capricorn. Whilst both of these are Cardinal signs this is where the similarity ends.

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LODGE OF O. T. O. The highest official building of the O. T. O. performing initiations above III°. Below this is Oasis, and finally Encampment.

LOE  The twelfth Enochian Aethyr. 'The Path of *cheth*. The Bearer of the Sangraal. The Black Brothers.' It has a value of 105.

LOGOS ΛΟΓΟΣ The Word of Aeon. The Logos of the present aeon is ΘΕΛΗΜΑ (Thelema). It is the function of a Magus to transmit his word, much in the same way that the Magister Templi is sworn to 'intrepret every phenomena as a dealing of God with my soul'. See *The Heart of the Master* for an account of the Logi of past aeons, from which I quote – 'S.: S.: and this is, being interpreted, "The Great White Brotherhood". Below was written: With Us Two Thousand Years is as One Day. Then my instructor showed me that the Brotherhood send forth one of Their fellows every two thousand years, bringing one Word to serve Mankind as a new Formula of Magick, that it may take one further step on the long road that leadeth to Perfection. Also, twice in that period, that is, at intervals of a little more than three, and a little less than seven, centuries, They send a lesser prophet to prepare the Way of the next Word, and to maintain or restore the virtue of the Word then current.' The names mentioned after this are Fu-Hsi, Lao-Tze, Gautama, Zerdusht, Pythagoras, Dionysus, Osiris, Apollon, Plotinus, Jacobus Burgundus Molensis, Mohammed, Sir Edward Kelly and Christian Rosencreutz. In magical parlance the Logos is sometimes the person preaching his Word, in this case Aleister Crowley, and other times it refers to the actual Word itself.

LOLA Λ The twelfth letter of the Coptic alphabet, transliterated as 'L'. It has a value of 30 and is allocated to the 22nd Path on the Tree of Life. It has a resemblance to the Greek λ, Lambda.

LORD OF THE FIRE OF THE WORLD Another name for The Sun, Key XIX of the Tarot. The terminology here is unfortunate, Qabalistically speaking, as Sol is referred to the Primary Reflection of Air, and because the Spheres The Sun connects are the Secondary Reflections of Water and Air. However, we must assume that the people who designed this name were only stating the obvious.

LORD OF THE FORCES OF LIFE Another name for Fortune, Key X of the Tarot. This card corresponds to Jupiter, who as the lord of the gods, can be seen as the jovial initiator of life (he sired many members of the Olympian court). The 'forces' of life are seen on the card as the three principles of the Sphinx, Hermanubis and Typhon. Kaph, the Hebrew letter meaning 'palm' corresponds to this card; we find in palmistry that the 'forces' governing one's 'life' are contained in the lines and mounts.

LORD OF THE GATES OF MATTER, THE (THE CHILD OF THE FORCES OF TIME) Another name for The Devil, Key XV of the Tarot. The 'gates of matter' are the sexual organs, especially the meatus and/or *opening* of the penis; some Qabalists posit this as the true meaning of Ayin (א) which is translated as 'eye'. We quite plainly see a phallus in the illustration from the *Thoth Tarot*. The 'forces of time' are the entropic agencies of existence that force us into incarnation with all the logic established previously.

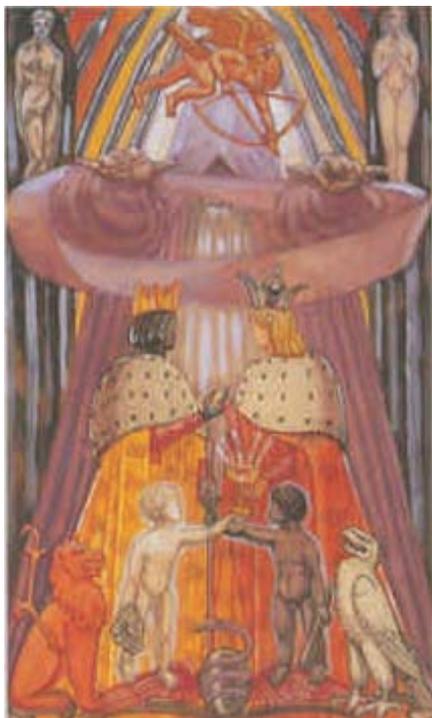
LORD OF THE HOSTS OF THE MIGHTY Another name for The Tower, Key XVI of the Tarot. One of the lesser known facts about the word 'host' is that its etymology comes from the Latin *hostis* which means 'an enemy'. It is therefore in the military sense that it should be understood. 'Might' is one name for the fifth Sphere to which Mars is allocated; Mars also corresponds with this card.

LOTUS WAND A specific type of ceremonial wand used in the Hermetic Order of the Golden Dawn. As far as wands go, it is quite long being 26 inches. The fact that is used for all types of magical working is shown by the bar being divided into 14 differently coloured cylindrical sections; the top is white, the bottom black, and the middle twelve sections are symbolic of the signs of the Zodiac and follow the spectrum from red (Aries) to violet, the penultimate being red-violet (Pisces). Depending on the type of ceremonial working, the wand is held by the corresponding band of colour. The summit is decorated as a lotus flower, with ten inmost petals (the ten Spheres of the Tree of Life), then eight middle petals (symbolic of Air and Fire), eight outer petals (Earth and Water); these are all supported by an outer calyx of four orange sepals which represent the solar influence. It is never to be inverted, ie. held upside down.

LOVE – THE TWO OF CUPS  The central feature of this card is a radiant lotus floating in a sea, and from it pours crystal-clear water. A pair of pink scaled fish intertwine around its stem, and spout water into another lotus flower. The stream rebounds off the heads of these fish into two wide chalices, these then overflow into the ocean, ending the course. The sky over the horizon is pure soft blue, a colour of Chockmah (חכמה); oddly the sea is yellow at the far edge, gradually merging into green-blue at the base. This second Sphere on the Tree of Life is allocated to the Logos, which translated through the Element of Water is 'love', or in Greek Agape (see elsewhere). Venus is the planet of affection and sensuality. Luna, which rules Cancer is here translated as the fecund feminine principle. Cancer also forms the 'exaltation' of Jupiter. All this is of the nature of love.

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LOVE IS THE LAW, LOVE UNDER WILL A Primary Axiom of Thelema. This is balanced by the other statement ‘Do what thou wilt shall be the whole of the Law’. Corresponds to the Greek word ‘Agape’ (ΑΓΑΠΗ). The farewell of Thelemites. This reflects the Qabalistic dogma of the reconciliation between Chesed and Geburah, the fourth and fifth Spheres, meaning ‘love’ and ‘will’, or more precisely ‘mercy’ and ‘strength’. The idea is to balance the Spheres on the Pillars of Severity and Righteousness on the Pillar of Mildness along the Reciprocal Paths that polarise the extremes in the Middle Pillar. When we add up the values of the Three Reciprocal Paths of Daleth (ד), Teth (ט) and Peh (פ), four + nine + 80, the result is 93, the value of Thelema and Agape.



LOVERS, THE – KEY VI The seventh card in the Major Arcana of the *Thoth Tarot*. It corresponds with the Zodiacal Gemini and the Hebrew Zayin (ז). The scene is one of a mystical wedding, dominated by the figure of a wizard. He has an extremely long beard, a violet robe, and projects his hands through a Moebius strip. At the top is the winged baby Cupid, who is blindfolded with his bow fully stretched. Upon his quiver is the word ‘THELEMA’. Backing up on the wizard is an archway of glinting swords, the meaning of Zayin being ‘sword’; the pillars of this arch are surmounted by two awkward looking nude statues. The wedding partners wear crowns similar to those found on The Emperor and The Empress, Keys III and IV. The king on the left is negro, and the queen caucasian. They are in royal garb, with fleeced collarettes, and flowing robes, their right hands being clasped together. A red spear is held by the king, signifying fire and blood, and a golden cup by the queen, signifying passiveness and receptivity. These are again held up by two ethereal forms, naked children, conversely black and white.

The white child holds a bunch of flowers, and the black a club; which are respective symbols of the masculine and feminine mentioned above. At the lower corners we have the alchemical Red Lion and White Eagle, which are used as euphemisms in sex magick for the essential polarisation. All these diverse symbols of animus and anima are reconciled in the ‘winged egg girl with a serpent’. Zayin connects the third and sixth Spheres on the Tree of Life, Binah (בינה) and Tiphereth (תפארת).

LP לַפּ The 181st Gate of the *Sepher Yetzirah*. It has a value of 110. ‘Ox goad’ and ‘mouth’. Whilst the ox goad is an instrument of bondage and baseness, the mouth is one of freedom of expression. The Tarot cards are Adjustment and The Tower. It has the meanings of ‘to join’, ‘to cling to’, ‘embrace’ and ‘bandage’. Astrologically this Gate corresponds to Libra and Mars. We have the archetypal male and female with Mars for the male, and the ruler of Libra (Venus) for the female.

LQ לֶק The 183rd Gate of the *Sepher Yetzirah*. It has a value of 130. ‘Ox goad’ and ‘the back of the head’. In its function of creating fierce pain, and of being shaped like a wand, the ox goad is of the nature of Fire; conversely the ‘back of the head’ (or the cerebellum), being the seat of emotions, is of the essence of Water; and these two Elements are opposites. The Tarot cards are Adjustment and The Moon. It has the meanings of ‘to lap’, ‘lapping’ and ‘greedy’. Astrologically this Gate corresponds to Libra and Pisces. These symbols are opposites.

LR לֶר The 184th Gate of the *Sepher Yetzirah*. It has a value of 230. ‘Ox goad’ and ‘head’. The ox goad is an instrument of conscious control, whilst the head is the seat of those airy forces that are difficult to pin down (remembering the ‘monkey of the mind’ analogy); that is the subconscious ‘anarchy’ that we are all familiar with even if we do not recognise it as such. The Tarot cards are Adjustment and The Sun. It has the meaning of ‘below’. Astrologically this Gate corresponds to Libra and Sol. Both of these symbols are Air, both are masculine and we are reminded by the central position of the Sphere of Sol (on the Tree of Life) of the balances of Libra.

LS לֶס The 179th Gate of the *Sepher Yetzirah*. It has a value of 90. ‘Ox goad’ and ‘prop’. An ox goad is used to encourage movement, whilst the prop is simply there to stabilise something. The Tarot cards are Adjustment and Art. It has the meanings of ‘cheek’ and ‘jaw’. Astrologically this Gate corresponds to Libra and Sagittarius. The Cardinal Air of the former lends much energy to the Mutable Fire of the latter. Both are ruled by beneficent planets (Venus and Jupiter respectively).

LSh לֶשׁ The 185th Gate of the *Sepher Yetzirah*. It has a value of 330. ‘Ox goad’ and ‘tooth’. The ox goad frequently creates temporary and fleeting pain for the ox, whilst the tooth rarely gives us pain, but when it does it is often permanent. The Tarot cards are Adjustment and The Aeon. It has the meanings of ‘to be strong’, ‘to knead’, ‘the juice of a plant’ and ‘spittle’. Astrologically this Gate corresponds to Libra and Fire/Spirit. The Air of Libra will fuel and energise the Element of Fire, but there is not an obvious connection with Spirit.

Israhpm אֶסְרַחְפִּמַּם The first of the Six Seniors found on the Enochian Watchtower of Water, Martial in nature. This name is intersected by the third, fourth, seventh and eleventh Governors. By Gematria it equals 459.

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LTh לֵת The 186th Gate of the *Sepher Yetzirah*. It has a value of 430. ‘Ox goad’ and ‘tau’. The ox goad is a crude and functional tool, whilst the tau is a sublime and mystical symbol. The Tarot cards are Adjustment and The Universe. It has the meanings of ‘that which clings to a person’, ‘fate’, ‘luck’, ‘to join’ and ‘attach’. Astrologically this Gate corresponds to Libra and Saturn/Earth. There is no real connection with either of these symbols.

LTz לֵצ The 182nd Gate of the *Sepher Yetzirah*. It has a value of 120. ‘Ox goad’ and ‘fish hook’. Whilst the ox goad encourages movement through fear of pain, the fish hook aims at stopping the fish via the medium of temptation (the bait). The Tarot cards are Adjustment and The Emperor. It has the meanings of ‘scorn’, ‘bad company’ and ‘lasciviousness’. Astrologically this Gate corresponds to Libra and Aries. These are opposite signs in the Zodiac and all the relevant data can be found elsewhere.



LÜ ䷀ The tenth Hexagram of the *I Ching*. ‘Treading’ or ‘proper conduct’. Lingam of Water. The Image is sky above and water below; the pubic region of a nude woman; an umbrella. The Oracle is to continue with one’s True Will regardless of consequences; to smite powerful opponents without fear; to find solace in solitude. Expressed as a binary it is either four or eight.

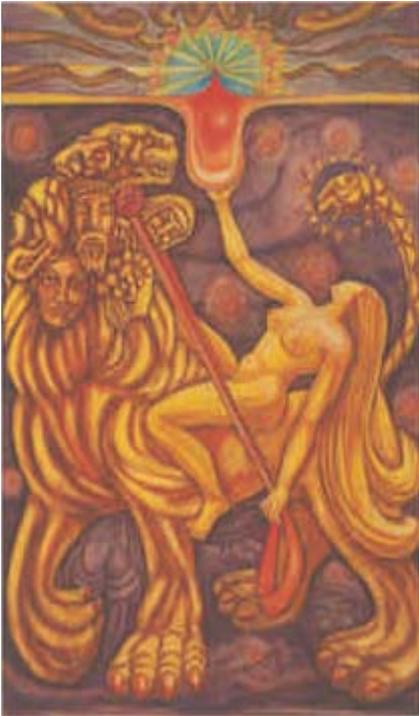


LÜ ䷄ The 56th Hexagram of the *I Ching*. ‘The wanderer’. Sun of Earth. The Image is of fire rising up into the atmosphere, contrasted with the gravitational inertia of a mountain; blazing grass on the summit of a mountain, being swiftly destroyed; three stellar orbs in the night sky serving as a compass. The Oracle is to be polite and customary whilst travelling; take the easy way out of the situation, as effort will only magnify problems; be peacable and mild. Expressed as a binary it is either 19 or 50.

LUCIFER Latin for ‘light bringer’. ‘Lux’ is Latin for ‘light’. The ‘archdemon’ allocated to the third Sphere on the Tree of Life. His darker, and truly demonic, aspect is Lucifuge, which means ‘he who shuns the light’. His symbol is the Eye in the Triangle, or Eye in the Calvary Cross (as גַּמְלַ עֵינַ דְּלֵת or G. O. D.). This is obviously presented in the statement ‘L. V. X., lux, the light of the Cross’ from the Lesser Ritual of the Hexagram (see *Liber 6*). Lucifer was Biblically the proudest of God’s angels, and championed a rebellion to become a Creator himself. He is the god worshipped in high grade Freemasonry, but is not evil as orthodox Christians believe. In the Hexagram ritual ‘lux’ is invoked along with I. N. R. I. which is a Christian formula. The notion of Lucifer as a demon is infantile, he is a fallen angel at worst, and some believe he is a symbol for the Eye of God, and as his symbol is the Eye (vesica) within an upward pointing and equilateral triangle. He is sometimes equated with the Demiurge, and whether or not his jurisdiction extends beyond this Earth is questionable. In Luciferic theology it is perfectable acceptable to take the sacred volumes (*Bible, Qoran, Pali Canon* etc.) and substitute ‘God’ with ‘Lucifer’, as in the record of the Fall, Lucifer wished to be a Creator just as God himself. However, the truly enlightened person would probably see these divisions as ludicrous. In *Liber 500* ‘Lucifer, the Herald Star’ is given as הַיְלֵל, which is quite similar to the English word ‘hell’.

LUCIFUGE ROFOCALE The Prime Minister of Hell as given in the *Goetia*, or the *Lesser Key of Solomon*. Lucifuge is the dark aspect of Lucifer, he who ‘shuns the light’ rather than ‘the light bringer’. The notion that Lucifer can ‘bring the light’ implies not only duality, but darkness in the first instance. In the dictionary ‘lucifugous’ is given as an adjective meaning ‘shunning light’.

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LUST – KEY XI The twelfth card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Zodiac sign Leo and the Hebrew Teth (ט). The image is dominated by a many headed lion, with a tigerish headed, snake like tail, and that is mounted by a naked lady. In her left hand she tightly draws on a red rein, whilst her right hand holds up a homogenous globule of red-orange liquid, this being the Holy Graal, or a symbol of the same. The top of the card has ten ‘horns’ which radiate into a bluish-yellow spectrum, or star shape, which has ten flowery circles at its perimeter. The feet of the lion-beast are massively strong, and beneath them are seen nebulous phantoms of hands and faces, in a soft lurid violet. The woman is a form of Babalon the Victorious Queen, and she is wanton, lustful and fierce. She is pivotal in Thelema, much as the sun (which rules Leo) is to the solar system. The beast upon which she rides is the lion-serpent, Leo and Teth combined (Teth means ‘serpent’). We recall the Chakka of Kundalini, the root of the sexual power, that is likened to a ‘sleeping serpent’ that shoots up the spine when awakened through Tantra. Leo, through its reflex, and opposite, sign of Aquarius signifies the present lifewave, the ‘Age of Aquarius’. The ghosts beneath represent the death of the Aeon of Osiris, the repentant, whining and crushed souls of the previously obsequious spiritual schools; these forms of shame and guilt are brutally ignored, the Beast and Babalon not even noticing them. This card is a supreme glyph of the pride, energy and abandon of the Aeon of Horus. Qabalistically, Lust joins the fourth and fifth Spheres, Chesed (חסד) and Geburah (גבורה), and is referred to as a Reciprocal Path. One of the most important tasks in traditional Qabalah is to harmonise the moral extremes embodied in these Spheres, unconditional forgiveness, with furious anger; a

whole school know as the ‘Binary Qabalah’ springing from this psychology. Ironically, the idea of Lust as violent energy and uncurbed animal appetites is, Sephiroically, also one of delicate balance, which is probably the stance of Babalon, who must remain ever vigilant and alert, or be thrown from the back of the Beast.

LUXURY – THE FOUR OF CUPS RD This card has a scene of a lonely and wavy light-blue ocean, set against a sky of stormy grey. The mood is of imminent thunder. Four golden goblets, with square bases and pairs of curved horn-handles, and zigzag etchings, are set out in a rectangular formation. A great flood issues from a many stemmed lotus into the upper pair, which then flows out and is completely consumed by the lower chalices. The water defies natural law by being sucked to a conical point by the lower cups, even though the two higher cannot hope to contain any at all. This ‘impossibility’ is a metaphor for the chaotic nature of Water, its unpredictable haphazardness and arrogant whims. The multiple, perhaps even mutated, stems of the lotus, signify again chaos, but especially the notion of the Demiurge, who is always expressed by the number four. A convoluted dance of twists and turns is made by this stem, as if trying to create something new, despite of itself. The cups are of pure gold, of course inkeeping with the ‘luxurious’. However, the seed of disaster waits in the grey sky, and disaster looms; the opposite of luxury is necessity, and to overindulge is also sometimes to suffocate through sensuality. Cancer is found together with her ruler Luna, both being symbols of the ‘conduit’ or ‘vessel’.

IzinoPo אפזק The third of the Six Seniors found on the Enochian Watchtower of Earth, Lunar in nature. This name is intersected by the 66th, 67th, 68th, 69th and 76th Governors. By Gematria it equals 317, a Prime Number.

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M

M. A. A. T. An acrostic found in the Thelemic Holy Book, *Liber 370*, Verse 7 – ‘...Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.: A.:, whose name is Truth.’

M. A. B. N. מ א ב נ A masonic password that enumerates to 93, therefore much favoured by Crowley. It refers to the Freemasons’ tradition of the Lost Word.

MACROCOSM The ‘big world’ of God. It is the farthest reaches of the objective universe, just as the *microcosm* is the innermost periphery of each entity’s subjective experience. In Thelema, and ceremonial magick, it is symbolised by the symmetrical six pointed star, with the planets at each point (according to the scheme of the Qabalistic Tree of Life) and Sol at the centre. The three outer planets of Uranus, Neptune and Pluto are not included, and although they should be, considerations of geometry make their inclusion, *in this scheme*, too clumsy for comfort. It is the goal of the operator to unite the macrocosm with the microcosm, this being one way of describing the Great Work. Mathematically this is expressed as five plus six equals eleven. In *The Book of the Law* the limits of macrocosm is known as Nuit, the microcosm as Hadit and the conjunction of these two as Ra-Hoor-Khuit. See Microcosm.

MAGICIAN Although this obviously means a practitioner of magick, it is also the name of the second degree of Ordo Templi Orientis; it is the latter context we will explore. As well as continuing the curriculum of the Minerval and Man/Woman degrees, the aspirant is expected to do the following, a) to learn *The Book of the Prince*, b) perform in a group ceremony, at least one, c) design and act out a ritual of one’s own creation, d) keep a record of your ritual workings, e) memorise the following lists from *Liber 777*: the key scale, Hebrew names and letters (and their English translations), astrological attributions, King Scale of colour, Queen Scale of colour, the letters of Tetragrammaton, the Elements and senses, the numbers printed on the Tarot Trumps and at least two others, f) learn some part of the history of the O. T. O. and the ‘tokens’ of the degrees you own, g) affix two copies of *Liber OZ*, signed by yourself, to the centres of religious and temporal authority that exist in your locality, h) begin a general study of alchemy, astrology, Qabalah, tarot, yoga and something else approved by your superior, i) do something which directly benefits the Order, and j) meditate on your heart Chakra.

MAGICK Crowley’s general definition is ‘the science and art of causing change to occur in conformity with will’. The letter ‘k’ is added to distinguish it from stage conjuring, prestidigitation or legerdemain. Also having six letters identifies it with the macrocosm, as well as the microcosm – the uniting of which is the general scheme of Thelemic magick. The microcosm is the ‘little world’ of Man and is symbolised by the pentagram having the five Elements of Spirit, Fire, Air, Water and Earth at its points. The macrocosm is the ‘big world’ of God and is symbolised by the hexagram having the six planets at its terminations and Sol in the middle. The general number of magick is therefore eleven; the two main types being glyphed as five plus six equals eleven (evocation, or calling forth); and six plus five equals eleven (invocation, or calling in). Most of the magick in Thelema is spiritual in intention and can be conveniently defined as ‘white magick’. Pronounced ‘mage – ick’ by some practitioners.

MAGISTER TEMPLI The lowest Grade in the S.: S.: of A.: A.:, which is Latin for ‘Master of the Temple’. To attain this Grade one must swear the Oath of the Abyss, and this is the only requirement – although most would attain to the lower Grades first. Crowley attained this Grade on December 3rd, 1910 and accepted the motto ‘Vi Veri Vniversum Vivus Vici’ (‘I conquer the universe through the force of truth while still living’). The Oath of the Abyss has several injunctions, which I quote from *John St. John* (one of Crowley’s magical journals) – ‘I. I, O.M. &c., a member of the Body of God, hereby bind myself on behalf of the whole Universe, even as we are now physically bound unto the cross of suffering: II. that I will lead a pure life, as a devoted servant of the Order: III. that I will understand all things: IV. that I will love all things: V. that I will perform all things and endure all things: VI. that I will continue in the Knowledge and Conversation of my Holy Guardian Angel: VII. that I will work without attachment: VIII. that I will work in truth: IX. that I will rely only upon myself: X. that I will interpret every phenomenon as a particular dealing of God with my soul.’

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MAIM מַי The 13th letter of the Hebrew alphabet which bridges the fifth and eighth Spheres, Geburah (גבורה) and Hod (הוד) on the Qabalistic Tree of Life, with a value of 40. Spelt in full Maim – Yod – Maim (מים) which add up to 90, the letter means ‘water’ and corresponds with The Hanged Man of Tarot, the Element of Water and the colour blue. Mars acting through Water upon Mercury. Maim is transliterated as ‘M’.

MAIM FINAL מַיִ The same as Maim (see above) but when used at the end of a word it assumes a different shape and is worth 600 rather than 40. In some scripts it is given in a horizontally elongated manner. However, in *Liber 500* (a Qabalistic dictionary of Hebrew) the final value is not used, although the shape is. It is distinguishable from the Hebrew Samekh (ס) by the lower right section being foursquare. The second Letter of Judgement, the other final letters being Kaph final (ך), Nun final (ן), Peh final (פּ) and Tzaddi final (צּ). Maim final is transliterated as ‘Mf’ or M fin.’

MALACHITE This is an emerald to dark-green copper derived mineral, always found with azurite. It has several concentric colour bands, with alternating layers of azurite (which is light to deep blue, or black). We find it mentioned in *The Book of Lapis Lazuli, Liber 7 3:8* – ‘Terraces of ilex, and tiers of onyx and opal and sardonyx leading up the the cool green porch of malachite.’ It is quite soft and can be dissolved in acid. The name comes from the Greek for its green colour. In crystal healing it can be used to unblock deep emotional resentment, and to reprogram attitudes, by placing it near the head during sleep.

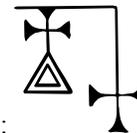
maLadi מַלְאֲדִי The Servient God Name of the Earth of Water Subangle, in Enochian, used to evoke. To access this it is necessary to use the fourth and eleventh Enochian Keys. This name is intersected by the 12th, 13th and 14th Governors. By Gematria it equals 86.

MALAHHEL מַלְהַל The 23rd Angel of the Schemhamphorash. He governs Venus in the fifth quinary of Scorpio. The name means ‘turning away evil’. Biblically this Angel corresponds to *Psalms 121:8* – ‘The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.’ The Hebrew spelling is Maim – Lamed – Heh – Aleph – Lamed which has the value of 106.

MALKAH BETHRESHISHIM AUD BERIAH SHEHERIM מַלְכָּה בֵּת־רִשִׁיִּים וְעַד בְּרִיָּה שְׁהֲרִים The Planetary Intelligence of Luna. This originates from the Hebrew words Maim – Lamed – Kaph – Aleph, Beth – Tau – Resh – Shin – Yod – Shin – Yod – Maim, Vau – Ayin – Daleth, Beth – Resh – Vau – Heh, Shin – Heh – Resh – Yod – Maim. These words enumerate to 3321. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 3321 is the sum of the first 81 numbers, and the total value of the nine by nine Magic Square of Luna. To express this number concept the Hebrew word had to be long as the highest value in the conventional Alephbeth is 900. Unlike most of the words in *Liber 500* final values for Maim are used.



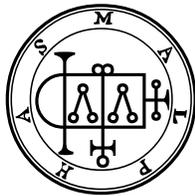
MALKUNOFAT The Qliphothic Sentinel of Maim (מ), the 23rd Path on the Tree of Life. Its sigil should be painted in deep blue on an inverted triangle of sea green hue, its number is 307. The name should be said in the key of ‘G’ sharp (upper register). See *Liber 231*, Verse 12 – ‘Then the holy one appeared in the great water of the North; as a golden



dawn did he appear, bringing benediction to the fallen universe.’ The Genii equivalent is ‘Malai’:

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MALKUTH מלכות The lowest Sphere on the Tree of Life, the tenth, translating as ‘the kingdom’, similarly the first Sphere Kether (כתר) is called ‘the crown’. It corresponds to the realm of the four Elements, indeed it is the only manifestation of the Element Earth on the Spheres of the Tree, the three upper Triads being all permutations of Air, Fire and Water. Some consider Malkuth to be a ‘pendant’ to the Tree, but it is invariably included in modern schemes. This is the plane of material creation, the concrete physical objective unity which we all share as human beings. Completely uninitiated people live permanently in Malkuth. The next highest Sphere is Yesod (יסוד) which is the etheric energy pinning together the physical shells. Modern physics has proved that all matter is 99% empty, and ‘reality’ is only an illusion created by rapidly spinning electrons, ie. all matter is vibration, or metaphysically speaking, *light*. Qabalists realised this centuries ago when they coined the term ‘the Veil of Qesheth’ (קשת), which means ‘bow’ – which Crowley wisely interpreted as ‘rainbow’. The three Paths leading from Malkuth, Tau (ת), Shin (ש) and Qoph (ק) compose this word. The first task of initiation is to pass beyond this Veil, to the realm of the etheric, that is the realm of the collective unconscious, which forms the actual *consensus* reality. In the language of psychology Malkuth is the realm of the senses, and Yesod is the imagery we attach to it. If Kether is subjective unity, Malkuth is objective unity, and just as Godhead is inexpressible so is material manifestation. ‘Kether is in Malkuth, and Malkuth in Kether, but after a different fashion.’ The Ain (אין), or Void, impinges onto Kether directly, and Malkuth is symbolised by the Arabic numerals 10, the number one going back into the Void. Kether is the cause, Malkuth is the effect, and all the intervening Spheres are the means. In Hebrew spelt Maim – Lamed – Kaph – Vau – Tau which adds up to 496, a Perfect Number, and the Mystic Number of 31.

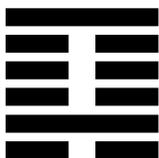


MALPHAS מאלף

The 39th Spirit of the *Goetia*. He is a mighty and powerful President. Although eventually he assumes human form with a hoarse voice, at first he appears like a crow. Malphas can construct towers and tell you of your enemies’ plans, and their past. He also gives good familiars. Although he appreciates sacrifices he will deceive those who make such an offering. He governs 40 legions of spirits. In the heavens he is allocated to the final decan of Aries (April 11th – 20th). In the Tarot he is paired with the Spirit Vassago and the Four of Wands. His metal is mercury and his planet Mercury. In Hebrew spelt Maim – Aleph – Lamed – Peh which equals 151 (or 871 if Peh is counted as a final).

MAN AND BROTHER, WOMAN AND SISTER The first degree of the Ordo Templi Orientis. This may be taken along with Minerval, the guest degree, if the aspirant so wishes. One is expected to do the following, a) continue with the programme of Minerval, b) master at least one of the following Libri: *The Star Ruby*, *The Mass of the Phœnix*, *The Book of the Prince* or *Liber Samekh*, c) study, or continue to study, one of the following: Qabalah, divination, yoga, astral projection, or a similar discipline, d) do something creative that will outlive you, e) meet with other members of the O. T. O. in an appropriate group body, and f) use your magical diary with a specific mode of introspection in mind.

MANES 216 – ? Another name for ‘Mani’, the founder of the Gnostic school of the Manichaeans. He was born in Babylon to a religious community. At the ages of twelve and 25 he underwent radical visionary experiences. After these he set off to preach his new religion with his father, and some disciples. Thanks to converting members of the Iranian royal family he could do this with impunity, and without fear of persecution. Due to a lack of fuzzy esoteric precepts, or a dependence on Christian ideas, Manichaeism became very popular. However, his royal protection was revoked by a new leader, Bahram I, who sought to reestablish the old religion of Zoroastrianism. Manes was incarcerated, chained down, and died after 26 days. His school of Gnosticism became the greatest political rival to Christianity, and was not suppressed until the sixth century, but it continued to spread eastward to central Asia, China and Mongolia. The skeleton of Manes philosophy is simple, and utterly dualistic, but quite elaborate in its mythological correspondences. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

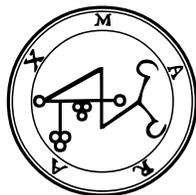


MĀNG The fourth Hexagram of the *I Ching*. ‘Youthful folly’. Earth of Moon. The Image is similar to The Fool of the *Rider-Waite Tarot*: an inexperienced young fool stopping at the edge of a pit, or abyss; a mist covered mountain top; a spring at the foot of a mountain. The Oracle is to trust in the first casting, and not to doubt the *I Ching*; ignorance can only be corroded gradually, and therefore to attempt to be wise is futile; close your eyes as to how things could go wrong. Ignorance is bliss, and here also is wisdom. Expressed as a binary it is either 29 or 46.

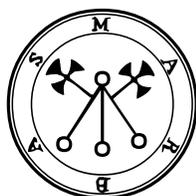
MANIPURA CHAKKRA The third of the seven Chakras, or Wheels, of the yoga tradition. It is found around the solar plexus, a little under the sternum, at the level of the spine. This Chakakra corresponds to the Tattva of Tejas. Manipura is a Sanscrit word meaning ‘diamond’ or ‘city of precious stone’. The magical powers associated are self-control and enthusiasm.

MANTRA YOGA The path of mystical union with God through rhythm, especially lyrical. The famous Hindu ‘Aum’

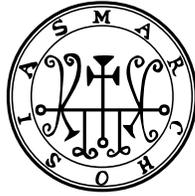
ॐ is a simple example. See the first section of *Book Four*. The practitioner should repeat the Mantra continuously, concentrating on nothing else. It can be repeated audibly, or mentally subvocalised. Crowley recommends chanting the mantra as slowly and loudly as possible ten times, then another ten times slightly faster and quieter, and so on to a barely discernable and rapid whisper which should culminate in Samadhi. A very good mantra is ‘Aum Mane Padme Hum’; in *Book Four* we are also given – ‘Aum Tat Sat Aum’, ‘Aum shivaya Vashi’, ‘Hua allahu alazi lailaha illa Hua’, ‘Aum! tat savitur varenyam Bhargo devasya dimahi Dhiyo yo na pratyodayat’, ‘Qol: Hua Allahu achad; Allahu Assamad; lam yalid walam yulad; walam yakun lahu kufwan achad’. Finally Crowley gives one from the Stelé of Revealing – ‘A ka dua Tuf ur biu Bi aa chefu Dudu ner af an nuteru’.



MARAX מַרְאֵךְ The 21st Spirit of the *Goetia*, otherwise known as Morax, a great Earl as well as President, of the spirits. His appearance is that of a man headed bull. He teaches astronomy well and other liberal sciences, and knows the uses of herbs and precious stones. 30 legions of spirits are under Marax. In the Zodiac he presides over the last decan of Libra (October 13th – 22nd). In Tarot he is paired with Ose and corresponds with the Four of Swords. He is one of the few Spirits to have two metals under his name, being mercury and iron. His planets are Mercury and Mars. In Hebrew spelt as Maim – Aleph – Resh – Aleph – Tzaddi which equals 332 (or 1142 if the last letter is counted as a final value).



MARBAS מַרְבַּב The fifth Spirit of the *Goetia*, a great President. He appears as a huge lion, but eventually may assume human form. Occultism is his speciality, and he will not lie to any question. He can cause and cure diseases. Marbas gives great wisdom and knowledge in mechanical arts, and can alter the shape of men. 36 legions of spirits are under his command. In the Zodiac he rules the daylight hours of the second decan of Taurus (May 1st – 10th). In Tarot he corresponds with the Six of Disks, and is paired with the Spirit Focalor. His metal is mercury and his planet Mercury. In Hebrew spelt Maim – Aleph – Resh – Beth which equals 243.



MARCHOSIAS מרְחֹשׁ

The 35th Spirit of the *Goetia*. He is a Marquis of Hell and appears as a wolf, or ox, with the wings of a gryphon, and a serpent's tail, and he vomits fire. However, eventually he may become humanoid. Before his Fall he was of the Order of Dominations. He told his chief, who was Solomon, that after 1200 years he had hopes to return to the Seventh Throne. Marchosias is a strong warrior. In the heavens he rules the second decan of Pisces (March 1 – 10) during day. In Tarot he is paired with the Spirit Dantalion and corresponds to the Nine of Cups. His metal is silver and his planet Luna. In Hebrew spelt Maim – Resh – Cheth – Vau – Shin which equals 554.



MARK OF THE BEAST, THE

This is based on a seven-pointed star with the symbols of Sol and Luna conjoined with two other circles which gives the impression of a penis. The testes glyph 666 and 156, the Beast and Babalon. The number 666 is written just below; all this is contained in a circle. It is found on the Ace of Disks in the *Thoth Tarot*.

MARTIALIS, MARCUS VALERIUS died circa 104 The popular Latin epigrammatist, a Spaniard who came to Rome in AD 64. He published 15 books including *Xenia* and *Apophoreta*. His audience was massive, and he had a taste for the vulgar, the satirical and the comical. The popularity he had was no doubt due to an unbridled versatility that dealt with every aspect of Roman culture. His books give us a motley coloured, and almost random look at the cultural stereotypes of the day. Martialis was an obsequious flatterer, but stylish with it, who spent much of his time looking for what today we would call 'venture capitalists', but with little success. After the death of Domitian, he retired to Spain and published his last book of epigrams. Martialis is the undisputed Roman king of the 'one liners'. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MASTER MAGICIAN The third degree of the Ordo Templi Orientis. Although the aspirant is expected to continue with the programme of the previous degrees of Minerval, Man/Woman and Magician, he or she has to here design their own method of progress; however this has to be along the previously established lines, and approved by the Grand Lodge of the O. T. O.. It must have seven points. You are also expected to meditate on your Third Eye. After this level advancement is by invitation only.

MATHULA ⚡⚡⚡⚡⚡ The 80th Enochian Governor. This Angel rules over the region of Babylon, and resides in the Aire of ZAA (27). He has 7560 Servitors under him. This word has a value of 780.

MAZ ⚡⚡⚡ The sixth Enochian Aethyr. 'The Vision of the Urn. The Magus 9°=2°. The Three Schools of Magick.' It has a value of 48.

MEBAHAEL מְבַהֵאֵל The 14th Angel of the Schemhamphoresch. He governs Luna in the second quinary of Libra. The name means 'guardian and preserver'. Biblically this Angel corresponds to *Psalm 9:9* – 'The Lord also will be a refuge for the oppressed, a refuge in times of trouble.' The Hebrew spelling is Maim – Beth – Heh – Aleph – Lamed which has the value of 78.

MEJ M The 13th letter of the Coptic alphabet, transliterated as 'M'. It has a value of 40 and is allocated to the 23rd Path on the Tree of Life. It has a resemblance to the Greek M, the uppercase Mu. The font type given is different to that given in *Liber 777*.

MELCHIZEDEK מֶלֶךְ - צִדֵּק *Genesis 14:18* – 'And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.' His name translates as 'king of righteousness' or perhaps even 'king of Jupiter'. He blessed Abraham and is mentioned in *Psalm 110:4* – 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.' Also in the *New Testament, Hebrews 5:6* – 'As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.' And most importantly *Hebrews 7:1-3* – 'For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.' Mentioned in the litany of the Gnostic Saints in *Liber 15*.

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MEMORY, THE MAGICAL The method of thinking in reverse. Crowley used lettering as an analogy in this kind of way: we wish to think of the word ‘memory’ backwards, first we think of ‘ory – mem’, then ‘yor – mem’ and eventually ‘yromem’. To assist this process we are encouraged to watch films backwards, to speak backwards, walk backwards, write backwards with either hand etc.. The objective of all this is to remember past lives, or incarnations, which should lead the aspirant to a greater understanding of his or her True Will. The normal method of memory training, or simply remembering the past, in magical terminology is called ‘recapitulation’ and has little to do with the magical memory *per se*. We find the practises outlined in *Liber 913*.

MENDIEL מנדאל The 36th Angel of the Schemhamphoresh. He governs Sol in the sixth quinary of Capricorn. The name means ‘honourable’. Biblically this Angel corresponds to *Psalms* 26:8 – ‘Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.’ The Hebrew spelling is Maim – Nun – Daleth – Aleph – Lamed which has the value of 125.

MENQEL מנקאל The 66th Angel of the Schemhamphoresh. He governs Sol in the sixth quinary of Gemini. The name means ‘nourishing all’. Biblically this Angel corresponds to *Psalms* 38:21 – ‘Forsake me not, O Lord: O my God, be not far from me.’ The Hebrew spelling is Maim – Nun – Qoph – Aleph – Lamed which has the value of 221.

MENTU An ancient Egyptian deity, usually depicted as falcon headed. His cult centred on Thebes, from about the eleventh Dynasty, but it was gradually put aside in favour of Amoun (see elsewhere). His most important centre was in Medamud. One of his names is ‘Mentuhotep’ which translates as ‘Mentu is content’, and was a title bestowed on Egyptian rulers. He is quite central to Thelema as the mention we find in one of the paraphrasings of the Stélé of Revealing – ‘I am the Lord of Thebes, and I, The inspired forth-speaker of Mentu;’ Also known as ‘Montu’. In a classical sense he is the bodyguard and security of Thebes, which in turn was the heart of Egypt, therefore if Mentu fell then all was lost. In *Liber 777* he is allocated to the 27th Path, which is that of the planet Mars, warfare and bloodshed. We find it oddly scribed as ‘Menθu’. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MERCURY **S** Generally speaking Mercury is a planet in the Solar System, being the closest to the sun, of minute size and with a rapid orbit. In Thelema it is the archetype of the Roman god Mercury, or Hermes to the Greeks, and the Qabalistic connotations that are intended. He was the messenger of the gods, a kind of errand boy that was not very powerful, but sufficiently cunning and well versed to comprehend the natures of all the pantheon. Consequently, Mercury became the patron deity of travellers, merchants, thieves and most especially magicians. He presided over all matters of communication, language, symbols and all the myriad mediums of effective transmission. Hermes, the almost exact Greek equivalent, forms the word ‘hermetic’ which is the general term for the tradition of alchemy, ritual magic, astrology and Qabalism. The analogy between the tiny planet orbiting so rapidly around the sun, and the messenger god is obvious enough. (On a much higher plane he is equated with the Egyptian Thoth, the god of writing and invention.) In the Qabalah the energies of Mercury are associated with such things as The Magus of the Tarot, as well as the ‘Swiftness’ and ‘Interference’ spot cards, the ‘Perfect Intelligence’, the Sphere of Hod (‘Glory’) and the ‘names, versicles and apron’ of magical weaponry. He is depicted as a handsome youth, mostly naked, with helmet and winged boots, bearing the caduceus wand, either in the attitude of violent flight or deep melancholia.

MERLIN The fifth century prophet, and thaumaturge, who plays an instrumental role in Arthurian myth (see Arthur, and Parzival). He is credited with the bewitchment that helped Uther beget Arthur, and of cloistering the young king in rustic anonymity, until Arthur unwittingly drew Excalibur from the stone. We find him in Geoffrey of Monmouth’s *Historia Regum Britanniae* as the result of a demon’s consort with a Welsh princess, and this book has many political prophecies. Monmouth elaborated on this in his *Vita Merlini* (circa 1175), where the wizard becomes Arthur’s counsellor, and psychopomp to his resting place in Avalon. See also Spenser’s *Faerie Queene*, Tennyson’s *Merlin and Vivien* and Malory’s *Morte Darthur*. In England Merlin is still a powerful magical archetype, and indeed namesake in Celtic and Druidic circles. Whether or not the recorded biographies are historical, or fantasy, matters little. Merlin is the mystical defender of Avalon, the wandering daemon selflessly committed to helping his mortal fellows. Whether or not an etymological connection exists, a ‘merlin’ is also a species of small falcon. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

METZRAEL מצראל The 60th Angel of the Schemhamphoresh. He governs Saturn in the sixth quinary of Taurus. The name means ‘raising up the oppressed’. Biblically this Angel corresponds to *Psalms* 145:17 – ‘The Lord is righteous in all his ways, and holy in all his works.’ The Hebrew spelling is Maim – Tzaddi – Resh – Aleph – Lamed which has the value of 361.

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MEVAMIAH מוּמִיָּה The 72nd, and final, Angel of the Schemhamphoresh. He governs Luna in the sixth quinary of Cancer. The name means ‘end of the universe’. Biblically this Angel corresponds to *Psalms* 116:7 – ‘Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.’ The Hebrew spelling is Maim – Vau – Maim – Yod – Heh which has the value of 101.

MIBAHAIH מִבְּהִיָּה The 55th Angel of the Schemhamphoresh. He governs Mercury in the first quinary of Taurus. The name means ‘eternal’. Biblically this Angel corresponds to *Psalms* 102:12 – ‘But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.’ The Hebrew spelling is Maim – Beth – Heh – Yod – Heh which has the value of 62.

MICROCOSM The ‘little world’ of man, as opposed to the *macrocosm* which is the ‘big world’ of Deity. Microcosm is symbolised by the pentagram with the five Elements at its terminations. Macrocosm is symbolised by the hexagram with six planets at its terminations and the symbol of Sol in the centre. The essential connection of the microcosm and macrocosm (five plus six equals eleven) is the general aim of Thelemic magick. The ancients reasoned that five was the number of the microcosm after observing that the human body had five extensions from the trunk, five fingers, five toes and five senses of sight, taste, smell, touch and sound. See Macrocosm.

MIHEL מִיְּהָאֵל The 48th Angel of the Schemhamphoresh. He governs Mars in the sixth quinary of Pisces. The name means ‘sending forth as a father’. Biblically this Angel corresponds to *Psalms* 98:2 – ‘The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.’ The Hebrew spelling is Maim – Yod – Heh – Aleph – Lamed which has the value of 86.

MIKHAEL מִיְּכָאֵל The 42nd Angel of the Schemhamphoresh. He governs Luna in the sixth quinary of Aquarius. The name means ‘who is like unto Him’. Biblically this Angel corresponds to *Psalms* 121:7 – ‘The Lord shall preserve thee from all evil: he shall preserve thy soul.’ The Hebrew spelling is Maim – Yod – Kaph – Aleph – Lamed which has the value of 101. Quite splendidly, this is also the name of the Archangel Michael.

MINERVAL The first stage in the Ordo Templi Orientis system. If admitted you are then a guest of the Order and can decide whether or not it is appropriate to become a full member (Man, or Brother / Woman, or Sister). This Grade represents attraction to the Solar System. Minerva is the goddess of wisdom. In this scheme the following demands are expected: a) a study of *The Book of the Law*, with the suggestion that the aspirant memorise the first chapter, b) the keeping of a personal record that corresponds with one’s magical activity, c) the regular performance of *Liber Resh*, c) mastery of the Lesser Banishing Ritual of the Pentagram, with a suggested daily practice, d) the saying of ‘Will’ before the major meal of the day, e) the study of *Magick in Theory and Practice*, and f) to keep in touch with the Order. You must then do this for a year before becoming a full member. However, if the aspirant wishes he or she may take the Man/Woman degree along with Minerval, although most would not recommend this.



MING I The 36th Hexagram of the *I Ching*. Also known simply as ‘Ming’. ‘Darkening of the light’. Yoni of Sun. The Image is of the sun at dusk; the dark displacing the light; the wounding of the light; a gold coin in two; a pheasant’s short flight span; a Black Brother harming the righteous. The Oracle is to revert to absolute logical deduction and induction, avoiding any conjecture or aspersive thoughts; to surrender if possible, or better to take flight; be sensible and realistic; consider the legend of Icharus and Daedalus, that is to avoid boldness and rashness. Expressed as a binary it is either 58 or 23.

MIRZIND מִרְזִינְדָּא The 73rd Enochian Governor. This Angel rules over the region of Tibet, and resides in the Aire of UTI (25). He has 5632 Servitors under him. This word has a value of 221.

MN מַנּוּ The 187th Gate of the *Sepher Yetzirah*. It has a value of 90. ‘Water’ and ‘fish’. Whilst water follows the line of least resistance, fish are constantly combating inertia in order to stay alive. The Tarot cards are The Hanged Man and Death. It has the meanings of ‘number of parts’, ‘strings of a musical instrument’, ‘going out’ and ‘receding’. Astrologically this Gate corresponds to Water and Scorpio. The latter is Fixed Water and so is in perfect harmony with the former.

MO מוּ The 189th Gate of the *Sepher Yetzirah*. It has a value of 110. ‘Water’ and ‘eye’. Water is flowing and dulls the light, whilst the eye is fixed and translates the light into brain waves. The Tarot cards are The Hanged Man and The Devil. It has the meanings of ‘belly’ and ‘womb’. Astrologically this Gate corresponds to Water and Capricorn; although they are both of Passive Element, the way Water flows down (following the path of least resistance) is the opposite to the gradual ascent of the mountain goat.

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MOCHAIEL מֹחַיֵּאל The 64th Angel of the Schemhamphoresch. He governs Mars in the fourth quinary of Gemini. The name means ‘vivifying’. Biblically this Angel corresponds to *Psalms* 33:18 – ‘Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.’ The Hebrew spelling is Maim – Cheth – Yod – Aleph – Lamed which has the value of 89.

MOHAMMED circa 570 – 632 The founder of the religion of Islam. He was born in Mecca to humble surroundings, and worked as a shepherd. At 25 he worked with a woman called Khadija, on a caravan convoy to Syria, which was a very successful enterprise and led to him marrying her. Nothing in his life, until the age of 40, gives us any idea of the prophethood which he became. Mohammed was predisposed to meditation on Mount Hira, and it is said he received there his first communication from Allah. Gradually he came to converse with Him, and set out to recruit converts. Slowly, the congregations grew, and before long the Mohammedans were warring with their neighbours, and suffering martyrdoms and exiles. The cultural climate for the Arabs was predominantly pagan and superstitious, with some, called Hanifs, following a montheistic path – but with relative contempt for Jews and Christians. It seems Mohammed filled a niche in leading an Arabic belief in God, or Allah, away from idolatry, that did not concede to Judaism or Christianity. The rise of Islam was beset with struggle and bloodshed, in the fight for recognition. 100 years after his death Islam was a global faith, and is arguably, of the five major belief systems (Christianity, Judaism, Hinduism, Buddhism and Islam), to this day of the most fiercely loyal congregation. Mohammed was a prophet, king and lawgiver – the direct vehicle of Allah incarnate. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MOLENSIS, JACOBUS BURGUNDUS The last Grand Master of the Knights Templar, known normally as Jacques de Molay, but also as J. B. M. in an esoteric sense as these form the initials of the three pillars of the temple of Solomon, so often referred to in Freemasonry – two of them being Jachin (יָחִינִי) and Boaz (בֹּאֵז), this being one interpretation of the right and left Pillars. He entered the Order of the Temple in 1265, and after proving himself in the Palestinian conflict against the Muslims, was unanimously elected Grand Master in 1298. Pope Clement V invited Molay to Poitiers, to a conference, which was an offer he could not refuse. He was betrayed by imprisoned ex-Templars (on the promise of release), and charged with heresy, paganism, and adoration of a mysterious idol known as Baphomet. Most serious of all was the alleged spitting on the crucifix and ritual denial of Christ. On Friday 13th, October 1307, Molay and many of his followers were arrested. Under torture many confessions were obtained, and the Order of the Temple was forced out of power. King Phillippe of France was pivotal in pressuring the pope to issue these decrees, and continued to hunt down the Templars even after they were officially dissolved in 1312. Two years later Molay was roasted to death, along with Geoffroi de Charnay. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MOLINOS, MIGUEL DE 1628 – 96 The Spanish religious writer, born in Muniesa (Aragon). Author of the *Spiritual Guide* (1675), which is required reading in the A.: A.:.. This book was a great popular success and by 1688 had been translated four times. It taught the philosophy of ‘quietism’, which is essentially strict inaction, and continuous contemplation, that by direct renunciation of movement, speech, desire and so on, communion with the divine was facilitated. The principal ‘heresy’ of his doctrine was the instant expiation of sin, a kind of ‘karma coma’ where no physical impulse could disgrace the state of passive surrender. It is therefore OK for quietists to sleep all day, not wash, become incontinent, and let their domestic surroundings fall into disarray etc., etc.. Virtue and sin are simply aspects of the same entity, that is the gross, distracted and disturbed *body* that can only win out by direct gnosis, by utterly giving up everything for boundless love. The aspirant to quietism once and for all gives up his soul, and blots out his personality in pure, narcissistic absorption. The Inquisition condemned 68 propositions from his writings, and the pope soon followed suit. Molinos immediately retracted his errors and spent the rest of his life imprisoned. The modern *Catholic Dictionary* gives quietism as – ‘a name given to a dangerous tendency rather than to any definite system, for persons called by the common name of Quietists have differed seriously from each other and have advanced to different degrees of delusion.’ Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MOLOCH See Satan.

MOLPAND מֹלְפַנְדַּא The 31st Enochian Governor. This Angel rules over the region of Turkey by the Black Sea, and resides in the Aire of ICH (11). He has 3472 Servitors under him. This word has a value of 275.

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MOON, THE – KEY XVII The 19th card found in the Major Arcana of the *Thoth Tarot*. It corresponds to the last sign of the Zodiac, Pisces, and the Hebrew Qoph (ק). The central features are two guardians in the form of the jackal-headed Anubis. They bear long Pheonix Wands and simple ankhs, and are accompanied by black dogs, most probably jackals. The eye of the left guard is white, the eye of the right guard is black, and their ankhs are slightly different in shape; these being the only discernible differences. They stand behind two dark and grim towers. Betwixt are nine Yods (י) representing the impure blood of the moon, periodic and excremental. At the base is Kheph-Ra the Egyptian scarab-beetle, who represents midnight, as is echoed in *Liber Resh*. He clutches the sun in his mandibles and floats in a murky and polluted pool, which is plotted with twisting forms. This card represents the depths of the unconscious, and the forces of the cerebellum, which is also called the ‘reptilian cortex’. Qoph means ‘back of the head’ and Pisces is Latin for the ‘fishes’; both these are of the evolutionary history of humanity and its darkest secrets long forgotten. It is the nightmare world of suggestion, the realm of hypnosis, ghouls and half-light. We remember that the moon has no brilliance of her own, and merely reflects that of Sol. On the Tree of Life, Qoph connects the seventh and tenth Spheres, Netzach (נצח) and Malkuth (מלכות), the passionate, dreamy Venus descending into the world of matter, and the gross elements.

MOONCHILD A novel by Crowley detailing a magical battle between a Black Lodge and the Profess House, revolving around a lady, called Iliel, who is ritually prepared to give birth to a supernatural being, the Moonchild. It details an unusual operation designed to attract a Lunar spirit into a pregnant woman; this being

achieved by keeping her isolated in a magical castle surrounded with lunar symbols. This novel is sometimes called *The Butterfly Net*. Autobiographical in parts, especially in references to S. L. Macgregor Mathers. It is an interesting and light novel and is unusual to be of such a fictional medium *and* found in the A.∴ A.∴ Canon. It also contains a fantastic twist in the plot, which is utterly unexpected.

MOr dial hCtGa עֶלְאֵי־חַדְוָה־אֵלֶּיךָ The three Great Secret Names of God that are borne upon the Banners of the North. They are the most powerful names in the Enochian Watchtower of Earth. During invocation they are used together. The first name ‘MOr’ is intersected by the 70th and 73rd Governors; the second name ‘dial’ by the 66th, 70th and 73rd; the third name ‘hCtGa’ by the 71st, 80th and 87th. By Gematria it equals 210 + 45 + 332 = 587 (a Prime Number).

MOSHEH מֹשֶׁה Moses the initiator, the *Old Testament* hero who liberated the Jews from ancient Egypt. He was a divinely inspired leader, who claimed to be in direct communion with Jehovah (יהוה), or God. On Mount Sinai he received the Ten Commandments which formed the ethical basis of Jewish, and consequently Christian theology. We can see a Qabalistic connection between Mosheh and Jehovah, the latter equalling 26, the former 351 which is the Mystic Number of 26, with both having four letters. The account of how he separated the Red Sea, and performed myriad miracles, and drowned the Egyptians, in *Exodus* 14:19-21 forms the basis of the Schemhamphoresh (see elsewhere), a system of theurgy, or angel magick. His father was Amram, and his mother Jochebad, and he was a direct descendant of Abraham. His adventures are recounted in *Exodus*, the second book of the *Bible*. He is important to the present movement as the receiver of Qabalistic wisdom in its highest, and *purest* form. All the extraneous lists in *Liber 777* are all dependent on the Hebrew letters, and indeed are only some 1% as valid. The various magical allocations of perfumes, stones, astrology etc. are simply tacked on to the Holy Qabalah, and can never match it with any precision. Judaism is one of the few religions Crowley did not slander, and its isopsephic ratiocination is the ideal to which Thelema strives; *however*, on points of dogma and ethics great variance is encountered between these two faiths. Moses is probably the most powerful theurgist in history. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

MOTHER OF ABOMINATIONS, THE A term from the *Bible*, synonymous with Babalon (בַּבְּלוֹן) of the Thelemic system. We find her quoted in *Revelation* 17:3-6 – ‘So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.’ This Apocalyptic symbolism was much favoured by Crowley, and we can see it clearly in Lust, Key XI of the *Thoth Tarot*. ‘Babalon’ in the original Greek is Βαβυλών.

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MOTTA, MARCELO RAMOS The late founder of the Society Ordo Templi Orientis. His writings betray a latent egomania, especially in that he aspired to the office that Crowley held; he even wrote and published a supposedly 'authentic' commentary to *The Book of the Law*, which is something most Thelemites would never dream of doing. (See Comment.) His website seems to glorify 'aggression', or at least be superficially proud of accusations to that effect. He went to court with the Ordo Templi Orientis over the right to call his group by the same name, and after added the prefix 'Society' due to the ruling. His following is very different from the 'Caliphate' O. T. O., politically and theologically. Motta's writings are insightful and extremely well researched; for beginners his *Calling the Children of the Sun* is very useful. A lot of his published letters are composed of wrangling with other O. T. O. bodies, on legal technicalities and the publishing rights to Crowley's work.

MP מַפּ The 190th Gate of the *Sepher Yetzirah*. It has a value of 120. 'Water' and 'mouth'. Water can change its composition enormously yet only makes one type of root sound (splashing, raining, pouring etc. – it is all the same basic auditory phenomena), whilst the mouth cannot change its composition at all yet makes a whole gamut of different noises, in fact it is almost infinite in this capacity. The Tarot cards are The Hanged Man and The Tower. It has the meanings of 'Memphis' (a city in Egypt), 'an utterance from the lips', 'breathing' and 'the bellows of a blacksmith'. Astrologically this Gate corresponds to Water and Mars. These symbols are Elemental opposites.

mph arsl gaich מַפּ אַרְסַל גַּיַח The three Great Secret Names of God that are borne upon the Banners of the West. They are the most powerful names of the Enochian Watchtower of Water. During invocation they are used together. The first name 'mph' is intersected by the seventh Governor; the second name 'arsl' by the third, fourth and eleventh; the third name 'gaich' by the third and eighth. By Gematria it equals $128 + 331 + 42 = 501$.

MQ מַקּ The 192nd Gate of the *Sepher Yetzirah*. It has a value of 140. 'Water' and 'the back of the head'. Whilst water always flows downward, at least as far as our senses can discern, the 'back of the head', which is really the subconscious mind, is highly tangential and 'goes' in several 'directions'. Water is objective and necessary, subconscious thoughts are intangible and novel. The Tarot cards are The Hanged Man and The Moon. It has the meanings of 'to soften', 'to decay', 'to dissolve', 'be languid' and 'pine after'. Astrologically this Gate corresponds to Water and Pisces. As Pisces is Mutable Water these symbols combine perfectly.

MR מַרּ The 193rd Gate of the *Sepher Yetzirah*. It has a value of 240. 'Water' and 'head'. Water is of the nature of objective unity (we all need it) whilst the 'head', or more precisely 'the crown' of Qabalsim, is the starting point of subjective differentiation. The Tarot cards are The Hanged Man and The Sun. It has the meanings of 'myrrh', 'bitter herb', 'to speak', 'man' and 'lord'. Astrologically this Gate corresponds to Water and Sol. Unlike the previous Gate of MQ there is no harmony here at all.

MS מַסּ The 188th Gate of the *Sepher Yetzirah*. It has a value of 100. 'Water' and 'prop'. Water flows downward whilst a prop holds upwards. The Tarot cards are The Hanged Man and Art. It has the meanings of 'one who is consumed with desire', 'one pining away', 'juice' and 'fainting'. Astrologically this Gate corresponds to Water and Sagittarius. The Mutable Fire of the latter is extinguished and mitigated by Water; there is no harmony in these symbols.

MSh מַשּׁ The 194th Gate of the *Sepher Yetzirah*. It has a value of 340. 'Water' and 'tooth'. Water appears to be soft and is nebulous, whilst teeth are extremely hard and strictly formed. The Tarot cards are The Hanged Man and The Aeon. It has the meanings of 'to feel', 'wash and dry', 'carrying', 'handling', 'dealings', 'worldly affairs and intercourse', 'burden', 'essence' and 'to grope'. Astrologically this Gate corresponds to Water and Fire/Spirit. Obviously Water and Fire cancel each other out, but Spirit can be either Passive or Active and indeed sometimes partakes of the nature of Water.

MTh מַתּ The 195th Gate of the *Sepher Yetzirah*. It has a value of 440. 'Water' and 'tau'. Water is considered feminine because of its power of reception, whilst the tau is a symbol of the phallus. The Tarot cards are The Hanged Man and The Universe. It has the meanings of 'death', 'dying', 'corpse', 'home' and 'man'. Astrologically this Gate corresponds to Water and Saturn/Earth. On the Tree of Life the Sphere of Saturn is the Root of the Powers of Water, and Earth can be allied also as it is another Passive Element.

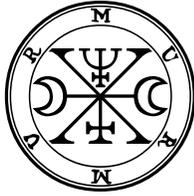
MTz מַצּ The 191st Gate of the *Sepher Yetzirah*. It has a value of 130. 'Water' and 'fish hook'. Whilst water is necessary to the survival of fish, a fish hook is very often a cause of their death, or at least capture. The Tarot cards are The Hanged Man and The Emperor. It has the meanings of 'chaff', 'to press' and 'to suck'. Astrologically this Gate corresponds with Water and Aries. Elementally these symbols have no harmony.

MU Μ μ The 13th letter of the Greek alphabet. It has a value of 40. Spelt in full Mu – Upsilon (MY) which has a value of 440. In *Liber 777* it is allocated to the 23rd Path on the Qabalistic Tree of Life. Mu is transliterated as 'M'.

MUDD, NORMAN Professor of Applied Mathematics at Grey University College, Bloemfontein. His magical motto was *Frater Omnia Pro Veritate*, which translates as 'All is Truth'. Crowley asked him to prove the sublimity of *The Book of the Law* within the context of his profession. He was at the Abbey of Thelema in Cefalu just before Crowley was expelled by Mussolini. In 1934 he committed suicide, after being rejected by Crowley, possibly for idle speculation regarding *Liber AL* (see the notes in *The Confessions*).

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MULADHARA CHAKKRA The first of the seven Chakras, or Wheels, of the yoga tradition. It is located around the sacral plexus, or base of the spine. This is the root of the 'Kundalini' or 'serpent energy' of Tantric Yoga, which is symbolised as a sleeping snake, the purpose of the operator being to awaken it and allow this root energy to climb up the spine, awakening each of the Chakras in turn, until Nirvana is experienced at the Sahasrara Chakra above the skull. The philosophy of Tantra is to use the sexual force as a kind of 'spiritual rocket fuel'. The Muladhara Chakra corresponds to the Tattva of Prithivi. See Kundalini.



MURMUR מורם The 54th Spirit of the *Goetia*. Also known as Murmus, or Murmux. He is at once a Duke and an Earl; appearing in the form of a warrior riding upon a gryphon, and wearing a ducal crown. Before him are trumpets sounded by his ministers. His office is to teach philosophy perfectly and to raise deceased souls to answer the questions of the magician. He was partly of the Order of Thrones, and partly of the Order of Powers. 30 legions of spirits are under his governance. In the Zodiac he is under the final decan of Virgo (September 12th – 22nd) during night. In the Tarot he is paired with the Spirit Bathin and is allocated to the Ten of Disks. His metals are copper and iron, and his planets Venus and Mars. In Hebrew spelt Maim – Vau – Resh – Maim which equals 286 (or 846 if Maim is counted as a final).

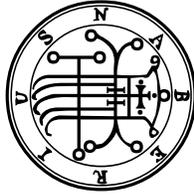
MYM م The 24th letter of the Arabic alphabet in the Western order, and the 13th in the Eastern. It is transliterated as 'M'. It has a value of 40 and a word value of 90. On the Tree of Life it is allocated to the 23rd Path. The meaning drawn from the *Qoran* is 'King'. It has the initial form of م.

MYSTICISM Union with God, or the path thereto. Some refer to it as the opposite of magick. Mysticism, generally speaking, is ascending the Qabalistic Tree of Life, where magick is descending. The apotheosis of the magical method is the 'Flaming Sword', whilst the mystical counterpart is the 'Brass Serpent' that slowly winds its way up through the Paths, then sinks its fangs into Kether (כתר). The A.∴ A.∴ is a mystical Order, whose goals are explicitly ones of ascension. Magical Orders are generally more along the lines of mainstream societies such as Freemasonry, Martinism and the Ordo Templi Orientis. The A.∴ A.∴ is committed to the spiritual security of its members and is alone and apart from civilisation; each member is *utterly committed to their inferiors*, and this is certainly not the case with the O. T. O.. The main majority of Orders are concerned with teaching the masses through selective initiation, and have as their main objective the gradual change of collective unconsciousness. In the language of modern psychology, mysticism is the inner process of self actualization, and attainment of subjective unity.

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N

NABAOMI נבאומי The 52nd Enochian Governor. This Angel rules over the region of Tunisia, and resides in the Aire of ZEN (18). He has 2346 Servitors under him. This word has a value of 174.



NABERIUS נבר The 24th Spirit of the *Goetia*. Naberius is a valiant Marquis, and governs 19 legions. He speaks hoarsely and appears as a black crane that flutters around the magician's magical circle. Naberius specialises in teaching rhetoric but gives great secrets in all arts and sciences. He restores lost dignities and honours. In the Zodiac he corresponds to the final decan of Scorpio (November 13th – 22nd), during day. In Tarot he is paired with Vapula and corresponds with the Seven of Cups. His metal is silver and his planet Luna. In Hebrew spelt Nun – Beth – Resh which equals 252.

NAHEMA נהמה The archdemon allocated to the tenth Sphere on the Tree of Life. Hebrew for 'groaning of the afflicted'. Known as the 'strangler of children'. Spelt Nun – Heh – Maim – Heh which enumerates to 100.

NAKHIEL נכיהל The Planetary Intelligence of Sol. Originates from the Hebrew word Nun – Kaph – Yod – Aleph – Lamed, which adds up to 111. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 111 is the sum of the first 36 numbers divided by six, or one line of the six by six Magic Square of Sol.

NAMES FROM THE HOLY BOOKS Below are 260 names found in the A.∴ A.∴ Publications in Class A. Everything spelt with an uppercase initial is included, such as gods, places, person names as well as Crowley's poetic license in capitalising common nouns. This list provides a wonderful example of the polytheism and catholicity of the present movement: **(A)** A'Ano'nin, Abaddon, Abel, Abomination of Desolation, Abrahadabra, Adami, Adonai, Adonis, Ægean, Agnus Dei, Ahathoor, Ahrimanes, Aia, Aiwass, Al A'in, Aldebaran, Alpha Centauri, Ammenti, Ammon-Ra, Amoun, Amprodias, Amrit, Angel of Death, Ankh-af-na-khonsu, Aormuzdi, Apep, Apis, Apollo, Apophis, Aquila, Ararita, Asar, Astor, Attis, Avé, **(B)** Babalon, Bacchus, Bahlasti, Baphomet, Baratchial, Belial, Bennu Bird, Bes-na-Maut, Bou-Saada, Buddha, **(C)** Cæsar, Cain, Caligula, Characith, Chian, Choronzon, Circe, Citlalteptl, Coph Nia, Cor Leonis, Cor Scorpionos, Corinth, Corpus Christi, Cynocephalus, **(D)** Dagdagiel, Damascus, Damocles, Danæ, Death-Star, Delightful Ocean, Delos, Deva, Diana, Din, Dionysius Zagreus, Duant, **(E)** Eden, Eleusis, Enoch, Ephesus, Erinyes, Eros, Eurydice, Eve, Evoe, Exalted One, Eye-in-the-Midst, Eyeless Hawk, **(F)** Falútlí, Fire Qadosh, **(G)** Gargophias, Ghebers, Gizeh, Great Deep, Great Dragon, Great One of the Night of Time, **(H)** Hades, Hadit, Hathoor, Hementtherith, Hercules, Hermanubis, Hermes, Heru-pa-Kraath, Heru-Ra-Ha, Heva, Hoor, Hoor-Ra, Horus, Hrumachis, Hua, **(I)** Iacchus, Ibis, Ibis-Headed One, Indus, Isis, Ithuriel, Ixion, **(J)** Jairus, Janus, Jesus, John, Juno, **(K)** Kamilos, Khabs, Khem, Kheph-Ra, Kithairon, Kohl, Krsna, Kurgasiax, **(L)** Lady Nuit, Lafcursiax, Lao Tan, Leviathan, Lilith, Locusta, Lord Adonai, Lord of the Tempest, Lotus of Isis, Lucifer, **(M)** Mà, Maat, Macedonia, Madimi, Mænad, Maia, Malkunofat, Maria, Marsyas, Mary, Mati, Maut, Mentu, Messalini, Mi-ca-el, Millions-of-Years, Minerva, Minotaur, Mohammed, Mongol, Moses, Mother Babylon, Mother Darkness, Mount Meru, **(N)** Narcissus, Nebulæ, Nemo, Neopolitan, Nepthi, Niantiel, Nile, Nu, Nuit, **(O)** Odyssey, Œdipus, Olympas, Ompehda, On, Ophir, Ordeal X, Osiris, **(P)** Pan, Parfaxitas, Penelope, Peradventure, Pertinax, Pharaoh, Philæ, Phoenix, Pisacha, Pleiades, Popé, Priapus, Prometheus, Ptah, Pylon, Python, **(Q)** Queen of Space, Quelielfi, **(R)** Ra-Hoor-Khu, Ra-Hoor-Khuit, Ralicu, Ram's Eye, Regulus, Rosy Cross, **(S)** Saksaksalim, Samajh, Saraswati, Satan, Scarab, Scarlet Woman, Seb, Sebek, Sekhet, Serpent Queen, Set, Shalicu, Shi-loham, Silenius, Siva, Smooth Point, Solomon, Sparrow-God, Sphinx, Spica, Swan, Sweet Heart, **(T)** Tahuti, Ta-Nech, Taotzem, Temphioth, Terminus, Than, Thantifaxath, Thebai, Thebes, Theli, Themis, Thor, Thoht, Thunderbolt, Tiresias, Titan, Tuat, Tum, Typhon, Tyrian, Tzuflifu, **(U)** Universal Peacock, Uræus, Uranus, Uriens, **(V)** Venice, Venus, **(W)** White Horse, Woman of Abominations, World – Elephant, **(Y)** Yama, Yamatu, Yantra, **(Z)** Zamradiel, Zeus, Zion.

NANGEL ננאל The 53rd Angel of the Schemhamphoresch. He governs Venus in the fifth quinary of Aries. The name means 'caster down of the proud'. Biblically this Angel corresponds to *Psalms* 119:75 – 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.' This particular chapter of *Psalms* is of Qabalistic interest as it has eight verses allocated to each of the 22 letters of the Alephbeth; this 75th corresponds to the letter Yod (י). The Hebrew spelling is Nun – Nun – Aleph – Aleph – Lamed which has the value of 132.

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NANTA ננטא An Enochian word taken from the third row of the Tablet of Union, which is the general station of Spirit. This Angel is accessed using the first, second and fifth Enochian Keys, and governs the Element of Quintessential Earth. It corresponds to the Court Cards, and an Ace, of the Tarot, starting with the first letter, in this order: N – Ace of Disks, A – Prince of Disks, N – Queen of Disks, T – Princess of Disks, A – Knight of Disks. This name is crossed by the sigils of the 29th and 30th Governors, Comanan and Tabitom. By Gematria it equals 402.

NARCISSUS A figure from the Greek myths, the son of Cephisus (the Boeotian river) and Liriope, a nymph. He was notable for mistaking his reflection in a fountain for that of a nymph, reaching into it and drowning. Various he was said to have become obsessed with love for his own image, and transformed into a flower – hence the literal flower of the same name which is the daffodil genus of the Amaryllis family, also known as the ‘Poet’s Narcissus’. Another version says that this flower sprang from his blood after he committed suicide. The dictionary gives ‘narcissism’ as – ‘sensual gratification found in one’s own body, whether as a normal stage of development or a pathological condition’. Mentioned in the Holy Books.

NELAKHEL נלכאל The 21st Angel of the Schemhamphoresh. He governs Sol in the third quinary of Scorpio. The name means ‘Thou alone’. Biblically this Angel corresponds to *Psalms* 31:1 – ‘But I trusted in thee, O Lord: I said, Thou art my God.’ The Hebrew spelling is Nun – Lamed – Kaph – Aleph – Lamed which has the value of 131.

nelaPr נלאפרא The Servient God Name of the Water of Water Subangle, in Enochian, used to evoke. To access this it is necessary to use the fourth Enochian Key. This name is intersected by the second, eighth, 89th and 91st Governors. By Gematria it equals 266.

NEMAMIAH נממיה The 57th Angel of the Schemhamphoresh. He governs Luna in the third quinary of Taurus. The name means ‘lovable’. Biblically this Angel corresponds to *Psalms* 115:11 – ‘Ye that fear the Lord, trust in the Lord: he is their help and their shield.’ The Hebrew spelling is Nun – Maim – Maim – Yod – Heh which has the value of 145.

NEMO Crowley’s title in the City of the Pyramids. What the other Masters of the Temple refer to him as. It is the word ‘omen’ written in reverse, but the author is not sure if this fact is of any esoteric import. I quote from the introduction of *The Vision and the Voice* – ‘Then the angel bade me understand whereto my aspiration led: all powers, all ecstasies, ended in this – I understood. He then told me that now my name was Nemo, seated among the other silent shapes in the City of Pyramids under the Night of Pan; those other parts of me that I had left forever below the Abyss must serve as a vehicle for the energies which had been created by my act.’

NEMYSS An ancient Egyptian headdress, normally striped, that covers the entire head with flowing material. It does not cover the ears and often is gathered at the base of the neck, forming a ‘tail’. It is the archetypal head wear one sees on most Egyptian art. It is part of the ceremonial trappings of the Hermetic Order of the Golden Dawn, but in the A.∴ A.∴ instead of this we find a ‘hood’ that is used with the robes.

NEO-THELEMOID CLIQUE A Thelemic Order that has a simple Grade structure of Man of Earth, Lover and Hermit. Their gatherings simply distinguish their members by consecrating the primary colours to each Grade. They are perhaps unique amongst Thelemic Orders in that their manifesto states the intention to seek ‘non-Thelemic’ expressions for the New Aeon, that is they recognise the transition being far larger than just Crowley and his teachings. The author concurs with this opinion, and hopes that his readers will also; totalitarianism must be avoided, especially in religion and spirituality.

NETHHIAH נתהיה The 25th Angel of the Schemhamphoresh. He governs Mercury in the first quinary of Sagittarius. The name means ‘wide in extent, the enlarger, wonderful’. Biblically this Angel corresponds to *Psalms* 9:1 – ‘I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.’ The Hebrew spelling is Nun – Tau – Heh – Yod – Heh which has the value of 470.

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NETZACH נצח The seventh Sphere on the Tree of Life, translating as ‘victory’. It corresponds to the planet Venus, the colour emerald-green and the four Sevens in the Tarot. The number seven is replete in ancient symbolism, we have seven ancient planets, seven days of the week, seven seals (and trumpets) in the Apocalypse, seven musical notes and so on. The

glyph of Venus  is capable of encompassing all the Spheres on the Tree of Life: Kether through to Tiphereth in its circle, and the lower Spheres in its cross. In Qabalistic psychology this is the Sphere of passion, desire and glamour. It is explained elsewhere that Yesod, the ninth Sphere, is the *force* that holds matter together, Hod the *blueprint* and planning behind this force; lets us then think of Netzach as the hidden glamour, the motivation that enabled the Creator to sketch the architecture of Hod. The planetary glyphs are all permutations of the circle (representing Spirit), the crescent (soul) and the cross (matter); by this logic we see Spirit dominating matter in the sign of Venus, the Creator manifesting over Creation, the harmony of the all. In terms of pure number: one plus two plus three plus four plus five plus six plus seven equals 28, and also two plus eight equals ten, the number of the Spheres. Also four times seven equals 28, remembering that four is the Demiurge, the negative aspect of Venus as too easily becoming ugly, or deviating from acceptable norms. The mystic number of 28 is 406, four plus six equals ten, and 406 is the value of Tau spelt in full (טו), the last letter of the Hebrew alphabet. The Tree of Life also has seven horizontal planes. Netzach is peculiar in that four of the five Paths that extend from it are allocated as Final Letters, also called the Five Letters of Judgement. These are Kaph final (ך), Nun final (ן), Peh final (פ) and Tzaddi final (צ). The virtue of Netzach is love, and the corresponding vice is narcissism. In Hebrew spelt Nun – Tzaddi – Cheth which enumerates to 148. The seventh Tripartate Number, that is 777, has been shown as central in the structure of the Hebrew alphabet, when the letters are spelt in full, and as the value of the cumulative Paths of the ‘Flaming Sword’, all the Paths between the Spheres taken from the first to the last. All these numerics are proof that seven is the general number of divinity. However, from the *human perspective* the perception of this Sphere is anything but divine. It is generally considered an unbalanced state, the Tarot cards appropriate being called ‘Valour’, ‘Debauch’, ‘Futility’ and ‘Failure’.

NGHANEAEUEL ענואל The 63rd Angel of the Schemhamphoresh. He governs Mars in the third quinary of Gemini. The name means ‘rejoicing’. Biblically this Angel corresponds to *Psalm* 100:2 – ‘Serve the Lord with gladness: come before his presence with singing.’ The Hebrew spelling is Ayin – Nun – Vau – Aleph – Lamed which has the value of 157.

NGHARAIEL עריאל The 46th Angel of the Schemhamphoresh. He governs Jupiter in the fourth quinary of Pisces. The name means ‘revealer’. Biblically this Angel corresponds to *Psalm* 145:9 – ‘The Lord is good to all: and his tender mercies are over all his works.’ The Hebrew spelling is Ayin – Resh – Yod – Aleph – Lamed which has the value of 311.

NGHELAMIAH אלמיה The fourth Angel of the Schemhamphoresh. He governs Jupiter in the fourth quinary of Leo. The name means ‘concealed, saving’. Biblically this Angel corresponds to *Psalm* 6:4 – ‘Return, O Lord, deliver my soul: oh save me for thy mercies’ sake.’ The Hebrew spelling is Ayin – Lamed – Maim – Yod – Heh which has the value of 155.

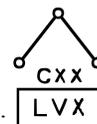
NI N The 14th letter of the Coptic alphabet, transliterated as ‘N’. It has a value of 50 and is allocated to the 24th Path on the Tree of Life. It has a resemblance to the Greek N, the uppercase Nu.

NIA  The 24th Enochian Aethyr. ‘The Rose. (The Woman of Atu XIV, Minister of Babalon; the Water-Kerub in the Initiation.) The First Kiss of the Lady of Initiation. <Love and TARO, etc., uniting - Hod and Netzach.>’



NIANTIEL The Qliphothic Sentinel of Nun (נ), the 24th Path on the Tree of Life. The sigil should be painted lurid indigo brown on an equilateral triangle of greenish blue, the number corresponding is 160. His name should be said in the lower register of ‘G’. See *Liber 231*, Verse 13 – ‘Also Asar was hidden in Amennti; and the Lords of

Time swept over him with the sickle of death.’ The Genii equivalent is ‘Nadimraphoroiozothalai’:



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NIETZSCHE, FRIEDRICH WILLHELM 1844 – 1900 Philosopher and moral iconoclast. Author of *Thus Spake Zarathustra*, *Beyond Good and Evil*, *Ecce Homo* and *The Antichrist*. He was distinguished at the age of 24 by becoming the professor of classical philology at Basle University. Important for his attack on the Church morality, and dealing with the fundamental problems of philosophy that are virtually the same as Crowley's writings on the nature of the Abyss. He declared that the Superman (Übermensch) was the 'meaning of the Earth' many decades before Crowley wrote down 'There is no god but Man'. Essentially he was Crowley's philosophical and classical mind some 20 years sooner. However, he is rarely found in Crowley's writings; this may be because, perhaps, no translations of the German existed at the time. He spent the last eleven years of his life suffering from general paralysis of the insane. Nietzsche's most prophetic and comprehensive work is *Thus Spoke Zarathustra*. Academia considers him a vulgar philosopher, pretending to ignore his greater achievements, and the 'cultural springboard' that he offers to the less well educated. It is also very true that 'poetry is what is lost in translation', and that it has to be notoriously difficult to render effectively the 'dithyrambic' style, especially when these contain abstruse ideations. It is also certain that Nietzsche and Adolf Hitler *are not* cultural synonyms – indeed he expressed absolute loathing of the German people. The author believes that Crowley did not give this philosopher the credit he deserved, at least he is rarely mentioned; the course of reading prescribed in *Liber 474* could be perfectly complemented by *Beyond Good and Evil*, to state the obvious. (The author must be forgiven the indiscretion of quoting his *opinions* in a directly factual volumina.) Mentioned in the litany of the Gnostic Saints in *Liber 15*.

NIGHTSIDE OF EDEN A book written by Kenneth Grant, and published in 1977. It is a detailed exploration of the Gematria and correspondences of the Qliphotic Sentinels detailed in *Liber Arcanorum sub figurâ 231*. The central theme is the 'Tree of Death' that is the dark reflection of the Qabalistic Tree of Life, interspersed with Voodoo traditions and Tantra. Volume two of the second set in the *Typhonian Trilogies*, of which there are three. Grant was a personal student of Aleister Crowley and is the head of the Typhonian Ordo Templi Orientis. This group is concerned with contacting extraterrestrial intelligences through Tantra, and periodically publish their results and insights. Several years ago I wrote the following review of this book – 'I bought this book for three reasons; a close friend recommended it, it was an elaboration of 'Liber 231' and because Grant was Crowley's OTO successor. After flicking through a few other books in the 'Typhonian Trilogies' I think it is, ostensibly, Grants most focused work. The main theme is the Tree of Death, the reverse side of the Tree of Life. Previously the key Qabalistic diagram could be considered as a maze, complex enough for most (according to strict tradition). Grant has raised the stakes significantly - he has broken the 'inviolable parameter' of the Tree and made something new. The Tree of Death is a labyrinth, dark, uncharted and sinister. The 'Tunnels of Set' are pretty heavy stuff. Unfortunately only half of the sigils in 'Liber 231' are discussed, but these are given colours and numbers. One does not have to seek far into separate manuscripts to obtain the full operative formulae. Serious students should consult the 'Shadow Tarot' and its commentary by Soror Anahandana, the culmination of three generations of Magick exploration. A knowledge of traditional Qabalah is needed to enjoy this book. Also a superior intellect is required to maintain the thread of reasoning that is woven around such a plethora of seemingly foreign occult archetypes. All the Grant books I have come across are cellophane wrapped, and for good reason! When I was in a famous 'occult' bookshop in London they were 'under the counter'. A serious book for serious readers.'

NIGRANA נִגְרָנָא The 77th Enochian Governor. This Angel rules over the region of Spain and Portugal, and resides in the Aire of DES (26). He has 3620 Servitors under him. This word has a value of 215.

NINETY-THREE 93 written as a word. Used when wishing to express Thelemic magick, as opposed to Thelema in general, as it has eleven letters, in six and five.

NITHAEL נִיְתָאֵל The 54th Angel of the Schemhamphorash. He governs Venus in the sixth quinary of Aries. The name means 'celestial King'. Biblically this Angel corresponds to *Psalms* 103:19 – 'The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.' The Hebrew spelling is Nun – Yod – Tau – Aleph – Lamed which has the value of 491.

NO נֹ The 197th Gate of the *Sepher Yetzirah*. It has a value of 120. 'Fish' and 'eye'. Fish obviously correspond to Water whilst the sense of sight in the Qabalah corresponds to the Element of Fire, these two being opposites in alchemy. The Tarot cards are Death and The Devil. It has the meanings of 'shaking', 'to vacillate' and 'to wander'. Astrologically this Gate corresponds to Scorpio and Capricorn. Both of these signs are of feminine polarity, both are of Passive Element and both are ruled by malefic planets, namely the former by Mars and the latter by Saturn.

noalmr נֹלְמֵר The Servient God Name of the Air of Fire Subangle, in Enochian, used to evoke. To access this it is necessary to use the sixth and 16th Enochian Keys. This name is intersected by the 19th, 24th, 33rd and 34th Governors. By Gematria it equals 291.

NOCAMAL נֹכָמָל The 14th Enochian Governor. This Angel rules over the region of south-eastern Turkey, and resides in the Aire of LIT (5). He has 2306 Servitors under him. This word has a value of 212.

NOCIABI נֹכִיָבִי The 44th Enochian Governor. This Angel rules over the region of northern Greece, and resides in the Aire of OXO (15). He has 1367 Servitors under him. This word has a value of 163.

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NOTARIKON נֹטָרִיקוֹן An important aspect of the Literal Qabalah, along with Gematria and Temurah (see elsewhere). A Notarikon is formed by taking the letters of a word, and making each become the initial of another. English is notorious for having many acrostics that do not form individual words of themselves (D. N. A., M. O. D., B. B. C., *ad nauseum, ad infinitum*). As what is probably the most well known example, the Hebrew AGLA (אגלא) forms the Notarikon: Ateh Gibor LeOlahm Adonai (אתה גבור לעולם אדני), which means ‘Thou art great, forever, my Lord’. In English these devices are called ‘acronyms’, and when in the form of a puzzle, or game, an ‘acrostic’. For instance the word LASER forms ‘light amplification stimulated by constant emission of radiation’; the word BASIC forms ‘beginners all purpose symbolic instruction code’ and the word WASP forms ‘white anglo-saxon protestant’. Notarikon is the Qabalistic science of mnemonics, as well as the potent condensation of magical formulae. See ARARITA.

NP נַפּ The 198th Gate of the *Sepher Yetzirah*. It has a value of 130. ‘Fish’ and ‘mouth’. Whilst fish are amongst the least expressive in the animal kingdom, the human mouth is a versatile instrument that brings us many subtleties and nuances. The Tarot cards are Death and The Tower. It has the meanings of ‘to fan’, ‘to blow’ and ‘breathe’. Astrologically this Gate corresponds to Scorpio and Mars. Obviously there is much harmony in these symbols as the former is ruled by the latter.

NQ נֶק The 200th Gate of the *Sepher Yetzirah*. It has a value of 150. ‘Fish’ and ‘the back of the head’. The fish has very little capacity for creativity and is one of the simplest in the animal kingdom in this respect. Conversely the ‘back of the head’ is the seat of the human imagination and is one of the most creative things in the world. The Tarot cards are Death and The Moon. It has the meanings of ‘a fissure of a rock’, ‘to hollow out’, ‘pure’ and ‘innocent’. Astrologically this Gate corresponds to Scorpio and Pisces. Both are of the Water Element; but Scorpio is ruled by malefic Mars whilst Pisces is ruled by beneficent Jupiter.

NR נֹר The 201st Gate of the *Sepher Yetzirah*. It has a value of 250. ‘Fish’ and ‘head’. A fish is surrounded by water, whilst the human head has the divine fiery spark of the soul within its confines. The Tarot cards are Death and The Sun. It has the meanings of ‘a lamp’, ‘a candle’ and ‘the soul as a light’. Astrologically this Gate corresponds to Scorpio and Sol. These two Elements, of Water and Air, are considered as opposites in alchemy.

nrzfm נרזפמ The Servient God Name of the Fire of Fire Subangle, in Enochian, used to command. To access this it is necessary to use the sixth Enochian Key. This name is intersected by the 18th, 22nd and 38th Governors. By Gematria it equals 203.

NS נֶס The 196th Gate of the *Sepher Yetzirah*. It has a value of 110. ‘Fish’ and ‘prop’. A fish is constantly moving whilst a prop is generally still. The Tarot cards are Death and Art. It has the meanings of ‘something lifted up’, ‘banner’ and ‘any sign which warns’. Astrologically this Gate corresponds to Scorpio and Sagittarius. These two signs are next to each other in the Zodiac and so are subject to all the harmonies and polarities that this entails.

NSh נֶשׁ The 202nd Gate of the *Sepher Yetzirah*. It has a value of 350. ‘Fish’ and ‘tooth’. A fish is always contained within the simple medium of water, whilst the teeth help one to ingest the infinitely complicated energies of food and drink. The Tarot cards are Death and The Aeon. It has the meanings of ‘to take up’, ‘to lift up one’s head’, ‘to pardon sin’, ‘to bear’, ‘to suffer’, ‘to help’ and ‘aid’. Astrologically this Gate corresponds to Scorpio and Fire/Spirit. In regards to the Element of Fire, Scorpio can simply be seen as an opposite; however Scorpio only really allies itself with Passive Spirit, and we must remember that this Element can also be Active.

NTh נֹת The 203rd Gate of the *Sepher Yetzirah*. It has a value of 450. ‘Fish’ and ‘tau’. Because of its watery nature a fish is generally considered to be feminine, whilst the tau is a symbol of the phallus. The Tarot cards are Death and The Universe. It has the meanings of ‘to give’, ‘to place’, ‘to be given’ and ‘to be put on the altar’. Astrologically this Gate corresponds to Scorpio and Saturn/Earth. There is some combination of symbol with Saturn as Scorpio is also ruled by another malefic planet (Mars); as Earth is a Passive Element like the Water of Scorpio we can safely assume there is some harmony here as well.

NTz נֹצ The 199th Gate of the *Sepher Yetzirah*. It has a value of 140. ‘Fish’ and ‘fish hook’. Whilst the fish is unbounded and looking for food, the fish hook is fixed to the line and presents bait. The Tarot cards are Death and The Emperor. It has the meanings of ‘flower’, ‘hawk’ and ‘blossom’. Astrologically this Gate corresponds to Scorpio and Aries. Even though both signs are ruled by Mars, they have an Elemental clash of Water with Fire.

NU Ν Υ The 14th letter of the Greek alphabet. It has a value of 50. Spelt in full Nu – Upsilon (NY) which has a value of 450. In *Liber 777* it is allocated to the 24th Path on the Qabalistic Tree of Life. Nu is transliterated as ‘N’.

NUEBERG, VICTOR One of Crowley’s first disciples in the A. A. . They both went to the Algerian desert in 1909 for the Enochian working detailed in *The Vision and the Voice*. Much of his writing is found in the *Equinox*, with poetry being his main calling. We are told that the Algerian adventure left him a wreck, especially the evocation of the Choronzon (see elsewhere) in Bou-Saada, which was no less than meeting the Devil himself. Nueberg eventually distanced himself from Crowley, with the rejection causing the latter to ritually curse Nueberg on the spot. For a well researched fictional account of the relationship between these two men read *Sybarite Among the Shadows* by Richard McNeff. Nueberg is pronounced ‘noy – berg’.

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NUIT A member of the Thelemic Trinity of Nuit, Hadit and Ra-Hoor-Khuit. Her qualities are given in the first chapter of *Liber AL*. She is the ancient Egyptian goddess of the sky, the primitive notion of the macrocosm. Just as the ancients would call outer space the ‘sky’, today Thelemites use Nuit as a term for the ‘limits of the macrocosm’. In The Aeon, Key XX of the *Thoth Tarot* she is depicted swooping over and protecting the whole, her body is of deep azure, and flecked with stars, her nipples are the centres of whorls reminiscent of galaxies. She is more the representation of a metaphysical principle in Thelema, than an object of worship as a member of the Egyptian pantheon. She is the limits of our phenomenal universe. Hadit, crudely speaking, is the opposite, and epitomises the inner recesses of one’s heart and soul. The conjunction of Nuit and Hadit, outer space and inner space, microcosm and macrocosm, astronomic and atomic etc. is Ra-Hoor-Khuit, who is sometimes referred to as the ‘Crowned and Conquering Child’. *Liber AL* 1:24 – ‘I am Nuit, and my word is six and fifty.’ If we transliterate ‘Nu’ into Hebrew we get נו, which has the value of 56, from which we then Qabalistically deduce: six divided by 50 equals 0.12; the negative zero, or Void, of Nuit which precedes Kether and Chokmah; 56 is ‘condensed’ to five plus six equals eleven; the general number of magick, the pentagram of microcosm uniting with the hexagram of macrocosm, the Great Work; 50 times six equals 300; the value of Shin (ש), which corresponds to Fire and Spirit, and to The Aeon, Key XX of the *Thoth Tarot*, upon which we find Nuit, Hadit and Ra-Hoor-Khuit/Hoor-pa-kraat. The formula of Rosy Cross explains Nuit as the infinite expansion of the Rose, and Hadit as the infinite contraction of the Rood (see Rosy Cross). However, it must always be remembered that to discuss *The Book of the Law* is forbidden. This is to encourage individual interpretation and prevent pulpit pounding. Therefore the reader is encouraged to form his own opinions regarding Nuit. In these considerations the author does not believe he has deviated from the opinions of Crowley.

NUN נ The 14th letter of the Hebrew alphabet; meaning ‘fish’. It has a value of 50. When spelt in full it is Nun – Vau – Nun (נון) which totals to 106. It corresponds to Death in the Tarot and the colour muddy brown. Nun connects the sixth and seventh Spheres on the Tree of Life, Tiphereth (תפארת) and Netzach (נצח). Sol acting through Scorpio upon Venus. Nun is transliterated as ‘N’.

NUN FINAL ן The same as Nun but having a value of 700, rather than 50, when used at the end of a word. The 25th letter of the Hebrew alphabet. It also has a different shape than Nun, being somewhat elongated below the writing line. It is one of five ‘final letters’, known as the Letters of Judgement, the others being Kaph final (ך), Mem final (ם), Peh final (ף) and Tzaddi final (צ׳). Nun final is transliterated as ‘Nf’ or ‘N fin.’.

NWN ن The 25th letter of the Arabic alphabet in the Western order, and the 14th in the Eastern. It is transliterated as ‘N’. It has a value of 50 and a word value of 106. On the Tree of Life it is allocated to the 24th Path. The meaning drawn from the *Qoran* is ‘Light’. It has the initial form of ن.

O

OAI The infernal echo of the Gnostic Word of creation IAO (IAΩ). The reconciliation of these two Words is found in the Thelemic Holy Book, *The Star Ruby, Liber 66*, along with the very dangerous infernal adorations. We find in the 33rd to 35th verse of this book the following – ‘Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood. I who reveal the ritual am IAO and OAI; the Right and the Averse. These are alike unto me.’ It is pronounced as ‘oh – ah – ee’ as a kind of complete, and fluid, ‘vowel’.

oalco 𐄂𐄃𐄄 The Servient God Name of the Air of Water Subangle, in Enochian, used to command. To access this it is necessary to use the fourth and tenth Enochian Keys. This name is intersected by the first and 88th Governors. By Gematria it equals 191, a Prime Number.

OATH OF THE ABYSS, THE This is the same as the Oath of the Magister Templi. It is an irrevocable procedure that flings the aspirant into the Abyss, and which tests his or her karma to see if it is strong enough to turn him into a Master of the Temple. Crowley believed that anyone soever could join the true Order of the A.: A.:, that is the S.: S.:, by braving the journey through Daäth (see elsewhere); to the point that we can consider the lower Grades as a safety mechanism, rather than an absolute necessity. However, the author is almost certain that the aspirant must sign the Oath in the presence of another Master of the Temple. Crowley seems to have been reluctant to ‘cross over’ the Veil of the Abyss, indeed his motto as an Adeptus Exemptus (OY MH) is Greek for ‘not me’, which could be an expression of fear, or his awareness that rebirth as a Master blots out one’s ‘personal identity’ for ever. Crowley also warns about prematurity, rashness and over ambitiousness in taking the Oath; the dangers are very real and can result in ‘aeons of incalculable agony’. We can expect that the full operational formula of this Oath is concealed, even though the document itself is easy to procure. The Official Publication for Babes of the Abyss is *Liber 333 The Book of Lies*. See Magister Templi, for the Oath itself.

obava 𐄂𐄃𐄄 The Servient God Name of the Water of Fire Subangle, in Enochian, used to command. To access this it is necessary to use the sixth and 17th Enochian Keys. This name is intersected by the 17th and 42nd Governors. By Gematria it equals 474.

OBMACAS 𐄂𐄃𐄄 The 19th Enochian Governor. This Angel rules over the region of the western Sahara, and resides in the Aire of DEO (7). He has 6363 Servitors under him. This word has a value of 334.

OBUAORS 𐄂𐄃𐄄 The 74th Enochian Governor. This Angel rules over the region of Persia, and resides in the Aire of UTI (25). He has 6333 Servitors under him. This word has a value of 843.

OCCODON 𐄂𐄃𐄄 The first Enochian Governor. This Angel rules over the region of Egypt, and resides in the Aire of LIL (1). He has 7209 Servitors under him. This word has a value of 304.

OCCULT SERPENT, THE A Qabalistic term for winding up the 22 Paths on the Tree of Life; its opposite is the Flaming Sword which travels through the Spheres from Kether (כתר) to Malkuth (מלכות). Conversely the Serpent winds its way up the Tree slowly and secretly, the tip of its tail around Malkuth, it intertwines and weaves up to Kether, into which it sinks its fangs. It represents the oblique and uncertain msytical ascension, compared to the magical force, swift and sure, of the Flaming Sword.

OCTAHEDRON The second of the five Platonic Solids, representing the Element of Air. It appears on at least seven of the *Thoth Tarot* cards: the Ace of Swords (the Root of the Powers of Air), the Princess of Disks, the Queen of Disks (where it is illustrated with a cube), The Hermit, The High Priestess, the Eight of Wands and the Prince of Swords (Air of Air). It is formed by lines drawn across the interstices of the economical grouping of six spheres. It has eight faces, twelve edges

$$\frac{\sqrt{2}}{3} s^2$$

and six points. Its volume can be calculated by $\frac{\sqrt{2}}{3} s^3$ (where ‘s’ is the length of an edge). Its surface area can be calculated by $2\sqrt{3} s^2$.

The dual of the octahedron is the cube (see Queen of Disks).

OCTOBER TWELFTH 1875 The birth date of the Master Therion (Aleister Crowley).

OCTOBER 18th 1875 The birth date written on *The Last Ritual* which was the publication coinciding with Crowley’s cremation. It is feasible Crowley kept his true birthdate a secret as a magical defense, although most accounts say this was a scribal error, including Atlantis Books of Museum Street, London – the author posed this question to them after a mantelpiece display, in the shop window, celebrating Crowley’s birthday took his curiosity. He stated the inconsistency and was told curtly that it was a ‘mistake’. Strangely enough we find this birthdate also given in *John St. John, Liber 860*. (It is also the author’s, and Michael Aquino’s, birthday.)

ODDIORG 𐄂𐄃𐄄 The 25th Enochian Governor. This Angel rules over the region of Austria, Hungary and Yugoslavia, and resides in the Aire of ZIP (9). He has 9996 Servitors under him. This word has a value of 261.

ODRAXTI 𐄂𐄃𐄄 The 86th Enochian Governor. This Angel rules over the region of Africa, and resides in the Aire of RII (29). He has 4236 Servitors under him. This word has a value of 545.

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Oiit 𐤎𐤓𐤕 The Servient God Name of the Earth of Air Subangle, in Enochian, used to command. To access this it is necessary to use the third and eighth Enochian Keys. This name is intersected by the 44th, 52nd and 60th Governors. By Gematria it equals 400, which is 20 squared.

oiP teaa pDoce 𐤎𐤓 𐤕𐤓𐤕 𐤎𐤓𐤕 The three Great Secret Names of God that are borne upon the Banners of the South. They are the most powerful names of the Enochian Watchtower of Fire. During invocation they are used together. The first name ‘oiP’ is intersected by 24th and 41st Governors; the second name ‘teaa’ by the 20th, 24th and 38th; the third name ‘pDoce’ by the 38th and 39th. By Gematria it equals 160 + 307 + 179 = 646.

olaaD 𐤎𐤓𐤕 The Servient God Name of the Earth of Water Subangle, in Enochian, used to command. To access this it is necessary to use the fourth and eleventh Enochian Keys. This name is intersected by the fourth, 14th and 31st Governors. By Gematria it equals 106, which is one more than the Mystic Number of 14.

Olgota 𐤎𐤓𐤕 The Servient God Name of the Air of Water Subangle, in Enochian, used to evoke. To access this it is necessary to use the fourth and tenth Enochian Keys. This name is intersected by the first, seventh, tenth and 88th Governors. By Gematria it equals 474.

oloaG 𐤎𐤓𐤕 The Servient God Name of the Air of Fire Subangle, in Enochian, used to command. To access this it is necessary to use the sixth and 16th Enochian Keys. This name is intersected by the 33rd, 34th and 35th Governors. By Gematria it equals 174, which is one less than a Mystic Number of Venus, that is the sum of one line on the Magic Square pertinent.

OLOLÁM! *Liber 7, The Book of Lapis Lazuli, 7:6* – ‘We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.’

OMAGRAP 𐤎𐤓𐤕 The 57th Enochian Governor. This Angel rules over the region of Kazakhstan of Russia, and resides in the Aire of POP (19). He has 2388 Servitors under him. This word has a value of 295.

omebb 𐤎𐤓𐤕 The Servient God Name of the Water of Water Subangle, in Enochian, used to command. To access this it is necessary to use the fourth Enochian Key. This name is intersected by the second, 89th and 91st Governors. By Gematria it equals 119, which is one less than the Mystic Number of 15.

OMEGA 𐤎 The 26th letter of the Coptic alphabet, transliterated as ‘Ō’. It has a value of 800 and is allocated to the sixth Path on the Tree of Life. It has a resemblance to the Greek ω, the lower case Omega.

OMEGA Ω Ω The 26th letter of the Greek alphabet. It has a value of 800. Spelt in full Omega Mu – Epsilon – Gamma – Alpha (Ω ΜΕΓΑ) which has a value of 849. In *Liber 777* it is allocated to the sixth Path on the Qabalistic Tree of Life. Omega is transliterated as ‘Ō’ with an accent to distinguish it from Omicron; Omega is the protracted, or great vowel, Omicron is the lesser.

OMICRON Ο Ο The 16th letter of the Greek alphabet. It has a value of 70. Spelt in full Omicron Mu – Iota – Kappa – Rho – Omicron – Nu (Ο ΜΙΚΡΟΝ) which has a value of 360. In *Liber 777* it is allocated to the 26th Path on the Qabalistic Tree of Life. Omicron is transliterated as ‘O’.

OMNIA VINCAM, FRATER The Neophyte A.: A.: motto of Victor Neuberg (see elsewhere) who accompanied Crowley in the Enochian working of 1909. It is Latin and means ‘I will conquer all’. One of his other magical mottoes was ‘Lampada Tradam’.

OMPEHDA *Liber AL 3:54* – ‘Bahlasti! Ompehda! I spit on your crapulous creeds.’ Ra-Hoor-Khuit uses this word as an expletive, and invective, against the promulgators of previous faiths. All the usual sources give us no insight into its meaning. However, Crowley states in *The Law is for All* that it may be purely alliterative, giving us the consonance reminiscent of ‘explosion’, just as ‘bahlasti!’ may be equivalent to the English ‘blast!’. However it is of course possible that it may have a deeper esoteric significance that the author is unaware of.

ONIZIMP 𐤎𐤓𐤕 The 68th Enochian Governor. This Angel rules over the region of Iran, and resides in the Aire of TOR (23). He has 7262 Servitors under him. This word has a value of 267.

ONYX The dictionary defines ‘onyx’ as – ‘an agate formed of alternate flat layers of chalcedony, white or yellow and black, brown or red’. Generally speaking it is a form of quartz. Its dull, and very often black, colour is reminiscent of the planet Saturn, and so we find it is referred to the 32nd Path on the Tree of Life. We find it mentioned in *The Book of Lapis Lazuli, Liber 7 3:8* – ‘Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the the cool green porch of malachite.’

OOANAMB 𐤎𐤓𐤕 The 42nd Enochian Governor. This Angel rules over the region of Chaldea, and resides in the Aire of UTA (14). He has 8230 Servitors under him. It has a value of 234.

OP 𐤎 The 211th Gate of the *Sepher Yetzirah*. It has a value of 150. ‘Eye’ and ‘mouth’. The eye receives Fire (this being the correspondence in alchemy to light waves), whilst the mouth imbibes Water, these two Elements being opposites. The Tarot cards are The Devil and The Tower. It has the meanings of ‘to fly around’, ‘to double’, ‘wing’ and ‘bird’. Astrologically this Gate corresponds to Capricorn and Mars. The ‘great malefic’ of Saturn is ‘evil’ just like the malefic of Mars; however the Sphere of Saturn is Water whilst Mars is Fire.

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OPAL This is given in the dictionary as – ‘an amorphous silica with some water, usually milky white with fine play of colour, in some varieties precious’. Due to its amorphous nature its water content varies enormously, and various impurities are found; it often changes into chalcedony or quartz, and it is formed in many different ways. The great variety in colour, and its changeable and corruptible nature, mean it is allocated to Paths eight and twelve, both Mercurial, in *Liber 777*. In crystal healing it is used for working with the emotions, the varying colours signifying which. We find it mentioned in *The Book of Lapis Lazuli, Liber 7 3:8* – ‘Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.’

OPHIEL **יֹפִיֵל** The Planetary Intelligence of Jupiter. Originates from the Hebrew word Yod – Vau – Peh – Yod – Lamed, which enumerates to 136. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 136 is the sum of the first 16 numbers, or the total value of the four by four Magic Square of Jupiter. It has the variant spelling of **יְהִפִּיאֵל**, which is given in *Liber 500*. The author is unsure which spelling is the most accurate, but it may be this last as it ends in **אל**.

OPPRESSION, THE TEN OF WANDS **WI** Two gigantic staffs, the development of the Dorjes found in Dominion, the Two of Wands, find centre place in this card. They have been lengthened considerably, but are now blue instead of red, as the energy has become stagnant and sinister, rather than vibrant. Pointing downwards, they remind us of the Qliphoth, also known as the ‘World of Shells’, that exist beneath Malkuth (**מַלְכוּת**), the Sphere to which this Arcana is allocated. Eight crude and simplistic bars are interlaced behind, but they are not ornate symbols, their only function is to damage and destroy; they terminate in hooks of flame, and it is impossible even to wield them safely. White wisps of flame coruscate from the centre in all directions, symbolising lack of control. The colour of Malkuth in the King Scale is yellow, which we find in the background, yet mainly darkened to illustrate the entropic forces that dwell beneath. ‘Oppression’ is governed by Saturn, the cruel and cold god of Binah (**בִּינָה**), which makes up the reflection of Malkuth, but in this place it is stooping down ‘where angels fear to tread’. The only glimmer of hope here is the start of aspiration, and the push towards bigger and better things. It equates loosely with the ‘Noble Truth of Suffering’ of Buddhism, which, although awful, creates the impetus towards initiation, and to begin ascending up the Tree of Life. Therefore the seed of greater fortune is found within this card, but with the worst possible outset. It should remind us of the almost invariable suffering that great people experience in their youth.

OQ **עֵק** The 213th Gate of the *Sepher Yetzirah*. It has a value of 170. ‘Eye’ and ‘the back of the head’. The eye presents the conscious mind with its immediate environment, whilst the ‘back of the head’, or what is really the cerebellum, contains and conceals the impulses and latent moods of the subconscious mind. The Tarot cards are The Devil and The Moon. It has the meanings of ‘trouble’ and ‘distress’. Astrologically this Gate corresponds to Capricorn and Pisces. Both are of Passive Element (Earth and Water respectively), and both are feminine in polarity.

OR **עַר** The 214th Gate of the *Sepher Yetzirah*. It has a value of 270. ‘Eye’ and ‘head’. Whereas the eye is simply a conduit and has no spiritual essence of its own, the head is often considered as the seat of the higher soul, or the Neschamah. The Tarot cards are The Devil and The Sun. It has the meanings of ‘awake’, ‘arousal’, ‘hater’, ‘bird of prey’, ‘evil’, ‘to stir up’ and ‘to protest’. Astrologically this Gate corresponds to Capricorn and Sol. Although the Path of Capricorn connects with the Sphere of Sol on the Tree of Life, in terms of pure Element they have no harmony.

ORCAMIR **אֵבֶזְרַע** The 70th Enochian Governor. This Angel rules over the region of north-western Iran, and resides in the Aire of NIA (24). He has 8200 Servitors under him. This word has a value of 341.

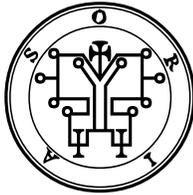
ORDER OF G.: D.: The Order of the Golden Dawn, the lowest Order in the system of the A.: A.:. It is comprised of the stages Student, Probationer, Neophyte, Zelator, Practicus and Philosophus. This is then bridged to the second Order, that of the Rosy Cross, by the intermediary Grade of Dominus Liminis. This should not be confused with the Hermetic Order of the Golden Dawn, which is a separate order in itself, and has little to do with Thelema proper.

ORDER OF R.: C.: The Order of the Rosy Cross, the central Order of the A.: A.:. It comprises the Grades of Adeptus Minor (within & without), Adeptus Major and Adeptus Exemptus. This is bridged to the Inner Order, that of the Silver Star, by the Grade of Babe of the Abyss. It is also known as the Ordo Rosa Rubæ et Auræ Crucis (Order of the Ruby Rose and Gold Cross). There are many other orders that are called ‘Rosicrucian’, yet have little to do with Thelema and the A.: A.:, such as A. M. O. R. C.. See Paroketh.

ORDER OF S.: S.: The Inner and final Order of the A.: A.: (in fact the only real A.: A.: proper) comprised of the Grades of Magister Templi (Master of the Temple), Magus and Ipsissimus. Known to the uninitiated as the Silver Star. These Grades constitute the truly illumined masters who are an essential guiding force in the evolution of humanity.

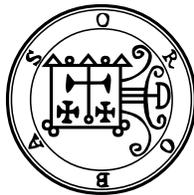
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ORDO TEMPLI ORIENTIS The O. T. O. claim to be the first ‘old aeon’ Order to have accepted *The Book of the Law*. Their teachings are a condensation and synthetic collection of many other Orders and esoteric groups. Although their Grade system has some similarity to Freemasonry, the O. T. O. do not claim to be a masonic body. They initiate men and women, and although many other groups claim to be unisex, few have active ritual participation with both. Crowley, in works such as *Liber 100*, gives the notion that the O. T. O. have possession of a ‘supreme secret’ that revolves around the spiritualised use of sex. It was *The Book of Lies* that propelled Crowley to fame within this Order, and he eventually came to be the Outer Head of the Order; inevitably promulgating the Law of Thelema, which eventually brought about the modernised O. T. O.. The history of the group is in high grade German Freemasonry, and before this we can only really conjecture, as with so many semi-secret societies. P. R. Koenig has done probably the best publically available research in his *The O. T. O. Phenomenon* (a web site). They have a constitutional obligation to accept anyone who is ‘of full age, free, healthy and of good report’ to the preliminary degrees. Whereas the A.∴ A.∴ is a predominantly *mystical* Order, designed to illumine a select few individuals, the O. T. O. is an overtly *magical* group endeavouring to influence society in general.



ORIAx וריאך The 59th Spirit of the *Goetia*. Also known as Orias. He is a Marquis. His head is that of a lion, and he rides upon a powerful horse with a serpentine tail. In his right hand are two hissing serpents. His office is to teach the virtues of the stars, the mansions of the planets and to transform men. Oriax grants honours amongst men, as well as favour. 30 legions of spirits are under him. In the Tarot he is paired with the Spirit Aim and corresponds with the Six of Cups. In the Zodiac he is under the second decan of Scorpio (November 2nd – 12th) during the night. His metal is silver, and his planet Luna. In Hebrew spelt Vau – Resh – Yod – Aleph – Tzaddi which equals 307 (or 1117 if Tzaddi is counted as a final).

oro ibAh aospī אורא אה אוספי The three Great Secret Names of God that are borne upon the Banners of the East. These are the most powerful names of the Enochian Watchtower of Air. During invocation they are used together. The first name ‘oro’ is intersected by the 44th, 49th and 56th Governors.; the second name ‘ibAh’ by the 43rd and 56th; the third name ‘aospī’ by the 43rd, 61st and 64th. By Gematria it equals 240 + 21 + 361 = 622.



OROBAS אוראבא The 55th Spirit of the *Goetia*. He is a great and mighty Prince of Hell who appears at first as a horse, but, if commanded, as a man. The office of this Spirit is to discover all things past, present and future. He also grants dignity and the good favour of both friends and enemies. Orobas tells the truth regarding the divine realms and the creation of the world. He is very faithful and will stop other spirits tempting the magician. 20 legions of spirits are under him. In the Tarot he corresponds with the Two of Swords and is paired with the Spirit Sallos. In the Zodiac he is under the first decan of Libra (September 23rd – October 2nd) during the night. His metal is tin, and his planet Jupiter. In Hebrew spelt Aleph – Vau – Resh – Aleph – Vau – Beth which equals 216, or six cubed.

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ORPANIB $\aleph\omega\delta\tau\nu$ The 81st Enochian Governor. This Angel rules over the region of Sinai, and resides in the Aire of ZAA (27). He has 7263 Servitors under him. This word has a value of 313.

ORPHEUS ΟΡΦΑΣ The mythical founder of Orphism, which was the first dogmatic expression, in writing, of the ancient Greeks. He laid down the basic pantheon that later flourished into classical Greek mythology. Orpheus is generally considered as a Thracian, that is from the eastern half of the Balkan peninsula. The body of his teaching was poetic, he was acclaimed as a great singer, and accredited with magnetic charm that influenced people, animals, plants and mineral life. He went to the Underworld to redeem Eurydice, his wife, on the stricture that he did not look upon her until they had escaped. ('Orpheus' self may ...hear, Such strains as would have won the ear, Of Pluto to have quite set free, His half-regained Eurydice.' Milton, *L'Allegro* 145-50) To another account he was cut into pieces by the Maenads, and his decapitated head floated to the isle of Lesbos, yet was still singing on the way there. Modern compilations and revisions of the Orphic literature are found in E. Abel's *Orphica* (1885) and O. Kern's *Fragmenta Orphicorum* (1922). Although these sources are naturally later than ideal, the principal deities of Orphism are given as Chronos, then Aither, Chaos and Erebus, then Phanes (the first king of the gods). Zeus, the lord of Mount Olympus, marks a kind of second beginning, an inheritance of the power of Chronos, and he precedes the births of the Olympians, and the wars with the Titans. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



OSE ושו The 57th Spirit of the *Goetia*. Also known as Oso, or Voso. He is a great President. At first he appears as a leopard, but soon becomes like a man. His office is to make one cunning in the liberal sciences, and to give true answers of the divine and occult realms. Oso can turn men into other forms, and that whilst keeping the transformed subject utterly ignorant. He governs 30 legions of spirits. In Tarot he is paired with the Spirit Marax and corresponds with the Four of Swords. In the Zodiac he is under the final decan of Libra (October 13th – 22nd) during night. His metal is mercury, and his planet is Mercury. In Hebrew spelt Vau – Shin – Vau which equals 312.

OSh עש The 215th Gate of the *Sepher Yetzirah*. It has a value of 370. 'Eye' and 'tooth'. The eye is possibly the softest part of the human body whilst the teeth are undoubtedly the strongest. Eyes are essential to survival yet the teeth are not. The Tarot cards are The Devil and The Aeon. It has the meanings of 'Ursa Major' (a constellation), 'to do', 'work', 'to become', 'strength', 'iron ball' and 'crystal ball'. Astrologically this Gate corresponds to Capricorn and Fire/Spirit. Capricorn and Fire are opposites; however, there is some slight sympathy with Spirit as the ruler of Capricorn (Saturn) belongs to the Supernal Triad (see elsewhere) on the Tree of Life.

OSIRIS One of the great gods of ancient Egypt, from the beginning of the company of Annu, and eventually of a much higher order. As overseer of the Underworld, he usurped the attributes of most other gods. The earliest dynasties, whose symbols were almost invariably solar, ascribed to him the sun that dissappeared, or after dusk, thus connoting the motionless dead. As supreme judge of the dead, he can safely be considered a very primitive notion of monotheism, represented in myriad forms. The Golden Dawn depicted him as mummified, bearded and with conical crown, bearing the Phœnix Wand, scourge and crook, seated on a black and white throne, with a menat, and multi coloured collar that symbolises the four Elements. In Thelemic chronology, three major epochs are mentioned: those of Isis, Osiris and Horus – the mother, the father and the child. Archetypally, the legend of Jesus of Nazareth is a repetition of the Osirian death myth, as are the origins of most of the major faiths of the previous aeon. All the notions of personal sacrifice, of patriarchal supremacy and even martyrdom have their roots in the past aeon. According to Thelema all this has been replaced in the 'Aeon of the Crowned and Conquering Child', and youthful adventure has supplanted unquestioning obedience. We are told emphatically that 'Osiris was a *black god*'. He is also known as Asar. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

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OSPREY We find this bird mentioned in *The Book of Lapis Lazuli, Liber 7 3:33* – ‘Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.’ (See Pelican) It is remarkable as a bird of prey, that lives by the coast, rivers and lakes, for being fiercely protective of its young – it has an instinct of self-sacrifice similar to the archetypal pelican. To catch food it dives suddenly into the water, sometimes becoming completely submerged. Heraldically it is termed the ‘sea-eagle’ and is depicted as a white eagle, which we often find in alchemy (but the correspondence here is tentative as the Osprey is actually brown). It is also known as the ‘ossifrage’.

OTh **תה** The 216th Gate of the *Sepher Yetzirah*. It has a value of 470. ‘Eye’ and ‘tau’. The eye is round whilst the tau is made up of right angles. The Tarot cards are The Devil and The Universe. It has the meanings of ‘the number 24’, ‘time’, ‘to be curved’, ‘crooked’ and ‘accumulation of wealth’. Astrologically this Gate corresponds to Capricorn and Saturn/Earth. As the former is ruled by Saturn, and as it is an Earth sign, there is much harmony between both symbols.

OTz **עז** The 212th Gate of the *Sepher Yetzirah*. It has a value of 160. ‘Eye’ and ‘fish hook’. The eye is saturated with light waves, this corresponding to the Element of Fire, whilst the fish hook is submerged in water. The eye is soft and round, the fish hook is hard and pointed. The Tarot cards are The Devil and The Emperor. It has the meanings of ‘tree’ and ‘wood’. Astrologically this Gate corresponds to Capricorn and Aries. Although the Earth of the former is contrary to the Fire of the latter, both of these signs are Cardinal, and this somewhat overcomes the Elemental division.

OU **Ⲑ** The 16th letter of the Coptic alphabet, transliterated as ‘O’. It has a value of 70 and is allocated to the 26th Path on the Tree of Life. It has a resemblance to the Greek ο, Omicron.

OU MH OY MH This was Crowley’s motto as an Adeptus Exemptus 4° = 7°, which he took in 1909 e. v.. It is Greek and means ‘not me’. Exempt Adept is the Grade closest to the so called ‘Ordeal of the Abyss’, which leads one to the true Order of illumined masters. This passage is characterised by the obliteration of personal consciousness in cosmic truth – ‘it is not so much the dew drop falling into the ocean, as the ocean invading the dew drop’. This motto thus expresses Crowley’s personal apprehension to cross the Veil of the Abyss, and the knowledge that his personal identity would be forever lost.

OUTER COLLEGE The Outer College, in the Thelemic system, are the Elementary Grades of Student, Probationer, Neophyte, Zelator, Practicus and Philosophus (although the first two may be considered as outside this). The Grade of Adept, is the ‘Crown’ of this College, and these preliminary stops on the Path are intended to enable the aspirant to firmly master his lower Elements before dabbling in magick, with its full consequences. The A. . A. . is divided into three Orders, the G. . D. . (Golden Dawn), R. R. et A. C. (Rosicrucian Order) and the S. . S. . (Silver Star, or Illuminated Ones). In terms of karma, the Outer College teaches freedom from constraints imposed by environment, the next gives complete personal freedom, and the last offers one inscrutable power over other people (to place things in a crude display, yet in an expedient notion). Qabalistic correspondences on the Tree of Life form a great deal of the curriculum of each Grade, such as the Elemental Implements (see elsewhere), magical powers, psychological substrata and Libri catalogue number. Each Grade is a proper spiritual and magical progression, unlike the peer advancement ‘certificates’ of more mainstream fraternities, who badge their ‘initiates’ with scores of degrees, the motive being to increase rivalry rather than magical knowledge. Of note is the ‘inertia of Tiphereth’ which Crowley mentions: Neophyte is generally considered the most ‘difficult’ Grade, but the aspirant can expect to gather momentum from there, with successive initiations providing less ‘friction’. Adeptus Minor (the Grade of Tiphereth) is little more than a cosy resting place on the Path proper, the developments toward the Illuminated Order becoming steadily more severe. The analogy is the immense gravity of the Sun (Tiphereth), which although stabilising on the one hand, is almost inescapable on the other. ‘Let me take your hand, brother, for the first step is hard.’ The goal of the Outer College is typically to attain the Knowledge and Conversation of the Holy Guardian Angel.

OXLOPAR **ⲠⲚⲟⲩⲣ** The 84th Enochian Governor. This Angel rules over the region of Tangiers, and resides in the Aire of BAG (28). He has 8200 Servitors under him. This word has a value of 411.

OXO **ⲠⲚ** The 15th Enochian Aethyr. ‘The Vision of the Rose of 49 petals, and of the Holy Twelffold Table. Examination of the Candidate for Magister Templi.’

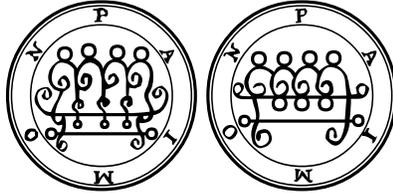
OYN **ع** The 18th letter of the Arabic alphabet in the Western order, and the 16th in the Eastern. It is transliterated as ‘O’. It has a value of 70 and a word value of 130. On the Tree of Life it is allocated to the 26th Path. The meaning drawn from

the *Qoran* is ‘lofty’. It has the initial form of **ع**, the medial form of **ء** and the final form of **ع**.

OZIDAIA **Ⲡⲓⲛⲁⲓⲁ** The 64th Enochian Governor. This Angel rules over the region of south-eastern Italy, and resides in the Aire of LIN (22). He has 2232 Servitors under him. This word has a value of 103.

P

PACASNA פַּאָסַנָא The fifth Enochian Governor. This Angel rules over the region of Tuscany, and resides in the Aire of ARN (2). He has 2362 Servitors under him. This word has a value of 353.



PAIMON פַּאִמּוֹן The ninth Spirit of the *Goetia*. He is a great King and works directly under Lucifer. He appears as a heavily crowned figure upon a camel preceded by a host of spirits playing all manner of musical instruments. His voice is difficult to understand and most powerful unless the magician compels him to speak clearly. He teaches all things. As well as granting the magician slaves he bestows dignity. He grants superb familiars, who also may teach mysterious arts. Paimon is of the Order of Dominations. He has under him 200 legions of spirits, some of the Order of Potentates, some of the Order of Angels. It is most unwise not to provide an offering when evoking him. In the Zodiac he rules over the final decan of Gemini (June 11th – 20th) during the day. In the Tarot he corresponds to the Ten of Swords, and is paired with the Spirit Vine. His metal is gold and his planet Sol. In Hebrew spelt Peh – Aleph – Yod – Maim – Resh – Nun which equals 381 (or 1031 if the last letter is counted as a final value).

paLam פַּאִלָּאָם The Servient God Name of the Water of Air Subangle, in Enochian, used to command. To access this it is necessary to use the third and seventh Enochian Keys. This name is intersected by the 47th, 50th and 54th Governors. By Gematria it equals 152, which is one less than the Mystic Number of 17.

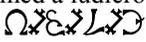
PAN ΠΑΝ The Goat God. Generally considered as a minor, albeit dangerous, deity. However, Crowley identifies Pan with the supreme God of the Universe in *Liber Liberi vel Lapidis Lazuli sub figurâ 7*. He has short horns, legs reminiscent of a goat, and carries a seven fold pipe, called a panpipe. Crowley also identifies him with the Hindu Krishna, which should dispel any notion that Pan is the Devil (see elsewhere). *Magick in Theory and Practice* begins with the Greek invocation of Pan. In traditional ceremonial magick he usually slaughters those who summon him. The *Hymn to Pan* (see elsewhere) was read at Crowley’s funeral. He is usually accompanied by nymphs (where the name ‘nymphomania’ or sex addiction, originates) and satyrs. As half goat and half man, he despises most people and prefers to court with animals. As a deity he stands shunned by men, gods and animals although he is supposed to be most charming. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

PAN, MYSTERY OF The mystery of ‘selflessness’. Pan was the Greek goat god of the forest, or grove, and had the trunk and face of a man, with the horns and legs of a goat. He was associated with lust, violence, bestiality, drunkenness and insanity. Crowley, however, allocates Pan, in *Liber 777*, to the Ain Soph Aur, which is the actually the Void above the first Sphere of Kether, and an appropriate term for the Highest. So we find with Pan two seemingly irreconcilable concepts, the vicious animal, and the ideal of divinity itself. It is often said by historians that the God of a previous culture becomes the Devil of the next. We find that Pan is quite similar to the theriomorphic depictions of Satan which we find in Europe – the horns, tail, coloured skin, anthropomorphic appearance etc., but again this does not help us understand why Crowley equated him also with Krishna (of the Hindus), the divine messenger of the *Bhagavad Gita* (although he was also notorious for orgies, violence and misbehaviour). Pan has the dubious distinction of murdering those who would summon him, or at least of perpetrating indiscriminate assaults – but this is identical with the experience of religious enlightenment, on the metaphysical plane, that blots out the individual ego, and ‘murders’ the aspirant although his physical vehicle is left intact. Pan is sometimes referred to as an outcast of Creation itself, a spiritual anomaly, and a pariah who no one really understands; he is neither a God, nor human, nor an animal but something of all three combined. If we can come closer to unravelling the Mystery of Pan, then we are closer to understanding the divine, revealed to our mortal minds as anything but divine, yet rude, violent and maniacal.

PANPIPE The sevenold pipe mythically assumed by the god Pan, each having a differing length. They correspond to the seven planets. ‘Panpipe player’ in Latin is ‘fistulator’. Another word for the panpipe is ‘syrinx’.

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PARACELSUS 1493 – 1541 The pseudonym of Theophrastus Bombastus von Hohenheim. He was born in Switzerland and studied alchemy and chemistry at Basle University. After travelling the Middle East he returned to Basle, but was not allowed to lecture for long. He is often called ‘the Father of Alchemy’. His teachings centred on the philosophy that the microcosm and macrocosm are one, and that knowledge of sympathies, seemingly diverse, are the key to curing illness. Paracelsus is notable for clearly adumbrating the scientific method for later generations, and made several important discoveries, despite his mystical and far reaching philosophy. This idea of holistic connections in anatomy may have led to homeopathy, that is (in crude terms) that the body reacts better to a smaller dose of a chemical than a larger one, which must have seemed a ludicrous notion before Paracelsus. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

PARAOAN  The 65th Enochian Governor. This Angel rules over the region of the north African coast, and resides in the Aire of LIN (22). He has 2326 Servitors under him. This word has a value of 303.



PARFAXITAS The Qliphothic Sentinel of Peh (פ), the 27th Path on the Tree of Life. His number is 450, and his sigil should be painted on an emerald square in a bright red pigment. His name should be vibrated in the lower register of the key of ‘C’. See *Liber 231*, Verse 16 – ‘He smote the towers of wailing; he brake them in pieces in the fire of



his anger, so that he alone did escape from the ruin thereof.’ The Genii equivalent is ‘Purathmetai-apehematai’:

PAROKETH, VEIL OF פֶּרֶקֶת The Qabalistic Veil of the Outer College. It separates the Elemental Spheres of Malkuth (מַלְכוּת), Yesod (יְסוּד), Hod (הוֹד) and Netzach (נְצַח) from the pivotal Sphere of Tiphereth (תִּפְהַרְת). In terms of western alchemy Paroketh is the forcefield that maintains the governance of Spirit over the four lesser Elements of Earth, Air, Water and Fire (see Pentagram). In terms of psychology it is the inner self that controls, often surreptitiously, the emotional strata and libido. Again, in the Order of the A.∴A.∴, to cross the Veil of Paroketh is to have become an Adept, having mastered the preliminary ordeals of the lower Grades. We see this in the magical signs of Adept, which are the gestures of opening, and closing, an imagined set of curtains. The Hebrew word itself has four letters, and is a metathesis of Phrath (פֶּרֶת), one of the four rivers of Eden. Moreover it gives us the order of the Spheres from Hod to Malkuth, Peh (פ), the first letter, joins the seventh and eighth Spheres, Resh (ר) the eighth and ninth, and Tau (ת) the ninth and tenth. To complete the word we add Kaph (כ), which gives us a total value of 700; Nun (נ) is the letter that connects the sixth and seventh Spheres, thus crossing the Veil of Paroketh perfectly, also has the value of 700, *when it considered as a final value*. This matter of the values of the Hebrew letters is a golden example of the perfection of the Holy Qabalah. In everyday language, we cross the Veil of Paroketh when our actions are characterised with ease, simplicity; almost as though we are operating despite ourselves. It is following the *line of least resistance*, the Path of the Tao, the perfect equilibrium between the poles of phenomenal extremity. It is also the spiritual state of mind that one goes into when one says to oneself, “Just what is going on?”, and I mean this in a profound rather than a mundane way.

PARSONS, JACK The author, or rather vehicle, of *Liber 49* which claims to be the fourth chapter of *The Book of the Law*, the *Book of Babalon*. An account of this working is found in *The Collected Writings of Jack Parsons*. A colleague of Lafayette Ron Hubbard, the founder of Scientology. Parsons was very involved with the development of jet propulsion technologies. He was killed by an explosion of mercury fulminate, according to most accounts. His real name was John Whiteside Parsons.

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PARTSUFIM The Qabalistic theory of the Divine Countenance, or Face of God. It has the theory that God has a certain number of hairs, locks of hair, plaits on his beard and so on, and draws a mystical parallel between this Face and spiritual life. It uses the human face much in the same way as the geometrical constant of the Tree of Life. The ‘Vision of God face to face’ is allocated in *Liber 777* to the second Sphere of Chockmah (הכמה). It is an ancient Jewish dogma that no one can look upon this Face and live. Most of the important Parsufim theology can be found in the translation *The Kabbalah Unveiled* by MacGregor Mathers. It is not so much used in Thelema as the Tree of Life with its synthetic correspondences or even the more traditional science of Gematria. Crowley had read the above mentioned book, but he rarely refers to it in his writings, probably because it is rather difficult and obscure, especially so for beginning aspirants.

PARZIBA Ⲡⲫⲗⲓⲃⲁ The 59th Enochian Governor. This Angel rules over the region of Tunisia, and resides in the Aire of KHR (20). He has 7629 Servitors under him. This word has a value of 201.

PARZIVAL A key figure of Arthurian myth. He was the humblest of the knights, who encountered Lancelot, the worldly and unbeatable European champion, in the woods, whilst the latter was travelling alone. With feats of peasantry and hunting, he befriended the champion, and his foolishness cheered up the lonely Lancelot. They came to Camelot, which was like nothing Percival had ever seen, and he made up his mind to become a knight at the first opportunity. This came soon enough, when Lancelot was accused of adultery with Gwynevere, by another knight. Under the law this had to be contested in battle. However, Lancelot was injured and late to show. When no one else would second him, due to fear of the other knight, Parzival seized the show and offered to defend the Queen’s name. King Arthur had no choice but to give the foolish peasant boy a chance. By a strange quirk of fate, Lancelot showed at the last minute, and Parzival did not have to fight after all, which would certainly have killed him; however, by then he had already been knighted. Under circumstances elsewhere adumbrated (see Arthur) England fell into chaos, and the Knights of the Round Table began the quest for the Holy Grail, the mystical cup of the Last Supper, that was the only thing magically potent enough to save the King from his acute melancholia, as the King and his country were one and the same, interdependent and interlinked. Parzival eventually succeeded in finding the Grail, after narrowly missing death at the hand of Modred’s thugs. He is the ideal archetype of humility and patience leading to the best of all things. His only real virtues were not worldliness or martial prowess, but foolishness and unquestioning obedience. Parzival is the epitome of loyalty and unflinching adherence to an ideal. He is the Holy Fool of the Celts, and is also known as Percivale. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

PASCOMB Ⲡⲫⲗⲉⲃ The second Enochian Governor. This Angel rules over the region of southern Syria, and resides in the Aire of LIL (1). He has 2360 Servitors under him. This word has a value of 413.

PATHWORKING This is a cross between creative visualisation and guided fantasy, normally done in groups. A ‘guide’ places the other members into a trance using deep breathing and some such ritual as the Middle Pillar exercise. He then uses poetry and description to take the members, together and with eyes closed, upon a psychic journey (it is not the same as astral travel). This is all very well but in Thelema it is done along Qabalistic lines, utilising correspondences creatively. Generally, if the attributions are stuck to we develop an exponentially greater chance of meeting an entity that will answer our questions and help resolve inner barriers. This meeting, with really a part of our own subconscious minds rather than an ‘objective’ astral entity, culminates here; the guide then reverses the journey, precisely and carefully, back to the beginning. It is important that the practitioners *slowly* come out of the trance by touching the floor with their hands, sipping water, shuffling their feet, stretching and so on. It is also extremely important that the guide never gives actual commands, but rather makes suggestions that require the pathworkers to think on their toes. For the sake of integrity facets of the imagination are tested to see if they are ‘impostors’ (ie. Qabalistically incongruent) by showing them a ‘card’ with a symbol, or glyph, that summarises the general theme of the pathworking; such fake phantoms should instantly disappear. The real benefit of such exercises comes *after* the pathworking proper when experiences, insights and psychological blocks are shared by the group. All this is the antithesis of modern hypnotism (see elsewhere) which by contrast gives direct commands, constrains the imagination, and very rarely allows a posthumous exploration and explanation, which runs deep neural pathways rather than scattered (and easily breakable) ones and very rarely uses Qabalistic attributions. Pathworking is more therapeutic than hypnotism and far less dangerous; it does not, for instance, lead to ‘false memory syndrome’ and other associated ills.

PAZ Ⲡⲫⲗ The fourth Enochian Aethyr. ‘The Marriage of *yod* and *he*. (The common Tibetan Symbol.) The Seer identifies himself with it.’ It has a value of 88.

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PEACE – THE TWO OF SWORDS RG This card is dominated by two identical swords crossing at the centres of their blades. This point of intersection is enclosed with a blue flower, the five petalled rose. From this fulcrum emanate four convoluted parallelograms of whitish-grey. In the centre line are also two daggers, whose points meet with the astrological symbols of Luna and Libra. On the hilts of the swords we find a dove, the bird of Venus, along with angels in supplication, both being images of harmony and very Libran. The background is the green of Venus gradually paling towards the top of the card, representing the quickening of vibration, and enmity giving way to forgiveness. Normally, the Suit of Swords typify instability, but here the balance of the Supernal Triad, firmly and safely beyond the Abyss, gives rise to Air as a soothing influence.

PEH פ The 17th letter of the Hebrew alphabet, meaning ‘mouth’. It has a value of 80. Spelt in full Peh – Heh (פה) which totals to 85. It corresponds to The Tower of the Tarot (Key XVI) and the colour red. It connects the seventh and eighth Spheres on the Tree of Life, Netzach (נצח) and Hod (הוד). Venus acting through Mars upon Mercury. Peh is normally transliterated as ‘P’.

PEH FINAL פֿ The same as Peh but having a value of 800, rather than 80, when found at the end of a word. The 26th letter of the Hebrew alphabet. It also has a different shape, being somewhat elongated below the writing line. It is the fourth Letter of Judgement, the others being Kaph final (ך), Maim final (ם), Nun final (ן) and Tzaddi final (ץ). Peh final is normally transliterated as ‘Pf’ or ‘P fin.’.

PELICAN The *Chambers Twentieth Century Dictionary* gives ‘pelican’ as – ‘a large water fowl, with enormous pouched bill, fabled in the Middle Ages to wound its breast and feed its young with its blood: an alembic with beaks that lead back to the body – used for continuous distillation’. We find the pelican, depicted on The Empress, Key III of the *Thoth Tarot*. Crowley states that the full symbolism is withheld only for high initiates, but also gives us a clue in regards to the formula of Tetragrammaton, in *The Book of Thoth* – ‘It is because the daughter is the daughter of her mother that she can be raised to her throne. In other language there is a continuity of life, and inheritance of blood, which binds all forms of Nature together.’ In heraldry, this posture of bloodletting is known as ‘a pelican in its piety’, and the head position as ‘vulning itself’. The myth of feeding the young with blood arose from the fact that the bird feeds its young with macerated fish, collected in the large bill, which was then compressed against the body to provide nourishment to the brood. See QTh.

PENTAGRAM ★ An evenly formed five pointed star. Used to represent the microcosm in magick. The five points are representative of the five Elements: the top point is allocated to Spirit, the bottom right point to Fire, the bottom left point to Earth, the top right point to Water and finally the top left point to Air. If inverted, the Elemental attributions are identical, but it is rotated, and not pivoted, as if you simply turned a piece of paper upside down. Inverted pentagrams represent matter dominating Spirit, and is expressed as the formula two plus three equals five. Aright pentagrams represent Spirit presiding over matter, and is expressed as three plus two equals five. There are ten different methods of tracing the pentagram, and each one either invokes or banishes an Element. Tracing from top to bottom right invokes Fire, and the reverse banishes. The God name of Fire is ‘Elohim’ (אלהים). Tracing from top to bottom left invokes Earth, and the reverse banishes. The God name of Earth is ‘Adonai’ (אדני). Tracing from top right to top left invokes Air, and similarly the opposite banishes. The God name of Air is ‘Yod Heh Vau He’, or ‘Yehowah’ (יהוה). Tracing from top left to top right invokes Water, and the opposite banishes. The God name for Water is ‘Al’ (אל). Spirit is found in two forms, Active and Passive, the respective God names are ‘Eheieh’ (אהיה) and ‘Agla’ (אגלא). Active Spirit is invoked by tracing from bottom right to top left, and the opposite banishes. Passive Spirit is invoked by tracing bottom left to top right, and observing the same rule for the other Elements, to reverse this line banishes.

PENTAGRAM, GREATER RITUAL OF THE ★ A general term for any ceremony that uses different methods of tracing the pentagram along with the Hebrew names of Deity and the Signs of the Elemental Grades. It is used to compel microcosmic forces and elementals, especially when not performed with a ritual of the hexagram. Conventionally, the various permutations are used to isolate a Path on the Qabalistic Tree of Life, via a process of elimination. In Thelema the planetary decan, with its allocation to a Tarot card, is assumed as the starting point. Generally the aright, or upright, pentagram is used, as it represents the dominance of Spirit over the four ‘lesser’ Elements; conversely the downward pointing pentagram is the usurpation of the inferior Elements over Spirit. However, in *The Book of the Prince, Liber 5*, we do find the latter employed. When so the attributions of the Elements are as if the pentagram was *rotated* on its own plane, and not *pivoted*. Each differing combination of this ritual, and there are hundreds, is unique in effect; the notion being that the operator is tapping into different states of consciousness by simple permutation. However ideally the operator must concentrate more on his subjective state, rather than any objective expectation, to achieve a result.

PENTAGRAM, LESSER BANISHING RITUAL OF THE ★ A short ritual which, according to Crowley, should be used before any ritual working whatsoever. The most popular version in Thelemic magick is in Hebrew. It uses the magical formulae of IHVH (יהוה), ADNI (אדני), AHIH (אהיה) and AGLA (אגלא) and invokes the Archangels Raphael (רפאל), Gabriel (גבריאל), Michael (מיכאל) and Uriel (אוריאל). It can be used to much greater effect than a simple banishing, using, as it does, some of the most powerful names of God. Crowley's development of this ritual is the *Star Ruby, Liber 25*, which uses Greek and Thelemic God Names. It seems to have been popularized by the posthumous publications of the Hermetic Order of the Golden Dawn. It is far more powerful than a simply a banishing ritual, and is the bedrock of the more advanced workings. Arguably this short ritual is the conceptual cornerstone on which the corpus of Golden Dawn ceremonial, and therefore Thelemic, rests upon. This ritual is preceded by a short meditation known as the Qabalistic Cross, which is a complicated version of the Christian 'crossing of the hands' that is often seen, using the names of some Spheres from the Tree of Life. Analysis (of cumulative Gematria) has confirmed that the Qabalistic Cross is an integral part of the L. B. R. P. and not an annex.

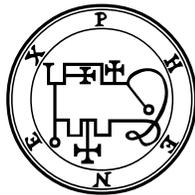
PERDURABO, FRATER The motto Crowley took on his initiation into the Hermetic Order of the Golden Dawn on November 18th 1898. It means 'I shall endure to the end'. It is often abbreviated to Frater P.. 'Because from the beginning I had endured all, at the end there was naught to endure.'

PERFECT INITIATE, OR PRINCE OF JERUSALIM The second of two stages within the fourth degree of the Ordo Templi Orientis. The concluding grade of the Man of Earth Triad.

PERFECT MAGICIAN AND COMPANION OF THE HOLY ROYAL ARCH OF ENOCH The first of two stages within the fourth degree of the Ordo Templi Orientis. This degree is in fact a 'pendant' to the first three degrees. However the aspirant may only get to this stage by invitation.

PERFECT PONTIFF OF THE ILLUMINATI The first of two stages within the eighth degree of the Ordo Templi Orientis. The first grade of the Hermit Triad. *Liber 194* – 'The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.'

PHEHELIAH פהליה The 20th Angel of the Schemhamphoresch. He governs Mars in the second quinary of Scorpio. The name means 'redeemer, liberator'. Biblically this Angel corresponds to *Psalm 120:1-2* – 'In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.' The Hebrew spelling is Peh – Heh – Lamed – Yod – Heh which has the value of 130.



PHENEX פהניץ The 37th Spirit of the *Goetia*. Also known as Phœnix. He is a Marquis of Hell and assumes the form of a Phœnix, with a sweet and childish voice. His singing should be ignored, and then eventually he will take on human form. Phenex is a willing Spirit and speaks marvellously of all wonderful sciences. He excels at poetry. He said to Solomon that he had hopes to return to the Seventh Throne after 1200 years. 20 legions of spirits are under his command. In the heavens he is under the first decan of Aries (March 21st – 30th) during night. In Tarot he is paired with the first Spirit Bael and corresponds with the Two of Wands. His metal is silver and his planet Luna. In Hebrew spelt Peh – Aleph – Nun – Tzaddi which equals 221 (or 1031 if Tzaddi is counted as a final).

PHI Φ φ The 23rd letter of the Greek alphabet. It has a value of 500. Spelt in full Phi – Iota (ΦΙ) which has a value of 510. In *Liber 777* it is allocated to the fifth Path on the Qabalistic Tree of Life. Phi is transliterated as 'Ph'.

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PHILOSOPHERS' STONE One of the most important theoretical substances of medieval alchemy, the coveted substance which would convert base metals into gold. It was one of the primary goals of the entire tradition, if not the most important. In *Brewer's Dictionary of Phrase and Fable* we find quoted the twelve gates of the transmutation of metals, which are included for their general interest in regards to alchemy: a) calcination, b) dissolution, c) separation, d) conjunction, e) putrefaction, f) congelation, g) cibation, h) sublimation, i) fermentation, j) exaltation, k) multiplication, and l) projection. The last two stages are considered the most important, hence the term 'powder of projection' which is almost synonymous with the Stone. A condensation of the major alchemical notions is found in *Liber 55, The Chymical Jousting of Brother Perardua*. However it is very important to remember that literal alchemy (the actual search for the Elixir of Life and the Stone etc.) has a rich language that is also applied to the psychological states of magical initiation; that is its archetypes are co-applied to the spiritual alchemy. In this sense the Philosopher's Stone is the fulcrum that transforms the aspirant into a true Adept. See Elixir of Life.

PHŒNIX The mythical bird of Arabia. It was said to live a certain time, then proceed to make a nest of aromatic spices, which it would ignite by means of a melodious 'dirge', or song. After fanning the flames by flapping its wings, it would allow the furour to burn it utterly through, only to arise regenerated from the ashes. The longevity of this fantastic creature is 300 or 500 years (although variously from 250 to 7000 years). Monastic writers sometimes refer to Jesus Christ as 'the Phœnix'. *Liber 44, The Mass of the Phœnix*, is a ritual adapted for daily use, that is referred to as a 'solar eucharist'.

PHŒNIX WAND Historically, this was a device wielded by Egyptian gods and kings, and was symbolic of vitality, abundance and prosperity, and known as the 'waas'. It was said to have the head of a fox, dog, ass or phœnix. In the Hermetic Order of the Golden Dawn it became the ceremonial wand of the Second Adept, and the latter animal attribution we find to be the invariable interpretation. This H. O. T. G. D. Grade is equivalent to Adeptus Major of the A. A. A., and all the martial, violent and energetic associations of Geburah (גבורה) also apply to the wand. Its summit is a stooped bird's head, with two large ears, the beak being closed and eyes being Udjats (see elsewhere). The base is a two forked prong, which had the practical use of pinning down dangerous serpents, and symbolically represents the triumph of the sun god over Apep. The grip below the head is white, with equal increments of the seven colours of the spectrum from red to violet (the seven planets), and the prong at the base is black. In ceremonial magick it is used for all operations of Geburah, the fifth Sphere of the Tree of Life, and to invoke, strengthen and banish the forces of the seven planets.



PI The eighth Hexagram of the *I Ching*. 'Holding together'. Moon of Yoni. The other general meanings are 'loyalty', 'help', 'alliance' and 'union'. The Image is of the oceanic gravity attracting all the world's rivers, as a simultaneous flow; flooded land; the full moon. The Oracle is to recast looking for further guidance from the *I Ching*; to ally with others is needed, but not with complete outsiders; respect temporal hierarchy; be punctual. Expressed as a binary it is either 47 or 61.

PI Π π The 17th letter of the Greek alphabet. It has a value of 80. Spelt in full Pi – Iota (III) which has a value of 90. In *Liber 777* it is allocated to the 27th Path on the Qabalistic Tree of Life. Pi is transliterated as 'P'.



PI The 22nd Hexagram of *I Ching*. 'Grace', other meanings are 'ornament' and 'beauty'. Earth of Sun. The Image is a fire at the bottom of a mountain that shines up to the top; lucidity of thinking combined with a peaceful environment. The Oracle is to pay more attention to your own appearance than to your environment; do not allow paraphernalia and trappings to hold you down; empower oneself with vehicles; appear pure and simple to all. Expressed as a binary it is either 26 or 22.

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P'I The twelfth Hexagram of the *I Ching*. Also known as 'Phi'. 'Standstill', other meanings are 'opposition', 'division', 'stagnation' and 'conflict'. Lingam of Yoni. The Image is of Yang moving downward and Yin moving upward, which creates a barrier; this is reflected seasonally in Heaven ascending and earth sinking, which results in autumn (typically the equinox); the missionary position of man above and woman below. The Oracle is one of reversion; 'the tables have turned'; expect things to be turned inside out; react to change with humility; be obedient and wait; the low men rise up and the kings fall; the approach of the small. Expressed as a binary it is either seven or 56.

PISCES  The last of the twelve Zodiac signs, this is a Latin word which means 'fishes'. February 19th to March 20th. It is a feminine sign; its triplicity is Water and its quadruplicity is Mutable. The most dreamy of the signs. The archetype is artistic, creative and other-worldly. People born under this sign are aloof, fond of solitude and deeply internal. Negative aspects include escapism, vagueness and irrational hatred. Pisces is ruled by the planet Neptune, but in the older schemes by Jupiter, this being the version applied in the *Thoth Tarot*.

PLEASURE – THE SIX OF CUPS  The general mood of this card is one of buoyant and flowing contentedness. A blue, yet moist, sky forms a refreshing background, and the ocean below is active, yet not threateningly so. Six golden cups are evenly supported by the fertile, strong stems of a lotus. These stems are magnificently positioned in an array that suggests an ideal harmony between rigidity and flexibility. Tiphereth (תפארת) is implied in the number six, and the arrangement of the cups into a hexagram formation. Scorpio, in being Fixed Water, implies also that although the 'pleasure' here denoted is spiritual, rather than sensual or gross, it is definitely sexual, the passionate desire of romance, however, and never the purely animal act. We find the Two, Three and Four of Cups to be overflowing, the Five of Cups to be drained, but only now in Tiphereth, do we see the Six of Cups to be properly employed as receptacular. This echoes the methodology of the 'Binary Qabalah' perfectly, and establishes Tiphereth as 'beauty' once more, the ideal Qabalistic location to equilibrate the vagaries of the Element Water.

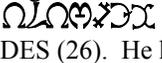
PLYMOUTH BRETHREN A Christian denomination that believed, or even still believe, in the literal truth of Scripture. Crowley's immediate family were members of its Darbyite sect. They are arguably responsible for his hatred of institutionalised Christianity. *The World's Tragedy* has a preface where Crowley details his experiences with the Plymouth Brethren.

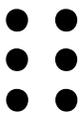


PO The 23rd Hexagram of the *I Ching*. 'Splitting apart', other meanings are 'peeling' and 'breaking apart'. Earth of Yoni. The Image is the pieces of a roof of a collapsed house; a man falling from the top of a house that has collapsed; a steep mountain, of ill support, crashing to earth; the summer solstice marking the beginning of darkness. The Oracle is to accept that damage is done, and leave things as they are; to be loyal in times of hardship; if you are weak expect death. Expressed as a binary it is either 31 or 62.

PONODOL  The 33rd Enochian Governor. This Angel rules over the region of southern Turkey, and resides in the Aire of ICH (11). He has 5234 Servitors under him. The value of this word is 374.

POP  The 19th Enochian Aethyr. 'The Path of *gimel*. (The Hegemone between the Pillars. Preliminary: The Vision of the Unguided Universe.) <Path of ם (with ך and ם).>' It has a value of 230.

POPHAND  The 76th Enochian Governor. This Angel rules over the region of northern Israel, and resides in the Aire of DES (26). He has 9232 Servitors under him. This word has a value of 293.



POPULUS ● ● The fourth Geomantic Figure. This is Latin and means 'people', or more precisely 'population'. Some other meanings are 'congregation', 'multitude', 'double path'. This figure corresponds to Cancer, as does Via. (Fire = Passive, Air = Passive, Water = Passive, Earth = Passive)

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PORTAL, THE GRADE OF THE The bridge, in the Grades, between the First and Second Orders. This is known in the A.: A.: as ‘Dominis Liminis’. After having completed the Grades of Probationer, Neophyte, Zelator, Practicus and Philosophus, one may approach the Order of the Adepti. This is, on the Qabalistic Tree of Life the domain of the Ethical Triad. Like the other ‘bridge’ Grades of Probationer, and Babe of the Abyss, this Grade is not numbered. Before admittance to ‘the College of the Holy Ghost’, one is expected to have harnessed and controlled the volatile aspects of his or her psyche (shown as the four Elements, or the ‘Secondary Reflections’ of the same) in the first four Grades. There is also a ‘Veil of Paroketh’ (תרכפ) that seals the activities of the Adepti from all others. In the Magical Signs we have the ‘Sign of the Rending of the Veil’ and the ‘Sign of the Closing of the Veil’, both being intimations of drawing curtains, referring directly to Paroketh; as well as the 5° = 6° titles, Adeptus Within and Adeptus Without. This is also considered the ‘easiest’ Grade, as the momentum of the Lower Grades is by this time unstoppable, and the most strenuous work behind the aspirant.

POTHNIR  The twelfth Enochian Governor. This Angel rules over the region of India, and resides in the Aire of PAZ (4). He has 6300 Servitors under him. This word has a value of 618.

POWER – THE FOUR OF DISKS  No precise disks are found on this card, instead we have four square watchtowers at the extremities of a square fortress. Conceptually, the Suit of Disks, in this place is too rigid, and inflexible, to connote any ability to revolve. It is a fixed force. The hermetic symbols of the four Elements are upon them, being $\nabla\triangle\triangle\nabla$, and each is in yellow, the colour of Sol. If the top right turret was taken as east, then this ordering would be the macrocosmic one, otherwise called the ‘evocative sequence’. This of course is Solar, and represented by the Lesser Ritual of the Hexagram. Each turret has six battlements on each wall, and these are interpreted as the outer sections of the Magic Square of Sol. There seems to be nothing within the castle walls, just a plain sand coloured floor. There are four gates; three however lead only to a moat; the path of ingress leading from a watch gate, straight over the impasse of water, to an open portcullis. Because it is not closed we may infer this is not in fact a fortified location, although it appears to be. A small gateway runs parallel to the portcullis, signifying the route as straight. ‘Enter through the narrow gates if you would inherit the Kingdom of Heaven.’ Also we get the sense of an optical illusion of three dimensions blending into two. Capricorn is the mountain goat, who only achieves the summit by taking one step at a time, gradually moving. All power is achieved by concentration, strict method and focus.

PQ  The 218th Gate of the *Sepher Yetzirah*. It has a value of 180. ‘Mouth’ and ‘the back of the head’. Of all the parts of the body it is most important to keep the mouth (the organ of speech) under conscious control, to the point where even talking to oneself is a mark of insanity; alternately the ‘back of the head’, or the seat of the unconscious, is frequently out of control, indeed it is only useful because it is chaotic. The Tarot cards are The Tower and The Moon. It has the meanings of ‘to move to and fro’, ‘to go out’, ‘exit’, ‘end’, ‘escape’ and ‘force open’. Astrologically this Gate corresponds to Mars and Pisces. Of all the Gates discussed in this book, this one gives us as much of an antithesis as any other.

PR  The 219th Gate of the *Sepher Yetzirah*. It has a value of 280. ‘Mouth’ and ‘head’. The mouth forms an expressive outlet for the notions of an individual’s subjective universe (putting across one’s point of view in speech), whilst the rest of the head simply absorbs the impressions created by the objective world. The Tarot cards are The Tower and The Sun. It has the meanings of ‘a bull’, ‘to be borne swiftly’, ‘wild ass’, ‘to make void’ and ‘to divide’. Astrologically this Gate corresponds to Mars and Sol. Whereas the Sphere of Mars is the fifth on the Tree of Life, the Sphere of Sol is the Sixth; therefore all the harmonies and polarities that this entails explain the relevant symbolism. We simply have to remember that *balance* is the overriding concern of this schema.

PRANAYAMA The yogic control of the breathing. See chapter one of *Liber 4*, and *Liber 9*. There are thousands of breathing techniques in the yoga literature, and Crowley writes about some dozen or so. The aspirant must strive after ‘fullness, evenness and regularity of breath’. To begin with ‘alternate nostril breathing’ is mastered; eventually the ratio of time between inhalation, holding breath in, exhalation and keeping air out is lengthened. In *Liber 206* we are told to periodically expect profuse sweating, the sensation of insects crawling over the skin, automatic rigidity and finally levitation!

PRIAPUS  **ΠΡΙΑΠΟΣ** The Greek god of fertility, the son of Dionysus and Aphrodite (or sometimes simply a local nymph). The erect phallus was both his symbol, and sometimes his personage; and he is depicted as a small, often grotesque, man with unusually large genitals; or rather a phallus with a crude body attached. Brewer states that he became the deity of lasciviousness and obscenity. As civilisation became more intellectual and ‘decent’ his cult wavered, and he became a god of gardens, and an ornament used as a type of scarecrow and guardian. In modern medicine ‘priapism’ is the persistent erection of the penis. The ass was his preferred sacrifice, as the material embodiment of lust, and stupidity. The *Priapea* are the hymns in his honour, and are characterized by gross obscenity. He is mentioned in the litany of the Gnostic Saints in *Liber 15*.

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PRIESTESS OF THE SILVER STAR, THE Another name for The High Priestess, Key II of the Tarot. 'Silver star' in Latin is 'argenteum astrum' this being one interpretation of A. A. Crowley founded in 1907. This card connects the first and sixth Spheres on the Tree of Life, the highest Grade of the Masters with the lowest Grade of the Adepts. It represents the voice of God talking to one's Holy Guardian Angel. Crowley probably considered this title when he chose a name for his Order, thus emphasizing its *mystical* rather than purely magical nature.

PRINCE OF CUPS The skin of the figure in this card is pure blue, and he wears a visorless helmet crested with a large eagle, but otherwise he is naked. He stares reluctantly into a black cup, out of which winds a serpent. This he holds in his left hand, from which also lead the reins of his steed. His right hand pincers an inverted, and impossible looking, flower of grim cloudy globules. The Prince is throned upon a purplish twisting plume of wave, and he is pulled by a large dark bird, which sternly faces into a pool of rain dashed water. Behind the Prince are twisting whirls of grey-blue cloud that dominate the background. He rules the heavens from the 21° of Libra to the 20° of Scorpio, which as the Kerub of Water, is sometimes symbolised by an eagle, and which is his power of propulsion. The person represented is secretive, with deep personal obsessions and dedicated to his work. His drives are extremely powerful. At best he can be trusted always to further his goals, so he is predictable if his final end is understood. More often he is a dangerous psychopath, and ruthlessly self centred. Like the serpent, upon which he fixes his gaze, he is winding, sinister and cold blooded. He is Air of Water, the subtle and unpredictable aspect of that Element, and is also like steam as the vagaries of fog, or obscurity, with which he bewilders others. He is the third letter of Tetragrammaton, the Vau (ו) of יהוה, in its Watery aspect; he is the Son, who is not joyful and naturally inquisitive, so much as centred on ambition. Mood swings and depression may plague him, as well as inability to confide in others, and he cannot generally be trusted to work as a team player.

PRINCE OF DISKS Like the other three Princes in the *Thoth Tarot* the central figure is given as naked. He wears a visorless dark helmet crowned with a winged bull's head. His left hand braces a large yellowish metallic disk, and this bears a geometric design of a cube within a sphere. We should safely assume it is flat however, and give some credit to Crowley's artistic license. The right hand of the Prince holds a long sceptre, bronze coloured, which is surmounted by a Maltese Cross. His countenance is handsome, yet holds an obnoxious grimace, with the eyes closed in contemplation, or perhaps repugnance. A fierce golden-brown ox pulls his chariot, with the reins hanging from the Prince's left elbow. The chariot is of dark metal, almost obsidian, with a large disk at the front, which is adorned with indigo semi-circles on its outer rim. A collection of spheroid globules, perhaps enormously large grapes, line the throne of the Prince. As a backdrop we find a likeness of a finely embroidered carpet, in pale-green and yellow with dark patterning. This ripples out as if from an imagined centre behind the chariot. The Prince of Disks governs the heavens from the 21° of Aries to the 20° of Taurus. His personality is of intense perception and intellect with regard to mundane affairs. Intellectually he is superb within his scope, but rarely ventures into territories foreign to his temperament. He is dependable at work, but given to sloth and boredom at home. Other types of *abstract* intellectuals may make him jealous, as he is the type to do very little in the grand scheme of things; but what he does do he does excellently. On the Elemental Scale he is Air of Earth, the permutations of that Element in its ability to sprout diverse forms of life. Agriculture and fertility in general, and the infinite variety of geological strata, are all under him. Negatively, the unpredictable nature of earthquake, landslides and caverns are also. In the order of Tetragrammaton he is the third letter, Vau (ו) of יהוה in its Earthy aspect. He is the Son, committed to his career, family and prosperity, yet somewhat dull and uninspiring.

PRINCE OF JERUSALEM The second of two stages within the fourth degree of the Ordo Templi Orientis. This is the last stage in the Man of Earth Triad. Also known as 'Perfect Initiate'.

PRINCE OF SWORDS Like the other Princes, the central figure is naked. His colour is morbid green. His left hand bears a small sickle, and the green reins of his chariot. The other arm is bent back, clutching a sword, as if ready to make a fatal blow. His helmeted countenance is arched in fierce concentration. He appears generally as strained and embittered. His chariot is simply conceived, and bears an octahedron, the Platonic Solid corresponding to the Element Air. It is pulled by three humanoid shapes, green like the Prince, with a body language suggesting intense anguish and suffering. From the shoulders of all four people concerned sprout orange triangular outlines, enclosed with yellow circles. These are suggestive of primitive wings, supposedly their power of propulsion. Across the whole are transparent geometric spikings, tightly packed, reminiscent of a defensive barrier. This card is Air of Air. It represents the state of mind, purely on its own. As such it is unstable, rampant and chaotic. Such a person is extremely clever, but lacks any emotional anchor to persist in specific endeavours. He roams from subject to subject, with no strong objective as to what he is about. His intellect is such that he can conceive two contradicting opinions as equally true. In terms of native intelligence he is unequalled, and can think, do and experience a wider range of affairs better than anyone else. Especially perilous for him are any uncharted adventures into strict academia, where 'a little knowledge is a dangerous thing'. In the heavens he governs the 21° of Capricorn to the 20° of Aquarius. He is the purest form of the third letter of Tetragrammaton, the Vau (ו) of יהוה; he is the archetypal Son, full of ability and curiosity, but lacking experience or depth of education.

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PRINCE OF THE ROYAL SECRET The last of three stages within the sixth degree of the Ordo Templi Orientis. The fifth grade of the Lovers' Triad. *Liber 194* – 'The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.'

PRINCE OF WANDS The Prince is naked with the Mark of the Beast on his breast. His crown is of spikes fanned out in a circle, and crested with a widely winged countenance. It seems to have twelve extensions, which is perhaps a reference to the 'twelve rays of the crown' discussed in *Liber 813*. His right hand bears a red Phoenix Wand, the other is extended freely and from it hangs the loose rein of his steed. A rapidly moving chariot forms his throne, pulled by a single lion, and from behind him bursts a robe of flame. The general mood is of inexhaustible energy, serene majesty and undaunted courage. He is Air of Fire, the combustible aspect of the third letter of Tetragrammaton, the Vau (ו) of יהוה. The vagaries of the Element Air, when combined, to explosive effect, with that of Fire would normally lead to an uncontrollable surge. However, this is not so as Tiphereth (תפארת) is the central Sphere on the Tree of Life, and the still centre of the Wheel. In *The Book of Thoth*, the description given seems to be that of Crowley himself. We have here absolute confidence, with all the faults that arise therefrom. He is swift, self-possessed, and brave but very dependent on the moment. He does not think twice, and rushes in 'where angels fear to tread'. In the heavens, the Prince of Wands rules from the 21° of Cancer to the 20° of Leo.

PRINCESS OF CUPS This card gives the Princess as deliriously happy, in a flowing lavender robe, upon which are eleven geometric motifs, hexagonal, and reminiscent of faceted gems. Her left hand proudly holds aloft a lotus, and sweeps up her robbery, whilst the other bears a gigantic shell, which is the primitive and natural cup. In this shell sits a moribund tortoise, which is green like the basin in which he rests. Her face is decadent and sensual, and behind it is a swan with widely spread wings. A fish curves suddenly at her right, having for an eye the same geometry as found on the edging of the dress of the Princess. Lines of force extend from her temples, coruscating above, and forming a twisting hosery below.

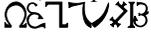
The general mood is of happiness, simple energy and unswerving joy. The swan is Kether (כתר), and the AUM ॐ of the Hindus, and reminds us of the hermetic dogma 'as above, so below', and 'Kether is in Malkuth, and Malkuth is in Kether, but after a different fashion'. The tortoise is also a Hindu allusion, as the shell upon which the World Elephant rests, and the stability of Malkuth (מלכות), the Sphere of the Princesses. The gems, or rather crystals, represent the 'twelve rays of the crown' that is Kether elaborated upon itself, which is discussed in *Liber 813*, on a lower, yet magically identical plane. Strangely, Crowley calls the fish a 'dolphin' which represents the vital power of creation. All these beasts are universal totems, or zoo-types. The person represented is unquestioning, perhaps foolish and always girlishly happy. She is unphilosophical, romantic, tender and good natured. These sorts are generally helped by an immediate circle of associates, for she brings 'music to their ears'. She is Earth of Water, the stability for all alchemical operations, the menstruum of all combinations, the essential conduit, and plane of the Great Work. She is the last letter of Tetragrammaton, the Heh final (ה) of יהוה.

PRINCESS OF DISKS The central figure in this illustration is magnificent, cruel and powerful. She wears two downward curving horns of icy grey, and she is surmounted with an image of a ram's head. A black headband holds her russet hair back, which falls, partly plaited, down to her knees. White shiny furs cover her shoulders and sweep down to carpet her throne. The Disk is borne in her left hand and supported by a stone altar, *perhaps trapezoidal* but it is hard to say; the central motif is the Yin Yang ☯ symbol of Taoism, bordered by 36 petals, in three rims of twelve each, white, red and then green. Her right hand holds a long staff with an octahedral diamond at its lower termination, and rays of energy are seen shooting from it to the world below. As a background we find leafless tree trunks, with branches sprouting off in unlikely horizontal and obtuse angles. Even the green roots are seen, as if the earth itself has miraculously become transparent. A vast orange mountain finds its peak behind the head of the Princess; the sky is warm yellow, but a tornado lurks over the horizon. She is Earth of Earth on the Elemental Scale, the perfection, realisation and apotheosis of that Element. To herself she is simply one with the Earth, unquestioning and rawly magical. She is all thing to all men, she is the archetypal woman, the essence of seduction and the irresistible gravity of Nature herself. This is all reflected in the dogma of Tetragrammaton, where she is the last letter, the Heh final (ה) of יהוה in its Earthy aspect. She is the Daughter, rugged, beautiful and perfectly equipped to begin the Cycle again. If this was anything less than Creation itself would be rendered futile. She has recourse to the Highest, just as the diamond, representing Kether (כתר) 'the crown', is burrowed deep into the bowels of the mysterious soil, for 'Kether is in Malkuth, and Malkuth is in Kether, but after a different fashion, for the performance of the miracles of the one substance.'

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PRINCESS OF SWORDS The Princess is given here with almost fluorescent green skin, and clothed in soft transparent blue. She has geometrically expressed wings, of a fine ‘cracked glass’ skeleton. Her right hand bears a blue, and downwardly vertical, sword. Her throne is a trapezoidal stone which rests upon stormy cloud. She is not seated, but lightly tip toes on the cloud in delicate sandals. Both her face, and that of Medusa which constitutes the crest of her helmet, are averted. A ribbon of yellow-green light spirals out from her head into the distance. She is Earth of Air, which is the realisation of the intellect in a material medium. In practical planning, business acumen and logistics she is unparalleled. Medusa was characterised by turning to stone anything she looked upon. Similarly, the Princess is cruel, selfish and deadly. Avengement and wrath are her offices, the anger of the higher due to the the ignorance of the lower. She is the last letter of Tetragrammaton, the Heh final (ה) of יהוה, in its elastic and permutating influence.

PRINCESS OF WANDS This card gives the Princess as almost totally naked, and she holds a solar wand in her left hand, and is caught adrift upon a yellow Yod (י) shaped flame. For a crown is an odd phallus shaped design, or perhaps two unusual horns. A sleeping tiger falls against the root of the fire, and is seen sleeping, and its tail delicately wraps around the throat of the Princess. An altar is seen in the left, adorned with motifs of rams’ heads, and an orison of burning roses sends fumes up to blend with the central plume. Faint lines of energy radiate from the crest of her wand. On the Elemental scale she is Earth of Fire, the fuel, source and body of that Element. She is the Fiery aspect of the last letter of Tetragrammaton, the Heh final (ה) of יהוה; the volatile nature of the Daughter. Her nakedness represents the necessity for fuel to be unadulterated if it is to be consumed. In a sense she is the alchemical phlogiston. She is the naïve, and unquestioning surrender to force, that avoids danger only through simplicity. Just as a material vehicle cannot prevent combustion with Fire, so she consumes all people near her with a kind of subtle and infectious enthusiasm. Negatively, it is impossible for her to haul emotions of hatred, revenge and guilt. As the vitality of the moment is her only spur, she is essentially shallow and superficial, but the mystique and glamour which surrounds her makes it impossible for her to realise this. However, for all her irresponsibility, she is the most likely to continue the cycle of Tetragrammaton, she is the Yod (י) of the next cycle, the pure conduit for the forces beyond her control.

PRISTAC  The 24th Enochian Governor. This Angel rules over the region of France, and resides in the Aire of ZID (8). He has 2302 Servitors under him. This word has a value of 711.

PRITHIVI  One of the five Tattva symbols, symbolising Earth. It is a yellow square. See Earth.

PROFANITY The *Chambers Twentieth Century Dictionary* defines ‘profane’ as – ‘not sacred: secular: showing contempt of sacred things: uninitiated: unhallowed: ritually unclean or forbidden.’ It is normally levelled as an accusation towards people for amateurish attempts at working magick, especially at beginners in ceremonial. One has to work at balancing being a touch ‘off base’ in early workings, and not waiting for everything to be perfect – because that will mean you never get started. Thelema is an attractive tradition for those who are too young or disfavoured to join an established body such as Freemasonry or Wicca, and provides a forum for ‘outsiders’. Indeed, the precepts of Thelema are geared towards the path of self-initiation; and most of the curriculum is designed for individuals rather than bodies of initiates. A system that is universal, elastic and eclectic will inevitably attract the marginalised members of society, and accusations of ‘profanity’ have, and will, be levelled at the present movement. We find however that early mistakes only serve to strengthen the overall karma of the aspirant. A magician with no stories of disaster is perhaps an intolerably boring person indeed.

PROPHET OF THE ETERNAL, THE (THE MAGUS OF THE VOICE OF POWER) Another name for The Hermit, Key IX of the Tarot. Almost invariably the great prophets have had long periods of solitude to be able to hear God. The Hebrew letter Yod is the letter which all the others are formed by permutation, and thus ‘predicts’ (the prophet) all the other letters of the Tree of Life (the eternal). The Hermit is like a ‘magus’ because he corresponds, and is exalted in, Mercury to which the The Magus of the Trumps and the Sphere of magick belong.

PRUDENCE – THE EIGHT OF DISKS **QF** A strong and vibrant tree forms the main theme of this card. The disks are the central stamens of flowers, with blue centres, orange and yellow middles, broken into five sections, with purple petals that are also pentaform. A twisting blue trunk spills over into green leaves that shield the disks, as if nurturing. The background is bright yellow sinking into orange, showing the presidency of Sol in his unrestrained power. As a horizon we have green and fertile hills, with red ravines again showing strength. They are arranged in two columns, this being the Geomantic Figure of Populus (see elsewhere), which means literally ‘population’. This echoes the notion of fecundity and blossoming growth. Moreover Sol is specifically identified with the flowers, as the central spot of his glyph is also blue. This could be interpreted as the solar eucharist, as the flowers are directly related to the sun himself. The number eight is attributed to Mercury, who is exalted in Virgo, and rules this House also. It is ingenuity, science and magic applied to the material plane, resulting in a good harvest.

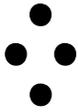
PSh  The 220th Gate of the *Sepher Yetzirah*. It has a value of 380. ‘Mouth’ and ‘tooth’. A mouth is a vehicle of the dynamic (in its many nuances of the spoken word) whilst a tooth is entropic in that it exists simply to break down food. The Tarot cards are The Tower and The Aeon. It has the meanings of ‘pride’ and ‘rebelliousness’. Astrologically this Gate corresponds to Mars and Fire/Spirit. Mars is of the Element Fire (of which it is the Primary Reflection), and as the fifth Sphere on the Tree of Life, or rather the pentagram, it can be said to pertain to Spirit also.

A GLOSSARY OF THELEMA

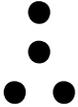
PSI Ψ ψ The 25th letter of the Greek alphabet. It has a value of 700. Spelt in full Psi – Iota (ΨΙ) which has a value of 710. In *Liber 777* it is allocated to the 28th Path on the Qabalistic Tree of Life. Psi is transliterated as ‘Ps’ with the ‘p’ normally silent.

PTH פת The 221st Gate of the *Sepher Yetzirah*. It has a value of 480. ‘Mouth’ and ‘tau’. Due to its receptivity the mouth can be considered as feminine, whilst the tau is a symbol of the phallus. The Tarot cards are The Tower and The Universe. It has the meanings of ‘bread’, ‘to break bread’, ‘to cut’ and ‘the number two’. Astrologically this Gate corresponds to Mars and Saturn/Earth. Both Mars and Saturn are ‘malefic’ planets, but there is no harmony at all between Mars and the Element Earth.

PTz פצ The 217th Gate of the *Sepher Yetzirah*. It has a value of 170. ‘Mouth’ and ‘fish hook’. The mouth surrounds things whilst the fish hook penetrates. Whilst a mouth hides food, the fish hook displays it (in the form of bait). A mouth gives rise to lively expression, a fish hook causes its victims to die (or at least initiates death). The Tarot cards are The Tower and The Emperor. It has the meanings of ‘to open the mouth’, ‘to split open’, ‘to wound’, ‘board’ and ‘page’. Astrologically this Gate corresponds to Mars and Aries. As the former rules the latter there is much sympathy of symbolism here.

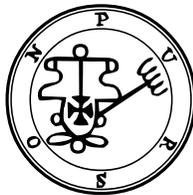


PUELLA ● The seventh Geomantic Figure. This is Latin and means ‘girl’; some other meanings are ‘beauty’ and ‘purity’. It corresponds to Libra. (Fire = Active, Air = Passive, Water = Active, Earth = Active)



PUER ● The first Geomantic Figure. This is Latin and means ‘boy’; some other meanings are ‘beardless’, ‘yellow’, ‘warrior’, ‘man’, and ‘sword’. It corresponds to Aries. (Fire = Active, Air = Active, Water = Passive, Earth = Active)

PUIAEL פויאל The 56th Angel of the Schemhamphoresch. He governs Mercury in the second quinary of Taurus. The name means ‘supporting all things’. Biblically this Angel corresponds to *Psalms* 145:14 – ‘The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.’ The Hebrew spelling is Peh – Vau – Yod – Aleph – Lamed which has the value of 127.



PURSON פורשון The 20th Spirit of the *Goetia*. He is a great King, charming, with the appearance of lion headed man, clutching a snake and riding a bear. Trumpets resound with him. His office is one of divination, the knowledge of the unknown, and discovering hidden treasure. He knows all things in regard to the Earth and its creation, and can assume an aerial body. He brings good familiars and governs 22 legions of spirits, some of the Order of Virtues and some of the Order of Thrones. In the Zodiac he is in the second decan of Libra (October 3rd – 12th) and he is paired with Gremory. His metal is gold and his planet Sol. In Hebrew spelt Peh – Vau – Resh – Shin – Vau – Nun which equals 642 (or 1292 if the final letter is counted as a final value).

A GLOSSARY OF THELEMA

PYTHAGORAS circa 592 – circa 510 BC The legendary figure of Samos, the father of western geometry. After competing in the 48th Olympiad, Pythagoras was taught geometry in Egypt as an initiate. He then ventured to Phoenicia and Chaldea. He returned to Samos as an old man and developed a considerable following. Soon enough he had founded his own religion, which developed from a cult to an army of sorts. It was a strict hierarchy, its secrets only being communicated after a lengthy probationary period. The central belief of this movement was the perfection of number, geometry and proportion, and not only in itself but as a key to the temporal phenomena around us. ‘Everything is numbers.’ The movement was disbanded and driven underground until the first century BC. He must have been dreaded by the institutionalised religions of his day as his ‘Gnostic’ number philosophy is virtually immune to evangelical tyranny and similar dogma (at least it is today). Yet like all the Gnostic cults which had their heyday at this period, his posthumous following was shattered. His teachings live on in today’s schoolrooms in the *64 Golden Theorems of Pythagoras*. Like the Qabalists, he had a reverence for the decimal, which is shown in the pyramidal *tetractys* of ten dots, the sacred symbol of the Pythagoreans. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

Q

QABALAH קבלה ‘Qabalah’ is a Hebrew word which means ‘reception’. It is a grand body of teaching that parallels Judaism, and is traditionally concerned with the esoteric interpretation of the *Old Testament*, and especially the *Torah* (its first five books). The Literal Qabalah is divided into three aspects Gematria (גמטריא), Notarikon (נוטריקון) and Temurah (תמורה), (see elsewhere). Three traditions have emerged, effectively distinguished by spelling: Kabalah – the Rabbinical methods, Cabalah – the Christian development of the Judaic school, and Qabalah – the western alchemical, astrological and occult mystery schools which use Qabalah as another ritualistic device. Thelema relies heavily upon the data of the Hebrew ‘Alephbeth’ in its catalogue of Libri (see *Liber 207*), but for practical magical purposes the system of correspondences in *Liber 777* are just as vital. Hebrew is the skeleton for the rest of the system of magical allocations, and the diagram of the Tree of Life is central to the entire scheme. However, it should be said that *essential* Qabalism is older than the *Torah*, and older than Moses. One central hypothesis seems to be a universal fulcrum – the intrinsic unity of *letter, number and sound*. These three are all aspects of one ‘divine alphabet’ which from time to time is ‘received’ by mankind. Numbers are letters, letters are sounds, numbers are sounds and so on, and so on. From this reasoning Qabalah says that humans are constantly communicating by numbers, albeit without realising most of the time. The Qabalist has forged, for himself, the connection between letter, number and sound and perceives the numerological patterns of human communication. The further the aspirant goes from arbitrary conventions of speech, colloquialisms and ‘fashionable’ talk, and the closer he goes to using geometry to communicate, the closer he comes to the ideal language. This hypothesis is furthered *exponentially* by the myriad tables in *Liber 777* to include perfumes, Tarot, astrology, Egyptian gods *et al.* However, this data really comes from the scholars of the Hermetic Order of the Golden Dawn, and is arguably a man made, synthetic, and potentially incorrect and flawed attempt at Qabalism *per se*; and this *ambition* to know more is the fundamental schism between Thelemic Qabalism and Judaic Kabbalism.

QAF ق The 21st letter of the Arabic alphabet in the Western order, and the 19th in the Eastern. It is transliterated as ‘Q’. It has a value of 100 and a word value of 181. On the Tree of Life it is allocated to the 29th Path. The meaning drawn from the *Qoran* is ‘powerful’. It has the initial form of ق.

QEDMEL קדמאל The Planetary Spirit of Venus. It originates from the Hebrew word Qoph – Daleth – Maim – Aleph – Lamed, which enumerates to 175. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 175 is the sum of the first 49 numbers divided by seven, and the sum of one line of the seven by seven line of the Magic Square of Venus.

QEMEA The Qabalistic use of Magic Squares. A Magic Square is a sequence of unrepeating integers that are arranged in a grid in such a way that all the numbers in each row, column and diagonal when added up equal the same. They are allocated to the seven planets according to the corresponding number on the Tree of Life: the three by three Square is that of Saturn, the four by four Square is that of Jupiter, the five by five Square is that of Mars, etc.. Certain Hebrew names of Planetary Spirits, and Intelligences, have Gematria values that equate to the various enumerations of the Magic Squares. For example the Planetary Spirit of Sol, Sorath (סורת), adds up to 666 which is the total value of the six by six Square of Sol. Likewise, the Planetary Spirit of Venus, Qedemel (קדמאל), adds up to 175 which is the value of one line on the seven by seven Square of Venus. For a periodic law of *odd numbered* Magic Squares, see Square, Magic.

QESHETH, VEIL OF קשת Qesheth is Hebrew for ‘bow’. This is the Veil that separates Malkuth (מלכות), the tenth and lowest of the Spheres on the Tree of Life, from the rest of the scheme. Crossing the Veil of Qesheth is the first phase of initiation. ‘Qesheth’ is formed from the three letters (Qoph, Shin & Tau), and these correspond to the three Paths extending from Malkuth. This word has the value of 800, which is the catalogue number of *Liber Samekh*, the ritual of the Holy Guardian Angel, which leads to the ‘Crown of the Outer College’. Dogmatically, Malkuth is the only Sphere that does not connect directly to Tiphereth, and is therefore inherently corrupt. The first task of the initiate, as a Neophyte 1° = 10°, is to render this Veil.

QLIPHOTH The evil forces of the Qabalah, that reside beneath Malkuth (מלכות), the lowest Sphere. They are the ‘World of Shells’ that are left on the physical plane when devoided of all spiritual nourishment. The excrement of ideas. They are allocated to the 22 Paths, and given sigils, in *Liber 231*, which tells of the Qliphotic Sentinels. This term should not be misconstrued as synonymous with ‘demon’. Kenneth Grant has popularised the idea that they can swarm into the aspirant’s consciousness via the ‘unnumbered’ Sphere of Daäth.

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QOPH ק The 19th letter of the Hebrew alphabet, this has the meaning 'back of the head'. It has a value of 100. Spelt in full Qoph – Vau – Peh (קוף) which totals to 186 (or 906 if Peh is counted as a final). It corresponds to The Moon of the Tarot and the colour buff, flecked silver-white. Qoph connects the seventh and the tenth Spheres on the Tree of Life, Netzach (נצח) and Malkuth (מלכות). Venus acting through Pisces on the Sphere of the Elements. Qoph is transliterated as 'Q'.

QR קר The 226th Gate of the *Sepher Yetzirah*. It has a value of 300. 'The back of the head' and 'head'. The 'back of the head' is more accurately the cerebellum and is the seat of the subjective subconscious, whilst the rest of the head (the senses especially) is the receiving point for immediate objective reality. The Tarot cards are The Moon and The Sun. It has the meanings of 'to dance', 'to be cold' and 'carriage'. Astrologically this Gate corresponds to Pisces and Sol. There is little harmony in these symbols.

QSh קש The 227th Gate of the *Sepher Yetzirah*. It has a value of 400. 'The back of the head' and 'tooth'. The 'back of the head' is really the cerebellum and is the seat of the subconscious, it is extremely complex and has many purposes; in contradistinction the teeth are a very simple affair and have only one job to do (that of chewing food). The Tarot cards are The Moon and The Aeon. It has the meanings of 'to be stiff', 'to knock' and 'shoot forth'. Astrologically this Gate corresponds to Pisces and Fire/Spirit. Pisces is Mutable Water making it the Elemental opposite to Fire. Whether or not Pisces is in harmony with Spirit is open to debate.

QTh קת The 228th Gate of the *Sepher Yetzirah*. It has a value of 500. 'The back of the head' and 'tau'. Whilst the subconscious mind (the 'back of the head') is complex and feminine (its ability to receive and organise impressions) the tau is quite simple, ostensibly, and is a symbol of the phallus. The Tarot cards are The Moon and The Universe. It has the meaning of 'pelican' (see elsewhere). Astrologically this Gate corresponds to Pisces and Saturn/Earth. As Pisces is ruled by Jupiter (the 'great beneficent') it is the opposite of Saturn (the 'great malefic'). In regards to the Element Earth there can be sympathy as Pisces is Mutable Water, and both are Passive.

QUEEN OF CUPS The central figure in this card is seated, in a modest robe of deep blue. She has waves spiralled about her head, which turn into an oval that encloses her completely, and that ripple endlessly. This somewhat obscures her countenance, but an icy stare, partly cruel, partly tranquil, is fixed on the reader. Her left hand cuddles a large shell, from which issues a crayfish, the other clutches a lotus flower and rests on the head of a stork. The whole is reflected in a still pool upon which float a pair of lotuses. She is Water of Water, the Superior Mother, the essence of the Great Sea of Binah (בינה). Her main attribute is receptivity, passiveness and perhaps above all reflection. She may seem to be superficial at times, as she so easily mirrors anything that comes into contact with her. There is great illusion and glamour here, as well as infinite powers of persuasion. She deals effortlessly with any situation or person she encounters, she absorbs, contemplates and transmits, without being at all influenced in the long run. She is the complete second letter of Tetragrammaton, the Heh (ה) of יהוה and she rules the heavens from the 21° of Gemini to the 20° of Cancer.

QUEEN OF DISKS The Queen given here is couchant on a throne of twisting black sheets. They are like a hybrid of carbonised metal and vegetation. Her helmet is of tightly packed dark spheres, and from it spiral two enormously long horns, marked with black ringing. She wears a sleeveless top of chainmail, and a yellow robe decked with concentric circles of brown, that hangs from her waist and decorates a throne. Her left hand embraces the Disk, which is golden, and adorned with interlacing circles. Her right hand poises a long staff which is rifled with a thin band, and surmounted by a transparent octahedron within a cube. A grey billy-goat is positioned on a golden sphere at the base of the illustration. The Queen has her face averted to stare at a blank grey landscape interspersed with palm trees. A lonely river meanders across to terminate at the left. A heavy storm is seen to brood over the horizon. The person represented is practical, effective, ambitious and sensual. The constant reference to circles, spirals and meandering forms represent Creation itself. This is the passive and ordered overseeing of the natural processes. Just as the Queen silently observes the oases and trees growing in the desert, so does she confidently allow her practical affairs to mature. However, she is not intelligent with abstractions or philosophy, and never ambitious in unrealistic ways. Water of Earth is her attribution on the Elemental Scale, and this represents the lowest form of precipitation, the shallow pools that rest in the ground easily and undisturbed. She rules the heavens from the 21° of Sagittarius to the 20° of Capricorn. In the order of Tetragrammaton she is the second letter, the Heh (ה) of יהוה, at its most stable. She is the Mother devoted to the practical side of family life.

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QUEEN OF SWORDS The throne of the Queen is of brilliant swelling cloud. Her robe is of similar hue, and a sleeveless gossamer top leaves her breasts visible. With long golden hair, her countenance is domineering and unrepentant. A simply designed sword hangs from her right hand, and limply points to the earth. A bearded, ghostly head, somewhat oriental, is firmly clutched by the other. A complex geometric crystal projects lines of force from behind, upon which rests the head of a child. We feel royalty, divinity and aloofness, and all this feels to be a veritable glyph of pure selfishness. She is Water of Air, the ability of transmission applied to the intellect. The thinking processes, and logic, are all swiftly and cleanly communicated. Such a person is keen, precise, and unequalled in conceptualising with others. However, this can become pride, and she can sneer at other less enlightened people. She is the second letter of Tetragrammaton, the Heh (ה) of יהה, and the swift, secure execution of emotional convictions. In the heavens, she governs the 21° of Virgo to the 20° of Libra, which we remember is Cardinal Air, the striving intellect, and the dynamic thinking which she is capable of.

QUEEN OF WANDS This card gives a powerfully majestic Queen with an enormously large crown. Atop is an eagle, and we see twelve rays project out of the picture, forming the delineations of a mandala type circle. Her eyes are closed, as if in contemplation, and her hair reaches down to her waist where it meets jagged edges of flame. On her left arm rests a long metallic staff, crowned with a fir cone likeness. Her right hand strokes the head of a leopard, who is reposed with a fixed stare on the reader. The base of the picture is filled with spikes of red flame, but neither character seems to notice, and they are indeed contrastingly tranquil. On the Elemental scale she is Water of Fire, the second letter of Tetragrammaton, Heh (ה) of יהה in its volatile nature. She is the Mother self assured of her own attractiveness. Her serenity is self-centred, and she may turn on those who do not accept her as beautiful. She is utterly convinced of her own power, even to the point of failure, and is easily suggestible. When annoyed she strikes out unreservedly and without pity. However, this fiery confidence can be utilised productively in many different ways, if someone is wise enough to give her ideas, and not question her ability to deliver. She rules the heavens from the 21° of Pisces to the 20° of Aries.

QUEEN SCALE OF COLOUR In the Qabalah of the Hermetic Order of the Golden Dawn four methods of colouring the Spheres and Paths were employed. These were the King, Queen, Emperor and Empress Scales and they correspond to the Tetragrammaton (יהוה), or the four lettered Name of God, and consequently the four Elements of Fire, Water, Air and Earth. The Queen Scale is the conceptual degeneration from that of the King. It is the essence of archetype falling into a rational disposition. The Spheres deal with white, grey and black in the Supernal Triad, then the three 'primary colours' of blue, red and yellow, then the admixtures of green, orange and purple (the 'Primary and Secondary Reflections of the Elements'). The tenth and lowest Sphere of Malkuth has four colours, namely citrine, russet, olive and black – a further complication and mingling of those above. There is thus a perfect involution of colour, within the Triads, as we descend the Tree of Life. The Paths have the four Elements as red, blue, yellow and black; the seven planets are given suggestive colouring, more or less as with the King Scale; and it would seem the colouring of the Zodiac signs draws much inspiration from the respective Tarot cards. This method of colouring is the most frequently used in ceremonial magick. See *Liber 777*.



QULIELFI

The Qliphothic Sentinel of Qoph (ק), the 29th Path of the Tree of Life. Her number is 266 and her sigil should be traced in silver on a circular stone. Her name should be intoned in the key of 'B'. See *Liber 231*, Verse 18 – 'By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the



towers was destroyed.' The Genii equivalent is 'Qanidanayx-ipamai':

R

RĀ 𐤓 The tenth letter of the Arabic alphabet in the Western order, and the 20th in the Eastern. It is transliterated as ‘R’. It has a value of 200 and a word value of 201. On the Tree of Life it is allocated to the 30th Path. The meaning drawn from the *Qoran* is ‘lord’.

RA HOOR KHUIT The ‘last’ of the Thelemic Trinity of Nuit, Hadit and Ra Hoor Khuit. The God of war and vengeance. It is perhaps not wise for the author to air his opinions on R. H. K., and it is best for the reader to form his own ideas judged on his own personal interpretation of the Law.

raagiosl 𐤓𐤁𐤓𐤓𐤓𐤓 The Great King of the West, form by a whorl in the centre of the Enochian Watchtower of Water. This name is intersected by third, fourth, sixth and eleventh Governors. By Gematria it equals 415.

RABELAIS, FRANÇOIS circa 1494 – 1553 Rabelais was born at Chinon on the Vienne, and his father was a lawyer and landowner. In 1520 he joined a Franciscan friary, only to get into trouble for wishing to learn Greek. He converted to the Benedictines hoping for more liberal treatment. In Paris he left the monastic life, and became a priest. In 1530 he enrolled at medical school in Montpellier University, and achieved the Bachelor of Medicine three months later. He soon published *The Terrible Deeds and Acts of Prowess of Pantagruel, King of the Dispodes*, one of the five books which composes *Gargantua and Pantagruel*, for which he is most famous. It is a satirical of the church hierarchy, and the pomposity of the days’ intellectual and philosophical climate, and employs a uniquely lurid and frenetic literary style. Rabelais stood between the age of oppressive ecclesiastical authority, and that of the humanist enlightenment. He was persecuted for his work, and he stands as a pleasurable defiant, and rustically humorous, intellectual, incapable of forgetting his pagan roots. Chapter 52 of the first book is called *How Gargantua had the Abbey of Thélème built for the Monk* and initiates a poetically marvellous account of the diametric opposite of the monasteries of his period. Here he inverts as best he can all the conventional monastic strictures he was acquainted with, the only law of the Abbey being ‘DO WHAT YOU WILL’; all this being obviously an anachronistic echo of Crowley’s theology. We find the monks and nuns of the Abbey are, most importantly, happy and content – and not Satanic (ie. invertedly Christain) as one might expect – they lead luxuriant and active lives, unequalled for majesty and opulence. He is thus important in Thelema for stating, once and for all, that human happiness lies in this world, and not an imagined afterlife. The wild imagery of *Gargantua and Pantagruel* must have deeply influenced the young Aleister Crowley, and it became central to his entire philosophy. Mentioned in the litany of the Gnostic Saints in *Liber 15*.



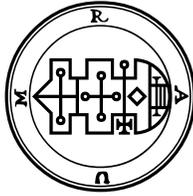
RAFLIFU The Qliphothic Sentinel of Resh (ר), the 30th Path of the Tree of Life. His name should be vibrated in the key of ‘D’. His number is 406 and his sigil should be painted in rayed red upon an amber disc. See *Liber 231*, Verse 19 – ‘Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.’ The Genii equivalent is ‘Ra-a-



gioselahladnaimawa-ist’.

RANGLAM 𐤓𐤁𐤓𐤓𐤓 The 75th Enochian Governor. This Angel rules over the region of the South Pole, and resides in the Aire of UTI (25). He has 6236 Servitors under him. This word has a value of 225.

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RAUM רַאוּם The 40th Spirit of the *Goetia*. A great Earl of Hell. At first he shall take the form of a crow, but when commanded that of a human. To steal treasures from royal households is his office, and to take them where told. He can destroy cities and personal dignities. He knows all things, and inspires love between friends and enemies. Raum was of the Order of Thrones. 30 legions of spirits are under him. In the Zodiac he presides over the first decan of Taurus (April 21st – 30th), during night. In Tarot he is paired with Samigina and corresponds with the Five of Disks. His metal is iron and his planet Mars. In Hebrew spelt Resh – Aleph – Vau – Maim which has the value of 247 (or 807 if Maim is counted as a final).

RAYAYEL רַיַיַל The 29th Angel of the Schemhamphoresch. He governs Saturn in the fifth quinary of Sagittarius. The name means ‘expectation’. Biblically this Angel corresponds to *Psalms* 54:4 – ‘Behold, God *is* mine helper: the Lord *is* with them that uphold my soul.’ The Hebrew spelling is Resh – Yod – Yod – Aleph – Lamed which has the value of 251.

REGARDIE, FRANCIS ISRAEL 17th November 1907 – 1985 At the age of 21 Regardie became Crowley’s personal secretary in France. His magical name was Frater NChSh (which means ‘serpent’), or Frater Scorpio. (He was soon asked to leave France, where he had been staying with Crowley, but was forced to stay in Belgium because his female friend did not have a visa to enter England.) Eventually Crowley wound him up so much, as you would expect slurring Regardie’s Jewish heritage, that they parted and it took three decades before the young secretary regained his respect for his old master. He wrote a book about Crowley called *The Eye in the Triangle*, as well as authoring some dozen or so books on Thelemic type subjects, the most famous being *The Golden Dawn* and *The Tree of Life*. It seems a shame that his youth prevented him from becoming closer to Crowley.

REHEAEL רַהַעַל The 39th Angel of the Schemhamphoresch. He governs Mercury in the third quinary of Aquarius. The name means ‘swift to condone’. Biblically this Angel corresponds to *Psalms* 30:10 – ‘Hear, O Lord, and have mercy upon me: Lord, be thou my helper.’ The Hebrew spelling is Resh – Heh – Ayin – Aleph – Lamed which has the value of 306.

RESH ר The 20th letter of the Hebrew alphabet, which has the meaning of ‘head’. It has a value of 200, and is spelt in full Resh – Yod – Shin (רִישׁ) which totals to 510. It connects the eighth and the ninth Spheres on the Qabalistic Tree of Life, Hod (הוּד) and Yesod (יְסוּד). It corresponds to Sol both in the Tarot and in astrology. It is associated with the colour of golden-yellow. Mercury acting through Sol upon Luna. Resh is transliterated as ‘R’.

REX SUMMUS SANCTISSIMUS The tenth degree of the Ordo Templi Orientis. The fourth stage in the Hermit Triad. These words are Latin and mean ‘Most High and Sacred King’. *Liber 194* – ‘The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.’

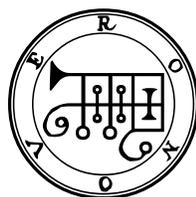
RHO Ρ ρ The 19th letter of the Greek alphabet. It has a value of 100. Spelt in full Rho – Omega (ΡΩ) which has a value of 900. In *Liber 777* it is allocated to the 30th Path on the Qabalistic Tree of Life. Rho is transliterated as ‘R’.

RII רִיַיַי The 29th Enochian Aethyr. ‘The Disruption of the Æon of Osiris.’ ‘The disturbance of Equilibrium caused by the Coming of the Æon.’ It has a value of 120.

ROHAEL רַוַהַעַל The 69th Angel of the Schemhamphoresch. He governs Mercury in the third quinary of Cancer. The name means ‘beholding all’. Biblically this Angel corresponds to *Psalms* 16:5 – ‘The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot.’ The Hebrew spelling is Resh – Aleph – Heh – Aleph – Lamed which has the value of 237.

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RONOAMB ⲠⲚⲟⲁⲙⲃ The 67th Enochian Governor. This Angel rules over the region of Beirut, and resides in the Aire of TOR (23). He has 7320 Servitors under him. This word has a value of 333.



RONOVE רײנוױ The 27th Spirit of the *Goetia*, a Marquis and great Earl. He is monstrous in appearance and teaches rhetoric well, as linguistics, and gives good servants. He can cause favour with friends and enemies. 19 legions of spirits are under him. He has dominion over the last decan of Sagittarius (December 13th – 21st) during the day. In Tarot he is paired with Andras and corresponds to the Ten of Wands. Silver and iron are his metals and his planets Luna and Mars. In Hebrew spelt Resh – Yod – Nun – Vau – Vau which equals 272.

ROSENKREUTZ, CHRISTIAN The mythical author of *Fama Fraternitatis*, the pivotal text of Rosicrucianism. Most of the biography of this man's life is found there. In the Hermetic Order of the Golden Dawn rituals the myth of his sacred tomb is covered in depth; and here we find the famous formula: 'PATEBO ANNOS CXX', which means 'after 120 years I will open'. The story goes that Rosenkreutz initiated a small handful of people who travelled to the corners of the world, agreeing to keep the knowledge of this Master secret until the appointed time. When the vault was opened, Rosenkreutz was found perfectly preserved with, amongst other things, a book that gave explicit evidence of his occult wisdom, and knowledge of all things past, present and future. He also wrote the *Chymical Wedding*, at least from the mythical, if not the literal, perspective. Important in Thelema as the second Order in the A.: A.: is called the Order of the Rose Ruby and Cross of Gold, this being the paramount motif in Rosicrucianism. Whether his writings are fact or fiction, or both, is uncertain. See Andrea. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

ROSY CROSS, SIGIL OF THE This is a complex symbol that was much used by the Hermetic Order of the Golden Dawn. It is found, in a much simplified form, on the backs of the *Thoth Tarot* illustrations. Essentially a calvary cross, it is adorned with Qabalistic devices. The central square is covered with four concentric circles, with the very middle having the simple Rose and Cross, a synthesis of the whole, with the lower bar breaching the perimeter of the second circle. We then find the three 'Mother Letters' of the Hebrew alphabet, Aleph (א), Maim (מ) and Shin (ש) in the next circle. These symbolise the three Elements of Air, Water and Fire and are arranged as the first three Spheres, of those Elements, on the Tree of Life. The third circle has the seven 'Double Letters' (ב, ג, ד, כ, פ, ר & ת which represent the seven planets), in the 'order of their exaltation'. Finally the fourth circle has the twelve 'Simple Letters' (ה, ו, ז, ח, ט, י, ל, נ, ס, ע, צ & ק) that represent the Zodiac signs, starting with Heh (ה) at the top and moving counter-clockwise. Four triple diamond shapes extend from each central corner, which have the Latin letters of the formulae I. N. R. I. (with Ⲛ, ⲛ, Ⲟ, and ⲟ), L. V. X. and IAO (see elsewhere). The extremities of the cross are formed of three semi-circular boundaries, within being the symbols for Sulphur \triangleup , Mercury ☿ and Salt \ominus , in various ways. These outer bars each refer to the four Elements – the permutations of the Vital Alchemical Triad being permuted appropriately – the uppermost is Air, the right Water, the left Fire and the bottom Earth. Pentagrams are placed within each outer 'square' with the symbols of the Kerubs (the Fixed signs of the Zodiac) and Spirit at the points. The inner 'square' has the hexagram with the symbols of the seven planets, and is allocated to the Element of Spirit. When worn as a lamen it is brightly coloured in the 'complementary colours' so that it acquires the faculty of 'flashing'. In this case it also has the following Latin words on the other side – 'MAGISTER, IESUS CHRISTUS, DEUS ET HOMO, BENEDICTUS, DOMINUS DEUS NOSTER, QUI DEDIT NOBIS, SIGNUM', with four equal crosses, the three alchemical symbols painted twice, and the magical motto of the Adept. The circular distribution of the Hebrew alphabet is used in 'sigilising' divine names by laying paper over, and tracing straight lines between the specific characters.

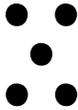
ROSY CROSS, THE The rose of ruby on the glowing gold cross. This is quite an ancient symbol with many interpretations. One form of the symbol appears on the back of the *Thoth Tarot* cards. It is the key picture glyph in Rosicrucianism, who sometimes refer to themselves as the Brothers of the Rosy Cross, or in days' past the 'Rosecrossmen'. In Thelema it is interpreted as the conjunction of Nuit and Hadit; Nuit being the infinite expansion of the Rose, and Hadit, conversely, the infinite contraction of the Rood, or Cross. The Inner Order of the A.: A.: are known as the Rosae Rubæ et Auræ Crucis, which is Latin for the same.

ROU **P** The 19th letter of the Coptic alphabet, transliterated as 'R'. It has a value of 100 and is allocated to the 30th Path on the Tree of Life. It has a resemblance to the Greek ρ, Rho.

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RSh רש The 229th Gate of the *Sepher Yetzirah*. It has a value of 500. ‘Head’ and ‘tooth’. Whilst the head receives and creates (impressions and thoughts), teeth simply penetrate and destroy. The head is extremely complex yet the teeth are extremely simple. The Tarot cards are The Sun and The Aeon. It has the meanings of ‘power’, ‘control’, ‘to be stamped’ and ‘poor’. Astrologically this Gate corresponds to Sol and Fire/Spirit. The Air of Sol lends energy to the Element of Fire. As the Sphere of Sol is the ‘Crown of the Outer College’ it is also of the nature of Spirit, both Active and Passive.

RTh רת The 230th Gate of the *Sepher Yetzirah*. It has a value of 600. ‘Head’ and ‘tau’. In its capacity of receiving sense impressions and concepts, the head could be considered as feminine, whilst the tau is a symbol of the phallus. The Tarot cards are The Sun and The Universe. It has the meanings of ‘compassionate’, ‘lenient’, ‘indulgent’, ‘lax’, ‘awe’ and ‘clemency’. Astrologically this Gate corresponds to Sol and Saturn/Earth. In both cases these can be said to be opposites.



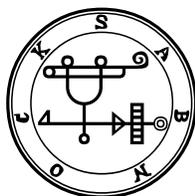
RUBEUS ● ● The eighth Geomantic Figure, this is Latin and means ‘red’, or more precisely ‘ruby’; some other meanings are ‘burning’ and ‘danger’. It corresponds to Scorpio. It is an ill fated figure in general, especially when found at the commencement of a divination, at which the enquirer was advised to destroy the paper and perform no other for at least an hour. (Fire = Passive, Air = Active, Water = Passive, Earth = Passive)

RUIN – THE TEN OF SWORDS **QC** Here we find ten swords, whose hilts are formed in a crude vestige of the Tree of Life diagram. Each possesses an unlikely symbolic hilt, the uppermost being a pair of scales, which echoes the ‘crown’ dogma, or the dualism found in the Ace of Swords. The Swords’ hilts corresponding to the second and third Spheres are pairs of compasses; the fourth and fifth are crosses edged with spheres; the sixth has a heart motif, that is the ♥ of the playing deck; the seventh and eighth are crude quadratic spikes; the ninth seems obscure, with a narrow hilt as in a belt-dagger. Finally the sword occupying the tenth Sphere is a pentagram above a raised crescent. All these are gold, the colour of Sol, and are thrust into the centre, and break the sword of Tiphereth (תפארת) into pieces. This is Qabalistically the notion of insanity, to systematically assault the true Self, and it is tantamount to intellectual suicide. Tiphereth connects with every Sphere, except the tenth, and we have here a pictorial analogy of how the apotheosis of Malkuth (מלכות) can be extremely hostile. However, the heart-hilted blade still emits rays of white light, showing its immortality and invulnerability. A yellow glow permeates the card from this fulcrum, only becoming blood-red gradually, showing that the concern is probably imagined and may never crystallise into genuine disorder. As a backdrop are many jagged geometric designs, and the whole is enclosed in a poor angular border, which signifies the inability to delineate problems, or clearly formulate any resolution whatsoever. This card probably shows the negative aspect of Gemini more than any other, the inability to concentrate or focus, and vain curiosity. The attribution of Sol is the necessary balance to prevent this card sinking into the World of the Shells.

RULER OF FLUX AND REFLUX, THE (THE CHILD OF THE SONS OF THE MIGHTY) Another name for The Moon, Key XVIII of the Tarot. As the moon governs the spring and neap tides, and the fluids in the brain, it is the ‘ruler of flux and reflux’, current and counter current, ebb and flow. This notion is implied in the wavy lines found in the *Thoth Tarot* picture. ‘The child of the sons’ may refer to the fact that the moon is only visible because it reflects the light of the sun.

rzionr 𐤆𐤓𐤏𐤏𐤂 The Servient God Name of the Fire of Fire Subangle, in Enochian, used to evoke. To access this it is necessary to use the sixth Enochian Key. This name is intersected by the 18th, 21st and 26th Governors. By Gematria it equals 337, a Prime Number.

S



SABNOCK שבנוך The 43rd Spirit of the *Goetia*, also known as Savnok. He is a Marquis, and most powerful. Sabnock appears as an armed soldier with a lion's head, and he rides a pale horse. His office is to build and furnish towers, castles and cities. Also he torments men with rotten, worm infested sores. This Spirit gives good familiars. 50 legions of spirits are under him. In the Zodiac he presides over the night of the first decan of Gemini (May 21st – 31st). In Tarot he is paired with Amon and corresponds to the Eight of Swords. His metal is silver and his planet Luna. In Hebrew spelt Shin – Beth – Nun – Vau – Kaph which equals 378 (or 858 if Kaph is counted as a final).

ŞAD ص The 14th letter of the Arabic alphabet in the Western order, and the 18th in the Eastern. It is transliterated as 'Ş'. It has a value of 90 and a word value of 95. It is allocated to the 28th Path on the Tree of Life. The meaning drawn from the *Qoran* is 'eternal'. The initial form is .

SAELAIH סאליה The 45th Angel of the Schemhamphoresch. He governs Jupiter in the third quinary of Pisces. The name means 'mover of all things'. Biblically this Angel corresponds to *Psalms* 94:18 – 'When I said, My foot slippeth; thy mercy, O Lord, held me up.' The Hebrew spelling is Samekh – Aleph – Lamed – Yod – Heh which has the value of 106.

SAGITTARIUS | The ninth sign of the Zodiac, which is Latin for 'archer'. It is depicted as a centaur, sometimes as a man, aiming a bow and arrow. November 23rd to December 21st. It is a masculine sign; its triplicity is Fire and its quadruplicity is Mutable. The most adventurous of the signs. The archetype is one of higher learning, boldness and worldliness. People born under this sign are generous, jovial and fun. Negative aspects include unreliability, instability and lack of direction. Sagittarius is ruled by Jupiter.

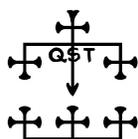
SAHASRARA CHAKKRA The last of the seven Chakras, or Wheels, of the yoga tradition. It is located on, or just above the top of the head; or as some say at the juncture of the cranial fissure. It corresponds loosely with 'the crown', or Kether (כתר), of the Qabalistic system. The word Sahasrara means 'thousand-petalled lotus'. This Chakra corresponds with the esoteric Tattva known as Bindu. The magical power associated is Nirvana, or eternal and cosmic consciousness.

saiinov גלטרט The second of the Six Seniors found on the Enochian Watchtower of Water, Jupiterean in nature. This name is intersected by the first, fourth, sixth and 90th Governors. By Gematria it equals 741, the Mystic Number of 38.

SAJ Ⲫ One of six letters in the Coptic alphabet which has no number value. It is transliterated as 'X' and is allocated to the 31st Path on the Tree of Life.



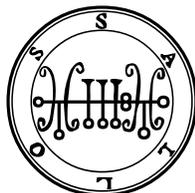
SAKSAKSALIM The Qliphothic Sentinel of Samekh (ס), the 25th Path on the Tree of Life. The number corresponding is 300 and the name is intoned in the key of 'G' sharp. The sigil is to be painted as bright yellow on a vivid dark blue ground. See *Liber 231*, Verse 14 – 'And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.' The Genii equivalent is



'Salathlala-amrodnathoist':

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SALAMANDER A Fire Elemental. Elementals have little or no conscience, and are blind forces. An online dictionary gives – “a legendary lizard-like creature that can live in fire,” from O.Fr. salamandre (12c.), from L. salamandra, from Gk. salamandra, probably of eastern origin. The application to an actual amphibian is first recorded 1611. Aristotle, and especially Pliny, are responsible for the fiction of an animal that thrives in and extinguishes fires. The amphibian lives in damp logs and secretes a milky substance when threatened, but there is no obvious natural explanation its connection with the myth. Also used 18c. for “a woman who lives chastely in the midst of temptations” (after Addison), and “a soldier who exposes himself to fire in battle.” To rub someone a salamander was a 19c. form of Ger. student drinking toast (einem einen salamander reiben).’ See Fire.



SALLOS שאלוש The 19th Spirit of the *Goetia*. Also known as Saleos. He is a great and mighty Duke. Sallos assumes the form of a soldier riding on a crocodile, and wearing a ducal crown. His office is to promote love in men and women, and he is of gentle nature. 30 legions of spirits are under his governance. In the heavens he presides in the first decan of Libra (September 23rd – October 2nd) during the day. He is paired with Orobas, and is allocated to the Two of Swords in the Tarot. His metal is copper and his planet Venus. In Hebrew spelt Shin – Aleph – Lamed – Vau – Shin which equals 637.

SALT ☉ An alchemical term used to express fixity and solidity, and the physical plane in general. It is part of the Vital Alchemical Triad, the others being Sulphur and Mercury. In ceremonial magick it is symbolised by the chain, Sulphur is the scourge and Mercury the dagger.

SAMAPHA טשפא The seventh Enochian Governor. This Angel rules over the region of south-eastern Iran, and resides in the Aire of ZOM (3). He has 4400 Servitors under him. This word has a value of 331.

SAMEKH ט The 15th letter of the Hebrew alphabet, which has the meaning of ‘prop’. It has a value of 60. Spelt in full Samekh – Maim – Kaph (סמך) which totals to 120 (or 600 if Kaph is counted as a final). It corresponds to the Art card of the Tarot, and the colour yellow. Samekh connects the sixth and ninth Spheres of the Tree of Life, Tiphereth (תפארת) and Yesod (יסוד). Sol acting through Sagittarius upon Luna. Samekh is transliterated as ‘S’.



SAMIGINA גמיגין The fourth Spirit of the *Goetia*, and a great Marquis. He is also known as Gamigin and governs 30 legions of Inferiors. He appears as an ass or horse, although in human form if asked. Samigina teaches all liberal sciences and accounts of those who have died shamefully. His voice is hoarse. The daylight hours of the first decan of Taurus (April 21st – 30th) is his place in the Zodiac, and in the Tarot corresponds to the Five of Disks. He is paired with Raum. His metal is silver and his planet Luna. In Hebrew spelt Gimel – Maim – Yod – Gimel – Yod – Nun which equals 116 (or 766 if Nun is counted as a final value).

SAMMA С The 20th letter of the Coptic alphabet, transliterated as ‘S’. It has a value of 200, and is allocated to the tenth Sphere on the Tree of Life. It has resemblance to ς, the Greek lowercase Sigma. The font type given here is quite different to that found in *Liber 777*.

SAMPI Ϡ The 33rd letter of the Coptic alphabet, transliterated as ‘Ş’. It is not found in table 51 of *Liber 777*, and is something of a rogue letter. Sampi has a value of 900.

SAMPI Ϡ The 27th and final letter of the Greek alphabet. It has a value of 900. Sampi has no word value, nor a lower case. In *Liber 777* it is allocated to the tenth and 31st Paths on the Qabalistic Tree of Life. It is transliterated as ‘S’. The form given here is slightly different to that given in *Liber 777*, but it is the best approximation found in the Times New Roman font.

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SATAN שָׂטָן The archdemon allocated to the first Sphere on the Tree of Life. He is paired with Moloch to signify that although he referred to ‘the crown’ of the demonic Sephiroth he can never attain to unity; and thus this pair are collectively known as ‘the Accuser and Kings’. It is Hebrew for ‘adversary’. It is spelt Shin – Teth – Nun, which totals to 359. (Moloch is spelt Maim – Lamed – Kaph which totals to 90, and means ‘kings’.) When the Hebrew article Heh (‘the’) is added to Shin – Teth – Nun (השָׂטָן) the number 364 results. This is an allusion to the Rabbinical teaching that on one day of the year Satan is impotent, yet on the other 364 days he is all powerful.

SATANISM Satanism is a religion of the left-hand path, and can be divided into two groups: a) the belief in the survival of the fittest and, b) the practise of the Black Mass and the worship of evil as a *moral absolute*. The ideology of the first type, with some brief examples of the second, can be found in Anton LaVey’s *The Satanic Bible*. Thelema is often perceived as satanic by the general public, although people adhering to the present movement may be from any part of the ethical spectrum, and are often not satanic at all. The practice of black magic often depends on inverting the precepts of the *Holy Bible*, and this is also where the names of the respective demons are derived. Satanists who believe in personal freedom, survival and aggression will often deny that they worship an entity of pure evil, and justify themselves quite well, pointing out the naïvety of Christianity; these people being little more than humanists. The Black Mass variety of satanism is far more serious, and involves ritual desecration of Christian symbols, orgia, animal and human sacrifice, drug abuse and child molestation. Stalwart Victoriana often levelled accusations of satanic behaviour at Crowley, but these should be taken in historical context, and the obvious lack of evidence with a man so unswervingly outspoken. It would seem that Thelema is attractive to teenage ‘satanists’ and deviants, who eventually realise that it is anything but. For modern accounts of satanism see *Raising Hell* by Michael Newton, *The Satan Seller* by Mike Warnke. For a convenient list of terms see *A Dictionary of Devils and Demons* by Tondriau & Villeneuve. As regards Black Magick, and its various grimoires, the most accessible work is *The Wordsworth Book of Spells* by Arthur Edward Waite. However, it should be said that some Thelemites also claim to be satanists.

SATIEL סִיטְאֵל The third Angel of the Schemhamphorash. He governs Jupiter in the third quinary of Leo. The name means ‘refuge, fortress, confidence’. Biblically this Angel corresponds to *Psalms* 91:2 – ‘I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust.’ The Hebrew spelling is Samekh – Yod – Teth – Aleph – Lamed which has the value of 110.

SATIETY – THE TEN OF CUPS **UL** To ‘satiety’ is defined as ‘to gratify fully: to glut.’ The general concept is of animal desires such as eating, sleeping and procreation. On the card we find ten deep-golden chalices arranged as the ten Spheres on the Tree of Life, with ‘water’ fanning out, like light beams, from the uppermost. However this design is curved and plant like, and not at all rectilinear, and the Supernal Triad has just a cloud of petals showing, on one hand, the blindness of this card to any higher idealism, and on the other, the necessary balancing influence of the higher Spheres. The cups to the left and right completely absorb what they receive, but the cups on the Middle Pillar gush out freely. This is an obvious allusion to the necessity of balance in the Spheres, and the dogma of the Middle Pillar. The central cups are seen as bountiful and generous, whilst the extraneous cups are selfish and ‘bottomless’. We also see much fluid spilling below the base of the card, or below Malkuth (מַלְכוּת), which intimates the notion of the Shells, or Qliphoth, and the ‘demonic’ forces of the Underworld Tree. Overindulgence, of course, will lead to moral atrophy or corruption. The Water Hexagram forms a motif on the side of the cups, but it is found side ways, which reminds us of the ‘inversion’ of the Qliphoth. In the course of the Planetary Decans, Mars in Pisces forms the end of the sequence; the first card is Dominion – the Two of Wands. We could not find two more contrasting ideas, the divine inspiration of Aries next to the fattened sloth of Pisces. This card is the end of the story, and must be redeemed by the next phase of the cycle.

SAXTOMP שַׁחְטָמְפִּי The 16th Enochian Governor. This Angel rules over the region of eastern Algeria, and resides in the Aire of Maz (6). He has 3620 Servitors under him. This word has a value of 751.

SAZIAMI שַׁזְיָמִי The 79th Enochian Governor. This Angel rules over the region of the oasis west of the Nile, and resides in the Aire of ZAA (27). He has 7220 Servitors under him. This word has a value of 269.

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SCHEMHAMPHORESH The Divided Name. A Qabalistic permutation of the 19th, 20th and 21st verses of *Exodus* 14. Each of these verses consists of 72 letters. They are arranged in three rows, the first right to left, the second left to right, the third right to left. This technique is called ‘boustrophedon’. Thus 72 names of three letters each result, taking the left column as the first. These are turned into Angels by adding either ‘Al’ (אל) or ‘Yah’ (יה). Each one governs a quinary of the Zodiac (360 divided by 72 is five). Traditionally, the appendage ‘Yah’ signifies power and ferocity, and ‘Al’ benevolence and glory. 72 is also highly important in being י + יה + יהו + יהוה; ten plus 15 plus 21 plus 26 equals 72 (see Hypercube). The threefold nature of the Schemhamphoresch is also implied in the fact that the letter Gimel (ג) is never found, and this has the value of three; and also because the the letter Teth (ט), which has the value of nine, or three times three, is only found once; this last is also found in the *third* angel. (This matter of missing letters is probably the best example of the perfection of the Hebrew Qabalah that the author is aware of.) Below are the translations of the three verses from *Exodus* (*Authorized King James Version*) – ‘19) And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. 21) And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.’ They are allocated to the planetary quinaries with the first Angel corresponding to Saturn in Leo, and the Five of Wands.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
ו	י	ס	ע	מ	ל	א	כ	ה	א	ל	ה	י	מ	ה	ה	ל	כ
ה	ל	י	ל	ה	ל	כ	ה	ז	ל	א	ה	ז	ב	ר	ק	א	ל
ו	י	ט	מ	ש	ה	א	ת	י	ד	ו	ע	ל	ה	י	מ	ו	י
י	א	א	א	י	א	י	א	א	י	י	י	א	א	א	י	י	א
ה	ל	ל	ל	ה	ל	ה	ל	ל	ה	ה	ה	ל	ל	ל	ה	ה	ל
W	W	V	V	U	U	Q	Q	T	T	S	S	R	R	W	W	V	V
E	E	E	E	E	E	F	F	F	F	F	F	G	G	G	G	G	G
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
ל	פ	נ	י	מ	ה	נ	ה	י	ש	ר	א	ל	ו	י	ל	כ	מ
ו	ה	ל	י	ל	ה	ת	א	ר	א	י	ו	כ	ש	ה	ה	ו	נ
ו	ל	כ	י	ה	ו	ה	א	ת	ה	י	מ	ב	ר	ו	ה	ק	ד
י	י	א	א	א	י	י	י	א	י	א	א	א	י	י	י	י	א
ה	ה	ל	ל	ל	ה	ה	ה	ל	ה	ל	ל	ל	ה	ה	ה	ה	ל
U	U	Q	Q	T	T	S	S	R	R	W	W	V	V	U	U	Q	Q
H	H	H	H	H	H	I	I	I	I	I	I	J	J	J	J	J	J
37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54
א	ה	ר	י	ה	מ	ו	י	ס	ע	ע	מ	ו	ד	ה	ע	נ	נ
נ	ע	ה	י	ה	י	ו	ל	א	ר	ש	י	ה	נ	ה	מ	נ	י
י	מ	ע	ז	ה	כ	ל	ה	ל	י	ל	ה	ו	י	ש	מ	א	ת
א	י	א	א	א	א	י	י	י	א	י	א	א	א	י	י	א	א
ל	ה	ל	ל	ל	ל	ה	ה	ה	ל	ה	ל	ל	ל	ה	ה	ל	ל
T	T	S	S	R	R	W	W	V	V	U	U	U	U	Q	Q	T	T
K	K	K	K	K	K	L	L	L	L	L	L	A	A	A	A	A	A
55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72
מ	פ	נ	י	ה	מ	ו	י	ע	מ	ד	מ	א	ה	ר	י	ה	מ
ב	ו	מ	י	ר	א	מ	ה	נ	ה	מ	נ	י	ב	א	ב	י	ו
ה	י	מ	ל	ה	ר	ב	ה	ו	י	ב	ק	ע	ו	ה	מ	י	מ
י	א	י	א	א	א	א	א	א	א	י	א	א	י	א	י	א	י
ה	ל	ה	ל	ל	ל	ל	ל	ל	ל	ה	ל	ל	ה	ל	ה	ל	ה
S	S	R	R	W	W	V	V	U	U	Q	Q	T	T	S	S	R	R
B	B	B	B	B	B	C	C	C	C	C	C	D	D	D	D	D	D

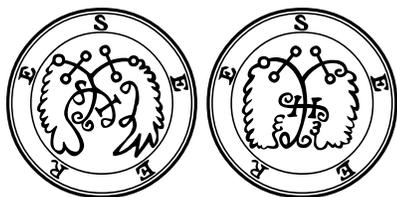
A GLOSSARY OF THELEMA

SCIENCE – THE SIX OF SWORDS SK This card shows six swords arranged into a symmetrical hexagram. They are all finely wrought and delicate items, of differing hilts and colours, but obviously of the same general style. All six points meet over a red rose within a cross of six squares, which is really a cube, yet flattened out. This is a reference to the catholicity of the Rosy Cross, as one interpretation of the scientific method, that is the apotheosis of ‘science’ on the moral plane. A circle within a square forms the backdrop of this sword arrangement. The whole background is levelled about with a geometric scheme of fine lines rebounding and intersecting with one another at predetermined phases. Arrow marks are found giving clues as to some esoteric reasoning behind the plan. Convoluted parallelograms fill in the high and low reaches, but with far less fatality. Aquarius is the Fixed Air sign in the Zodiac, and is otherwise called the Man Kerub. She symbolises pure reason, fixed ideas and an inevitable recourse to logic. Mercury is the Sphere of intellect, especially representative of semiotics, signs and symbols. Qabalistically, this card is the centre of the Ruach (רוח), the fulcrum of Yetzirah (יצירה), the World of Formation, and the reasoning faculties.

SCIENTIFIC ILLUMINISM ‘The Method of Science, The Aim of Religion.’ Any study of religious and/or spiritual development centred on the scientific method. Magick is just one aspect of Scientific Illuminism, along with Qabalism and all the more conventional psychological branches. There seems to be an ideological divide in Thelema between those rallying under this banner, and those who prefer to be called ‘magicians’. Although Thelema is a scientific *and* magical school, it has always dealt with phenomena not easily amenable to hypothesis or experiment. It is easy to see that the main philosophical divide between science and magick is the delineation of initial parameters. It is thus easy to see that a computer works, because we switch it on, play with programs and save our work. We also know that a magical ceremony works, that is if we perform a grimoire’s ritual perfectly we should get a result. However, whilst it is relatively easy to confine why a computer operates with diagrams of electronic circuits and software source code, it is not so easy to see why a certain combination of magical gestures, passes, words, implements, perfumes and astrology does so. Science also is far more heavily objective in that its inventions are accessible to the general public. It is also true that magick requires more independence, initiative and self control to perform, even though it rarely applies to more than a few people at a time. And where less people are prepared to do the *Goetia*, for example, than switch on a television, the power of magick has been marginalised in the collective unconscious. Indeed, whilst Crowley has quite successfully reconciled magick and religion, he has not succeeded to do so with the purely scientific model. We can also wonder if he predicted the fast development of computer technology. Whatever the case, many Thelemites are combining modern technologies with Thelema, which is obviously seen in the World Wide Web. It is also true that the ‘hermetic’ aspect of most magical orders, that is their heavy reliance on *absolute secrecy*, would prevent them from using computers as this would probably allow their details to be remotely monitored. Thelema, however, has stated ‘magick is for all’, it is not a very secretive group, and has more ideological freedom in this regard. The basic questions that Thelema is striving to explore is bringing humanity closer to a Unified Field Theory, that is the theory of everything, if you will excuse the author from sounding naïve.

SCORPIO **H** The eighth sign of the Zodiac, this being Latin for ‘scorpion’. October 24th to November 23rd. It is a feminine sign; its triplicity is Water and its quadruplicity Fixed. The most focused of the signs. The archetype is one of obsession, intense passion and death. People born under this sign are moody, passionate and determined. Negative aspects include hatred, disregard for consequences and ruthlessness. Scorpio is ruled by Mars.

S. D. A. Mentioned in *Liber 61 vel Causæ*, the *Preliminary Lection* that precedes the Holy Books of Thelema (in many of the editions). This is the name of the person who wrote the Rosicrucian manuscripts that were so utterly instrumental in the formation of the Hermetic Order of the Golden Dawn.



SEERE שֵׂאֵר

The 70th Spirit of the *Goetia*. A mighty and powerful Prince. He is directly under Amaymon, the King of the east. His form is of a beautiful man upon a winged horse. He is mercurial in nature and can transport goods anywhere, and pass over the whole planet instantly. Seere gives true account of thieves, hidden treasures, and a host of other matters. The magician may expect him to gladly undertake any command as this Spirit is of good temperament. 26 legions of spirits are under him. In Tarot he is paired with the Spirit Furfur and corresponds to the Eight of Cups. In the Zodiac he is under the first decan of Pisces (February 19th – 28th). His metal is tin and his planet Jupiter. In Hebrew spelt Shin – Aleph – Resh which equals 501. In *Liber 500* this word is also given to mean ‘flesh’.

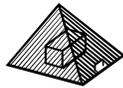
SEHAIAH שֵׂהִיָּה The 28th Angel of the Schemhamphoresch. He governs Luna in the fourth quinary of Sagittarius. The name means ‘taker away of evils’. Biblically this Angel corresponds to *Psalms* 71:12 – ‘O God, be not far from me: O my God, make haste for my help.’ The Hebrew spelling is Shin – Aleph – Heh – Yod – Nun which has the value of 321.

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SHADABRASHEMOTH SHERETHTHEN **שדברשהמעת שרתתן** The Spirit of the Spirits of the Moon. It originates from the Hebrew word Shin – Daleth – Beth – Resh – Shin – Heh – Maim – Ayin – Tau, Shin – Resh – Tau – Tau – Nun, which enumerates to 3321. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 3321 is the sum of the first 81 numbers, or the total value of the nine by nine Magic Square of Luna. To express this number concept it had to be very long as 900 is the highest value in the conventional alphabet.



SHALICU The Qliphothic Sentinel of Shin (ש), the 31st Path on the Tree of Life. Shalicu’s name should be vibrated in the key of ‘C’ in ‘a sibilant and sinister whispering’. Paint the sigil in vermilion on an emerald ground. His number is 500. See *Liber 231*, Verse 20 – ‘Then also the Pyramid was builded so the the Initiation might be complete.’



The Genii equivalent is ‘Shabnax-odobor’:



SHAX **שך** The 44th Spirit of the *Goetia*. Also known as Shaz, or Shass. He is a Marquis. Shax assumes the form of a stock-dove, and speaks with a hoarse voice which is, however, gentle. His office is to blind, deafen and to remove the understanding of the enemy of the magician. He also steals money from royal households, but returns it after 1200 years. Fetching horses for the magician is another of his abilities. Unless compelled into the Triangle of Art (see elsewhere) he will deceive you. He can discover all things that are hidden and not kept by wicked spirits. On occasion he can grant good familiars. 30 legions of spirits are under him. In the Zodiac he is under the second decan of Gemini (June 1st – 10th) during night. In Tarot he is coupled with Barbatos and corresponds with the Nine of Swords. His metal is silver and his planet Luna. In Hebrew spelt Shin – Tzaddi which equals 390 (or 1200 if Tzaddi is counted as a final).



SHENG The 46th Hexagram of the *I Ching*. Also known as ‘Shāng’. ‘Pushing upward’ and ‘ascending’. Yoni of Air. The Image is of a tree rising through the earth on a mountain summit; dust being cleaned from the surface of a mirror; a carp falling from the sky, or heaven, and reaching earth. The Oracle is to aim high; to seek the great spiritual centre of things; seek the company and association of great people, aware that small tokens of true friendship are more important than paying false homage with exuberant gifts; be aware that hierarchy exists but pay little attention to it, although respecting it; be aware that the truly great people are indifferent towards you. Expressed as a binary it is 57 or 39.

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SHIH The seventh Hexagram of the *I Ching*. Also known as ‘Sze’. ‘The army’. Yoni of Moon. Other meanings are the ‘experience of age’, ‘the masses’ and ‘the people’. The Image is of a general leading five men, who has hidden power; a horse ascending to heaven; a massive reservoir of water in the middle of the earth, as a well. The Oracle demands self control and a gradual approach towards any problem; expect covert rebellion of the people, although all may seem well; you must uproot disloyalty and reward the dependable; take advice from one person only. Expressed as a binary it is either 61 or 47.



SHIH HO The 21st Hexagram of the *I Ching*. ‘Biting through’. Sun of Fire. The Image is of a gaping jaw biting its way through something; the purgative power of thunder and lightning; a Pheonix arising from its own ashes. The Oracle is to be severe with your inferiors; to show no mercy; give usurpers no opportunity; expect reward for inforcing the status quo. Expressed as a binary it is either 22 or 26.

SHIN שׁין The 21st letter of the Hebrew alphabet, which has the meaning of ‘tooth’. It has a value of 300. Spelt in full Shin –Yod – Nun (שׁין) which totals to 360 (or 1010 if Nun is counted as a final). It corresponds to The Aeon of the Tarot, the Element of Fire, and the colour vermillion. Shin connects the eighth and tenth Spheres on the Tree of Life, Hod (הוד) and Malkuth (מלכות). Mercury acting through Fire upon the Sphere of the Elements. It also has a ‘dual attribution’ of Spirit and deep purple (nearly black), which sometimes pair with the others. When referring to this dual attribution it is called 31 (bis), that is the secondary meaning of the 31st Path. Shin is transliterated as ‘Sh’, and sometimes as ‘S’.

SHIVADISHARNA One of the most exalted mystical states of consciousness, beyond even the pinnacle of Atmadisharna. This is the ‘Opening of the Eye of Shiva’, also the ‘Opening of the Eye of the Void’; it is more or less another way of referring to the Ain Soph Aur (see elsewhere). It is the staring into infinity that blots out the individual consciousness completely, as well as blotting out the universe itself. However, all attempts to describe these states in dualistic language are futile – ‘More rubbish has been written about Samadhi than enough; we must endeavour to avoid adding to the heap.’ (*Book Four*).

ShTh שתה The 231st and final Gate of the *Sepher Yetzirah*. It has a value of 700. ‘Tooth’ and ‘tau’. In its function of breaking down food the teeth are an engine of entropy and destruction, whilst the tau (as a symbol of the phallus) is extremely dynamic and life giving. The Tarot cards are The Aeon and The Universe. It has the meanings of ‘base of altar’, ‘foundation’, ‘loom’, ‘to weave’, ‘to found’ and ‘to be saturated by wine’. Astrologically this Gate corresponds to Fire/Spirit and Saturn/Earth. The Element of Fire is the opposite of both Saturn and Earth, in more than one respect. Spirit is akin to Saturn only because the Sphere of this planet, on the Tree of Life, is in the Supernal Triad. Spirit has little to do with Earth.

ShYN ش The 13th letter of the Arabic alphabet in the Western order, and the 21st in the Eastern. It is transliterated as ‘Sh’. It has a value of 300 and a word value of 360. On the Tree of Life it is allocated to the 31st Path. The meaning drawn from the *Qoran* is ‘He who accepts’. The initial form is ش.

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SIDDARTHA circa 500 BC The first name of Prince Siddartha Guatama Buddha, who is generally called simply 'the Buddha'. Siddartha means 'every wish fulfilled'. The legend goes that he was of most noble birth, and excelled himself in sport, learning, lovemaking and so on. His father did not permit him to see the poverty of the world, banning beggars from the city and generally blinkering his son to the evils of the common lot. Eventually Siddartha became aware of the futility of worldly pleasure, and the intense suffering of others. He renounced his royal status and joined a group of holy men in the woods, to practise self denial of every possible type; that is he gave up luxury for asceticism. Eventually he became a living skeleton, refusing to wear clothes, and eating only a piece of fruit a day. He then realised the hopelessness of both these lifestyles, and became a follower of the 'Middle Way'. Deciding to become truly enlightened he sat under the Bodhi Tree for three days, which ended in him confronting Maya, or Illusion, whom he conquered. And so began the religion known as Buddhism. Important in Thelema as the only Gnostic philosophy to gain a world following that still persists; it states the ultimate nihilistic theory of Gnosticism, in the First Noble Truth, the 'Truth of Suffering', which places our worldly existence as ignorance exemplified, labyrinthine, precipitous and dark. Crowley was a practising Buddhist before the reception of *The Book of the Law*. The *Dhammapada* is required reading in the A.: A.:. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

SIGMA Σ Ϛ ϓ The 20th letter of the Greek alphabet. It has a value of 200. Spelt in full Sigma – Iota – Gamma – Mu – Alpha (ΣΙΓΜΑ) which has a value of 254. In *Liber 777* it is allocated to the second and 25th Paths on the Qabalistic Tree of Life. Sigma is transliterated as 'S'. When used in mathematics it denotes a Mystic Number, ie. the sum of a number plus the sum of all those that naturally precede it, eg. $\Sigma (1 - 5) = 15$, $\Sigma (1 - 7) = 28$, $\Sigma (1 - 10) = 55$ etc.

SIGMORF ἸϚεϚεϚ The 49th Enochian Governor. This Angel rules over the region of Russian Georgia, and resides in the Aire of TAN (17). He has 7623 Servitors under him. This word has a value of 429.

SIGN OF APOPHIS AND TYPHON One of the four L. V. X. Signs. This represents the letter 'V', and is a form of the trident. The arms are straightened and raised in a 60 degree arc (ie. forming two sides of an equilateral triangle) above the head and on the plane of the rest of the body, whilst the head is thrown back. The heels are together and the feet parted to form a triangle.

SIGN OF OSIRIS RISEN One of the four L. V. X. Signs, representing the letter 'X', and is a form of the pentagram. The arms are folded on the chest, the palms down and the fingertips at the top of the shoulders, the head is bowed, and the feet together.

SIGN OF OSIRIS SLAIN One of the four L. V. X. Signs, although it does not represent particular letter, but rather is a synthesis of all three. It is a form of the cross. The arms are straightened and held out in a cruciform style, the feet together with the head erect.

SIGN OF THE MOURNING OF ISIS One of the four L. V. X. signs, representing the letter 'L'. It is a form of the swastika, also known as the flyfoot cross. The right arm is raised and bent in a right angle, so the limb is squared off to the body, and to the side. The right palm is inwards. The left arm is lowered down and curved with the palm facing backwards, the head turned to the left, yet held straight, and the eyes look down the left arm. The right foot is pivoted on its toes with the heel to the right.

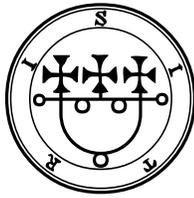
SIGULLUM DEI AEMETH The Great Holy Seal of Truth. This design is central to Enochian magick. It was placed underneath the shew stone that Kelly used directly in the angelic communications. It is contained in a circle divided into 40 equal parts, within which is a heptagon, then an interlaced heptagram, and then two more heptagons. Around the centre is an interlaced pentagram. Most of the words within are unique to the Enochian system, although permutation proves them to be relatively familiar. It is interspersed with many crosses, the general image is cryptic and mysterious; although the diaries of Dr. John Dee prove that it is anything but arbitrary. It is one of the most powerful designs extant, and is found in *Liber 84 vel Chanokh*.

SILOAM, THE SLEEP OF A magical power developed by manipulating the borderline between waking and sleeping consciousness via erotic practices. It is discussed in *De Arte Magica, Liber 414*.

SIMA Ϛ One of six letters in the Coptic alphabet which has no number value. It is transliterated as 'C' and is allocated to the second Path on the Tree of Life.

SIMON MAGUS 1st Century AD The notorious thaumaturge, and historical rival of Jesus Christ. He was born in Samaria, and seems to have had a crucial experience in Alexandria, as after leaving he displayed unrestrained wonder working, levitation, dissappearances, telekinesis etc.. However, he was an unconventional for a magician in that he was a political/religious iconoclast and openly Gnostic, who attacked the *Old Testament* as a creation of Satan, or the Demiurge. At some point he converted to the religion he had attacked, with the famous sacrifice of his magic books being thrown into the sea, although he could never fully renounce his magick. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

Sioda ἸϚεϚεϚ The Servient God Name of the Earth of Fire Subangle, in Enochian, used to command. To access this it is necessary to use the sixth and 18th Enochian Keys. This name is intersected by the 16th, 20th and 41st Governors. By Gematria it equals 285.



SITRI שִׁטְרִי

The 12th Spirit of the *Goetia*. He is a great Prince and at first appears as with a leopard's head and the wings of a gryphon, but eventually may become of beautiful human shape. Sitri enflames lust in both men and women, and can encourage people to go naked. He governs 60 legions of spirits. In the Zodiac he rules the final decan of Cancer (July 12th – 21st) in the day. In the Tarot he corresponds to the Four of Cups and is paired with Haagenti. Tin is his metal and his planet Jupiter. In Hebrew spelt Shin – Yod – Teth – Resh – Yod which equals 529, or 23 squared.

SIX HUNDRED AND THREE SCORE SIX, DCLXVI, 666 This way of writing '666' is most famously taken from *Revelation* 13:18 – 'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six.' (*Authorised King James Version*) The original Greek has Chi – Xi – Stau (ΧΞϚ) to signify 666. The words used above to signify 666 are arbitrary. This number was used by Crowley as a pseudonym, and magical motto. It is also a Mystic Number of Sol, as one plus two plus three plus four plus five plus six equals 36, and one plus two plus three...plus 36 equals 666, while six is the Sephirothic number of Sol. DCLXVI are all the common Latin numerals except M (1000) written in reverse order, and they also have the value of 666.

sl 𐄂 The Trumpeter of the Enochian Watchtower of Water. He heralds the presence of the Great King in court. This name is intersected by the third and fourth Governors. By Gematria it equals 230, which is one less than the Mystic Number of 21.

slgaich 𐄂𐄂𐄂𐄂 The fourth of the Six Seniors found on the Enochian Watchtower of Water, Venusian in nature. This name is intersected by the third, fourth and eighth Governors. By Gematria it equals 272.

SO סע The 204th Gate of the *Sepher Yetzirah*. It has a value of 130. 'Prop' and 'eye'. A prop has one crude function, that of holding something up, whilst the eye has a myriad of purposes and subtle nuances. The Tarot cards are Art and The Devil. It has the meanings of 'council', 'company', 'troop', 'escort' and 'caravan'. Astrologically this Gate corresponds to Sagittarius and Capricorn. As these signs are next to each other in the Zodiac we simply have to look there for all the relevant harmonies and polarities.

SOAGEEL 𐄂𐄂𐄂𐄂 The 72nd Enochian Governor. This Angel rules over the region of southern Iraq, and resides in the Aire of NIA (24). He has 8236 Servitors under him. This word has a value of 314.

soaznt 𐄂𐄂𐄂𐄂 The last of the Six Seniors found on the Enochian Watchtower of Water, Mercurial in nature. This name is intersected by the fourth, twelfth, 32nd and 65th Governors. By Gematria it equals 638.

SOCHIAL 𐄂𐄂𐄂𐄂 The 48th Enochian Governor. This Angel rules over the region of the North Pole, and resides in the Aire of LEA (16). He has 9240 Servitors under him. This word has a value of 339.

Sondn 𐄂𐄂𐄂 The Servient God Name of the Water of Earth Subangle, in Enochian, used to command. To access this it is necessary to use the fifth and 14th Enochian Keys. This name is intersected by the 72nd, 75th and 76th Governors. By Gematria it equals 374.

SORATH סורת The Planetary Spirit of Sol. Originates from the Hebrew word Samekh – Vau – Resh – Tau, which enumerates to 666. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 666 is the sum of the first 36 numbers, or the total value of the six by six Magic Square of Sol.

SOROR Latin for 'sister'. Usually used in conjunction with a magical motto in esoteric orders. It's masculine counterpart is 'frater' (see elsewhere).

SORROW – THE THREE OF SWORDS **WG** The central sword in this card is similar to the Ace of the Suit, implying a descent from Kether (כתר), but far humbler and more austere. Its hilt is a coiled serpent topped with a double crescent. The other two are curved with scabbards, but not hilts, appearing as mere instruments of death. All three swords have their points in the centre of a rose, whose petals have begun to part. The background is of moribund greyish-blue cloud, decked with geometric designs, and with a jet black base. Some of this is 'rayed-yellow' which reminds us of the Princess Scale colour of Malkuth (מלכות), and which brings material manifestation to bear upon this Supernal Sphere. The 'Vision of Sorrow' is allocated to Binah (בינה), but this has some seed of hope, as only showing you what was there in the first place; things have not become worse, you just suddenly see them for what they are. 'All is vanity', cried Prometheus, and it is still so. However, this card is more the universal gravity of compassion, than any individual catastrophe. "All life is suffering", said the Buddha, and he was perfectly correct. In the sense of widened perception it is a very good card, the recognition of all pervading suffering leading one to the Path.

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SOU Ⲥ The sixth letter of the Coptic alphabet, transliterated as ‘So’. It has a value of six and is allocated to the first Sphere on the Tree of Life. It has a resemblance to the Greek ζ, the lowercase Zeta.

SOVEREIGN PRINCE ROSE-CROIX (KNIGHT OF THE PELICAN AND EAGLE) The first of two stages of the fifth degree of the Ordo Templi Orientis. The first grade of the Lovers’ Triad. *Liber 194* – ‘The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then is all joy, peace, well-being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!’ See Pelican.

SP Ⲕ The 205th Gate of the *Sepher Yetzirah*. It has a value of 140. ‘Prop’ and ‘mouth’. A prop is only useful when it is still, ie. holding something up, conversely a mouth is only of use when in motion, that is speaking or chewing. The Tarot cards are Art and The Tower. It has the meanings of ‘to cut’, ‘to join’, ‘door-sill’, ‘border’, ‘pavement’ and ‘bank of a river’. Astrologically this Gate corresponds to Sagittarius and Mars. These symbols are opposites for two reasons. *First* because Jupiter (the ruler of Sagittarius) is the ‘great beneficent’ whilst Mars is malefic; *secondly* we see that the Sphere of Jupiter and the Sphere of Mars are opposites on the Tree of Life. However both Mars and Sagittarius are of the Element Fire.

SPHINX The ancient guardian totem of Egypt, with the body of a lion, and the head and breast of a man. It is a very old type of symbolic creature, and is found by the Great Pyramid of Cheops (some 140 foot long with its head 30 foot from crown to chin). To the Greeks it was a monster who proposed riddles to travellers and strangled those who could not solve them. The Hermetic Order of the Golden Dawn credited it with the utterance – ‘I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time.’ In the Enochian methods of the H. O. T. G. D. the sphinxes are ‘thought forms’ of different types dependent on myriad Elemental permutations of the Great Tablet (see elsewhere). In Thelema it is considered as a protective principle, and we often hear of the ‘Four Powers of the Sphinx’ (see elsewhere) as the minimum requirement of initiation, which are the first ‘ordeals’ of the Neophyte Grade. Fortune, Key X of the *Thoth Tarot* has a Sphinx wielding a sword, on the uppermost periphery of the wheel. It can generally be considered as a guardian of the Outer College.

SPIRIT One of the five Elements of the Western Tradition. In Qabalah it underpins the others, sometimes being called the third Element when its letter ⴁ is placed in the centre of יהוה to make the ‘Name of the Redeemer’ יהשוה. In Tarot it is allocated to the Trumps in general, and the Aces, and *especially* the Ace of Disks. Called in Hebrew אַח, Ath. The Element of Spirit seems to have no direct parallel with playing cards. Platonic Order ascribes it to the dodecahedron, which is a prism formed of twelve pentagons. Of the five senses, hearing is considered the best correspondence. The hermetic symbol is ⊗, that is a circle divided into eight segments by four equally distributed diameters. The Eastern symbol for Spirit is the Tattva of Akasha, which is an indigo egg-shape.

SPIRIT OF AETHER, THE Another name for The Fool, Key 0 of the Tarot. In *Liber 777* this is given in Greek as – ‘The Spirit of Αιθηρ’. This is spelt Alpha – Iota – Theta – Eta – Rho which has the value of 128, this being two to the seventh power. In the dictionary we find it is the same as ‘ether’ and means – ‘the clear, upper air: a medium, not matter, assumed in 19th cent. to fill all space and transmit electromagnetic waves.’ In Thelema this obviously refers to the Supernal Triad which The Fool initiates, uninitiates may feel that aether is the same as the Element of Spirit, but the latter applies to all the Paths in general.

SPIRIT OF THE MIGHTY WATERS Another name for The Hanged Man, Key XII of the Tarot. Water is both the meaning of the Hebrew letter Maim to which this card refers, as well as the astrological attribution pertinent. Why this should be ‘mighty’ and allocated to Spirit, as either the Element or generic term, the author is unsure, and we should probably simply grant poetic license.

SPIRIT OF THE PRIMAL FIRE Another name for The Aeon, Key XX of the Tarot. The ‘spirit’ here mentioned is that of Hadit, whom we find in the *Thoth Tarot* illustration. One would probably say it is Ra-Hoor-Khuit who is more the nature of Fire, but he is not ‘primal’ in the same way that the Nuit/Hadith polarisation is.

spmnir Ⲛⲉⲛⲣⲏ The Servient God Name of the Fire of Earth Subangle, in Enochian, used to evoke. To access this it is necessary to use the fifth and 15th Enochian Keys. This name is intersected by the 71st, 82nd, 85th and 87th Governors. By Gematria it equals 480.

SQ ⲚⲔ The 207th Gate of the *Sepher Yetzirah*. It has a value of 160. ‘Prop’ and ‘the back of the head’. A prop is consciously employed with a simple task in mind, whilst ‘the back of the head’, or the cerebellum, is the seat of subconscious forces and frequently has no clearly defined goal at heart. The Tarot cards are Art and The Moon. It has the meanings of ‘sack’, ‘sack cloth’ and ‘sack-carrier’. Astrologically this Gate corresponds to Sagittarius and Pisces. Although the former is Fire, and the latter Water, both are harmonious in being Mutable signs.

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SQUARE, MAGIC A set of numbers, starting with one, that when arranged on a grid, produce identical values when added up on each row, column and diagonal. According to the amount of numbers that compose a column, the Square is allocated to one of the traditional seven planets: three by three – Saturn; four by four – Jupiter; five by five – Mars; six by six – Sol; seven by seven – Venus; eight by eight – Mercury; nine by nine – Luna. This allocation comes from the order of the Planets on the Spheres of the Tree of Life. For the Qabalistic science of Magic Squares see Qemea. A periodic law in odd numbered Magic Squares makes it easy to remember: a) Find the centre and in the square below write ‘1’. b) On the square down and to the right mark ‘2’. c) Continue marking the numbers on the lower right diagonal. d) When you come to the final row, or column, imagine the directly opposite row or column, is a continuation of the same, and continue marking on this lower right diagonal. f) When eventually you have gone full circle and meet from where you started, drop down two squares, and continue as for ‘c’. The diagram below illustrates this process:

						4
5						
	6					
		7				
		↓	1			
		8		2		
			9		3	

W SATURN		
4	9	2
3	5	7
8	1	6

V JUPITER			
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

U MARS				
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Q SOL					
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

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T VENUS						
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

S MERCURY							
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

R LUNA								
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

SR 76 The 208th Gate of the *Sepher Yetzirah*. It has a value of 260. ‘Prop’ and ‘head’. The prop has one simple function only, that of holding something up, whilst the head has a myriad of uses, such as the five senses, the will and the imagination. Simplicity versus complexity. A prop supports, a head is supported. The Tarot cards are Art and The Sun. It has the meanings of ‘low-spirited’ and ‘one whom courage has left’. Astrologically this Gate corresponds to Sagittarius and Sol. The Air of the Sphere of Sol lends energy to the Mutable Fire of Sagittarius. And also, albeit unorthodox, the ‘great luminary’ of Sol is quite akin to the ‘great beneficent’ of Jupiter that rules Sagittarius.

S. R. M. D. Mentioned in *Liber 61 vel Causæ*, the *Preliminary Lesson* that precedes some editions of the Holy Books of Thelema. The Frater name of McGregor Mathers, one of the founding members of the Hermetic Order of the Golden Dawn. Crowley uses this name for the archvillian in *Moonchild*; which he states was a satirical of some Golden Dawn adepts.

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SSh סש The 209th Gate of the *Sepher Yetzirah*. It has a value of 360. ‘Prop’ and ‘tooth’. The prop has a quite static function in holding something up, whilst the teeth have an entropic function in breaking down food. The Tarot cards are Art and The Aeon. It has the meanings of ‘splitting’ and ‘rending’. Astrologically this Gate corresponds to Sagittarius and Fire/Spirit. Sagittarius is Mutable Fire so there much harmony with the first of the pair of symbols. Also the former is the sign of ‘higher learning’ (this is the real meaning of its bow and arrow) so there is some connection with Active Spirit.

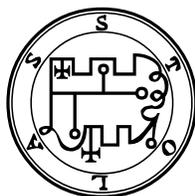


STAR, THE – KEY XVII The 18th card in the Major Arcana of the *Thoth Tarot*. It corresponds to the Zodiac sign Aquarius and the Hebrew Heh (ה). The central figure is a magnificent nude woman holding two chalices. The one in her right hand, which is golden pours down an ‘aquatic’ spiral of divinely magnetised water from high above (whose whirlings are initiated by a small heptagram); the second is silver, and is upturned again, but upon the earth. Her hair is very long and winds down to the floor, upon which are cold, crystalline versions of the icosahedron, this prism corresponding to the Element of Water, and we remember that Aquarius is Latin for the ‘water-bearer’. That this glorious person is a form of Nuith is evinced by another heptagram, a likeness of the Seal of the A. . A. ., in the upper right of the illustration, with the word ‘BABALON’, this being a lower manifestation of Nu. This is likened to the centre of a galaxy by convoluted rays emitted from its points. As a background is the body of stars, and a large milky-white and purple coloured planet. Upon this spheroid is a third heptagram, emanating swirling lines of force upon its surface. On the Tree of Life, Heh, connects the second and sixth Spheres, Chockmah (חכמה) and Tiphereth (תפארת); the planets involved here are Neptune, the god of the sea, and Sol, the only truly visible star from Earth. In the past The Star was allocated to Tzaddi (צ), and not Heh, until Crowley deciphered the following verse from *The Book of the Law* 1:57 (partial quote) – ‘All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it to the wise.’

STAU The sixth letter of the Greek alphabet. It has a value of six. This letter does not have a word value nor a lower case. Stau is transliterated as ‘St’. In *Liber 777* it is allocated to the 16th Path on the Qabalistic Tree of Life.

STELE OF REVEALING An ancient Egyptian painting that was discovered by Rose Kelly in the Boulak Museum, Cairo, around the time that *The Book of the Law* was received (April 8th, 9th and 10th, 1904). Crowley believed it to be of similar importance to *Liber AL* itself. It shows the deities Nuit, Hadit and Ra-Hoor-Khuit along with Ankh-af-na-knonsu (one of Crowley’s previous incarnations); some of its writing is paraphrased in *Liber AL*. It was museum exhibit number 666. ‘Stele’ is pronounced ‘steel – ay’.

STh סת The 210th Gate of the *Sepher Yetzirah*. It has a value of 460. ‘Prop’ and ‘tau’. The prop can be perceived as feminine in its capacity of ‘receiving’ whatever is placed on top of it, whilst the tau is a symbol of masculinity. The prop is a crude object, the tau is a sublime glyph. The Tarot cards are Art and The Universe. It has the meanings of ‘winter’, ‘winter-fruits’, ‘late-fruits’ and ‘stone-cutter’. Astrologically this Gate corresponds to Sagittarius and Saturn/Earth. As Sagittarius is ruled by the ‘great beneficent’ of Jupiter, and as Saturn is the ‘great malefic’ these two can be considered opposites. Also the Mutable Fire of the former is at extreme variance with the Element of Earth.



STOLAS ישתולוש

The 36th Spirit of the *Goetia*, also known as Stolos. He is a great and powerful Prince. Eventually he will appear as a man, but initially as a raven. Stolas teaches astronomy, the art of herbalism and the powers of precious stones. Under him are 26 legions of spirits. He governs the final decan of Pisces (March 11th – 20th) during the daylight hours. In Tarot he is paired with the Spirit Andromalius, and is allocated to the Ten of Cups. His metal is tin and his planet Jupiter. In Hebrew spelt Yod – Shin – Teth – Vau – Lamed – Vau – Shin which equals 661.

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STORM FIEND Crowley's term for his symptoms of heroine and cocaine withdrawal, at their most acute and when combined with his relapsing and acute health problems. (In the autobiographical novel *Diary of a Drug Fiend*, Crowley presents himself anachronistically as both Peter Pendragon, the young Crowley who had just left Cambridge, and who became an addict, and as Basil King Lamus, the older Crowley at the Abbey of Thelema who teaches Pendragon how to cure himself, using the principles of magical psychology.) He struggled dreadfully with withdrawal symptoms, but we must remember that these substances, now Class 'A' illegal drugs, were readily available in the late 19th century; indeed heroin is one of the best cough suppressants around. Like many of the Victorian poets, a great deal of his literature must have been inspired with opium, heroine and cocaine, and indeed some of his writings deal explicitly with the chemical gnosis.

STRATTON-KENT, JAKE A leading member of the Gnostic Alchemical Church of Typhon-Christ (G. A. C.) and frontman for one of the more popular systems of 'New Aeon English Qabalah', the code for which is given below. This unique branch of Thelemic study has evolved into different versions of *Liber AL* according to various codes when coapplied with the MS original text, and it is one of several attempts to acquire a working Qabalism for the Latin alphabet and the English language.

A	L	W	H	S	D	O	Z	K	V	G	R	C	N	Y	J	U	F	Q	B	M	X	I	T	E	P
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

STRENGTH – THE NINE OF WANDS RI This card is dominated by one large staff over eight lesser ones, which is crowned with a solar blaze of white and yellow, and with an inverted silver-grey crescent moon for its base. (This is an obvious allusion to the 25th Path on the Tree of Life, which connects Yesod (יסוד) and Tiphereth (תפארת), respectively governed by Sol and Luna, via the letter Samekh (ס). This forms part of the 'Path of the Arrow', whilst this letter corresponds to Sagittarius.) The other eight wands are forms of the arrow, covered with crescent moons, there being nine in each case (the number of Luna); giving a total of (eight times nine) plus one equals 73. If we deduct the only inverted crescent then we have 72, which is the number of the Schemhamphoresh. This card is a vital aspect of the Middle Pillar on the Tree of Life, 'Strength' being a good title of the rectitude it implies; 'it is the raising up of the complete man in a straight vertical line.' The background is the colour of night time cloud, illuminated by the full moon.

STRIFE – THE FIVE OF WANDS WE On the Tree of Life, this card occupies the station of Geburah (גבורה), the Sphere of violence, aggression, warfare and judgement. The traditional title of this Sphere is 'Strength', and it is governed by the planet Mars. It is a most Fiery card, as this Sphere is the Primary Reflection of Fire, and the suit is also. This is not really lessened, or assuaged, by the stern Saturn, or the Fixed Fire of Leo. As a necessary counterpoise to this we find the wand of the Chief Adept occupying centre place, and upon its crest is the Mark of the Beast, signifying the presidency of the highest, as a kind of 'leash' to the volatile energies. The feathers of this wand are purple, the colour of royalty, and the staff is blue, the colour of Water; both being ideal balancing influences. This is supported by two Phœnix wands, and two Lotus wands. The Phœnix was a creature who periodically burned to death, only to arise again from its own ashes, thus it is a fitting symbol of renewal, and purgation, through Fire; also of 'perpetual motion' or the unbalanced forces of Geburah, which, if left to their own devices, would be totally out of control. From the centre are ten red and white twists, not only thrown out, but twisting in on themselves. The background of the card is yellow, showing the need to stike a balance in Tiphereth (תפארת), the sixth Sphere.

STz סצ The 206th Gate of the *Sepher Yetzirah*. It has a value of 150. 'Prop' and 'fish hook'. A prop stays still and is quite an honest and straightforward object, yet the fish hook is in a state of motion and deceives prey with its bait. The Tarot cards are Art and The Emperor. It forms the initials of SPR TzLMf (ספר צלם) which means 'The Book of Picture Images', this being a name for the Tarot itself. Astrologically this Gate corresponds to Sagittarius and Aries. The considerations of symbolic harmony are similar as for the previous Gate of SP; that is the planets in question are at variance but the Element of Fire is similiar.

SUCCESS – THE SIX OF DISKS RB The central aspect of this card is one form of the Rosy Cross, of 49 petals, or more specifically of 'seven times seven' which is also the Venusian septenary that rules Taurus; with the seven circles making the hexagram. It has an equal armed cross, showing balance and lack of gross substance (whereas the typical cross with a lower bar shows the Holy Trinity residing over the mundane world), but here the distinction between the divine and objective is quite blurred. This forms the centre of a hexagon, whose points are pale blue and white circles, within which are the glyphs of the six planets, in the traditional Sephirothic order. However, they are simplified, and are merely adornments of the central rose. Tiphereth (תפארת) is the centre of the Tree of Life, and the Sol of all things. It is perhaps the best card below the Abyss, and it lends us a permanence of right view, and right understanding. It is the stability of morale that we all seek, and the 'true wisdom and perfect happiness'. The whole is carried on into a symmetrical mandala, of various colours, with the light of Sol refracted into its infinite permutations. Taurus is exalted in Luna, showing the best of the feminine qualities, the divine consort, or perhaps to some even the Holy Guardian Angel, whose *realisation* this card as a whole represents.

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SUI The 17th Hexagram of the *I Ching*. ‘Following’, some other meanings are ‘searching’, and ‘the quest’. Water of Fire. The Image is of an older man seducing a younger woman; thunder in the centre of a lake; and a turbulent ocean which is apparently placid. The Oracle is to follow another only if it is ethically sound and it is clear what your duties are; to socialise in different circles; to seek a true leader. Expressed as a binary it is either 38 or 25.

SULPHUR  An alchemical term for will, energy and force. It is a member of the Vital Alchemical Triad, the other two being Salt and Mercury. In ceremonial magick Sulphur is represented by the Scourge, whilst Salt is symbolised by the Chain and Mercury the Dagger. The principle of Sulphur is glyphed in The Emperor, Key IV of the *Thoth Tarot*, in the bodily posture of this card’s central figure.



SUN According to *Liber 777* this is the fifth Trigram listed, it corresponds to the Element of Air, is in the south west, in the human body is the thighs and is allocated to the eleventh and twelfth Paths on the Tree of Life. In *The Book of Thoth* it is equivalent with the eighth Sphere.



SŪN The 41st Hexagram of the *I Ching*. ‘Decrease’. Earth of Water. The Image is of a lake disappearing from the base of a mountain and becoming cloud; the drilling of a well; the decrease of that below in favour of the higher; the strengthening of the shell of a building whilst the foundation stones are compromised. The Oracle is above all to be sincere; be careful with money, as it is best to be frugal; honour friendships, but remember the proverb about true comrades: ‘one probable, two possible, three impossible’; your inner circle of friends will offer great protection; do not ask for money, but rather for help. Expressed as a binary it is either 28 or 14.



SUN The 57th Hexagram of the *I Ching*. ‘The gentle’ and ‘penetrating wind’. Air of Air. The Image is a gradual wind clearing the atmosphere of cloud; wind lifting the sails of a boat; the gradual penetration of the soil by the roots of a tree; the eight winds of the heavens; bamboo bending in the wind. The Oracle is to follow the ‘path of least resistance’, or the rule of the Tao; go with the flow; alter your objective slightly, rather than trying to modify its subjective parts; ask for help from on high; be persistent yet gentle; avoid fear and idleness at all costs. Expressed as a binary it is either nine or 36.

SUN OF THE MORNING, CHIEF AMONG THE MIGHTY Another name for The Emperor, Key IV of the Tarot. As this card corresponds to Aries, and this is the first Zodiac sign, we can see it as belonging to the ‘morning’ of the solar cycle, or the spring equinox. On a far more recondite, and risky, level, this card extends from the Sphere of Venus, or Lucifer the Morning Star. This card also corresponds to Tzaddi and therefore Tzaddi final (ר), and can be seen as the ‘chief’ (the last) among the ‘mighty’ (the Hebrew letters as *finals*).

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SUN, THE – KEY XIX The 20th card in the Major Arcana of the *Thoth Tarot*. It corresponds with the planet Sol and the Hebrew Resh (ר). Not surprisingly the main image is of a solar bloom, emanating twelve blasts of reddish-yellow-white, from a rosy flower of 24 petals (twelve inside twelve). The perimeter is encompassed with representations of the twelve Zodiac signs; the Cardinal sign of Cancer at the bottom, and Capricorn on high. (This is the normal order of Aries in the east and Libra in the west.) Aquarius, whose aeon is now just dawning on Earth, is recognised as such by being the only division to have its pertinent symbol of K shown. Behind the Signs is a prism of refracted colour, encircling the whole, and this obviously represents the unity of colour as differing versions of refracted light, just as the Zodiac signs are, in one sense, different constellations in the Milky Way. On top of a green hill, with a perimeter wall around its mount, are two children, naked and with the wings of a butterfly, who are dancing rejoicefully. Beneath them are two disks with crude cross emblems, these being early versions of the Rosy Cross, according to Crowley. These children are male and female, and they represent the freedom from restriction that the New Aeon brings. They are the marriage of earth and heaven. Winged, naked, shameless and unrestrained in their dancing, they however are still joined to the earth. The perimeter wall represents the old idea of the Rosy Cross, as a material aid and sensible purgative, as still being valid. The New Aeon is still dependent on the old. But how will a wall prevent winged cherubs from gaining ingress? It will not, but the barrier still remains, perhaps as a metaphor of foundation, of the rigidity of the past to be remembered for memory's sake, if nothing else. On the Tree of Life Resh connects the eighth and ninth Spheres,

Hod (הוד) and Yesod (יסוד), or Mercury and Luna respectively. We can see the sexual symbolism of this card on the Tree of Life; Mercury being the androgyne, Sol the male, and Luna the female.



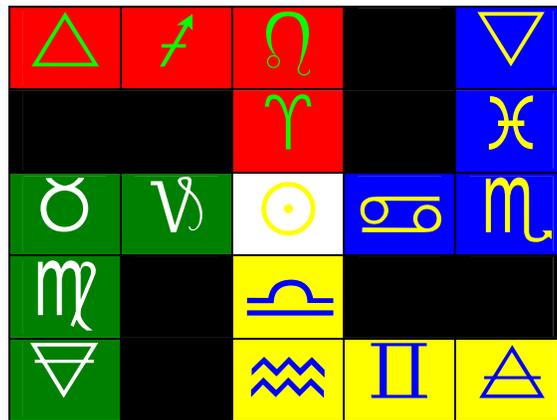
SUNG  The sixth Hexagram of the *I Ching*. 'Conflict'. Lingam of Moon. The Image is the division between the heavens and the deep abyss which necessarily creates conflict, quarrelling, battles and legal wrangling; an aeromantic omen (ie. of the clouds); a diving eagle after prey; at the foot of a mountain a sleeping tiger. The Oracle is the necessity for a judge between two opposing factions, who is not biased; to avoid danger if times are hard; to forgive others although it may difficult; to see things from a wider perspective – perhaps even the cosmic perspective; expect nothing good as the outcome, only sorrow. Expressed as a binary it is either five or 40.

SUSHUMNA A Sanskrit word for one of the vital 'nadis', or energy currents, in the occult anatomy of the human body. Loosely speaking it parallels with the spinal column, and the spinal cord especially, of conventional anatomy, yet it can however reach to the top of the skull, at the conjunction of the cranial fissures. In yoga Sushumna is attained by balancing the nadis of Ida and Pingala (see elsewhere), that also wind up the spine, although they are naturally predisposed to fluctuation, and follow a spiral course. These others are symbolised as Sol and Luna, male and female, positive and negative etc.. The seven Chakkras, or Wheels, of yoga are located along the path of the Sushumna – it is the figurative 'road' upon which they lay. In *Liber 9*, we are advised to use 'alternate nostril breathing' to balance the Ida with Pingala, one symptom of success being the equal flow of breath through both nostrils. Sushumna is the medium through which the Kundalini, or serpent power, that lies dormant in the sacral plexus, travels, awakening in turn the seven Wheels that are located along it. It corresponds loosely with the Path of the Arrow in Qabalism. Read *The Middle Pillar* by Israel Regardie.

SVADISTHANA CHAKKRA The second of the seven Chakkras, or Wheels, of the yoga tradition. It is located two or three inches below the navel, at the body's centre of gravity. Svadisthana corresponds with the Tattva of Apas. The magical power associated is perfect balance. This word is Sanskrit for 'one's own self'.

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SWASTIKA This is a four armed cross, which has recently been made famous by the Nazis, but its proper use originates in Hinduism. It is symbolic of force, power and thunder. In Qabalism it is most important, as Crowley allocates it to the first Sphere of Kether (כתר), the Highest, thus it is a fitting geometrical expression for, and of, God himself. It is also called a 'fylfat cross', and it is composed of 17 squares. Two illustration are given below, the first details the Hermetic Order of the Golden Dawn astrological correspondences, and the second has the swastika superimposed upon the Magic Square of Mars. The 'aright' swastika is given in both cases, whilst the 'averse' or 'widdershins' swastika of the Nazis is not. The symbol for Sol is given as the centre, joined to this are the four Cardinal signs of Aries, Cancer, Libra and Capricorn; then the four Kerubic signs of Leo, Scorpio, Aquarius and Taurus; finally the Zodiac is completed with the four Mutable signs of Sagittarius, Pisces, Gemini and Virgo. At the terminations of the cross are the four hermetic symbols of the Elements. The illustration is coloured Elementally to help illustrate the allocations. When we add up the 17 squares, as superimposed on the Qemea of Mars, we get 221, and in a left-handed Swastika the result is 231, the Mystic Number of 21. This is a most divine symbol, and it is sometimes called the 'thunderbolt'. It is the First Mover (Primum Mobile) that initiates the Flaming Sword down through the Sephiroth on the Tree of Life.



11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

SWIFTNESS – THE EIGHT OF WANDS **SI** The central theme of this card are two superimposed, and transparent, octahedral prisms, arranged to make a double square shape, or octogram (see Octahedron). Emanating from its centre are eight red zigzags terminating as arrowheads at the extremities of the octogram. Above this is semi-circle, as a form of the colour spectrum. This card is ruled by Mercury in Sagittarius, the Hebrew for the latter being Qesheth (קשת), meaning 'bow', but Crowley elaborates this in *Liber 777* to mean the 'Rainbow of Promise'. Mercury is the realm of travel, communication and language, whilst Sagittarius is the bow and arrow that pierces the atmosphere, or the Air, which is allocated to the octahedron. The background is the colour of pregnant cloud, showing the Watery aspect of Mercury, as a Secondary Reflection.

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SWINBURNE, ALGERNON CHARLES 1837 – 1909 The unconventional and inspired English poet and literary critic. Educated at Eton and Balliol College, Oxford, he left without gaining his courses. From 1860 – 1879 he lived in London independently, and published his works. His close friend Theodore Watts-Dunton, a lawyer, was by his side from 1879 until his death. In London he led a hedonistic life, but he was made to behave more normally at ‘The Pines’, in Putney. The noble birth of his, and the rigidly decent Victorian society that surrounded his publications must have been shocked by such controversial and amoral poetry. Swinburne’s life marks another phase of literary freedom, and he was the centre of a political furour, which no doubt fuelled him even further. His work is characterized by a musical and suggestive metre, and with a pagan, erotic and flamboyant content. It seems Swinburne had little life outside of his passion for literature; and that his works are so ‘unusual’ as to forego any chance of becoming properly classical. His works include *Atalanta in Calydon* (1865), *Poems and Ballads First Series* (1866), *Songs Before Sunrise* (1871), *Erechtheus* (1876), *Tristram of Lyonesse* (1882), *The Tale of Balen* (1892) as well as his studies of Shakespeare (1880), Victor Hugo (1886) and Ben Jonson (1889). Mentioned in the litany of the Gnostic Saints in *Liber 15*.

SYLPH An Air Elemental. These are spirits with little or no conscience. Elementals are blind forces. These are the spirits that Crowley attempted to evoke in the Great Pyramid, before the unexpected reception of *The Book of the Law*. The Element of Air is under the presidency of the octahedron, which is what the Great Pyramid’s architecture is obviously based upon. An online dictionary gives – ‘from Mod.L. sylphes (pl.), coined 16c. by Paracelsus (1493-1541), originally referring to any race of spirits inhabiting the air, described as being mortal but lacking a soul. Paracelsus’ word seems to be an arbitrary coinage, but perhaps it holds a suggestion of L. sylvia and Gk. nymph. The meaning "slender, graceful girl" first recorded 1838, on the notion of "light, airy movements." Silphid (1680) are the younger or smaller variety, from Fr. sylphide (1671).’ See Air.

SYN س The twelfth letter of the Arabic alphabet in the Western order, and the 15th in the Eastern. It is transliterated as ‘S’. It has a value of 60 and a word value of 120. On the Tree of Life it is allocated to the 25th Path. The meaning drawn from the *Qoran* is ‘hearer’. It has the initial form of س.

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T

TĀ  The third letter of the Arabic alphabet in the Western order, and the 22nd in the Eastern. It is transliterated as ‘T’. It has a value of 400 and a word value of 401. On the Tree of Life it allocated to the 32nd, and final, Path. The meaning drawn from the *Qoran* is ‘He who brings back to righteousness’. The initial form is .

ṬĀ  The 16th letter of the Arabic alphabet in the Western order, and the ninth in the Eastern. It is transliterated as ‘Ṭ’. It has a value of nine and a word value of 10. On the Tree of Life it is allocated to the 19th Path. The meaning drawn from the *Qoran* is ‘holy’.



TA CH'U  The 26th Hexagram of the *I Ching*. Also known as ‘Ta Khu’. ‘The taming power of the great’, and ‘great accumulation’. Earth of Lingam. The Image is of a minister and his prince holding back an army; a dragon hidden in a mountain; occult lore concealed in a mountain. The Oracle is to sacrifice your wealth to your state if necessary; do not be a miser; do not panic; disempower any threat without mercy; aim as high as you can; contemplate your own drives. Expressed as a binary it is either 24 or six.



TA CHUANG  The 34th Hexagram of the *I Ching*. Also known as ‘Tâ Kwang’. ‘The power of the great’. Fire of Lingam. The Image is of light in ascension with the darkness in retreat; an aggressive ram smashing through the confines of a pen; the weak covering into the background; the strong breaking through into awareness. The Oracle is to stand firm and not weaken your resolve; be careful to avoid despotism; to be strong in love also, that is to realise that balance is ultimately the true ‘power of the great’; learn when it is time to stop, after the goal has been achieved; if in trouble self denial is the worst mistake. Expressed as a binary is either 48 or three.



T'AI  The eleventh Hexagram of the *I Ching*, also known as ‘Thai’. ‘Peace’; some other meanings are ‘blending’, ‘union’ and ‘harmony’. Yoni of Lingam. The Image is of the counteraction between the Yin and the Yang, the Ace of Deniers  being a fitting symbol; Yin is above and moving down, Yang is below and moving up, the result being harmony; the same is reflected seasonally with Heaven seeming to be on the earth, which results in spring (typically the equinox); the woman mounting the male. The Oracle is one of reversion; good luck, perhaps in gambling; a slight sacrifice yielding tremendous rewards; seek help from friends; avoid futility. Expressed as a binary it is either 56 or seven.



TA KUO  The 28th Hexagram of the *I Ching*. Also known as ‘Ta Kwo’. ‘Preponderance of the great’. Water of Air. The Image is of a pole which is ill constructed and cannot support the weight of a roof; something strong internally yet weak externally; a lake rising over treetops. The Oracle is to take action of any sort as soon as possible; to plan escape is paramount; old men seduced by young partners, and old woman courted by young men; do not fret if action seems, in retrospect, to be futile. Expressed as a binary it is 33.

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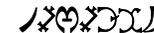
TĀ YŪ The 14th Hexagram of the *I Ching*. ‘Possession in great measure’. Sun of Lingam. The Image is of a most successful, wealthy and honoured official who is also most humble; the sun shining at noon. The Oracle is to be clear headed and plan ahead what to do with your capital; expect blessings divine as well as temporal; be frugal; the meek shall inherit the earth. Expressed as a binary it is either 16 or two.

TABITOM  The 30th Enochian Governor. This Angel rules over the region of the Ivory Coast, and resides in the Aire of ZAX (10). He has 1617 Servitors under him. This word has a value of 723.

TABLET OF UNION This is a letter square of five columns and four rows, used in conjunction with the Great Tablet of John Dee’s Enochian magick. It represents the governance of Spirit over the four Watchtowers of the universe. It is shown as an oblong, for which see below, as well as in the form of the ‘Black Cross’ on the Great Tablet, that separates, and binds together, the Watchtowers. The Hermetic Order of the Golden Dawn allocated the four Aces of the Tarot to the first column, and then according to the Elemental order of Air, Water, Earth and Fire (given below as the four colours yellow, blue, black and red) the 16 Court Cards of the Tarot. The Princes are allocated to the second column, the Queens to the third, the Princesses to the fourth, and the Knights to the fifth. However, these correspondences are not strictly part of Dee and Kelly’s system, but they probably work just as well. This symbol is often worn as an amulet, or as a lamen in Enochian ceremonial magick. Read *The Golden Dawn* by Israel Regardie.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

⌈	⌈	♄	♃	♁
♁	♁	♁	♁	♁
♁	♁	♁	♁	♁
♁	♁	♁	♁	♁

TAHANDO  The 43rd Enochian Governor. This Angel rules over the region of Mongolia, and resides in the Aire of OXO (15). He has 1367 Servitors under him. This word has a value of 434.

TAHUTI Another name for Thoth (see elsewhere), which Budge transliterates as ‘Tehuti’, with an accent on the ‘h’.

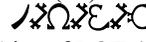
TALISMAN A term denoting anything that concentrates, and then furthers, the magical will. It has been commonly misunderstood as merely the art of amulets, and although this is possible, the word is far more encompassing. An affirmation of will that is focused upon some *self made object*, be it a book, building, amulet or magical weapon is a talisman. It is pronounced ‘tal – iz – man’.

TAN  The 17th Enochian Aethyr. ‘The Path of *lamed*. (The combination *gimel, lamed, samekh*.) The Vision of the Justice or Balance of the Universe.’ It has a value of 351.

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TAO TE CHING The classic text of Taoism, which was written by Lao Tze (see elsewhere). It is pronounced ‘*daow* – day – jing’. It is composed of 81 very short chapters, and for its importance is one of the slimmest religious texts extant. The *Tao* is required reading in the A.·. A.·., where it is catalogued under the number 81 and spelt as ‘Tao Teh King’. Its message bears much similarity to the esoteric interpretation of Thelema, and especially the psychology of Adeptus. Crowley knew of Taoism quite intimately, and it is often used in conjunction with his philosophy of the *I Ching*. Whereas the *I Ching* is the initiated Chinese system of *magick*, the *Tao te ching* is the initiated Chinese system of *mysticism*. We quote the first two sentences – ‘The Way that can be told of is not an Unvarying Way: The names that can be named are not unvarying names.’ Although the author is unaware if Crowley believed that he was a Taoist, he did at least use the *I Ching* very frequently to influence his major decisions, and this must have led him to understand this most ancient tradition.

TAOAGLA  The 88th Enochian Governor. This Angel rules over the region of northern Zaire, and resides in the Aire of TEX (30). He has 4632 Servitors under him. This word has a value of 406.

TAPAMAL  The 34th Enochian Governor. This Angel rules over the region of China and Japan, and resides in the Aire of LOE (12). He has 2658 Servitors under him. This word has a value of 453.

TAPHTARTHARATH תפתרתרתה The Planetary Spirit of Mercury. It originates from the Hebrew word Tau – Peh – Tau – Resh – Tau – Resh – Tau, which enumerates to 2080. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 2080 is the sum of the first 64 numbers, and the total sum of the eight by eight Magic Square of Mercury.

TAROT The collective term for a set of 78 illustrations usually found in the medium of a deck of cards. They are divided into 22 Major Arcana (the Greater Mysteries), and 56 Minor Arcana (the Lesser Mysteries). The Minor Arcana has an almost direct parallel with the playing deck of 52 cards apart from the addition of four extra Court Cards. The Minor Arcana is divided into four Suits: Wands, Cups, Swords and Disks; these being a very practical expression of the four Elements of Fire , Water , Air  and Earth . These correspond respectively with the Clubs , Hearts , Spades  and Diamonds  of the playing card deck. The Tarot theoretically dates back into antiquity (some claim from ancient Egypt), and it can certainly be traced back 400 years in the form of commissioned portraiture of aristocratic courts. Through the published documents of the Hermetic Order of the Golden Dawn these cards were tied in with the Hebrew alphabet, astrology, geomancy and consequently an entire host of other magical and Qabalistic correspondences. The present symbol-set in vogue today has been labelled by Crowley as ‘the magical alphabet’. The Tarot is generally considered as a fortune telling game, but this is a grossly narrow opinion, as they also form the skeleton of a vast magical dogma. Crowley designed the *Egyptian Tarot*, also known as the *Thoth Tarot* deck, which was painted by Lady Frieda Harris. These cards were not available except as illustrations in Crowley’s *Book of Thoth*, until 1969, some two decades after his death, when they were properly published. Another explicitly Thelemic Tarot is Lon Milo DuQuette’s *Tarot of Ceremonial Magick* which contains much useful data in a very compressed and explicit way. Of the older decks the *Rider-Waite Tarot* by A. E. Waite and Smith, which dates from 1910, is perhaps the most influential in terms of the present movement.

TASTOXO  The 45th Enochian Governor. This Angel rules over the region of central Africa, and resides in the Aire of OXO (15). He has 1886 Servitors under him. This word has a value of 1001.

TATTVA SYMBOLS These are a set of five shapes that symbolise the five Elements. Tejas is a red triangle and is Fire; Apas is a silver crescent and is Water; Vayu is a blue circle and symbolises Air; Prithivi is a yellow square and is Earth; Akasha is a black or indigo egg-shape and is Spirit. They are used to access specific planes of the astral. They can be combined to form 25 sub-elemental variants, and are used as adjuvants to the higher imagination, that is as astral doorways. You must stare at them for several minutes, and then look intently onto a white surface. The Tattva symbol will then appear in its complementary colour, of its own accord. This phenomena works by physiologically altering the expectation of the retina. Finally the magician visualises this shape enlarging and imagines himself stepping through it. Conventionally he is then greeted by a ‘guide’ who shows him around the specific astral plane, introduces him to its intelligences, and answers the questions that are put to him etc.. The vision must be ‘tested’, or rather verified, by visualising the appropriate Qabalistic symbols and intoning God names; at which any ‘imposters’ will disappear. At the end of the projection the magician thanks the guide and reverses the astral doorway.

TAU **T** **τ** The 21st letter of the Greek alphabet. It has a value of 300. Spelt in full Tau – Alpha – Upsilon (TAY) which has a value of 701. In *Liber 777* it is allocated to the 32nd Path on the Qabalistic Tree of Life. Tau is transliterated as ‘T’.

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TAU ת The 22nd letter of the Hebrew alphabet, and the 32nd and final Path on the Qabalistic Tree of Life. It has the value of 400. Spelt in full Tau – Vau (תו) which adds up to 406. It means ‘Tau’ in the Egyptian sense of the word, that is a cross. It has a ‘dual attribution’ of either Saturn and black, or Earth and amber. Along with Shin (ש) it has many doubled up allocations to help quantify some of the more humanistic conceptions on the Tree of Life. It corresponds to The Universe, Key XXI of the Tarot. Tau connects the ninth and tenth Spheres on the Tree of Life, Yesod (יסוד) and Malkuth (מלכות). Luna acting through Saturn upon the Sphere of the Elements. Tau is transliterated as ‘Th’.

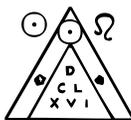
TAURUS ♉ The second sign of the Zodiac, this word is Latin for ‘bull’. April 21st to May 20th. It is a feminine sign; its triplicity is Earth and its quadruplicity is Fixed. The most indulgent of the signs. The archetype is one of repose, luxury and comfort. People born under this sign are stubborn, fixed in their habits and immensely practical. Negative aspects include inflexibility, boredom and anger. Taurus is ruled by Venus.

TEDOAND תדואנד The 40th Enochian Governor. This Angel rules over the region of the north of Turkey, and resides in the Aire of UTA (14). He has 2673 Servitors under him. This word has a value of 434.

TEJAS ▲ On of the five Tattva symbols, symbolising Fire. It is an upright, red equilateral triangle. See Fire.



TEMPHIOTH The Qliphothic Sentinel of Teth (ט), the 19th Path on the Tree of Life. His number is 610 and the sigil should be etched in a sharp greenish yellow hue upon a grey arrow shaped ground. His name should be intoned in the key of ‘E’. See *Liber 231*, Verse 8 – ‘Also came forth mother Earth with her lion, even Sekhet, the lady of



Asi.’ The Genii equivalent is ‘Thaloster-a-dekerval’:

TEMURA תמורה Qabalistic permutation. Temura is a form of cryptography with the Hebrew alphabet, but with mystical intentions rather than to just confuse people. Where a cryptographer would invent a code to conceal specific information, the Qabalist would use Temura to show that the Deity truly is divine in His method of turning language inside out without altering the meaning of the original sentence. Cryptography is concerned with developing new and more indecipherable codes and cyphers very quickly, where Temura has techniques that are well known and consistently explored through the generations. Temura is one aspect of the Literal Qabalah, along with Gematria (גמטריא) and Notarikon (נוטריקון). See *Aiq Bekar*, and *Albath*.

TETH ט The ninth letter of the Hebrew alphabet, and the 19th Path on the Qabalistic Tree of Life. It has a letter value of nine. It is spelt Teth – Yod – Tau (טיה) which adds up to 419, a Prime Number. It means ‘serpent’ and corresponds to Leo, the Lust card in the Tarot, and the colour deep-purple. It connects the fourth and fifth Spheres Chesed (חסד) and Geburah (גבורה). Jupiter acting through Leo upon Mars. Teth is transliterated as ‘T’.

TETRAHEDRON The first of the five Platonic Solids, representing the Element of Fire. It appears on at least six of the *Thoth Tarot* cards: The Fool, The High Priestess, The Tower, the Three of Disks, the Five of Cups and possibly also The Devil. It is formed by lines drawn across the interstices of four grouped spheres (which is the most that can be in

simultaneous contact), it has four surfaces, six edges and four points. The volume can be calculated by $\frac{\sqrt{2}}{12} s^3$. The surface area can be calculated by $\sqrt{3} s^2$ (when ‘s’ is the length of an edge). It is its own dual. Three types of Fire are allocated to the three faces that are visible when it is placed on a surface, these being the solar, volcanic and astral, whilst the hidden surface represents the latent Fire within them all.

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TEX  The 30th, and final, Enochian Aethyr. ‘Exordium of the Equinox of the Gods.’ It has a value of 365.

ThĀ  The fourth letter of the Arabic alphabet in the Western order, and the 23rd in the Eastern. It is transliterated as ‘Th’. It has value of 500 and a word value of 501. On the Tree of Life it is allocated to the fourth Sphere. The meaning drawn from the *Qoran* is ‘stable’. The initial form is .

THANTIFAXATH  The Qliphothic Sentinel of Tau (τ), the 32nd Path on the Tree of Life. The number appropriate is 1040, and the sigil is to be painted on a black rectangle rayed with blue. The name is properly reverberated deeply in the key of ‘B’ sharp. See *Liber 231*, Verse 21 – ‘And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of

things.’ The Genii equivalent is ‘Thath’t’h’t’hithothuth-thist’: 

THARPESH Tharpesh is interpreted as one of the four Egyptian Kerubim used in the symbolism of the Hermetic Order of the Golden Dawn ceremonial. It is assigned to the Element of Fire, and the sign of Leo.

THASRAQ  A Qabalistic method of writing a word backwards. ‘ThShRQ’ is the last four letters of the Hebrew alphabet written in reverse order. This is one of many methods of permutation in the Hebrew Qabalah, generically termed as Temurah (תמורה).

THAUMATURGY Miracle working. Any public magical act that bewilders people, and which often induces mass hysteria. The opposite of ‘discreet’ magick, thaumaturgy could be termed as ‘vulgar’ magick. In the Qabalistic system of classification, this is the 22nd, and least initiated ability of the Magus. The ethical considerations are covered in *Liber 633*. Thelema can only just be seen as falling within the thaumaturgic tradition, most of its teachings however are not so.

THE METHOD OF SCIENCE, THE AIM OF RELIGION *The* watchword of Scientific Illuminism. This saying was on the cover of the original Equinox series. The religious impulse directed scientifically and liberally, rather than blindly accepting traditionalist dogma. See Scientific Illuminism.

THEBES The ancient capital of Egypt, before the sacking of the Moors. It is mentioned in *The Book of the Law*. It is pronounced ‘theeb’s’.

THELEMA  ‘The word of the Law is θελημα.’ (*The Book of the Law* 1:39) It is the general term for the body of teaching outlined in this volume, most especially the original works by Aleister Crowley and his colleagues; but also of a condensation, and synthetic combination, of many others systems of initiation previous, from every corner of the globe. By the values of this word in Greek, Theta (nine), Eta (eight), Lambda (30), Epsilon (five), Mu (40) and Alpha (one), the result is 93, hence the general number of the present movement.

THELEMIC FREEMASONRY Lodges of Freemasons, in England, normally have the *Holy Bible* as part of their temple furnishings. This is politely referred to as the Volume of Sacred Law, and not the ‘*Bible*’ as in other countries the *Constitutions of Freemasonry*, *Quran*, *Bhagavad Gita* or even sections from the *Pali Canon* may be the V. S. L. being as it where the predominant religion in that district. Any Lodge who accepts *The Book of the Law* as their V. S. L. are Thelemic Freemasons. They would, however, not be recognised by the Grand Lodge, but be ‘irregular’. During the initiation of a candidate in Freemasonry the recognised text of his or her religion is used; therefore some lodges would use several different books as the V. S. L. depending on who was being initiated. See Freemasonry, and Ordo Templi Orientis.

THELEMITE One who has accepted *The Book of the Law*. (This is not to be confused with a Chaote who preaches ‘do what thou wilt’. Although Chaos Magick and Thelema have superficial resemblances, in practice they are very distant, especially, for example, with the lofty prerequisites of the Abra Melin ritual, which is a monastic method.) Spelt with the initial letter in lower case it simply means a hedonist or infidel. One of the earliest mentions of this term is found in *Gargantua and Pantagruel* by François Rabelais, with his mythical and fantastic ‘Abbey of Thélème’. This was a philosophical inversion of the Christian morals of the day, and the author’s mockery of the pre-renaissance rigid adherence to the dogma of the catholic church. Today a Thelemite is a person adhering, in essence and letter, to the precepts of the A.∴ A.∴ Publications in Class A.

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THEORETICUS, AND VERY ILLUSTRIOUS SOVEREIGN GRAND INSPECTOR GENERAL The first of three stages within the seventh degree of the Ordo Templi Orientis. The sixth part of the Lovers' Triad. *Liber 194* – 'This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.'

THEOSOPHY A general term for the body of teaching of the Theosophical Society, which was founded by Helena Petrovna Blavatsky in New York, 1975. Her two books *Isis Unveiled* and *The Secret Doctrine* are the fundamental texts of Victorian Theosophy. Crowley considered his life work as harmonious with Blavatsky's, and frequently mentioned that the year of his birth coincided with the incorporation of the T. S.. Rudolf Steiner is perhaps the most notable member, who founded his own 'Anthroposophical' branch, and was viciously persecuted by the Nazi party (see *Hitler and the Age of Horus* by Gerald Suster). Thelema and Theosophy are both similar in relying on various depositories of ancient lore, and looking for spiritual truths in eclectic ways. One could argue that what Thelema strives for in empowering individuals, Theosophy attempts in educating large groups. A Theosophist would normally describe himself as someone who believes in the truth of various written repositories of wisdom, rather than simply just a member of the T. S..

THERION תריין This is a Hebrew transliteration of 'θηριον', which is Greek for 'beast'. Crowley's title as a Magus was 'To Mega Therion' (see elsewhere) which means 'The Great Beast', and which by Greek Gematria has the value of 666. By Hebrew Gematria תריין has also the value of 666, if Nun is counted as 50, and not the final value of 700.

THETA Θ Η The ninth letter of the Greek alphabet. It has a value of nine. Spelt in full Theta – Eta – Tau – Alpha (ΘHTA) which has a value of 318. In *Liber 777* it is allocated to the 19th Path on the Qabalistic Tree of Life. Theta is transliterated as 'Th'.

THIRD EYE, THE This is located between and just above the eyes. It has connections with the Ajna Chakra of yoga, and the pineal gland. It has the faculty of 'second sight', to acquire which is far more than simply artistic feel, but a 'siddha' or supernormal power. A great deal of the anthropological meaning of the Third Eye has been conveyed by Hodon Sphenodon in his *Phantom Eye Theory*, where it is treated as an evolutionary remnant, or predominantly dormant faculty. For some suggestive material read *The Third Eye* by Lobsang Rampa. The normal symbol of the Third Eye is an eye within a triangle. One sure method of arousing it, to a small extent, is the phenomenon of lucid dreaming, for which *Lucid Dreaming* by Pamela Ball is an accessible guide.

THOOMOO Another name for Tum. This god is mentioned in *Liber 200*, a ritual of solar adoration, in the verse used for the time of sunset – 'Hail unto Thee who art Tum in thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Day!' On a lower plane, Thomoo is one of the four Egyptian Kerubim used in the symbolism of the Hermetic Order of the Golden Dawn ceremonial, assigned to the Element of Water, and the sign of Scorpio. This spelling normally implies Tum as a Kerubic force.

THOTANF 𐤐𐤕𐤏𐤍 The tenth Enochian Governor. This Angel rules over the region of Thebes, and resides in the Aire of PAZ (4). He has 2360 Servitors under him. This word has a value of 735.

THOTH One of the primal deities in the Egyptian pantheon. Thoth was essentially the messenger, or scribe, of the gods, and is credited with the invention of writing, mathematics and the engineering of the time. The Hermetic Order of the Golden Dawn depicted him with the head of an ibis, and a reed and plate, which were the writing implements of the day. In this sense he corresponds with the Roman Mercury, and the Greek Hermes, but only in his capacity as recorder, or even archivist, of his fellows, and not at all in representation or legend. Thoth uttered the divine words which helped initiate all Creation, his precepts being executed by the gods Ptah and Khnemu. He is in many ways a complete persona, and is one of the few Egyptian characters who we could ever dare to call an early expression of monotheism, although this would be an absurd notion during the antiquity itself. Thoth was 'self created'. In the vicious battle between Set and Horus, he presided as judge, and in this context he was called 'Ap-Rehui', which means 'judge of the two combatants'. The cynocephalus, or dog-headed ape, is another form of Thoth, as we see in The Magus, Key I of the *Thoth Tarot*. In terms of modern magick he is the epitome of the technical symbolism of Creation itself, and would govern such things as the Qabalah, Enochian magick, linguistics, the Tarot, astrology, the *I Ching*, and just about any psychocosmic tradition we are able to conceive. In *Liber 777* he is allocated to the eighth and twelfth Paths, both of which are Mercurial, and which deal with science, communication, symbolism and inventive progress.

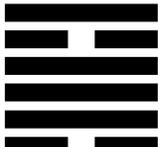
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THOTH TAROT The Tarot cards designed by Crowley and painted by Lady Frieda Harris. They were published in 1969, until then only being available to the general public as pictures in the *Book of Thoth*. It was arguably the next major advance in popular Tarot paintings after the publication of the *Rider-Waite Tarot* in 1910. It is considered the most flagrantly esoteric deck, and it is also called the *Egyptian Tarot*. Some have conjectured that the principles of ‘projective synthetic geometry’ are used in the cards, especially in the backgrounds. Whatever the case, it is true that Harris was in contact with one of its exponents, one Olive Whicher (read her book *Sun Space*). The main difference between this deck, and the more traditional ones, aside from advanced mathematics, is the post-modern habit of ‘impossible’ figures. Where the old decks were quite careful to draw representations more or less from real life, that is ‘classical’ depictions from nature, Crowley broke all the artistic moulds and unreservedly jam packed the symbols together with little consideration that he was deviating completely from the perspective of everyday situations. The backs of these cards have a simplified form of the Rosy Cross symbol of the Hermetic Order of the Golden Dawn. They have the astrological symbols and Hebrew letters printed on the bases. Today some prints of Harris’s work, that did not make it into the final deck, are also available. It should also be noted that the ‘Book of Thoth’ is a general term for the Tarot used by scholars.

THRICE GREAT HERMES A legendary figure, rather like the patron deity of western occultism, which is often referred to as ‘hermetism’, ‘hermeticism’ or ‘hermetics’. This is the Greek equivalent, or interpretation, of Thoth. In this capacity he is called ‘Hermes Trismegistos’ and this means ‘Thrice Great Hermes’, which the Greeks called him to distinguish him from their own Hermes. He is similar to the Roman Mercury in his governance of symbolism, language, number and sympathetic magick. *The Emerald Tablet of Hermes* is a mysterious collection of axioms supposedly handed down from antiquity, and is probably the most central of texts attributed to this author. Being the deity/author of esoteric symbolism and occult sympathies, it is hardly surprising that any historical account of him is vague, nebulous and often contradicted in other sources. Hermes Trismegistos is perhaps best thought of as a unifying principle between occult societies, rather than as an individual, as scant evidence of his life, or even that he ever lived, exists. It is also probable that any such evidence is beyond the bounds of exoteric academia. Read *The Hermetica*, *The Lost Wisdom of the Pharaohs*, by Timothy Freke and Peter Gandy.

TI טי The 141st Gate of the *Sepher Yetzirah*. It has a value of 19. ‘Serpent’ and ‘hand’. The anatomy of the snake is amongst the simplest in the animal kingdom, yet the hand has one of the most complicated structures found in any living being. The Tarot cards are Lust and The Hermit. It has the meanings of ‘potter’s clay’, ‘mud’ and ‘loam’. Astrologically this Gate corresponds to Leo and Virgo. These signs follow in sequence and thus contain all the recondite symbolism that this entails.

TIARPAX ⲧⲏⲣⲡⲁⲪ The 15th Enochian Governor. This Angel rules over the region the border between Russia and Afghanistan, and resides in the Aire of LIT (5). He has 5802 Servitors under him. This word has a value of 552.



TING The 50th Hexagram of the *I Ching*. ‘The cauldron’. Sun of Air. The Image is of a cauldron, typically of bronze, containing fire rather than fluids; the ‘Ting’ itself which is a traditional three legged container used in sacrificial ritual; the dependency of fire upon wood and wind to sustain itself, and the subsequent dependence of the clan on the food that must be warmed by the fire. The Oracle is to know people ‘by their fruits’; the three legs of the Cauldron representing realisation, progress and success; money and wealth is essential if you want to succeed; expect jealousy in others, and guard against it. Expressed as a binary it is 17 or 34.

TIPHERETH תפארת The sixth Sphere on the Tree of Life, which has the meaning of ‘beauty’; spelt in full Tau – Peh – Aleph – Resh – Tau which equals 1081, this being the Mystic Number of 46. Note also the middle letter as being Aleph, the first letter of the Hebrew alphabet. Just as Tiphereth is the centre, so Aleph is also the centre of this word. This Sphere connects with every other on the Tree of Life, except Malkuth (מלכות). This is a geometric echo of the first phase of spiritual initiation, that is the necessity to disregard objective, everyday and material reality, if one wishes to contact the realm of pure consciousness. It is the figurative throne of personal identity, of the ego and the self. The lower Spheres represent the animal soul, the seat of libido and regeneration, whilst the higher Spheres represent cosmic consciousness and the event of realising one is simply an aspect of the whole. Tiphereth is the awareness of one’s own essential makeup, and perhaps is the closest thing to the western meaning of the ‘soul’. Whilst the sun maintains the gravity of the solar system, Tiphereth binds together the Tree of Life, and all the inertia of the Paths is due to it. It corresponds to Sol, the colour gold, the four Sixes and the four Princes in the Tarot deck. The titles of the four Sixes may help give the idea of Tiphereth: ‘Victory’, ‘Pleasure’, ‘Science’ and ‘Success’. As the still centre of the Tree of Life, some have compared it to the Nirvana of the Wheel of Samsara, the still axle on the Wheel of Things, but this state is more accurately Kether; and the two symbols of Buddhism and Qabalah here differ in mathematical terminology.

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TIRIEL טיריאל The Panetary Intelligence of Mercury. It originates from the Hebrew word Teth – Yod – Resh – Yod – Aleph – Lamed, which adds up to 260. In common with the other Hebrew names of these Intelligences it has a numeric connection with the Magic Square of the planet. 260 is the sum of the first 64 numbers divided by eight, or the total value of one line on the eight by eight Magic Square of Mercury.

TITAN The ancient primordial gods of Greece that existed before the popular pantheon, and before the Olympian company. They were enormous and chaotic giants. Twelve in number, six were male (Oceanus, Coeus, Crius, Hyperion, Japetus and Cronus) and six female (Theia, Rhea, Themis, Mnemosyne, Phoebe and Tethys). Uranus and Ge were their parents (Heaven and Earth). In some accounts Chronos swallowed the other Titans, who were then liberated by Zeus (the lord of the Olympian court). Uranus was then dethroned and castrated by them, before they turned on Zeus. Eventually Zeus imprisoned them in Tartarus, except for Oceanus. Some occultists have drawn parallels between the Titans and the Dukes of Edom that are discussed in the Kabbalah.

TK טכ The 142nd Gate of the *Sepher Yetzirah*. It has a value of 29. ‘Serpent’ and ‘palm’. Whilst the epitome of free will was made possible by the serpent tempting Eve in the Garden of Eden (to eat of the Tree of the Knowledge of Good and Evil was to become morally aware and thus precipitate free will for humanity), the palm contains the destiny of each individual (if you believe in palmistry, as the Qabalah generally does). The Tarot cards are Lust and Fortune. It has the meanings of ‘to stamp’, ‘press’ and ‘squeeze on’. Astrologically this Gate corresponds to Leo and Jupiter. Both of these symbols are masculine and ruled by beneficent planets, however the former is Fire and the latter Water; to a certain extent these Elements represent an anticlimax.

TL טל The 143rd Gate of the *Sepher Yetzirah*. It has a value of 39. ‘Serpent’ and ‘ox goad’. The serpent is a symbol of rebellion (as in the temptation of Eve in the Garden of Eden), yet the ox goad is a tool of servitude and burden. The Tarot cards are Lust and Adjustment. It has the meanings ‘dew drop’, ‘lamb’ and ‘veil’. Astrologically this Gate corresponds to Leo and Libra. Both are Active Elements, both are masculine and both connect to Geburah (see elsewhere) on the Tree of Life.

TM טמ The 144th Gate of the *Sepher Yetzirah*. It has a value of 49. ‘Serpent’ and ‘water’. A serpent often carries lethal poison, yet water is essential to stay alive. The Tarot cards are Lust and The Hanged Man. It has the meanings of ‘unclean’, ‘to pollute oneself’, ‘to defile’ and ‘to profane’. Astrologically this Gate corresponds to Leo and Water. These symbols instantly cancel one another out.

TN טנ The 145th Gate of the *Sepher Yetzirah*. It has a value of 59. ‘Serpent’ and ‘fish’. In the Christian mysteries the serpent was perceived as a messenger of the devil, and an enemy of mankind, whilst fish were seen as divine and a sustaining eucharist of sorts. The Tarot cards are Lust and Death. It has the meanings of ‘a basket’ and ‘traveling box’. Astrologically this Gate corresponds to Leo and Scorpio. Similiar considerations apply here as if for Gate 144, TM.

TO טע The 147th Gate of the *Sepher Yetzirah*. It has a value of 79. ‘Serpent’ and ‘eye’. The serpent is a symbol of darkness and entropy, yet the eye is a vehicle of the highest light. The Tarot cards are Lust and The Devil. It has the meanings of ‘idol’ and ‘to go astray’. Astrologically this Gate corresponds to Leo and Capricorn. These symbols can be considered as opposites.

TO MEGA THERION TO MEGA ΘHPION This is Greek for ‘the Great Beast’. This was Crowley’s magical motto when he attained to the Grade of Magus 9^o = 2^o. Spelt Tau – Omicron Mu – Epsilon – Gamma – Alpha Theta – Eta – Rho – Iota – Omicron – Nu which totals to 666. ‘Therion’ when transliterated into Hebrew as Tau – Resh – Yod – Vau – Nun (תריין), also totals to 666. This term is found in the biblical book of *Revelation* as the beast upon which Babylon rides. Crowley actually believed himself to be this entity, whether literally or symbolically, which would finally bring an end to Christianity, or as he would say ‘an otherthrow of the slave gods by the Beast 666’. See Ace of Disks.

TOANTOM תואנטום The 62nd Enochian Governor. This Angel rules over the region of Phoenicia, and resides in the Aire of ASP (21). He has 5635 Servitors under him. This word has a value of 831.

TOCARZI תוצרזי The 51st Enochian Governor. This Angel rules over the region of the north-eastern Libyan coast, and resides in the Aire of TAN (17). He has 2634 Servitors under him. This word has a value of 508.

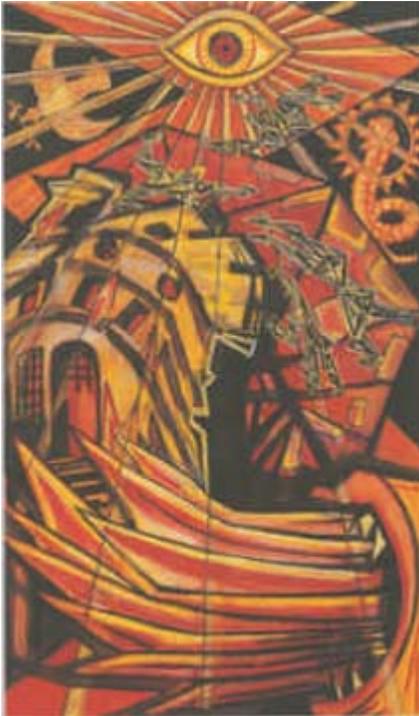
TODNAON תודנאון The 23rd Enochian Governor. This Angel rules over the region of Chinese Turkestan, and resides in the Aire of ZID (8). He has 7236 Servitors under him. This word has a value of 545.

TOR תור The 23rd Enochian Aethyr. ‘The Kerubim of Earth and Air. (Minor officers in the Initiation to 8^o = 3^o.) The Vision of the Interplay and Identity of Earth and Air. <Bull and Eagle.>’ It has a value of 470.

TORZOXI תוצרזי The 55th Enochian Governor. This Angel rules over the region of eastern Romania, and resides in the Aire of POP (19). He has 6236 Servitors under him. This word has a value of 617.

TOTOCAN תוטוקאן The 60th Enochian Governor. This Angel rules over the region of Italy, and resides in the Aire of KHR (20). He has 3634 Servitors under him. This word has a value of 811.

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TOWER, THE – KEY XVI The 17th card in the Major Arcana of the *Thoth Tarot*. It corresponds with the planet Mars and the Hebrew Peh (פ). The Tower itself is being destroyed by a ray of force projected from a monstrously large eye (the Eye of Horus, or of Shiva) peering out from the top of the illustration. The building seems to be melting and twisting out of all recognition. From it fall four human figures composed of tetrahedral prisms; and we remember that Mars, the tetrahedron and the sense of sight are all symbolic of the Element of Fire. These people fall into a certain doom of flames which is breathed out of a hideous gaping jaw; and we are reminded that the meaning of Peh is ‘mouth’. On the left is a dove, with an olive branch it is beak, and on the right a lion-serpent. These represent the two forms of love mentioned in *Liber AL 1:57* – ‘Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.’ This last term may perhaps be a synonym for The Tower, which in the French decks was often called ‘Le Maison Dieu’. The eye backs up onto the start of a zigzag that is symbolic of the Lightning Flash of the Qabalah, and that is more often depicted less subtly on other decks. This is the Flaming Sword that destroys one’s conceptions, beliefs and ideals in an instant, unexpectedly and ruthlessly. The Tower represents the thought complexes that we ‘build up’ over time, be it our religion, profession or ethical compass. Sooner or later an experience occurs which makes us question everything, and we are forced to ‘start from scratch’. The distorted prism behind the falling figures is a disguised icosahedron, this represents the influence of Mercury, the eighth

Sphere, who, like this shape, corresponds to Water. This provides the necessary balance to the card, but it is concealed and implied rather than overt. On the Tree of Life Peh connects the seventh and eighth Spheres, Netzach (נצח) and Hod (הוד), and it is referred to as the lowest Reciprocal Path, and credited with balancing the extremes of Venusian passion and Mercurial intellect.

TOWER OF BABEL בבל *Genesis 11:3-9* – ‘And they said to one another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of the all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.’ In Thelema the Tower of Babel is the dwelling place of the Black Brothers of the Left Hand Path. Here they attempt to isolate themselves from the rest of Creation, and maintain their own synthetic universe. It is a last stand against the ubiquitous forces of entropy, the fearful individual who ‘clutches at straws’ in a desperate attempt to thwart the forces of the Abyss which will eventually swallow him.

TP טפ The 148th Gate of the *Sepher Yetzirah*. It has a value of 89. ‘Serpent’ and ‘mouth’. The serpent is one of the animals that is so simple that it has little creative expression, and we compare this with the multitude of language and song that the human mouth is capable of. The Tarot cards are Lust and The Tower. It has the meanings of ‘little children’, ‘innocence’ and ‘to be joined’. Astrologically this Gate corresponds to Leo and Mars. Both are of the Element Fire, but Sol, which rules Leo, is the great luminary whilst Mars is a malefic planet. On the Tree of Life the Path of Leo connects with the Sphere of Mars.

TQ טק The 150th Gate of the *Sepher Yetzirah*. It has a value of 109. ‘Serpent’ and ‘the back of the head’. Whilst the serpent has a very simple neurology and is little more than an automaton, the ‘back of the head’, or rather cerebellum, is the seat of human creativity and the multitude of expression. The Tarot cards are Lust and The Moon. It has the meanings of ‘arm’, ‘prepare for battle’ and ‘guard’. Astrologically this Gate corresponds to Leo and Pisces. These symbols can be considered as opposites.

TR טר The 151st Gate of the *Sepher Yetzirah*. It has a value of 209. ‘Serpent’ and ‘head’. The serpent is one of the lowest creatures in the animal kingdom, conversely the head and face is the seat of authority in the human anatomy (as this is the location where crowns are placed). The Tarot cards are Lust and The Sun. It has the meanings of ‘castle’ and ‘place for augury’. Astrologically this Gate corresponds to Leo and Sol. There is an obvious sympathy here when we remember that Leo is ruled by Sol.

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TREE OF LIFE, THE The superlative symbol of the Western Esoteric Tradition. It is composed of ten Sephiroth (in this volume referred to as ‘Spheres’) which are connected by 22 Paths, each corresponding to a letter of the Hebrew alphabet. This is the key Qabalistic diagram, maybe not in the authentic Judaic Kabbalah, but certainly in that of the Hermetic Order of the Golden Dawn. Each part of this scheme has innumerable attributions. It is interwoven with the Tarot, the *I Ching*, astrology, alchemy, colour theory, perfumes, precious stones, geomancy and a great deal of other symbolic systems and natural phenomena. Crowley used the Tree of Life as a filing system for ideas, and to ‘verify’ astral journeys throughout all of his life. The entire Thelemic canon is organised according to the number correspondences of the Tree of Life, which provide the catalogue number of the various Libri. It is the principle *psychocosm* in Thelemic magick and mysticism. The Hebrew term is ‘Otz Chiim’ (עץ חיים) which enumerates to 228. For an elucidation of why the Libri are numbered as they are see *Liber 207* (which is reproduced in this volume); for a list of correspondences see *Liber 777*. For the sake of space the author will not repeat details regarding the Tree of Life that are given elsewhere.

TRIAD OF THE LOVERS The second Triad in the Ordo Templi Orientis. It is composed of the following degrees: Sovereign Prince Rose-Croix, and Knight of the Pelican and Eagle (V°), Knight of the Red Eagle, and Member of the Senate of Knight Hermetic Philosophers (V°), Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal (VI°), Grand Inquisitor Commander, and Member of the Grand Tribunal (VI°), Prince of the Royal Secret (VI°), Theoreticus, and Very Illustrious Sovereign Grand Inspector General (VII°), Magus of Light, and Bishop of Ecclesia Gnostica Catholica (VII°), Grandmaster of Light, and Inspector of Rites and Degrees (VII°). The appellation of ‘lovers’ may perhaps come from *Liber AL 1:40* – ‘Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.’ The dictionary gives ‘sovereign’ as ‘a supreme ruler or head: a monarch’; ‘senate’ as ‘the governing body of ancient Rome’; ‘illustrious’ as ‘luminous: highly distinguished: noble’; and ‘tribunal’ as ‘judgment-seat: court of justice or arbitration’.

TRIAD, ETHICAL One of three Triads found on the Qabalistic Tree of Life, composed of Chesed (חסד) ‘mercy’, Geburah (גבורה) ‘strength’ and Tiphereth (תפארת) ‘beauty’; the fourth, fifth and sixth Spheres. It is located between the Supernal Triad and the Mundane Triad. It governs morality, politics and philosophy. One ideal for the Qabalist is to harmonise the forces of Chesed and Geburah, which both represent moral extremes, into Tiphereth. An entire tradition known as the ‘Binary Qabbalah’ is based upon this philosophy. Chesed is the state of universal love, unconditional mercy and empathy, whilst Geburah is action, violence, aggression and strength. These two Spheres must be combined upon their Reciprocal Path of Teth (ט) and reconciled in Tiphereth. Either moral point of view is worthless and unbalanced until focused on the Middle Pillar of the Tree of Life. In terms of initiation, this Triad is separated from the lower Spheres by the ‘Veil of the Temple’, technically called the ‘Veil of Paroketh’ (פרכת). The rending of this conceptual barrier is tantamount to having achieved the ‘Knowledge and Conversation of one’s Holy Guardian Angel’, likewise the ‘Crown of the Outer College’. However, one does not have to know these Grades to achieve Tiphereth, as they just represent the *epitome* of the Spheres, rather than any exclusive realisation. These Spheres control the emotions of love, anger and guilt; they are the story of the human heart, and somewhat beyond the reasoning of the individual.

TRIAD, MUNDANE The lowest four Spheres on the Tree of Life, being Spheres ten, nine, eight and seven; respectively Malkuth (מלכות) ‘the kingdom’, Yesod (יסוד) ‘the foundation’, Hod (הוד) ‘splendour’ and Netzach (נצח) ‘victory’. Malkuth is considered a ‘pendant’ to this Triad rather than a member proper, where the triune Elements of Air, Fire and Water finally condense into Earth. They represent the lower world of feelings, sensations and experience. They form the lower Grades in the Order of G.: D.:, and are referred to the four Elements in the sequence of Earth, Air, Water and Fire; each stage supposing mastery of the Element previous. The Adept is only called such after harbouring and polarizing the lesser psychological stratum, and this constitutes the Great Work in the First Order.

TRIAD, SUPERNAL The uppermost Spheres on the Tree of Life, being the first, second and third; respectively Kether (כתר) ‘the crown’, Chockmah (חכמה) ‘wisdom’ and Binah (בינה) ‘understanding’. These all represent the divine aspects of each person, the ungraspable and fleeting thought forms which, although intangible in the highest degree, inspire and drive us. They are connected by the first, second and fourth letters of the Hebrew alphabet, these being Aleph (א), Beth (ב) and Daleth (ד). If we add one, two and four (the values of these three letters) the result is seven, which is the number of the Demiurge in his imagined divinity. Modern neurology has posited the human brain into respective hemispheres, the left one taking care of such functions as logic, number, sentence structure and reasoning; the right hemisphere of the brain takes care of the more ‘animal’ concerns like rhythm, colour appreciation, body language (gesticulation) and aesthetics in general. Qabbalah assigns the second and third Spheres to the respective hemispheres, and we can make a parallel dichotomy with ‘understanding’, the left brain; and ‘wisdom’ the right brain. (Some Qabalists will state the reverse.) We make our decisions with intense emotion, and because of feeling (Chokmah) and we later rationalise, and philosophically reinforce, those decisions (Binah).

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TRIAD, THE MAN OF EARTH This Triad is the first collection of grades within the Ordo Templi Orientis, and it is composed of: Minerval (0°), Man or Woman (I°), Magician (II°), Master Magician (III°), Perfect Magician (IV°) and Perfect Initiate (IV°). The Lovers' Triad and the Hermit Triad are the others. The bridge between this Triad and the next is the 'Knight of the East and West' which is technically known as 'outside all triads'. These terms are most probably inspired from *Liber AL* 1:40 – 'Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.' Crowley believed that the preliminary initiations, that is the first three degrees, should be available to all, and that anyone has an indefeasible right to them. The O. T. O. states that anyone who is 'of full age, free, healthy and of good report' can climb this Triad. Minerval degree is not part of the O. T. O. but provides the aspirant with a chance to consider properly full membership. Minerva is the goddess of wisdom.

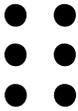
TRIANGLE OF ART A ceremonial figure layed on the floor of the temple. It is usually three feet on each side and contains a circle, with names of power (typically TETRAGRAMMATON 'the ineffable name of God יהוה', ANAPHAXETON 'great God of all the heavenly host', and PRIMEUMATON 'the first and the last') on each edge, and within the Triangle MI, CA and AL below each point; which is a permutation of the Archangel of Fire, Michael (מִיכָאֵל). Whereas the magick circle reaffirms the magician's identity as the centre of the universe, and offers protection, the Triangle of Art is the area which allows spirits access to the temple and which effectively confines them. Most ceremonies of evocation (eg. calling forth to appearance) require this item to delineate and define the spirit's sphere of influence whilst the temple is open. The sigil of the demon, angel, or elemental etc. is placed upon it, with the uppermost point of the triangle *away* from the operator. Some of the more modern Triangles have a 'magic mirror' in the centre, which is a circular piece of glass, the back being painted black. This provides a mysterious medium, which when accompanied by twilight provides an adjuvant to scrying, or the 'second sight'. These could be categorised as more 'subjective' forms of the Triangle of Art, that is really little more than aids to the intuition of the operator. When this is the case it is safe to position the device at eye level rather than on the floor. However, in cases of 'evocation to visible appearance' this could be perilous.

TRIGRAMMATON, LIBER 27 The Thelemic Holy Book outlining the 'mutations of the Tao with the Yin and the Yang'. Tao is represented with a dot, Yin with a broken line and Yang with an unbroken line. Three elements in a permutation of three at a time yields 27 possible combinations. Crowley referred to this book as the foundation of the highest possible theoretical Qabalah, and claimed that its full knowledge was concealed from all. However, he also admitted it was overambitious and that a workable system had not been developed. Each Trigram is accompanied by a mystic utterance, that is often exceedingly cryptic. R. L. Gillis has examined this book fully with his *Book of Mutations*, especially in connection to Crowley's allocation of the 26 letters of the English alphabet to the words that accompany the Trigrams. He seems to have some proof that a Gematria exists and is 'proved' by analysing the wording found in this book.

TRIGRAMS, I CHING The Trigrams of the *I Ching* are eight in number, and represent the various permutations of binary to the third digit. 'Yin' is the feminine principle and is symbolised by two bars; 'Yang' is the male principle and is symbolised by a single bar. The table below gives the Western names of the Trigrams that were pioneered by Crowley, along with the transliterations of the original Chinese. These Trigrams are placed in pairs to make the 64 Hexagrams of the *I Ching*, and are detailed in this volume under their Chinese names, as these are the most often encountered in the relevant literature.

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YONI ○	FIRE △	SUN ☉	WATER ▽
 Khwān NORTH	 Kān NORTH-EAST	 Li EAST	 Tui SOUTH-EAST
LINGAM +	AIR △	MOON ☾	EARTH ▽
 Khien SOUTH	 Sun SOUTH-WEST	 Khān WEST	 Kān NORTH-WEST



TRISTITIA ● The eleventh Geomantic Figure, this word is Latin and means ‘sorrow’; some other meanings are ‘crosswise’, ‘diminished’, ‘accursed’, ‘head down’, ‘fallen tower’, and ‘cross’. It corresponds to Aquarius. Earth is the only active Element, and this is thus a glyph of the misery of everyday life when devoided of any spirituality, energy or fun. Its opposite figure is Laetitia which means ‘joy’. (Fire = Passive, Air = Passive, Water = Passive, Earth = Active)

TRUCE – THE FOUR OF SWORDS VG This card shows four identical swords in a cross, their points almost joining. However the hilts have varying designs, showing the unity of a divergent tribe, clan or camp. They are all positioned within a St. Andrew’s Cross, with the middle square holding a mandala – the rose of 49 petals. The cross is green, which is the middle colour in the spectrum of vibration. Jupiter is twice signified, both as the fourth Sphere and the planetary decan. This represents the ultimate crown of the intellect in the mundane world. The establishment of tradition in all conceptions, the never questioned dictums of science, and the dogmatic branches of academia are all here. To go any further with the analytical process would lead to the Abyss, where reason is futile. Libra is the Cardinal nature of Air, the striving for order amongst chaos, and the weeding out of the obscure. The background is blue and yellow, and formed of complex parallelograms with fragmented forms, which seem to be almost random, that is the underlying geometry is ungraspable, yet implied.

TRUE WILL The notion of the True Will is central to the Thelemic philosophy. It means one’s true goal, path, intention and explicit course in life itself. *The Primary Axiom of Thelema* is ‘Do what thou wilt shall be the whole of the Law’. This is often interpreted as a license for unbridled hedonism, when in fact it is not. Crowley called Thelema ‘the apotheosis of freedom, but also the strictest possible bond’ and ‘a morality more severe than any other’. One must discover one’s True Will and then do it. Friction between people is not expected, as ‘every man and every woman is a star’. We are all on unique orbits, unable to collide with one another as long as we stick to our goals. Astrophysicists tell us that the further away a galaxy is, the faster it is moving. This analogy is perhaps true of the ‘breaking of inertia’ which many find so irksome in their early lives. *Will is unity of desire*, and if we have our True Will, we must of necessity be at one with our environment, friends and situation. We are reminded of the Christian proverb – ‘Enter through the narrow gates if you would inherit the Kingdom of Heaven.’ Magick forms the necessary reconciliation between apathy and the Great Work, and this is the general theme of the present volume.

TS טט The 146th Gate of the *Sepher Yetzirah*. It has a value of 69. ‘Serpent’ and ‘prop’. Serpents are generally considered dangerous, whilst a prop is often used with safety in mind (such as a prop that supports a building). The Tarot cards are Lust and Art. It has the meanings of ‘to fly’ and ‘glisten’. Astrologically this Gate corresponds to Leo and Sagittarius. There is great harmony here not only in both signs being Fire, but in that their planets (Sol and Jupiter respectively) are both beneficent.

TSh טש The 152nd Gate of the *Sepher Yetzirah*. It has a value of 309. ‘Serpent’ and ‘tooth’. Whilst the serpent at the base of the spine (Kundalini) sends refined energy up the body, the teeth mark the first stage of digestion, namely that of sending unrefined energy down the torso. The Tarot cards are Lust and The Aeon. It has the meanings of ‘to hide’ and ‘to be hidden’. Astrologically this Gate corresponds to Leo and Fire/Spirit. Leo is Fixed Fire, so the analogy is obvious. However also because the Path of Leo is on the middle Reciprocal Path, or in other words the basal aspect of the Ethical Triad, it balances things into Tiphereth which, as the ‘Crown of the Outer College’, is the station of Spirit.

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TS'UI ䷛ The 45th Hexagram of the *I Ching*. Also known as 'Tzui' and 'Zhui'. 'Gathering together' and 'massing'. Water of Yoni. The Image is of the gradual precipitation of a lake lying on flat land; a king approaching the entrance of his palace, or temple; a carp swims up and against a waterfall and ascends to heaven. The Oracle is to transmute and sacrifice your greatest achievements for the sake of your spirituality; to realise that you cannot help things at all on your own; seek the help of your Holy Guardian Angel, as a true panacea in troubled times; do not lose sight of your True Will. Expressed as a binary it is either 39 or 57.

TTh טה The 153rd Gate of the *Sepher Yetzirah*. It has a value of 409. 'Serpent' and 'tau'. Venomous serpents are a possibility of certain death, whilst the tau is a phallic symbol and thus one of life and regeneration. The Tarot cards are Lust and The Universe. It has the meaning of 'serpent'. Astrologically this Gate corresponds to Leo and Saturn/Earth. Both these permutations can be seen as opposites.

TTz טצ The 149th Gate of the *Sepher Yetzirah*. It has a value of 99. 'Serpent' and 'fish hook'. The serpent is a clear signal of danger and warns one to stay away, whilst the fish hook tempts its prey with bait and is a lure. The Tarot cards are Lust and The Emperor. It has the meanings of 'pretense', 'excuse' and 'concealment'. Astrologically this Gate corresponds to Leo and Aries. Because both are of the Element Fire these symbols combine almost perfectly.



TUI ䷜ According to *Liber 777* this is the second Trigram listed, it corresponds to the Element of Water, is in the south east, in the human body is the mouth and is allocated to the 14th and 23rd Paths on the Tree of Life. In *The Book of Thoth* it is equivalent with the fourth Sphere.



TUI ䷚ The 58th Hexagram of the *I Ching*. 'The joyous' and 'lake'. Water of Water. The Image is of a twin lake; a lake giving birth to a river; many interconnected pools linked with a multiplicity of streams. The Oracle is to generally refocus upon the True Will and determine its boundaries; reaffirm the limits of your objective, rather than meddling with its subjective parts; realise that options are kept open often by sticking to what you know best, then at least others know your vantage point and do not feel threatened; do not be distracted by sensuality; show leadership with ease. Expressed as a binary it is either 36 or nine.



TUN ䷂ The 33rd Hexagram of the *I Ching*. Also known as 'Thun'. 'Retreat' and 'withdrawal'. Lingam of Earth. The Image is of the infinite recesses of heaven that lay above a gigantic mountain; the superior keeping the lowly from getting close. The Oracle is more or less explained by the title; one should withdraw even though it may be troubling, or tiresome; beware of utmost peril; exert your True Will with subtlety rather than force; eat 'humble pie' along with others; avoid any obsequiousness or grovelling, and maintain dignity if you wish to resume things later. Expressed as a binary it is either three or 48.

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T'UNG JĒN The 13th Hexagram of the *I Ching*, also known as 'Thuag Sān' or 'Thung Zan'. 'Fellowship with men'. Lingam of Sun. The Image is of a unified clan who are guided by someone enlightened; a flame rising to heaven; an arrow loosed towards the top of a mountain. The Oracle is to take decisive action if all are in agreement; to shun domesticity and seek adventure; expect fame and respect. Expressed as a binary it is either two or 16.

TURQUOISE A bluish-green to pale sky blue mineral. From the French for 'Turkish'. It is quite similar in colour to some specimens of lapis lazuli (see elsewhere).

TUTTE Ⲑ The ninth letter of the Coptic alphabet, transliterated as 'Th'. It has a value of nine and is allocated to the 19th Path on the Tree of Life. It has a resemblance to the Greek θ, the lower case Theta.

TUTÚLU! *Liber 7, The Book of Lapis Lazuli*, 7:6 – 'We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.'

TYPHONIAN ORDO TEMPLI ORIENTIS A group headed by Kenneth Grant, the personal disciple of the ageing Aleister Crowley. They constitute a different organisation from the Ordo Templi Orientis (the 'Caliphate' branch), and the Society Ordo Templi Orientis. This group is less concerned with recruitment drives, and states as its main objective communication with extraterrestrial intelligences via the use of certain psychosexual secretions, known as *kalas*. For an outline of their work see Kenneth Grant's *Typhonian Trilogies*, especially his *Nightside of Eden* for the treatment of the Qliphothic sigils found in *Liber 231*.

TYRIAN PURPLE The *Chambers Twentieth Century Dictionary* gives 'Tyrian' as – 'red or purple, like the dye formerly prepared at Tyre.' It warrants inclusion to help elucidate a sentence in the Holy Books.

TzĀ ظ The 17th letter of the Arabic alphabet in the Western order, and the 27th in the Eastern. It is transliterated as 'Tz'. It has a value of 900 and a word value of 901. On the Tree of Life it is allocated to the eighth Sphere. The meaning drawn from the *Qoran* is 'apparent'.

TZADDI ז The 18th letter of the Hebrew alphabet, which has the meaning of 'fish hook'. It has a value of 90. Spelt in full Tzaddi – Daleth – Yod (צד) which totals to 104. Tzaddi corresponds to The Emperor of the Tarot, and Aries of the Zodiac. This letter connects the seventh and ninth Spheres on the Tree of Life, Netzach (נצח) and Yesod (יסוד). Venus acting through Aries upon Luna. Tzaddi is transliterated as 'Tz'.

TZADDI FINAL ץ The same as Tzaddi but when found at the end of a word it has the value of 900 instead of 90. The 27th and final letter of the Hebrew alphabet. It also has a different shape, the lower bar being somewhat elongated below the writing line. It is the last of the five Letters of Judgement, the others being Kaph final (ך), Maim final (ם), Nun final (ן) and Peh final (פ). In this consideration, it is the last letter of the Alephbeth, whilst the next revolution is begun by Aleph 'enlarged', which has a value of 1000. Tzaddi final is transliterated as 'Tzf' or 'Tz fin.'.

TzQ צק The 222nd Gate of the *Sepher Yetzirah*. It has a value of 190. 'Fish hook' and 'the back of the head'. Whilst the fish hook is arguably one of the simplest inventions known to man, the 'back of the head' is really that extremely complex part of the human brain that processes subconscious thoughts. Simplicity versus complexity. The Tarot cards are The Emperor and The Moon. It has the meanings of 'affliction', 'torment', 'distress', 'mountain cliff', 'to be narrow' and 'to pour'. Astrologically this Gate corresponds to Aries and Pisces. These signs are next to one another in the Zodiac and are subject to all the natural symbolism that this involves.

TzR צר The 223rd Gate of the *Sepher Yetzirah*. It has a value of 290. 'Fish hook' and 'head'. Whereas the fish hook is barbaric, crude and cruel, the head is the seat of the higher soul (which is always indicative of empathy) and is very sophisticated. The Tarot cards are The Emperor and The Sun. It has the meanings of 'stone', 'knife', 'create' and 'draw'. Astrologically this Gate corresponds to Aries and Sol. The Air of the Sphere of Sol gives energy to the Cardinal Fire of Aries. These symbols harmonise nicely.

TzSh צש The 224th Gate of the *Sepher Yetzirah*. It has a value of 390. 'Fish hook' and 'tooth'. When a fish hook successfully captures a fish it marks the beginning of someone's conscious interaction with it, in contrast the teeth, in the chewing of food, mark the end of conscious interaction. Beginning and end. The Tarot cards are The Emperor and The Aeon. It has the meanings of 'to go forth', 'to be ended' and 'destruction'. Astrologically this Gate corresponds to Aries and Fire/Spirit. Aries is Cardinal Fire, and as it rules the head in human anatomy it can be said to pertain to Spirit also.

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TzTh **צת** The 225th Gate of the *Sepher Yetzirah*. It has a value of 490. ‘Fish hook’ and ‘tau’. Whilst the fish hook is a lethal and crude object, the tau is a life giving and sublime symbol. The Tarot cards are The Emperor and The Universe. It has the meanings of ‘to listen’, ‘to obey’ and ‘to cause to listen’. Astrologically this Gate corresponds to Aries and Saturn/Earth. Although Mars (the ruler of Aries) is a malefic planet like Saturn, the former is of the nature of Fire and the latter Water. Aries and Element Earth can be considered opposites.



TZUFLIFU The Qliphothic Sentinel of Tzaddi (צ), the 29th Path on the Tree of Life. 302 is the number of this demon and the sigil is painted in white on a violet ground. His name should be chanted in the key of ‘A’ sharp. See *Liber 231*, Verse 17 – ‘Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.’ The Genii



equivalent is ‘Xanthasteranshq-ist’.

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U

UDJAT See Eye of Horus.

UHAUEL אהוּאֵל The 49th Angel of the Schemhamphoresch. He governs Mars in the first quinary of Aries. The name means ‘great and lofty’. Biblically this Angel corresponds to *Psalm* 145:3 – ‘Great is the Lord, and greatly to be praised; and his greatness is unsearchable.’ The Hebrew spelling is Vau – Heh – Vau – Aleph – Lamed which has the value of 48.

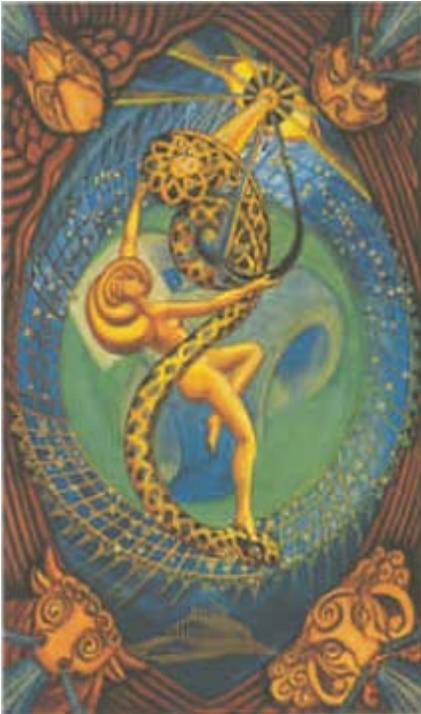
UNDINE A Water Elemental. A spirit with little or no conscience, elementals are generally considered blind forces. An online dictionary gives – ‘from Mod.L. Undina (1657), coined by Paracelsus ("De Nymphis") for a water spirit in his alchemical system, from L. unda "a wave" (see water). Popularized by Ger. romance "Undine, eine Erzählung" (1811) by Baron F.H.C. La Motte Fouqué. Undinism (1928) was coined by sex researcher Havelock Ellis to describe the fetish for urine (which Ellis had); nowadays it would be called urophilia.’ See Water.

UNICURSAL HEXAGRAM  Crowley’s interpretation of the macrocosmic hexagram. It only has two planes of symmetry and can be drawn in a continuous line, unlike the traditional version which is made of two Qabalistically separate equilateral triangles. The appropriate tracings to invoke and banish the planets are also different, and the solar method is much simplified. We find on page eleven of *The Book of Thoth* – ‘It has always been declared impossible to draw an Unicursal Hexagram; but this has now been accomplished. The lines however, are strictly Euclidean; they have no breadth.’ Crowley often used this as a personal signature, along with an inverted rose of five petals in the centre.

UNIQUE GEOMANTIC SHIELDS This is a special kind of arrangement of the infamous Geomantic Shield. Potentially there are 65 536 possible permutation of Geomantic Shield, some of which are considered ‘unique’. This is simply because we only find each Geomantic Figure once, and this is invariably all of them *except Populus*. Using spreadsheet software the author found twelve such charts, but he is unsure whether or not more exist (sorry!). The twelve sets of ‘Mothers’ that generate these Unique Shields are given below. It is possible they contain a profound magical dogma in themselves, and certainly a more accurate set of Qabalistic correspondences may in the future be gleaned from their use and study. See Geomantic Qemea.

FIRST MOTHER	SECOND MOTHER	THIRD MOTHER	FOURTH MOTHER
Acquisitio	Puella	Albus	Fortuna Major
Caput Draconis	Amissio	Fortuna Major	Tristitia
Cauda Draconis	Caput Draconis	Tristitia	Albus
Conjunctio	Puella	Fortuna Major	Tristitia
Fortuna Minor	Rubeus	Puer	Amissio
Laetitia	Fortuna Minor	Puer	Conjunctio
Puella	Puer	Tristitia	Albus
Puella	Cauda Draconis	Tristitia	Albus
Puer	Caput Draconis	Tristitia	Albus
Rubeus	Laetitia	Cauda Draconis	Caput Draconis
Rubeus	Laetitia	Cauda Draconis	Puella
Rubeus	Laetitia	Puella	Puer

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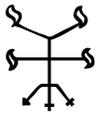


UNIVERSE, THE – KEY XXI The 22nd and final card in the Major Arcana of the *Thoth Tarot*. It corresponds to the planet Saturn (yet in its ‘dual attribution’ to the Element of Earth) and the Hebrew Tau (ט). At the corners of the illustration are the four Kerubs, namely the eagle, man, bull and lion. These represent the four Elements of Air, Water, Earth and Fire. They are placed in the same order as we find in The Hierophant, that is the Enochian method of ordering the Elements. From the lower apertures of their faces flow blue streams of water into the edges of the card. From their shoulders are plumes, or wings, that merge to form an oval, within which the main story of the Arcanum unfolds. We find a nude woman, with hair resembling a sea shell, suspended along with a large serpent, which she touches with her left hand, her waist and her right foot. Her right hand touches a hook which projects from an eye. Similarly this eye shoots out rays, a large yellow one from the pupil, and nine smaller ones from the periphery of the same. These are probably representative of the ten Spheres on the Tree of Life, with the hook perhaps symbolising Daäth (the eleventh, eg. the ‘pseudo Sephirah’). Behind her is a swirling shape, a green-blue coiling, which is almost like a Möbius strip in three dimensions, but this is perhaps only highly suggestive at best. A circular ‘wreath’ dotted with stars forms a backdrop to the dance of the snake and woman, with the spectrum of colours travelling anticlockwise, and emitting rays into the distance. This is divided into 72 columns, and three rows, giving the notion of the quinarys of the Zodiac, and the 72 names of God, or the Schemhamphorash. Pyramidal forms are found at the base, the central one with a ‘circuit’ grid, or flowchart, perhaps a map of tunnels of the pyramids interior; but in fact this is a scheme of J. W. N. Sullivan’s showing the 92 elements, of

chemistry, known at that time. Qabalistically Tau connects the ninth and tenth Spheres on the Tree of Life, Yesod (יֶסֶד) and Malkuth (מַלְכוּת). This is crossed by the Veil of Qesheth, which represents the first phase of initiation, and which is so well captured in the Tarot card ‘Oppression’, the Ten of Wands. This card bridges the realm of the material with the astral, the concrete and the imagined, and forms the earliest phase on the Path of initiation.

uNnax אֶנְנַח The Servient God Name of the Air of Earth Subangle, in Enochian, used to command. To access this it is necessary to use the fifth and the 13th Enochian Keys. This name is intersected by the 69th, 74th and 77th Governors. By Gematria it equals 561, which is the Mystic Number of 33.

UPSILON **Υ** **U** The 22nd letter of the Greek alphabet. It has a value of 400. Spelt in full Upsilon Psi – Iota – Lambda – Omicron – Nu (Υ ΨΙΛΑΟΝ) which has a value of 1260. In *Liber 777* it is allocated to the 32nd Path on the Qabalistic Tree of Life (in its dual attribution). Upsilon is transliterated as ‘Y’, and is more accurately referred to as ‘Ypsilon’.



URIENS וּרְיֵנְס The Qliphothic Sentinel of Vau (ו), the 16th Path on the Tree of Life. His name should be bellowed in the key of ‘C’ sharp. The number appropriate is 395 and his sigil should be inscribed in lines of flame on a brown triangle. See *Liber 231*, Verse 5 – ‘Also is the Star of the Flame exalted, bringing benediction to the universe.’ The Genii equivalent



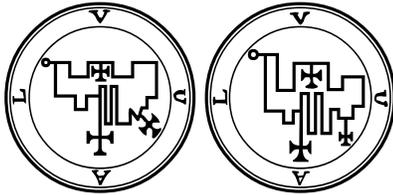
is ‘Vuaretza’:

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UR-UATCHTI The wand of the Chief Adept in the Hermetic Order of the Golden Dawn. Its crest is a winged iridescent-white circle. Twin serpents, of green, are at either side of this disk and look outwards. The grip is variously coloured, from the bottom up in black, blue, yellow, red and finally a longer band of white; these being symbolic of Spirit, Fire, Air, Water and Earth. The presidency of Spirit is shown by the winged disk, that is the ability for Quintessence to take flight. The twin serpents are the harmonised polarities of nature. In the A. A. V. the Chief Adept is called the Adeptus Exemptus 7° = 4°, which corresponds to the fourth Sphere on the Tree of Life, called Chesed (חסד), and which means ‘mercy’. This wand is very effective in works of love and tolerance. Paradoxically it is also sacred to Horus, whence the right hand snake is the goddess Nekhebet, and the left Uatchti.

UTA אֲוֵאֲתָהּ The 14th Enochian Aethyr. ‘The Vision of the City of the Pyramids. The Reception of the Master of the Temple.’ It has a value of 701.

UTI אֲוֵאֲתָהּ The 25th Enochian Aethyr. ‘The Path of *teth*. (Atu XI. The Fire-Kerub in the Initiation.) The Vision of the Fruit of the Great Work of The Beast 666. The Lion.’ It has a value of 710.



UVALL אוראל

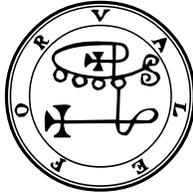
The 47th Spirit of the *Goetia*. Also known as Vual, or Voval. He is a great Duke. Although he appears in the form of a camel at first, if commanded he will assume human form, and speak the Egyptian tongue. His office is to help you seduce women, and to tell things past, present and to come. He inspires friendship. Previously he was of the Order of Powers. Uvall governs 37 legions of spirits. He is under the second decan of Cancer (July 2nd – 11th) during night. In Tarot he is paired with the Spirit Gusion, and he corresponds with the Three of Cups. His metal is copper and his planet Venus. In Hebrew spelt Aleph – Vau – Aleph – Lamed which equals 38.

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V

Vadali **ואדלי** The Servient God Name of the Water of Fire Subangle, in Enochian, used to evoke. To access this it is necessary to use the sixth and 17th Enochian Keys. This name is intersected by the 17th, 36th, 37th and 42nd Governors. By Gematria it equals 446.

VAHUAIH **והויה** The first Angel of the Schemhamphoresch. He governs Saturn in the first quinary of Leo. The name means ‘God the exalter’. Biblically this Angel corresponds to *Psalms* 3:3 – ‘But thou, O Lord, *art* a sheild for me; my glory, and the lifter up of mine head.’ The Hebrew spelling is Vau – Heh – Vau – Yod – Heh which has the value of 32.



VALEFOR **ואלפר** The sixth Sprit of the *Goetia*. He is a Duke, and is most mighty. The form he assumes is that of a lion with the head of an ass, which is bellowing. Although a loyal familiar, Valefor can tempt the magician into acts of thievery. His seal must be worn. He rules the daylight hours of the last decan of Taurus (May 11th – 20th). In the Tarot he corresponds with the Seven of Disks and is paired with the Spirit Vepar. He governs 10 legions of spirits. His metal is copper and his planet Venus. In Hebrew spelt Vau – Aleph – Lamed – Peh – Resh which equals 317.

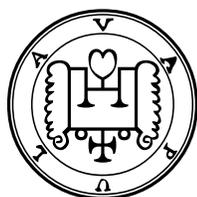
VALENTINUS The great Gnostic teacher who flourished around 150 AD. His teaching seems to be the essential framework from which most Gnostic colleges have sprung. He was certainly utterly despised by the Church Fathers, who saw his teachings as anti-hierarchical. The principle of open forums, and treating the congregation as co-equal with the preacher, presented an immediate obstacle to those wishing to establish an international and tightly organised religious corporation. The period sets him as one of the first Gnostic Christians, and thus one of the most vital. Valentinus was born in Egypt around 100 AD, he taught in Rome for the period circa 135 – 160, then returned to Alexandria where he died at the age of 80. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

VALGARS **ואלגארס** The third Enochian Governor. This Angel rules over the region of northern Iraq and north-eastern Syria, and resides in the Aire of LIL (1). He has 5362 Servitors under him. This word has a value of 735.

VALOUR – THE SEVEN OF WANDS **UE** The central wand of the seven, in this card, is a crude and primitive stick, or club. It bears no resemblance to the other six in form or essence. Behind it are two Ur-uatchti Wands, two Phœnix Wands and two Lotus Wands. This background arrangement is almost the same as in ‘Victory’, the Six of Wands. All seven have their grips coloured amber, this being the King Scale colour of Netzach (נצח). The heads of the Lotus Wands are greyish-blue and white, whilst the Ur-uatchtis are red. The background is an unbroken field of deepest cloudy purple. As a contrast to the banality of the central wand, the other six signify authority and command, being composite symbols of the Adept. We can imagine this than as an affront, or usurpation of them by the plain functionality of the club. (The *Chambers Twentieth Century Dictionary* gives ‘valour’ as – ‘intrepidity: courage: bravery’.) Small red-white flames issue in all directions from the intersections of the six interlaced wands, but none from the club, perhaps denoting magical impotence and futility. Valour means to continue in the face of adversity, despite obstacles, and to perhaps be blissfully ignorant regarding the possibility of failure. It can mean persistence at best, and gross miscalculation of force at worst.

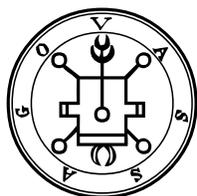
VAMIBAEL **ואמבאל** The 61st Angel of the Schemhamphoresch. He governs Jupiter in the first quinary of Gemini. The name means ‘the name which is over all’. The Hebrew spelling is Vau – Maim – Beth – Aleph – Lamed which has the value of 79.

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VAPULA נפול

The 60th Spirit of the *Goetia*, also known as Vaphula or Naphula. One of the few Spirits which is female. She is a great, mighty and strong Duchess, and appears in the form of a lion with the wings of a gryphon. Her office is to make men knowing in handicrafts and professions, as well as in philosophy and other sciences. 36 legions of spirits are under her. In the Tarot she is paired with the Spirit Naberius and is allocated to the Seven of Cups. In the Zodiac she is under the final decan of Scorpio (November 13th – 22nd). Her metal is copper and her planet Venus. In Hebrew spelt Nun – Peh – Vau – Lamed which equals 166.



VASSAGO ושאגו

The third Spirit of the *Goetia*. His manner is similar to that of Agares, the second Spirit. He is a mighty Prince. Regarded as a master of divination, he governs 26 legions of spirits. Vassago rules over the last decan of Aries (April 11th – 20th) during daylight and corresponds to the Four of Wands. He is paired with Malphas. His metal is tin and his planet Jupiter. In Hebrew spelt Vau – Shin – Aleph – Gimel – Vau which equals 316.

VASTRIM וטצטע The 85th Enochian Governor. This Angel rules over the region of Assyria, and resides in the Aire of RII (29). He has 9632 Servitors under him. This word has a value of 1051.

VAUGHAN, THOMAS 1622 – 66 The twin brother of Henry Vaughan (died 1695) who was a Welsh religious poet known as the ‘Silurist’. He was a fellow of Jesus College, Oxford and remained there for some years. Llansantffraid, Wales was his native parish, which he held from 1640 until 1649 when he was ejected for drunkenness and immorality. He then lived at his brother’s farm and in London, began to study alchemy, and married in 1651. Sir Robert Murray fled the great plague of London, in 1665, along with Vaughan back to Oxford. He continued his studies to the very end, dying of mercury fumes at the house of Samuel Kem in Albury on the 27th of February, 1666. Many of his writings appeared under the name of Eugenius Philalethes. In 1896 he was part of a famous hoax regarding satanism in Freemasonry. A person claiming to be a descendant of his, one Diana Vaughan, provided documental proof that Vaughan had sold his soul to Lucifer, and had started a satanic current disguised as Freemasonic. It turned out this was elaborately contrived by Parisian journalists; for which see *Devil-Worship in France* (1896) by A. E. Waite. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

VAU ׀ The sixth letter of the Hebrew alphabet, which has the meaning of ‘nail’. It has a value of six. Spelt in full Vau – Vau (וּו) which totals to twelve. It corresponds to The Heirophant of the Tarot, the Zodiacal Taurus, and the colour deep-indigo. Vau connects the second and fourth Spheres of the Tree of Life, Chockmah (חכמה) and Chesed (חסד). Neptune acting through Taurus upon Jupiter. Vau is transliterated as ‘V’, sometimes as ‘U’ and rarely as ‘F’.

VAUAAMP וואאאמפ The 17th Enochian Governor. This Angel rules over the region of Cyprus, and resides in the Aire of MAZ (6). He has 9200 Servitors under him. This word has a value of 923.

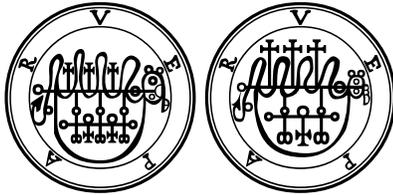
VAUALIAH וואליה The 43rd Angel of the Schemhamphoresch. He governs Saturn in the first quinary of Pisces. The name means ‘king and ruler’. Biblically this Angel corresponds to *Psalms* 88:13 – ‘But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.’ The Hebrew spelling is Vau – Vau – Lamed – Yod – Heh which has the value of 57.

VAYU ● One of the five Tattva symbols, symbolising Air. It is a blue circle. See Air.

VCh ך The 97th Gate of the *Sepher Yetzirah*. It has a value of 14. ‘Nail’ and ‘fence’. A nail joins objects together whilst a fence separates spaces. The Tarot cards are The Hierophant and The Chariot. It has the meaning of ‘last’. Astrologically this Gate corresponds to Taurus and Cancer. There is much harmony in these symbols as both are of Passive Element (Earth and Water respectively) and both are of planets that symbolise the archetypal female (Venus and Luna).

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VEDA Β The second letter of the Coptic alphabet, transliterated as ‘B’. It has a value of two and is allocated to the twelfth Path on the Tree of Life. It has a resemblance to the Greek β, Beta.



VEPAR ופאר

The 42nd Spirit of the *Goetia*. Also known as Vepar. She is a Duchess, very powerful, and appears as a mermaid. Her office is to govern the waters and especially to guide merchant ships of war. Also she can cause storms and create illusions of the sea being full of boats. She can kill men in three days of worm infested sores. She governs 29 legions of spirits. In the heavens she is under the final decan of Taurus (May 11th – 20th) during night. In Tarot she is paired with the Spirit Valefor and corresponds to the Seven of Disks. Her metal is copper and her planet Venus. In Hebrew spelt Vau – Peh – Aleph – Resh which equals 287.

VESHERIAH ושריה The 32nd Angel of the Schemhamphoresch. He governs Jupiter in the second quinary of Capricorn. The name means ‘upright’. Biblically this Angel corresponds to *Psalm* 33:4 – ‘For the word of the Lord *is* right; and all his works *are done* in truth.’ The Hebrew spelling is Vau – Shin – Resh – Yod – Heh which has the value of 521.

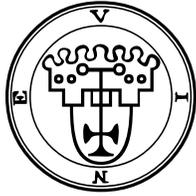
VI וי The 99th Gate of the *Sepher Yetzirah*. It has a value of 16. ‘Nail’ and ‘hand’. The nail is crude and simply functional whilst the hand is sublimely formed and expressive. The Tarot cards are The Hierophant and The Hermit. It has the meaning of ‘woe!’. Astrologically this Gate corresponds to Taurus and Virgo. Both are Earth signs and both are of a feminine polarity.



VIA ● The sixteenth and final Geomantic Figure, this is Latin and means ‘way’; some other meanings are ‘wayfarer’, ‘candle’, and ‘journey’. It corresponds to Cancer, as does the figure of Populus. (Fire = Active, Air = Active, Water = Active, Earth = Active)

VIAOV ויאעו Crowley’s adaptation of IAO (יאע) which he Qabalistically transliterated from the Greek ΙΑΩ. Spelt in Hebrew Vau – Yod – Aleph – Ayin – Vau which enumerates to 93, the pivotal Thelemic number. Its understanding is supposedly gained from an analysis of the respective Tarot Trumps that correspond. These are The Hierophant, The Hermit, The Fool, The Devil and The Hierophant. This word is used in the ritual of *Liber 5*. In *Liber 777* it is allocated to the second Sphere of Chockmah (חכמה), which as a member of the Supernal Triad tells us that VIAOV is a mystic and divine formula. It is sometimes found as ‘FIAOV’, but this means the same thing. See IAO.

VICTORY – THE SIX OF WANDS **VE** On this card are two Ur-uatchti Wands (otherwise called the ‘Wands of the Chief Adept’), two Phœnix Wands and two Lotus Wands, in that order, which is the same as the magical Grades of Adept they symbolise. They are evenly placed, which recalls that one of the meanings of Tiphereth (תפארת) is ‘harmony’. All of the wands have identical grips, implying unity and uniformity. They are in the colours of Tiphereth, yellow and gold-amber, and are outlined many times as if emphasizing their existence several times. The background is royal purple, which is the presidency that the College of Adepts enforce. The previous five cards in the suit of Wands have flames fanning out from the centre, as if to indicate unharnessed volatility, but we now instead see nine candle flames, peaceful and still, travelling only upwards. All the random charm of this suit is gathered and focused wonderfully to create the first vision of warmth, rather than ferocity. Qabalistically, it is the reserve of energy necessary to the cross the Abyss, the slow and smouldering spirit of true mysticism.



VINE וינא The 45th Spirit of the *Goetia*, also known as Vinea. He is both a King and an Earl of the spirits. He assumes the form of a lion headed man riding a black horse, and carrying a viper in his hand. Vine's office is to discover things hidden, and to find witches and wizards. He also knows things past, present and to come. If commanded he will build towers, overthrow walls and roughen the waters with storm. 36 legions of spirits are under him. In the Zodiac he is under the final decan of Gemini (June 11th – 20th) during night. He is paired with the Spirit Paimon and is allocated to the Tarot card the Ten of Swords. His metals are gold and iron, and his planets Sol and Mars. In Hebrew spelt Vau – Yod – Nun – Aleph which equals 67.

VIRGO **F** The sixth sign of the Zodiac, this word being Latin for 'virgin'. August 24th to September 22nd. It is a feminine sign; its triplicity is Earth and its quadruplicity Mutable. The most analytical of the signs. The archetype is one of striving for perfection, cleanliness and order. People born under this sign are meticulous, organised and business like. Negative aspects include pedantry, exclusiveness and disenchantment. Virgo is ruled by Mercury.

VIRGO INTACTA The state of being a virgin. These words are Latin and literally mean 'virgin intact'. It is used in the older manuals to signify the magical assistant, or apprentice. With Crowley's heavy use of sexual magick we find this term in some of his writings, and in his diaries, but it is not often interpreted literally, and it is probably little more than Crowley, again, having a joke. We must also remember that medieval people were less promiscuous than today, and far more afraid of having illegitimate children, so in the older grimoires the term is not so politically incorrect as it may seem today.

VIROCHI ורעלכר The eighth Enochian Governor. This Angel rules over the region of eastern Greece, Turkey and southern Bulgaria and resides in the Aire of ZOM (3). He has 3660 Servitors under him. This word has a value of 618.

VIRTUE – THE THREE OF WANDS **QA** Three yellow wands with creamy-white Lotus points, one vertical, and the others crossing at their centres, form the main image of this card. From their point of intersection shoot ten white rays, which form the roots of red-orange leaves, these being *probably* representative of the ten Spheres on the Tree of Life. The Lotus Wand is used in white magick, and is a great symbol of purity. This card is very beneficent, as Sol is exalted in Aries. The 'virtue' in question operates above the Veil of the Abyss and refers to a righteousness not easily comprehended. It is the good karma that may meet us unexpected, and unawares. It is the spiritual dividend that has been accumulating when our thoughts were elsewhere. The influence of Binah (בינה) is characterized by coldness, austerity and the 'great cruel sea'; yet this card forms a necessary balance to stop this third Sphere from becoming unbearable.

VISUDDHA CHAKKRA The fifth of the seven Chakras, or Wheels, of the yoga tradition. It is located in the pit of the throat (or more specifically the point in the spinal cord parallel to this) and it corresponds loosely with the Sphere of Knowledge, or Daäth (דעת), of the Qabalistic system. The word 'Visuddha' is Sanskrit for 'purity'. This Chakra corresponds with the Tattva of Akasha. The magical power associated is psychic perception, visions and the like.

V. I. T. R. I. O. L. The universal solvent. This is a magical acronym, worded in full: 'VISITA INTERIORA TERRAE RECTIFICANDO INVENIES OCCULTUM LAPIDEM'. This means: 'Visit the interior parts of the earth: by rectification thou shalt find the hidden stone.' 'Rectify' is defined as: 'to set right: to correct: to redress: to adjust: to purify by distillation.' This is found on Art, Key XIV of the *Thoth Tarot*. A term often used in alchemy, it goes without saying that it is not to be interpreted literally, like the vast majority of alchemical maxims. In *Liber 777* this formula is allocated to the third and tenth Spheres, that is the Sphere of Saturn and the Sphere of the Elements. Of note also is this formula having 56 letters; this number is also that of 'Nu'.

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VITRUVIUS, THE MICROCOSM OF This diagram is found in the second part of *Book Four*. Crowley believed it to be a symbol which unified the sun with the true nature of man, and thus a glyph of the Great Work. A naked man is the main figure, his arms and legs extended so that the head, hands and feet connect with the circumference of a circle, which is the main division of many others, all of which are concentrically distributed. This boldened circle is the principal division of the microcosmic and macrocosmic realms. Within this are the twelve glyphs of the Zodiac, then the glyphs of the seven planets in the Sephirotic order of Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna. About his shoulders are the symbols for Sol and Luna and the words ‘Micro’ and ‘Cosmus’, which are probably meant as a single term. The three inner circles have the words ‘Pituita’, ‘Sanguis’ and ‘Cholera’, and within these is a large black circle. The macrocosmic part is given simply with the glyphs of the seven planets, as above, the word ‘Macrocosmus’, above which are the symbols for Sol and Luna. Black hexagrams are distributed along the outermost ring. Within the microcosmic sphere various ‘lines of force’ are found connecting the planetary and zodiacal glyphs according to some scheme, which the author is unaware of. The creator’s full name was Marcus Vitruvius Pollio who thrived in the Roman empire under Augustus, around the turn of the millenium. This diagram is therefore some 2000 years old.

VIVIPOS אִי־וֹרֵר The 41st Enochian Governor. This Angel rules over the region of eastern Turkey, and resides in the Aire of UTA (14). He has 9236 Servitors under him. This word has a value of 1170.

VIXPALG אִי־וֹרֵר The 63rd Enochian Governor. This Angel rules over the region of southern Turkey, and resides in the Aire of ASP (21). He has 5658 Servitors under him. This word has a value of 584.

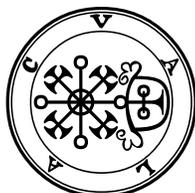
VK וֵכ The 100th Gate of the *Sepher Yetzirah*. It has a value of 26. ‘Nail’ and ‘palm’. The nail represents concentration of force whilst the palm can only at best smother and smooth things down. The Tarot cards are The Hierophant and Fortune. It has the meaning of ‘to be firm’. Astrologically this Gate corresponds to Taurus and Jupiter. The Earth of the former and Fire of the latter are at odds, and both are of differing sexual polarity.

VL וֵל The 101st Gate of the *Sepher Yetzirah*. It has a value of 36. ‘Nail’ and ‘ox goad’. Whilst a nail makes things to be still and fixed, the ox goad promotes movement and activity. The Tarot cards are The Hierophant and Adjustment. It has the meaning of ‘child’. Astrologically this Gate corresponds to Taurus and Libra. Although both are ruled by Venus, the Fixed Earth of Taurus and Cardinal Air of Libra are completely at odds.

VM וֵמ The 102nd Gate of the *Sepher Yetzirah*. It has a value of 46. ‘Nail’ and ‘water’. A nail epitomises artificial constructs of applied force, whilst water represents the natural and free flowing movement of fluid energy. The Tarot cards are The Hierophant and The Hanged Man. It forms the initials of VRD MOLH (וֵרד מַעֲלֵה) which means ‘the Rose of Heaven’. Astrologically this Gate corresponds to Taurus and Water. The Passive Element of Earth in the former goes well with Water, but we can argue whether or not its Fixed nature does so also.

VN וֵנ The 103rd Gate of the *Sepher Yetzirah*. It has a value of 56. ‘Nail’ and ‘fish’. Whilst a nail is still within a fixed material, a fish meanders through a vital fluid. The Tarot cards are The Hierophant and Death. It has the meanings of ‘to be torpid’, ‘weak’ and ‘meek’. Astrologically this Gate corresponds to Taurus and Scorpio. Both are of Passive Element, and both come from either the archetypal ruler of Venus and Mars respectively (that is the quintessential female and male).

VO וֵע The 105th Gate of the *Sepher Yetzirah*. It has a value of 76. ‘Nail’ and ‘eye’. A nail is hard and sharp, yet an eye is soft and round; a nail has only one job yet an eye has innumerable purposes and uses. The Tarot cards are The Hierophant and The Devil. It has the meanings of ‘addition’ and ‘large measure’. Astrologically this Gate corresponds to Taurus and Capricorn. Both are Earth signs and both are feminine; however the planetary rulers of Venus and Saturn are quite at odds.



VOLAC וֵאֵל The 62nd Spirit of the *Goetia*, also known as Valak, Valu and Ualac. He is a glorious and mighty President. He appears as a child with angel’s wings riding a dragon with two heads. The office of this Spirit is to give true answers regarding hidden treasure and where to find serpents. All this is done with no strain to himself. He governs 38 legions of spirits. In the Tarot he is paired with the Spirit Bune and is allocated to the Nine of Wands. In the Zodiac he is under the second decan of Sagittarius (December 3 – 12) during the hours of night. His metal is mercury and his planet Mercury. In Hebrew spelt Vau – Aleph – Lamed which equals 37.

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VOLTIGEURS A Voodoo term applied to the ‘demons’ that traverse the Tree of Death, which is the dark and necessary counterpart to the Tree of Life. The Leapers, or Vaulters, that cavort around on the ‘other side’ of the Tree.

volxDo אַלְטֵדוּ The Servient God Name of the Earth of Fire Subangle, in Enochian, used to evoke. To access this it is necessary to use the sixth and 18th Enochian Keys. This name is intersected by the 16th, 20th, 27th and 41st Governors. By Gematria it equals 634.

VP וַב The 106th Gate of the *Sepher Yetzirah*. It has a value of 86. ‘Nail’ and ‘mouth’. A nail creates rigidity and structure, whilst a mouth breaks down and softens food. The Tarot cards are The Hierophant and The Tower. It has the meaning of ‘addition’. Astrologically this Gate corresponds to Taurus and Mars. As well as the Elements of Earth and Fire, respectively, being contrary, we remember that the former is ruled by Venus. This is the archetypal female as opposed to Mars, the male.

VQ וַק The 108th Gate of the *Sepher Yetzirah*. It has a value of 106. ‘Nail’ and ‘the back of the head’. Whilst a nail is consciously employed for a task and is precise, the back of the head (or cerebellum) is the seat of subconscious forces and is quite vague. The Tarot cards are The Hierophant and The Moon. It has the meanings of ‘sting’ and ‘goad’. Astrologically this Gate corresponds to Taurus and Pisces. Not only does the Earth and Water of these signs combine, so does the fact they are both feminine in nature.

VR וַר The 109th Gate of the *Sepher Yetzirah*. It has a value of 206. ‘Nail’ and ‘head’. A nail is fixed and is one of the most simple things in the world, yet a head is capable of full motion and is very complicated. The Tarot cards are The Hierophant and The Sun. It has the meanings of ‘rose’, ‘heart’ and ‘jugular vein’. Astrologically this Gate corresponds to Taurus and Sol. As Sol is of the nature of Air, and Taurus is Earth, there is little harmony here. However the Hebrew letter that corresponds to Taurus is Vau (ו) and this is the third letter of Tetragrammaton which has Sol as the centre of the world of Yetzirah.

VS וַס The 104th Gate of the *Sepher Yetzirah*. It has a value of 66. ‘Nail’ and ‘prop’. Whilst a nail is generally a permanent fixture and dents the object that it is fixed to, a prop is generally a temporary measure and is only useful in that it does not damage the object which it supports. The Tarot cards are The Hierophant and Art. It has the meanings of ‘the menstrual cycle’ and ‘to colour’. Astrologically this Gate corresponds to Taurus and Sagittarius. Elementally both of these are contrary symbols, and also on one hand Taurus is negative and feminine, whilst Sagittarius is positive and masculine.

VSh וַש The 110th Gate of the *Sepher Yetzirah*. It has a value of 306. ‘Nail’ and ‘tooth’. Whilst a nail joins, a tooth separates. The Tarot cards are The Hierophant and The Aeon. It has the meanings of ‘gullet’ and ‘esophagus’. Astrologically this Gate corresponds to Taurus and Fire/Spirit. There is little connection to the Element of Fire; the only saving grace is that the Path of Taurus touches the Supernal Triad, which is of the nature of Spirit.

VSNARDA אֲטֹרְדַא The 32nd Enochian Governor. This Angel rules over the region of Greece, and resides in the Aire of ICH (11). He has 7236 Servitors under him. This word has a value of 756.

VT וַט The 98th Gate of the *Sepher Yetzirah*. It has a value of 15. ‘Nail’ and ‘serpent’. The symbolism here is obviously biblical; whilst the serpent persuaded Adam and Eve to take fruit from the Tree of the Knowledge of Good and Evil (and thus starting the process of involution) it was the nails that pinned Christ to the cross (which initiated the ascent of humanity’s consciousness). The Tarot cards are The Hierophant and Lust. It has the meaning of ‘penis’. Astrologically this Gate corresponds to Taurus and Leo. Whilst both are of a Fixed nature, they have incompatible Elements and opposing sexual polarities.

VTh וַת The 111th Gate of the *Sepher Yetzirah*. It has a value of 406. ‘Nail’ and ‘tau’. A nail is crudely functional whilst a tau is sublimely symbolic. The Tarot cards are The Hierophant and The Universe. It has the meanings of ‘and thou’ and ‘stork’. Astrologically this Gate corresponds to Taurus and Saturn/Earth. The former may be seen to be an opposite of Saturn, but it is akin to the Element of Earth.

VTz וַצ The 107th Gate of the *Sepher Yetzirah*. It has a value of 96. ‘Nail’ and ‘fish hook’. Whilst a nail can only generally be used once, a fish hook is capable of being used hundreds of times. The Tarot cards are The Hierophant and The Emperor. It has the meaning of ‘dove’. Astrologically this Gate corresponds to Taurus and Aries. These signs are next to each other in the Zodiac so are subject to all the polarities that this entails.

V. V. V. V. V. Vi Veri Vniversum Vivus Vici. Aleister Crowley’s motto as a Magister Templi 8° = 3° of the A.:. A.:. This is Latin for ‘way, life, truth, victory, virtue’, or ‘I conquer the universe through the force of truth, whilst still living’. He adopted this motto on December 3rd, 1910. The inconsistency of a ‘V’ being the initial letter of the third word, and not a ‘U’, is not actually so because ancient Latin does not distinguish between the two.

VZ וַז The 96th Gate of the *Sepher Yetzirah*. It has a value of 13. ‘Nail’ and ‘sword’. A nail joins things together whilst a sword separates. The Tarot cards are The Hierophant and The Lovers. It has the meanings of ‘to carry’ and ‘sin’. Astrologically this Gate corresponds to Taurus and Gemini. These signs follow one another in the Zodiac and so are open to all the interpretations that this involves, along with all the polarities that this logically entails.

W

WAGNER, RICHARD 22nd May 1813 – 1883 The German opera composer, born in Leipzig, whose original pieces radically altered the cultural norms of his country. His dramas were later used by the Nazis to help drum up patriotic fervour. He was a close friend of Nietzsche (see elsewhere), but his nationalism caused them to split. (This conflict has been immortalised in *The Wagner Case*.) The philosopher found the German people repugnant, yet Wagner had made it his life mission to regenerate the country's opera. His career began in Königsberg and Riga (1837 – 39) conducting small orchestra theatres. These early ventures seem to have been unsuccessful, and he left for Paris owing money. In 1842 he was made conductor in Dresden. His works at this time were considered highly original, and this combined with him associating with communists, and anonymous authorship of revolutionary articles, forced the Dresden authorities to decide not to produce his *Lohengrin*. When the 1849 revolution failed he went to Switzerland, and lived mostly in Zurich for nine years. He did not see *Lohengrin* performed himself until 1861 in Vienna, such was the risk of him returning to Germany. Siegfried, the hero of Germanic myth, was the main theme of his grand *Ring of the Nibelungs*. Financial considerations forced him to forget about completing the *Ring* for many years, and instead he wrote *Tristan and Isolde*, which was also highly original. Six long years passed before Ludwig of Bavaria allowed it to be performed in Munich in 1865, under Hans von Bülow, who had conducted the *The Mastersingers* in 1868, also in Munich. At the time these were considered his two greatest popular works. Bülow's wife, Cosima, eloped with Wagner to Tribschen, where he finished the *Ring* (1868 – 72), and fathered three illegitimate children with her. Nietzsche (see elsewhere), his philosopher friend, amongst others, helped him to raise funds for the construction of an operatic house in Bayreuth. In 1876 this unique theatre housed the first performance of the *Ring* in its entirety. He produced *Parsifal* in 1882, which deals with the Holy Grail, and which he forbade be performed outside Bayreuth for 30 years; this stricture however was unsuccessful. He died in Venice on 13th February, 1883. Wagner is mentioned in the litany of the Gnostic Saints in *Liber 15*. Pronounced 'varg – nah'.

WANGA A Voodoo term found in *Liber AL* 1:37 – 'Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.' It is generally symbolic of the female as the bifurcator, or cleaver in two, that is the process of cell division that occurs in the womb; however, the author is quite unsure as to what this means as applied to *Liber AL*.

WARLOCK The dictionary gives – 'a wizard; a magician (*Scot.*); a demon; a warrior who cannot be wounded with metals'. However, like all exoteric and brief accounts of occult terms it is quite a long way off. The etymology gives a better picture – 'Old English *wærloga*, a breaker of an agreement – *wær*, a compact, *lēogan*, to lie'. It is generally a term used in wicca and witchcraft to denote someone who has been expelled from their coven. They have been magically disinherited. However, warlocks are trusted as relatively impartial sources of advice and support, as they have little ulterior motive in helping one tradition over another. Nepotism is not an issue. It is because of this that they are generally known as 'judges'. The author is uncertain about warlocks 'within' the Thelemic following, although some such thing may well exist; however many Thelemites, and Thelemic aspirants especially, are not initiated into any order. In witchcraft, a similar term is 'hedge witch', but this just means a solitary person (who may wish to join a coven).

WATER One of the five Elements in the Western Tradition. In the Qabalah it is the second and corresponds to the first ה of יהוה, and the World of Briah (בריאה), which means the 'World of Creation'. It is called in Hebrew, מים, Maim, which is also a Hebrew letter. In the Tarot it is allocated to the Suit of Cups (the playing card parallel being Hearts ♥), and the Queens. Astrologically, the Watery triplicity is Cancer, Scorpio and Pisces. The other Elements are Fire, Air, Earth and Spirit. The Platonic Order ascribes Water to the icosahedron, which is a prism formed of twenty equilateral triangles. This is partly because the icosahedron is the closest to the sphere, and rolls most easily, thus partaking of the flowing nature of Water. Of the five senses, taste is considered the best correspondence. The hermetic symbol is . The Eastern symbol

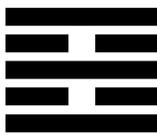
for Water is the Tattva of Apas, which is a silver crescent with its terminations uppermost .

WATER CUP  This is the third of the four Elemental Implements in the Order of the G.: D.:. It corresponds to the Sphere of Hod (הוד) and the Grade of Practicus 3° = 8°. All these weapons are the ceremonial equivalents of the aspirant's conquest of his lower nature, and this represents the control of emotion and desires. *Liber 412* says the Cup must be made of silver, be eight inches high and with a diameter of three inches. After approval of authority, a certain number that represents the aspirant's perception of the universe must be personally engraved upon it. It is then consecrated and kept in a silk of azure blue. In the Hermetic Order of the Golden Dawn any convenient glass cup may be adapted. The lip must border onto eight bright blue 'petals' with orange edges. Upon these petals are written the divine and angelic Hebrew names of Hod, in orange, along with their Rosy Cross sigils and the Adept's Motto.

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WAW 𐤨 The 27th letter of the Arabic alphabet in the Western order, and the sixth in the Eastern. It is transliterated as ‘W’. It has a value of six and a word value of 13. On the Tree of Life it is allocated to the 16th Path. The meaning drawn from the *Qoran* is ‘master’.

WEALTH – THE TEN OF DISKS SF The Tree of Life, with disks as the Spheres forms the central theme of this card. The lowest, which represents Malkuth (מלכות), is larger than the rest. As Mercury is the ruler of this decan we find the symbols on the disks are of his nature. Sphere one, Kether, is the glyph itself, whilst Chockmah and Binah are variations of the same. Beth (ב), the Hebrew letter allocated to Mercury, is found on Geburah, the fifth Sphere, and Chesed has the Enochian equivalent \sqrt{V} (known as ‘Pn’). Tiphereth, the sixth Sphere, has the Mercurial angel Raphael (רפאל). Netzach has an eight pointed star, and Hod has a transparent octahedron. Yesod gives the Magic Square numbers of eight, 64, 260, 2080. Finally Malkuth, the last sphere, shows a form of the Caduceus, or winged wand of Hermes, with its three Mother Letters of Aleph (א), Maim (מ) and Shin (ש). None of the connecting Paths are given, which shows us the fixity of the Element Earth, its difficulty in changing state from one Sphere to another. The 22 Paths are governed by Spirit, and the relatively inert Element of Earth is arguably the closest to its antithesis. The background is composed of simply more coins, overlapping each other and nestled together, and they are perfectly symmetrical. This is the end of the cycle, when matter is starting to become inert. Mercury, who rules *and is exalted* in Virgo, is himself the start of the next phase; he is the Word, the Will and the Magus who invests the shells of life with the divine breath. Only because he has permeated this card is it redeemed from being usurped by the forces of the Qliphoth.



WEI CHI The 64th and final Hexagram of the *I Ching*. Also known as ‘Wei Tzi’ and ‘Wei Zi’. ‘Before completion’ and ‘unfinished’. Sun of Moon. The Image is dawn, or night turning to day, that is when the presidency of the sky goes from the moon to the sun; the sun above with the moon beneath; to drain a lake in pursuit of a single pearl; thin ice over water being warily traversed by a fox; light externally and dark internally; the vernal, or spring, equinox; the man above the woman. The Oracle is that past efforts have proved fruitless; to make progress in direct proportion to resistance; do not trust luck, and avoid a gamble; persist if you must, but expect distress; the trials sent are those of initiation, and success is far greater than the perceived goal. Expressed as a binary it is either 21 or 42.

WEISHAUP, ADAM 1748 – 1830 Historically Weishaupt is a surprisingly obscure figure, who is most noteworthy for being the figurehead in the foundation of the Bavarian Order of the Illuminati in 1776. This branch of the Illuminati busied themselves with recruiting members from unwitting Blue Lodges of Freemasonry, and infiltrated many secret societies through ‘the back door’. History is unsure of their influence in the French Revolution or the Second World War, although it is universally agreed that their objective was to destabilise Europe, then to usurp the power of the monarchy and the Roman Catholic Church. Masonic Lodges only operate under the authority of royal governance, and all allegiances of ‘universal brotherhood’ are to be forgotten if two countries are at war. The Illuminati used the lodge systems without ever intending to honour this oath, and found it a perfect tool for their conspiracy. In modern times the Illuminati ideal of civilisation would seem to be the ‘communist’ ethic. Thelemites are not *normally* involved with the Illuminati as they do not accept the *Holy Bible* as their ‘Volume of Sacred Law’, and would therefore probably not be ‘recognised’ by the Grand Freemasons’ Hall of any specific nation, and thus unable to reach the national degrees. The Bavarian branch of the Illuminati only gained control by taking false oaths upon initiation, whilst never intending to stick to the rules. Mentioned in the litany of the Gnostic Saints in *Liber 15*.

WORKS – THE THREE OF DISKS UJ The disks on this illustration are actually wheels, symbolising action as well as stability. Each is red, they are in a triangular formation, and each has twelve spokes. Within are the alchemical symbols of Mercury at the top, Salt on the left and Sulphur on the right. The central axes of these wheels connect with the outer points of a more or less opaque tetrahedron, which in the Platonic Order symbolises Fire, energy and determination. Mars is the planet of action and aggressive instinct, whilst Capricorn is the gradual, methodical approach to things. Together they make the ingredients of successful endeavour, especially as Capricorn offers its ‘exaltation’ to Mars. The background is of multiple grey crescents, which could be the waves of the ‘Great Sea of Binah’ (בינה) stirred into tsunami like activity. In ceremonial magick, the Triangle of Art, or evocation, has at each of its sides the Dagger, Chain and Scourge. These weapons have a perfect correspondence to the three alchemical principles given, showing that the ‘works’ involved are probably magical rather than worldly.

WORLD ELEPHANT In Hindu mythology the beast which supports the world, known as the ‘Muha-Pudma’; this is in turn supported by a tortoise, the ‘Chukwa’. It is mentioned in *The Book of Lapis Lazuli, Liber 7, 2:5-7* – ‘I had rather have been trampled by the World-Elephant. O my God! Thou art my little pet tortoise! Yet Thou sustainest the World-Elephant.’

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WORLDS, THE FOUR QABALISTIC These are based on the four letters of the divine name Tetragrammaton, IHVH (יהוה), and are known as Atziluth (אצילות), Briah (בריאה), Yetzirah (יצירה) and Assiah (עשיה). The Hebrew for ‘World’ is Olam (עולם). Respectively these are the worlds of archetype, creation, formation and action, and correspond to the magic Wand, Cup, Dagger and Pantacle. In Western Occultism the four Worlds compose the essential method of many systems, but the most pivotal seems to be the Elemental order of Fire, Water, Air and Earth; this forms the skeletal basis of the Tarot, ceremonial magic, the Great Tablet of the Golden Dawn Enochian, astrology and Crowley’s westernized *I Ching*. From the ancient Jewish conception springs the 400 Spheres; that is each Sphere has a replica of the Tree of Life within, *and each Tree is repeated in the four Worlds*: ten times ten times four equals 400. It is interesting to note that the value of the last letter of the Hebrew alphabet, Tau (ת), has a value of 400. This seems to echo wonderfully the notion of the four Qabalistic Worlds. The table below shows the symbolic centrality of יהוה, and the many ideas that are boiled down into this most important word.

ה	ו	ה	י
עשיה	יצירה	בריאה	אצילות
Action	Formation	Creation	Archetype
Daughter	Son	Mother	Father
EARTH	AIR	WATER	FIRE
			
Prithivi	Vayu	Apas	Tejas
Disks	Swords	Cups	Wands
Princesses	Princes	Queens	Knights
Touch	Smell	Taste	Sight
⊖ ☿ ♃	☿ ☽ ☿	☽ ☿ ♃	☿ ☽ ♃
Tau ת	Aleph א	Maim מ	Shin ש
Cube	Octahedron	Icosahedron	Tetrahedron
Legs	Trunk	Arms	Head
North	East	West	South

WORRY – THE FIVE OF DISKS SB The main image of this card is an inverted pentagram, uneven, with the Tattva symbols of the Elements centred on its terminations, with these forming emblems on the disks. Tejas the red triangle, is Fire, and found at the top left; Vayu the blue circle, is Air, and found at the middle left; Akasha the black oval, is Spirit, and is at the bottom point; Apas the silver crescent, is Water, and at the middle right; and finally Prithivi the yellow square, is Earth and is located at the top right. However, this Elemental order is different to the conventional, as Air and Water are reversed in position. Each disk is extended below into large circles of deep blue tinged with rusty brown, the two highest merge into a light blue vesica, whilst the two central disks move into a smaller yellow one. All but the Vayu and Apas sections fan out into lighter blue circles. The notion of strict rigidity, rather than revolution, is implied in yellow, orange and purple bolts, or fixtures, that lock the disks’ extensions together. Mercury is the fluid, free flowing intellect, whilst Taurus is the stubborn, fixed methodological approach. The general theme is one of conflict, paroxysm of stagnation, and blind unfocussed struggle. We see the wheels overlapping one another, showing the difficulty of even reconciliation between the four Elements. It shows the truth that the spiritual cohesion of the average man is less than nobly made. ‘Worry’ is normally created through inaction, acquiescence, and difficulty in combating inertia. This is the force that prevents us making ‘the first step’.



WŪ WANG The 25th Hexagram of the *I Ching*. ‘Innocence’, and ‘unassuaged of purpose’. Lingam of Fire. The Image is of a gemstone concealed within some common mineral; thunder in the sky. The Oracle is to only continue if one is truly pure and righteous; that past errors will be felt more keenly; if suffering it is best to keep it to oneself. Expressed as a binary it is either six or 24.

X

XI **Ξ** **ξ** The 15th letter of the Greek alphabet. It has a value of 60. Spelt in full Xi – Iota (ΞΙ) which has a value of 70. In *Liber 777* it is allocated to the 25th Path on the Qabalistic Tree of Life. It is transliterated as ‘X’.

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Y

YĀ  The 28th, and final, letter of the Arabic alphabet in the Western order, and the tenth in the Eastern. It is transliterated as ‘Y’. It has a value of ten, and a word value of eleven. On the Tree of Life it is allocated to the 20th Path. It

has the initial and medial form of . The meaning drawn from the *Qoran* is ‘chief’.

YALPAMB  The 54th Enochian Governor. This Angel rules over the region of Jordan, and resides in the Aire of ZEN (18). He has 9276 Servitors under him. This word has a value of 164.

YAMA The ‘first mortal’ of Hindu mythology, and hence the god of the dead. As he was the first to die, he was rewarded by being deified, paradoxical though this sounds. Yama is depicted with two pairs of arms, of a green colour, with flaming eyes and seated on a buffalo. It is also a term in yoga which means ‘control’, along with Niyama which means ‘superb control’.



YAMATU The Qliphothic Sentinel of Yod (*), the tenth Path on the Tree of Life. The name should be vibrated in the key of ‘F’; the number is 131. Its sigil should be painted in yellowish-green on grey, preferably on slate. See *Liber 231*, Verse 9 – ‘Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.’



The Genii equivalent is ‘Iehuvahastanothatan’:

YEBAMAIAH      The 70th Angel of the Schemhamphoresh. He governs Mercury in the fourth quinary of Cancer. The name means ‘producing by His Word’. Biblically this Angel corresponds to *Genesis* 1:1 – ‘In the beginning God created the heaven and the earth.’, unlike all other Schemhamphoresh Angels that are united under *Psalms*. The Hebrew spelling is Yod – Beth – Maim – Yod – Heh which has the value of 67.

YECHVIAH      The 33rd Angel of the Schemhamphoresh. He governs Mars in the third quinary of Capricorn. The name means ‘knower of all things’. Biblically this Angel corresponds to *Psalms* 94:11 – ‘The Lord knoweth the thoughts of man, that they *are* vanity.’ The Hebrew spelling is Yod – Cheth – Vau – Yod – Heh which has the value of 39.

YEIAEL      The 22nd Angel of the Schemhamphoresh. He governs Sol in the fourth quinary of Scorpio. The name means ‘thy right hand’. Biblically this Angel corresponds to *Psalms* 121:5 – ‘The Lord *is* thy keeper: the Lord *is* the shade upon thy right hand.’ The Hebrew spelling is Yod – Yod – Yod – Aleph – Lamed which has the value of 61.

YEILEEL      The 58th Angel of the Schemhamphoresh. He governs Luna in the fourth quinary of Taurus. The name means ‘hearer of cries’. Biblically this Angel corresponds to *Psalms* 6:3 – ‘My soul is also sore vexed: but thou, O Lord, how long?’ The Hebrew spelling is Yod – Yod – Lamed – Aleph – Lamed which has the value of 81.

YEIZAEL      The 40th Angel of the Schemhamphoresh. He governs Mercury in the fourth quinary of Aquarius. The name means ‘making joyful’. Biblically this Angel corresponds to *Psalms* 88:14 – ‘Lord, why castest thou off my soul? *why* hidest thou thy face from me?’ The Hebrew spelling is Yod – Yod – Zayin – Aleph – Lamed which has the value of 58.

YELAUIEL      The second Angel of the Schemhamphoresh. He governs Saturn in the second quinary of Leo. The name means ‘strength’. Biblically this Angel corresponds to *Psalms* 22:19 – ‘But be thou not far from me, O Lord: O my strength, haste thee to help me.’ The Hebrew spelling is Yod – Lamed – Yod – Aleph – Lamed which has the value of 81.

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YESOD יסוד The ninth Sphere on the Qabalistic Tree of Life, which has the meaning of ‘foundation’. Spelt in full Yod – Samekh – Vau – Daleth which has a value of 80. It corresponds to Luna, the four Nines of the Tarot, and the Element of Air. This is the Sphere of the astral, the creative imagination and the ‘secret light’. The nature of reality itself, that is the *objective* shared world of phenomena, is however subjectively as much Yesod as the Sphere of Malkuth (מלכות), the solid, concrete world of everyday existence. (Some puritanical Qabalists consider the tenth Sphere as merely a pendant to the Tree of Life.) Yesod is the plane of the collective unconscious, the imaging hierarchy that allows people to ‘tag’ labels onto things, and to name experiences. The Tarot card that connects these two Spheres is The Universe, and gives us a pictorial glyph of the rudiments we encounter everyday. Yesod is separated from Malkuth by the Veil of Qesheth (קשת) (that is the word made from the three Hebrew letters that extend from the tenth Sphere). It has been proven that all matter is in fact mostly empty space, but with atoms spinning at such speed that it appears visible, and ‘solid’. The *force* that binds this revolving field of electrons together is Yesod, and the *blueprint* or *architecture* underlying it is Hod (הוד), the eighth Sphere.

YETZIRAH יצירה The third of the four Qabalistic Worlds, known as the World of Formation. It corresponds to the Spheres Chesed (חסד) through to Yesod (יסוד), that is the fourth through to the ninth. Daäth (דעת) is also considered Yetziratic by most, and is in this sense called the ‘Crown of Knowledge’. The other Worlds are Atziluth (אצילות), Briah (בריאה) and Assiah (עשיה). To Yetzirah are allocated the reasoning faculties, logic, thinking and planning in general. In Tarot it corresponds to the Suit of Swords, the small cards from the Fours through to the Nines, but especially the Sixes and the Princes. It is also allocated to the Hebrew letter Aleph (א). All Elemental and astrological correspondences are known as ‘Yetziratic attributions’. This represents the phase in creativity when the original artistic impulse has been a) felt and experienced on the karmic plane, b) felt to be valid and worthwhile, then c) the Yetziratic Spheres use critical analysis and reasoning to thrash out the best approach, then d) the idea reaches the material plane and is realised. These steps may be looked upon as the Tetragramton יהוה, Yetzirah is the Vau (ו), and it is the presidency of Air in general. One of the pivotal Qabalistic texts is the *Sepher Yetzirah*, which means the ‘Book of Formation’.



YI The 42nd Hexagram of the *I Ching*. Also known as ‘I’, and when so it is distinguished from the 27th Hexagram of the same name by the exclusion of the ^ accent. ‘Increase’. Air of Fire. The Image is of the progressive commingling of wind with thunder; low thunder; sacrifice of the higher allowing help to that below. The Oracle is to take decisive action; to take great risks; the end justifies the means; no harm will result if you lead well, and act with imagined impunity; if necessary use saved resources; share and share alike with all; keep your spiritual self well if you wish to keep what you have. Expressed as a binary it is either 14 or 28.

YOD יוד The tenth letter of the Hebrew alphabet, which has the meaning of ‘hand’. It has a value of ten. Spelt in full Yod – Vau – Daleth (יוד) which totals to 20. It corresponds to The Hermit of the Tarot, the Zodiacal Virgo, and the colour slate grey. Yod connects the fourth and sixth Spheres on the Tree of Life, Chesed (חסד) and Tiphereth (תפארת). Jupiter acting through Virgo upon Sol. It is pronounced ‘yode’, and it is transliterated as ‘I’ or ‘Y’.

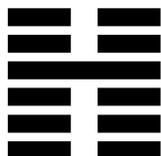
YOD HE VAU HE יהוה One of the many transliterations of the Hebrew name of God IHVH, which enumerates to 26. Orthodox Jews will not write this word, but will rather substitute it with ‘Adonai’ (אדני), which means ‘Lord’. According to arcane lore the true pronunciation of this word will dissolve the universe. Many varieties on how it is spoken exist; as well as many different spellings when each letter is given in full. The symbolism of this word is central in the Hebrew Kaballah. *Liber 777* gives four different spellings, when each letter is spelt in full, and these correspond to the four Qabalistic Worlds. It is otherwise transliterated as ‘Jehovah’, or ‘Yahweh’. See IHVH, and Worlds, The Four Qabalistic.

YOGA A Hindu term which means ‘to join’ or ‘unity’, and which is similar etymologically to the word ‘yoke’ in English. It is a general term encompassing the predominantly Hindu mystical path. Yoga has many branches of tradition: Hathayoga, which westerners most commonly associate it with, being the science of posture and breathing; Bhaktiyoga, the way of devotion, or emotional absolutism towards the Ideal; Rajayoga, the ‘royal’ school, mainly meditation, concentration and ‘puzzle’ solving; Mantrayoga, which uses rhythmic syllables as an adjuvant to meditation, normally as a repetition of sacred wordings; Karmayoga, liberation through right action, or the path of doing good for one’s neighbours; Layayoga, arousing the prana (vital force) to awaken the Kundalini and activate the Chakras; Dharmayoga, liberation by adherence to religious dogma, and dutiful conduct; and Kriyayoga, the path of purity in everyday life, and domestic ritual.

YONI Sanskrit for ‘vagina’. The word for the male organ is ‘lingam’. It is a Tantric term and a word used in sexual magick and Crowley’s version of the *I Ching* (where it is symbolised by a circle ○, whilst the lingam is denoted by a cross

✚). In strictly western symbolism it is usually given as a vesica.

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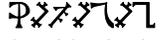
YÜ The 16th Hexagram of the *I Ching*. 'Enthusiasm', some other meanings are 'devotion' and 'joy'. Fire of Yoni. The Image is of people who are very keen towards their leader; twin mountain ranges; all things following 'the path of least resistance', like the gravity of water; thunder emanating from the ground. The Oracle is to delegate authority with confidence; avoid bragging about your successes; share with friends; ponder deeply that your enthusiasm may not last. Expressed as a binary it is either 55 or 59.

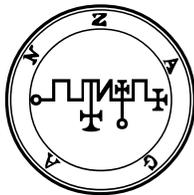
Z

ZĀ  The eleventh letter of the Arabic alphabet in the Western order, and the seventh in the Eastern. It is transliterated as ‘Z’. It has a value of seven and a word value of eight. On the Tree of Life it is allocated to the 17th Path. The meaning drawn from the *Qoran* is ‘purifier’.

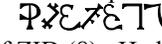
ZAA  The 27th Enochian Aethyr. ‘The Vision of the Initiation of Hecate (Atu XIV). The Redemption of the Woman of Witchcraft by Love. <ⓓ Hecate.>’ It has a value of 9.

ZADA  The seventh letter of the Coptic alphabet, transliterated as ‘Z’. It has a value of seven and is allocated to the 17th Path on the Tree of Life.

ZAFASAI  The 53rd Enochian Governor. This Angel rules over the region of Coxlant (which is Earthly Paradise), and resides in the Aire of ZEN (18). He has 7689 Servitors under him. This word has a value of 226.



ZAGAN  The 61st Spirit of the *Goetia*. He is both a King and a President. At first he appears as a bull with the wings of a gryphon, but later he becomes man like. He can make men witty; and he can turn water into wine, blood into wine, and wine into water. Zagan can also turn metal into coins, if the metal transformed is that of the currency of any particular country. He can even make fools wise. 33 legions of spirits are under him. In the Tarot he is paired with the Spirit Glasya-Labolas and is allocated to the Eight of Wands. In the Zodiac he is under the first decan of Sagittarius (November 23rd – December 2nd) during night. His metals are gold and mercury, his planets are Sol and Mercury. In Hebrew spelt Zayin – Aleph – Gimel – Nun which equals 61 (or 711 if Nun is counted as a final).

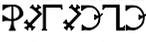
ZAMFRES  The 22nd Enochian Governor. This Angel rules over the region of northern Iran, and resides in the Aire of ZID (8). He has 4362 Servitors under him. This word has a value of 359.



ZAMRADIEL  The Qliphothic Sentinel of Zayin (ז), the seventh Path on the Tree of Life. His name should be vibrated in the key of ‘D’. His sigil should be painted in a tint approximating new leather yellow upon a vesica of mauve; the number applied is 292. See *Liber 231*, Verse 6 – ‘Here then beneath the winged Eros is youth, delighting in the one and the other. He is Asar between Asi and Nepthi; he cometh forth from the veil.’ The Genii equivalent is ‘Zooosar’:



ZAX  The tenth Enochian Aethyr. ‘The Abyss. Chronozon, his Nature.’ It has a value of 68.

ZAXANIN  The 69th Enochian Governor. This Angel rules over the region of ‘beyond Greenland’ (Idunia), and resides in the Aire of TOR (23). He has 7333 Servitors under him. This word has a value of 179.

ZAYIN  The seventh letter of the Hebrew alphabet, which has the meaning of ‘sword’. It has a value of seven. Spelt in full Zayin – Yod – Nun (זין) which totals to 67 (or 717 if Nun is counted as a final). It corresponds to The Lovers of the Tarot, the Zodiacal Gemini, and the colour pale-mauve. Zayin connects the third and sixth Spheres on the Tree of Life, Binah (בינה) and Tiphereth (תפארת). Saturn acting through Gemini upon Sol. Zayin is transliterated as ‘Z’.

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ZAZEL זזאל The Planetary Spirit of Saturn. It originates from the Hebrew word Zayin – Zayin – Aleph – Lamed, which enumerates to 45. Like all the Hebrew names of these Spirits it has a numeric connection with the Magic Square of the planet. 45 is the sum of the first nine numbers or the total value of the three by three Magic Square of Saturn.

ZCh זח The 112th Gate of the *Sepher Yetzirah*. It has a value of 15. ‘Sword’ and ‘fence’. A sword is a tool of offence, yet a fence is a symbol of defence. The Tarot cards are The Lovers and The Chariot. It has the meanings of ‘to be elated’, ‘to cause to move’ and ‘to cause to tremble’. Astrologically this Gate corresponds to Gemini and Cancer. In the Zodiac these two signs are side by side so they are subject to all the polarities that this entails.

ZELATOR 9° = 2^o The second main Grade in the A.∴ A.∴ that corresponds with Yesod (יֵסוֹד), the ninth Sphere of the Qabalistic Tree of Life. It represents the Element of Air, the moon, and in magical weaponry the Dagger. The study for this Grade is given in *Liber 9*, and it requires knowledge of the magical journal, physical clairvoyance, asana, pranayama, dharana, the testing of physical limitations and a course of reading. All this is designed to strengthen the aspirant’s astral body to the point of it becoming impervious to everyday stresses.

ZEN פזב The 18th Enochian Aethyr. ‘Tiphareth. (The King’s Chamber. The Vision of the Holy Guardian Angel.) The Instruction concerning the Obtaining of the Vision and the Voice of the Thirty Æthyrs. The Preparation of the Candidate.’ It has a value of 62.



ZEPAR זאפר The 16th Spirit of the *Goetia*, a great Duke. He assumes the form of a soldier with red clothing and armour. Zepar causes women to love men. He also makes women barren. 26 legions of Inferiors are under him. In the Zodiac he rules over the first decan of Virgo (August 23rd – September 1st). The Eight of Disks is the Tarot card he is allocated to, and he is paired with Alloces. His metal is copper and his planet Venus. In Hebrew spelt Zayin – Aleph – Peh – Resh which equals 288.

ZERO, BROTHER A man in cyberspace claiming to be the I. H. O. (Inner Head of the Order) of Ordo Templi Orientis, although he is against the motives and structure of that group. He also claims to be Aiwass and that he wrote *The Book of the Law* as a ‘convenient house of cards’. A self styled arch enemy of occultism who claims to be a six foot alien with chameleonic skin. He considers the entire Thelemic tradition to be a complex joke, that even though received from highly discarnate intelligences was contrived to deceive and mock people. Aleister Crowley is seen as a puppet, the O. T. O. as a fanciful charade and the Egyptian revival as incredible. A great deal of this man’s thinking is centred on the present society’s preoccupation with ‘sexual perversions’. Relatively innocuous affairs such as homosexuality, and even recreational sex, he considers abhorrent.

ZETA Ζ ζ The seventh letter of the Greek alphabet. It has a value of seven. Spelt in full Zeta – Eta – Tau – Alpha (ZHETA) which has a value of 316. In *Liber 777* it is allocated to the 17th Path on the Qabalistic Tree of Life. It is transliterated as ‘Z’.

ZI זי The 114th Gate of the *Sepher Yetzirah*. It has a value of 17. ‘Sword’ and ‘hand’. A sword has tremendous destructive potential, whilst a hand has correspondingly great creative possibilities. The Tarot cards are The Lovers and The Hermit. It has the meanings of ‘spider’, ‘frame of a door’ and ‘window’. Astrologically this Gate corresponds to Gemini and Virgo. There is immense sympathy in these symbols as both are ruled by Mercury, however they are of differing sexual polarity; one could almost say that they make a *good couple*.

ZID פזא The eighth Enochian Aethyr. ‘The Holy Guardian Angel. His instruction.’ It has a value of 21.

ZILDON פזאב The 58th Enochian Governor. This Angel rules over the region of Antarctica and Australia, and resides in the Aire of KHR (20). He has 3626 Servitors under him. This word has a value of 271.

ZIM פזג The 13th Enochian Aethyr. ‘The Garden of Nemo. The Work of the Magister Templi.’ It has a value of 57.

ZIP פזו The ninth Enochian Aethyr. ‘Malkuth. (The Pure Virgin.) The reward of the Magister Templi.’ It has a value of 97.

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ZIRZIRD **𐤆𐤓𐤓𐤓** The 18th Enochian Governor. This Angel rules over the region of north-eastern Iran, and resides in the Aire of MAZ (6). He has 7220 (or 7200 according to Hulse) Servitors under him. This word has a value of 238.

ZK **𐤆𐤓** The 115th Gate of the *Sepher Yetzirah*. It has a value of 27. ‘Sword’ and ‘palm’. The sword gives rise to chaos and mayhem, whilst the palm contains the ordered destiny of a person (if you believe in palmistry as the Qabalah does). The Tarot cards are The Lovers and Fortune. It has the meanings of ‘clear’, ‘pure’ and ‘sinless’. Astrologically this Gate corresponds to Gemini and Jupiter. Whereas Gemini is ruled by Mercury, the messenger of the gods, Jupiter (or Zeus if you prefer) is the entity that actually gives the orders. These symbols go together like a professional relationship of sorts.

ZL **𐤆𐤓** The 116th Gate of the *Sepher Yetzirah*. It has a value of 37. ‘Sword’ and ‘ox goad’. A sword can kill quickly and painlessly, whilst an ox goad is not designed to kill, but to motivate, and creates a great deal of pain. The Tarot cards are The Lovers and Adjustment. It has the meanings of ‘to be light’, ‘neglected’ and ‘to be of little value’. Astrologically this Gate corresponds to Gemini and Libra. There is no little harmony here as both are Air signs, however these symbols could imply some confusion of thoughts, or racing conceptualisation.

ZM **𐤆𐤓** The 117th Gate of the *Sepher Yetzirah*. It has a value of 47. ‘Sword’ and ‘water’. The sword destroys whilst water gives life, and is indeed essential for life. The Tarot cards are The Lovers and The Hanged Man. It has the meanings of ‘to think’ and ‘the tinkling of a stringed instrument’. Astrologically this Gate corresponds to Gemini and Water. As the former is the Active Element of Air, and the latter is the Passive Element of Water, there is little combination of these symbols.

ZN **𐤆𐤓** The 118th Gate of the *Sepher Yetzirah*. It has a value of 57. ‘Sword’ and ‘fish’. The sword is forged in fire, whilst the fish is born in water; the sword rusts and decays if placed under water, whilst the fish thrives. The Tarot cards are The Lovers and Death. It has the meanings of ‘to be unchaste’, ‘prostitution’ and ‘to be unclean’. Astrologically this Gate corresponds to Gemini and Scorpio. We remember that Gemini is the twins, or the faculty of being in two minds about a given subject, whilst the latter is a scorpion that focuses all its ‘venom’ to a single point. These symbols are opposites.

ZO **𐤆𐤓** The 120th Gate of the *Sepher Yetzirah*. It has a value of 77. ‘Sword’ and ‘eye’. A sword is hard and sharp, but the eye is soft and round. The Tarot cards are The Lovers and The Devil. It has the meanings of ‘to tremble’, ‘shock’ and ‘fright’. Astrologically this Gate corresponds to Gemini and Capricorn. Whilst Gemini is often indecisive, or at least sees ‘both sides of the coin’, the mountain goat has its destination clearly adumbrated. One is scattering of force, the latter is focus; for this reason these symbols can be seen as opposites.

ZODIAC GLYPHS In the table below are given the glyphs of the zodiac themselves, the names in Latin with their translations, the dates on the conventional calendar, triplicity, quadruplicity, polarity, the appropriate Hebrew letter and finally the name of the Geomantic Figure pertinent.

A	♉	♊	♋	♌	♍
Aries	Taurus	Gemini	Cancer	Leo	Virgo
The Ram	The Bull	The Twins	The Crab	The Lion	The Virgin
March 21 st	April 20 th	May 21 st	June 22 nd	July 23 rd	August 24 th
FIRE	EARTH	AIR	WATER	FIRE	EARTH
CARDINAL	FIXED	MUTABLE	CARDINAL	FIXED	MUTABLE
POSITIVE	NEGATIVE	POSITIVE	NEGATIVE	POSITIVE	NEGATIVE
א	ב	ג	ד	ה	ו
<i>Puer</i>	<i>Amissio</i>	<i>Albus</i>	<i>Populus & Via</i>	<i>Fortuna Major & F. Minor</i>	<i>Conjunctio</i>
G	♏	♐	♑	♒	♓
Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
The Balances	The Scorpion	The Archer	The Goat	The Water Bearer	The Fishes
September 24 th	October 24 th	November 23 rd	December 22 nd	January 20 th	February 19 th
AIR	WATER	FIRE	EARTH	AIR	WATER
CARDINAL	FIXED	MUTABLE	CARDINAL	FIXED	MUTABLE
POSITIVE	NEGATIVE	POSITIVE	NEGATIVE	POSITIVE	NEGATIVE
ז	ח	ט	י	יא	יב
<i>Puella</i>	<i>Rubeus</i>	<i>Acquisitio</i>	<i>Carcer</i>	<i>Tristitia</i>	<i>Laetitia</i>

ZOM **𐤆𐤓** The third Enochian Aethyr. ‘“The Magus” of the Tarot. (Atu I.) Mayan, the Maker of Illusion. The Seer in Illusion (Lilith).’ It has a value of 117.

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ZP זפ The 121st Gate of the *Sepher Yetzirah*. It has a value of 87. ‘Sword’ and ‘mouth’. The sword is a tool of destruction whilst the mouth is one of expression (speech and song) and consequently creation. The Tarot cards are The Lovers and The Tower. It has the meanings of ‘pitch’ and ‘pitch-coating’. Astrologically this Gate corresponds to Gemini and Mars. In terms of Element the Mutable Air of Gemini gives energy to the Fire of Mars; the ruler of Gemini, Mercury, is considered a ‘trouble maker’ and although not quite a malefic planet it can be grouped with Mars.

ZQ זק The 123rd Gate of the *Sepher Yetzirah*. It has a value of 107. ‘Sword’ and ‘the back of the head’. The sword is a vehicle of conscious destruction whilst the back of the head (or the cerebellum) is the seat of subconscious creativity, and the true precursor of ideas. The Tarot cards are The Lovers and The Moon. It has the meaning of ‘to rivet’. Astrologically this Gate corresponds to Gemini and Pisces. Apart from sharing a dreamy quality, and both being Mutable, these symbols can be considered as opposites.

ZR זר The 124th Gate of the *Sepher Yetzirah*. It has a value of 207. ‘Sword’ and ‘head’. A sword is used to divide things (duality) whilst the ‘head’ or more precisely the ‘crown’ is of the nature of unity. The Tarot cards are The Lovers and The Sun. It has the meanings of ‘stranger’, ‘enemy’ and ‘burden’. Astrologically this Gate corresponds to Gemini and Sol. The Path on the Tree of Life of Gemini does make contact with the Sphere of Sol, however its ruler, Mercury, has little harmony with Sol.

ZRO The basis of the alchemy of the Atlanteans in *The Lost Continent, Liber 51*; the funnelled and synthesised sweat of its servile race. Kenneth Grant uses it as a synonym for semen, more or less.

ZS זס The 119th Gate of the *Sepher Yetzirah*. It has a value of 67. ‘Sword’ and ‘prop’. The swords cuts down, yet the prop supports. The Tarot cards are The Lovers and Art. It has the meaning of ‘apron’. Astrologically this Gate corresponds to Gemini and Sagittarius. These symbols are direct opposites in the Zodiac, both are positive and masculine, and both are of Active Element.

ZSh זש The 125th Gate of the *Sepher Yetzirah*. It has a value of 307. ‘Sword’ and ‘tooth’. The sword is a weapon of humanity, whilst the teeth are the violent devices of the animal kingdom. The Tarot cards are The Lovers and The Aeon. It has the meaning of ‘gold’. Astrologically this Gate corresponds to Gemini and Fire/Spirit. The essential archetype here is one of combustion and intellectual stimulation.

ZT זט The 113th Gate of the *Sepher Yetzirah*. It has a value of 16. ‘Sword’ and ‘serpent’. Whilst the sword is a symbol of honour, the serpent is one of betrayal and disgrace. On the Qabalistic Tree of Life the ‘Flaming Sword’ descends through the ten Sephiroth in turn, from Kether to Malkuth; conversely the ‘Brazen Serpent’ winds its way up the Paths from Malkuth to Kether. The Tarot cards are The Lovers and Lust. It has the meanings of ‘young man’ and ‘student’. Astrologically this Gate corresponds to Gemini and Leo. The Mutable Air of the former combusts quite well with the Fixed Fire of the latter, and both are masculine, or positive, signs.

ZTh זת The 126th Gate of the *Sepher Yetzirah*. It has a value of 407. ‘Sword’ and ‘tau’. The sword is a tool of destruction, whilst the tau is a symbol of creation (as the phallus). The Tarot cards are The Lovers and The Universe. It has the meanings of ‘this’, ‘olive branch’ and ‘tree’. Astrologically this Gate corresponds to Gemini and Saturn/Earth. In both cases these symbols may be seen as opposites.

ZTz זצ The 122nd Gate of the *Sepher Yetzirah*. It has a value of 97. ‘Sword’ and ‘fish hook’. A sword is used to warn people and animals off, whilst a fish hook is baited to attract and deceive. The Tarot cards are The Lovers and The Emperor. It forms the initials of ZMR TzDQ (קדצ רמז) which means the ‘song of the righteous’. Astrologically this Gate corresponds to Gemini and Aries. Similar considerations apply here as for the 121st Gate of ZP.

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LIBER 1, LIBER B VEL MAGI An account of the Grade of Magus, the highest grade which it is even possible to manifest in any way whatsoever upon this plane. Or so it is said by the Masters of the Temple. Class A. The Magus of the Tarot is numbered as 'I', or the first Key.

LIBER 2, THE MESSAGE OF THE MASTER THERION Explains the essence of the new Law in a very simple manner. Class E. The magical Grade of Magus is assigned to the second Sphere of Chockmah.

LIBER 3 VEL JUGORUM An instruction for the control of speech, action, and thought. Class D. The classification refers to the threefold method.

LIBER 4, ABA A general account in elementary terms of magical and mystical powers. This is an A.·. A.·. Publication composed of Class A, B, C and D documents. In magick the four basic Elements of Fire, Water, Air and Earth are the main principles of mastership.

LIBER 5 VEL REGULI Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus, adapted for the daily use of the Magician of whatever grade. A pair of alternate, earlier forms are available as well. Class D. Five is the number of the pentagram, which is traced in the ritual. Leo is the fifth sign of the Zodiac, Regulus being a bright star in this constellation.

LIBER 6, LIBER O VEL MANUS SAGITTAE Instructions given for the elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of the Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so called, and an instruction in the practice called rising on the Planes. Class B. Six is the number of the hexagram and macrocosmic universe, which is explored when 'rising on the planes'.

LIBER 7, LIBER LIBERI VEL LAPIS LAZULI, ADUMBRATIO KABBALÆ ÆGYPTORIUM Being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple. Its seven Chapters are referred to the seven Planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus. Class A.

LIBER 8, EIGHTH AETHYR LIBER CDXVIII And thus shall he do who will attain to the mystery of the knowledge and conversation of his Holy Guardian Angel. Class D.

LIBER 9, LIBER E VEL EXERCITIORUM Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, so that the student may thoroughly understand his own limitations. Class B. This is the book for Zelators, the Grade referred to the ninth Sphere of Yesod.

LIBER 10, LIBER PORTA LUCIS An account of the sending forth of the Master Therion by the A.·.A.·. and an explanation of his mission. Class A.

LIBER 11, LIBER NU An instruction for attaining Nuit. An account of the task of the Aspirant from Probationer to Adept. Meditations on *Liber AL*. Class D. Eleven is the general number of magick, or 'energy tending to change'.

LIBER 13, GRADUUM MONTIS ABIEGNI An account of the tasks of the aspirant from Probationer to Adept. Class D.

LIBER 15, ECCLESIAE GNOSTICÆ CATHOLICÆ CANON MISSÆ

LIBER 16, LIBER TURRIS VEL DOMUS DEI An instruction for attainment by the direct destruction of thoughts as they arise in the mind. Class B. The Tower of the Tarot is numbered as the 16th key.

LIBER 17, LIBER I. A. O. IAO. Sexual Magick. Gives three methods of attainment through a willed series of thoughts. The active form of *Liber 345*. Class D.

LIBER 21, KHING KANG KING, THE CLASSIC OF PURITY by KO HSUEN Taoist classic put into rhyme. A new translation from the Chinese by the Master Therion.

LIBER 24, DE NUPTIIS SECRITETIS DEORUM CUM HOMINIBUS Class B.

LIBER 25, THE RITUAL OF THE STAR RUBY (There are two forms of this Ritual) An improved form of the 'Lesser Banishing Ritual of the Pentagram'. Class D. One ritual is given in *Liber 333 The Book of Lies*, the other in the appendix of *Magick in Theory and Practice*. 25 is the square of five, the number of the pentagram.

LIBER 27, LIBER TRIGRAMMATON Being a book of Trigrams of the Mutations of the Tao with the Yin and Yang. An account of the Cosmic process: corresponding to the stanzas of Dzyan in another system. Class A. 27 is the number of permutations of three things taken three at a time, or three cubed.

LIBER 28, LIBER SEPTEM REGUM SANCTORUM, RITUAL XXVIII, THE CEREMONY OF THE SEVEN HOLY KINGS Being an Initiation Ritual for certain select probationers to A.·.A.·.. Class D. 28 is the mystic number of seven, that is the heptarchy in a more solid sense.

LIBER 28, LIBER נבנב VEL Νικη, THE FOUNTAIN OF HYACINTH SUB FIGURÂ XXVIII

LIBER 30, LIBER LIBRAE Karma Yoga. An elementary course of morality suitable for the average man. Class B. Lamed (ל) corresponds to Libra, the Balances, and has the value of 30.

LIBER 31, AL (LIBER LEGIS), THE BOOK OF THE LAW Class A. The central holograph manuscript of Thelema. 31 is the value of Aleph and Lamed (ל), and is the numerical key to this book.

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LIBER 33 An account of A.·. A.·.. Broadly based upon 'Cloud on the Sanctuary' by the Councillor Von Eckartshausen and now revised and rewritten in the Universal Cipher. Class C. This number was given on masonic grounds, ie. the 33° of the Scotch Rite.

LIBER 36, THE STAR SAPPHIRE An improved form of the Ritual of the Hexagram. Class D. 36 is the square of six, the number of the hexagram.

LIBER 41, THIEN TAO An essay on Attainment by way of Equilibrium. Class C.

LIBER 44, THE MASS OF THE PHOENIX Class D. 44 is the value of the Hebrew for blood, 'Dem' (דַּם), and this ritual involves the sacramental use of bloodletting.

LIBER 46, THE KEY OF THE MYSTERIES

LIBER 49, SHI YI CHIEN

LIBER 51, THE LOST CONTINENT An account of the continent of Atlantis: the manners and customs, magical rites and opinions of its people, together with a true account of the catastrophe, so-called, which ended in its disappearance.

LIBER 52, MANIFESTO OF THE O. T. O.

LIBER 55, THE CHYMICAL JOUSTING OF BROTHER PERARDUA WITH THE SEVEN LANCES THAT HE BRAKE An account of the Magical and Mystic Path in the language of Alchemy. Class C.

LIBER 58 A general discussion of the Method and uses of the Qabalah. (The Temple of Solomon the King) Class B.

LIBER 59, ACROSS THE GULF A fantastic account of a past life in Egypt. Its principal interest lies in the fact that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon. Class C.

LIBER 61, LIBER LXI VEL CAUSAE Explains the actual history and origin of the present movement. Its statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopeia. In other words, the collapse of the Order of the G.·. D.·. and the founding of the A.·. A.·.. Class D.

LIBER 64, LIBER ISRAFEL By Allen Bennet, Crowley, Others. Invocation of Thoth, as a prelude to preaching. Formerly called *Liber Anubis*, an instruction in a suitable method of preaching. Class B. 64 is the square of eight, the number of Mercury, who is more or less equivalent with Thoth.

LIBER 65, LIBER CORDIS CINCTI SERPENTE An account of the relations of the aspirant and his Holy Guardian Angel. Class A. 65 is the value of 'Adonai' (אֲדֹנָי) which means 'Lord'.

LIBER 66, LIBER STELLAE RUBAE A secret ritual of Aep, the heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of *Liber Legis*. Sexual Magick veiled in symbolism. Class A. 66 is the mystic number of eleven, which symbolises magick in general and the world of the 'shells', or what is commonly known as demons.

LIBER 67, THE SWORD OF SONG Two Poems. A critical study of various philosophies. An account of Buddhism. 1925. Class C. The Hebrew letter Zayin (ז), when spelt in full (זַיִן), has the value of 67, and means 'sword'.

LIBER 70, Σταυρος Βατραχου The Ceremonies proper to obtaining a familiar spirit of a Mercurial nature as described in the *Apocalypse* of St. John the Divine from a frog or toad. Class C.

LIBER 71, THE VOICE OF THE SILENCE, THE TWO PATHS, THE SEVEN PORTALS By H. P. Blavatsky, with an extensive commentary by Crowley. Class B. 71 is the value of 'Lam', which is Tibetan for 'way' or 'path'.

LIBER 73, THE URN This is a sequel to *The Temple of Solomon the King*, and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this Grade of Initiation, the highest possible in any manifested Man.

LIBER 77, LIBER OZ The Thelemic declaration of rights of Man. 'OZ' when transliterated into Greek or Hebrew, has the value of 77.

LIBER 78, A DESCRIPTION OF THE CARDS OF THE TAROT A complete treatise on the Tarot giving the correct designs of the cards with their attributions and symbolic meanings on all planes. Class B. The Tarot deck has 78 cards.

LIBER 81, THE BUTTERFLY NET Magical adventure story concerning homunculi, particularly concerning the planet Luna, written in the form of a novel. Satirical of some members of the G.·. D.·.. This book is also called 'Moonchild'; 81 is the square of nine, which is the number of Luna.

LIBER 81, THE TAO TE KING

LIBER 84, VEL CHAKNOKH A brief Abstract of the Symbolic Representation of the Universe. Derived by Dr. John Dee through the Scrying of Sir Edward Kelley. Class B. 84 is the value of 'Chanokh' (חַנוּכָּה), which is Hebrew for 'Enoch'; the main body of Dee's system is today called 'Enochian magick'.

LIBER 90, TZADDI VEL HAMUS HERMETICUS An account of Initiation, and an indication as to those who are suitable for the same. Class A. Tzaddi (צ) has the value of 90 and means 'fish hook'.

LIBER 93, LIBER צבצב VEL Νικη, THE FOUNTAIN OF HYACINTH SUB FIGURÂ XCIII A diary of the use of cocaine and heroin and the relations of the Magician therewith. See *Liber AL vel Legis* 2:22.

LIBER 95, THE WAKE-WORLD A poetical allegory of the relations of the soul and the Holy Guardian Angel. Class C.

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LIBER 96, LIBER GAIAS Handbook of geomancy. A guide but with some intentional inaccuracies. Class B. The sixteen figures of geomancy have a total of 96 dots.

LIBER 97, SOROR ACHITHA'S VISION

LIBER 100, LIBER כפ, Αγαπη Αζοθ SAL PHILOSOPHURUM, The Book of the Unveiling of the Sangraal wherein it is spoken of the Wine of the Sabbath of the Adepts. Secrets instructions of the IX° O. T. O. (Sex Magick.) Class D.

LIBER 101, O. T. O. AN OPEN LETTER TO THOSE WHO MAY WISH TO JOIN THE ORDER Enumerating the Duties and Privileges. These Regulations Come Into Force In Any District Where the Membership Exceeds One Thousand Souls. Class B.

LIBER 106 A treatise on the nature of death and the proper attitude to be taken towards it. Nun (נ), when spelt in full (נון) has the value of 106 and corresponds to the Death card in the Tarot.

LIBER 111, THE BOOK OF WISDOM OR FOLLY An extended and elaborate commentary on *The Book of the Law*, in the form of a letter from the Master Therion to the son of mankind. Contains some of the deepest secrets of Initiation, with a clear solution of many cosmic and ethical problems. Class B. Aleph (א), the first letter of the Hebrew alphabet, when spelt in full (אלף), has the value of 111, and it corresponds to The Fool of the Tarot.

LIBER 120, LIBER CADAVERIS, RITUAL CXX, OF PASSING THROUGH THE TUAT A Ritual of Initiation for certain Select Zelators. Class D.

LIBER 120, LIBER SAMEKH THEURGIA GOETIA SUMMÆ, CONGRESSUS CUM DAEMONE This book is numbered according to the full spelling of Samekh (סמך).

LIBER 132, LIBER APOTHEOSIS A treatise on the Incarnation of a God, instructions to Realize and Proclaim His Identity.

LIBER 148, THE SOLDIER AND THE HUNCHBACK A general discussion on philosophy.

LIBER 150, LIBER CL VEL נעל, A SANDAL, DE LEGE LIBELLUM A further explanation of *The Book of the Law*, with special reference to the Powers and Privileges conferred by its acceptance. The Law of Liberty, Love, Life and Light. Class E. 'Nol' (נעל) is Hebrew for 'sandal' and has the value of 150.

LIBER 156, LIBER CHETH, VEL VALLUM ABIEGNI A perfect account of the task of the Exempt Adept considered under the Symbols of a particular plane, not the intellectual. Sexual magick veiled in symbolism. Class A. 156 is the value of 'Babalon' (באבלען) to which the book refers.

LIBER 157, THE TAO TEH KING A new translation with a commentary by the Master Therion. This is the most exalted and yet practical of the Chinese classics. Also called Liber LXXXI.

LIBER 161, O. T. O. CONCERNING THE LAW OF THELEMA An epistle written to Professor L...B...K... who also himself waited for the New Aeon, concerning the O. T. O. and its solution of Property, and now reprinted for the General Circulation.

LIBER 165, A MASTER OF THE TEMPLE Frater Achad's magical diary with comments by Crowley. Class B.

LIBER 175, ASTARTÉ VEL LIBER BERYLLI An instruction in attainment by the method of devotion, on Bhakta-Yoga; how one may unite oneself to any particular Deity. Both Magical and Mystical methods are given. Class D. 175 is a number of Astarte, as from the Qemea of Venus.

LIBER 185, LIBER COLLEGII SANCTI Being the tasks proper to the Grades and their Oaths proper to Liber 13. This is the Official Paper of the various Grades. It includes the Task and Oath of all Grades to, and including, Adeptus Minor. Class D.

LIBER 194, O. T. O. AN INTIMATION WITH REFERENCE TO THE CONSTITUTION OF THE ORDER Any Province of the O. T. O. is governed by the Grand Master and those to whom he delegates his Authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-houses in the province. Then the regular constitution is automatically Promulgated. The Quotation is slightly adapted from an address in one of the Rituals.

LIBER 197, THE HIGH HISTORY OF GOOD SIR PALAMEDES THE SARACEN KNIGHT AND OF HIS FOLLOWING OF THE QUESTING BEAST A poetic account of the Great Work and enumeration of many obstacles. Class C. 197 is the value of 'zoon' (זעען) which means 'beast'.

LIBER 200, RESH VEL HELIOS An instruction for the adoration of the Sun four times daily, with the object of composing the mind to meditation, thus to bring conscious relation with the center of our system; for advanced students, to make actual Magical contact with the Spiritual energy of the Sun and thus to draw actual force from Him. Class D. 'Helios' is Latin for 'sun'; 200 is the value of Resh (ר) which has the attribution of Sol, and the Tarot card The Sun.

LIBER 206, LIBER RU VEL SPIRITUS Full instructions in Pranayama, describes various practices of controlling the breath, how to insure success, what results to strive for, and how to use them for the Great Work. Class D. 206 is the value of 'ru' (רו).

LIBER 207, A SYLLABUS OF THE OFFICIAL INSTRUCTIONS OF THE A.: A.: An enumeration of the Official Publications of the A.: A.: with a brief description of the contents of each book; this Catalogue is an expansion thereof, including those publications which were written after *The Syllabus* was composed.

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LIBER 216, THE YI KING A new translation, with a commentary by the Master Therion. The *I Ching* is mathematical and philosophical in form. Its structure is cognate with that of the Qabalah. The *I Ching* reduced expertly to a series of six-line mnemonic keys, one for each hexagram, in cryptic verse. 216 is six cubed, the notion of the hexagram to the third power.

LIBER 220, AL VEL LEGIS *The Book of the Law*. Class A. There are 220 verses in this book. It is also indicative of the ten Spheres and the 22 Paths of the Tree of Life (ten times 22).

LIBER 228, DE NATURA DEORUM Class B.

LIBER 231, LIBER ARCANORUM τὸν ATU τοῦ TAHUTI QUAS VIDIT ASAR IN AMENNTI SUB FIGURÂ CCXXXI. **LIBER CARCERORUM** τὸν QLIPHOTH CUM SUIS GENIIS. **ADDUNTUR SIGILLA ET NOMINA EORUM** An account of the cosmic process so far as it is indicated by the Tarot Trumps. The sequence of the 22 Trumps is explained as a formula of Initiation. Class A. 231 is the sum of the numbers one to 21, the numeric Keys of the Major Arcana.

LIBER 242, AHA! An exposition in poetic language of several of the ways of attainment and the results obtained. In the form of a Discourse between an Adept and His Pupil. Class C. 242 is the value of AHA spelt in full (אהלף היה אלהי); note that the π is given in the Atziluthic form.

LIBER 265, THE STRUCTURE OF THE MIND A treatise of physiology from the mystic and magical standpoint. Its study will help the aspirant to make a detailed scientific analysis of his mind, and so learn to control it.

LIBER 300, KHABS AM PEKHT A special instruction for the Promulgation of the Law. This is the first and most important duty of every aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment. Class E.

LIBER 333, THE BOOK OF LIES FALSELY SO-CALLED 93 short chapters each Qabalistically related to its chapter number. Deals with many matters on all planes of the very highest importance. It is an Official Publication for Babes of the Abyss, but it is recommended even to beginners as being highly suggestive. 1913. Class C. Choronzon (חורונזון), the Dweller of the Abyss, has the value of 333.

LIBER 335, ADONIS A short play. Set in the hanging gardens of Babylon in classical times with classical characters. An account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following on the victory of the latter. Class C. 335 is the numeration of Adonis in Greek (Αδωνις).

LIBER 341, LIBER H H H Gives three methods of attainment through a willed series of thoughts. Class D. 341 is the combined value of the three Mother Letters of Hebrew, Aleph (א), Maim (מ) and Shin (ש).

LIBER 343, AMRITA, THE ELIXIR OF LIFE

LIBER 365, VEL CXX, THE PRELIMINARY INVOCATION OF THE GOETIA The Preliminary Invocation of the *Goetia*. With the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his Attainment.

LIBER 367, DE HOMUNCULO Class B.

LIBER 370, LIBER A'ASH VEL CAPRICORNI PNEUMATICI Analyzes the nature of the creative magical force in man, explains how to awaken it, how to use it and indicates the general as well as the particular objects to be gained thereby. Sexual magick heavily veiled in symbolism. Class A. 370 is the value of 'Osh' (עש) which means 'creation'.

LIBER 400, LIBER TAU VEL KABBALÆ TRIUM LITERARUM A graphic interpretation of the Tarot on the plane of Initiation. Analyzes the Hebrew alphabet into seven triads, each of which forms a Trinity of sympathetic ideas relating respectively to the Three Orders comprised in the A. .A. . Class A. 400 is the value of Tau (τ) which is excluded from the other 21 letters of the triads, and shelters the others in the illustration.

LIBER 412, LIBER A VEL ARMORUM An instruction for the preparation of the Elemental Instruments. Class D. 412 is the value of Beth (ב) when spelt in full (בית), which corresponds to The Magus of the Tarot, and whose weapons are here described.

LIBER 414, DE ARTE MAGICA SECUNDUM RITUM GRADUS NONÆ O. T. O. BAPHOMETI EPISTOLA ANNO BELLI UNIVERSALIS NE PERDAT ARCANUM SCRIPTA 414 is the value of 'Ain Soph Aur' (אין סוף אור) which means 'The Limitless Light'.

LIBER 415, OPUS LUTETIANUM, THE PARIS WORKING A record of homosexual magick operations. Class AB.

LIBER 418, LIBER XXX ÆRUM VEL SÆCULI Being of the Angels of the Thirty Aethyrs, *The Vision and the Voice*. Besides being the classical account of the Thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should, in particular, be taken as authentic. Class AB. 418 is the value of ABRAHADABRA (אבראהאדאברא), from *Liber AL* 3:1, and MAKASHANH (מאכאשאנה) 'The Word of the Aeon'.

LIBER 451 The chapter «Of Eroto-comatose Lucidity» in *De Arte Magica Liber 414*. Class B. 451 is the value of 'Siloam' (שילואם).

LIBER 451, LIBER SILOAM Class D.

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LIBER 474, OS ABYSMI VEL DAÄTH Gnana Yoga. An instruction in a purely intellectual method of entering the Abyss. Class C. 474 is the value of Daäth (דעת), the Sphere of 'knowledge'.

LIBER 500, SEPHER SEPHIROTH By Allen Bennet, Crowley and Friends. A dictionary of Hebrew words arranged according to their value numerically. This is an Encyclopaedia of the Holy Qabalah, which is a map of the Universe, and enables man to attain Perfect Understanding. Class B. 500 is the value of the Greek word for number, 'o arithmos' (ο αριθμος).

LIBER 536, A COMPLETE TREATISE ON ASTROLOGY

LIBER 536, Βατραχοφρενοβοοκοσμομαχια An instruction in the expansion of the field of the mind. Two practices designed to aid the student in developing an awareness of the Universe around him are given, one is active one passive. Requires Astronomical knowledge. Class B. 536 is the value of 'Masloth' (מסלות), which means the 'Sphere of the Zodiac'.

LIBER 555, LIBER HAD An instruction for attaining Hadit. Class D. 555 is the value of Had (האד) when spelt in full (הה אלף דלת). In contrast to *Liber NU*, numbered eleven, this figure is fully expanded, whilst Nuit's is contracted, belying the metaphysical principles they embody.

LIBER 570, VEL ARARITA An account of the Hexagram and the method of reducing it to the Unity, and Beyond. Class A.

LIBER 633, DE THAUMATURGIA A statement of certain ethical considerations concerning Magick.

LIBER 666, THE BEAST

LIBER 666, LIBER ARTEMIS IOTA VEL DE COITU SCHOLIA TRIVIÆ Class B.

LIBER 671, LIBER PYRAMIDOS A ritual of self Initiation based on the Neophyte ritual. Class D. 671 is the value of 'Adonai' (אדני) spelt in full (אלף דלת נון יוד). Also 'ThROA' (תרעא) a formula which translates as 'The Gate'.

LIBER 729, THE AMALANTRAH WORKING Interviews with a discarnate entity. Class C.

LIBER 777, VEL PROLOGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ VLÆ EXPLICANDÆ, FUNDAMENTUM HIEROGLYPHICORUM SANCTISSIMORUM SCIENTIÆ SUMMÆ A complete dictionary of the correspondences of all magical elements, reprinted with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language. Class B. 777 is the value of the Flaming Sword, that is the Paths taken in sequence from Kether to Malkuth.

LIBER 800, THE SHIP

LIBER 800, LIBER SAMEKH THEURGIA GOETIA SUMMÆ, CONGRESSUS CUM DÆMONE Being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the semester of His performance of the Operation of the Sacred Magick of Abramelin the Mage. Class D.

LIBER 808, LIBER SERPENTIS NEHUSHTAN 808 is the value of 'Nehushtan' (נחשתן) which means 'the Brazen Serpent'.

LIBER 811, ENERGISED ENTHUSIASM An essay developing the idea of creativity - and genius - as a sexual phenomenon. Specially adapted to the task of Attainment of Control of the Body of Light, development of Intuition and Hatha yoga. Class C.

LIBER 811, LIBER COLLEGII INTERNI Class D.

LIBER 813, LIBER DCCCXIII VEL ARARITA SUB FIGURÂ DLXX An account of the Hexagram and the method of reducing it to the Unity and Beyond. This book describes in magical language a very secret process of Initiation. Class A. 813 is the value of 'ARARIThA' (ארריתא), see elsewhere.

LIBER 831, LIBER IOD, FORMERLY CALLED VESTA An instruction giving three methods of reducing the manifold consciousness to the Unity. Adapted to facilitate the task of Raja Yoga, and of the Knowledge and Conversation of the Holy Guardian Angel. Class D. 831 is the value of the Greek 'phallos' (φαλλος) which means 'penis'. The title 'Iod' refers to the Hebrew Yod (י), a symbol of the generative power.

LIBER 837, THE LAW OF LIBERTY This is a further explanation of *The Book of the Law* in reference to certain Ethical problems. Class E.

LIBER 860, JOHN ST. JOHN The Record of the Magical Retirement of G. H. Frater O. M. (Aleister Crowley). A model of what a magical record should be, so far as accurate analysis and fullness are concerned. Class C. 860 is value of the Greek for 'John' (Ιων).

LIBER 868, LIBER VIARUM VLÆ A graphic account of Magical powers classified under Tarot Trumps. An analysis of the 22 letters. To each is attributed a magical or mystical practice of progressive difficulty until attainment is complete. Class B.

LIBER 888, JESUS A complete study of the origins of Christianity.

LIBER 913, תישארב, LIBER VLÆ MEMORIÆ Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life. (So to enable the Aspirant to calculate his True Orbit in eternity.) Class B.

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LIBER 934, THE CACTUS A record of experiments with the Mescal buttons.

LIBER 963, Θεσαυρου Έιδολων THE TREASURE-HOUSE OF IMAGES A superb collection of Litanies appropriate to the Signs of the Zodiac. Class AB. 963 is the value of 'achad' (אחד) which means 'unity', when spelt in full (אלף הית (דלת

LIBER 1139, (UNTITLED)

LIBER 1151, MINERVA STUDY PROGRAM By Jim Graeb IX^o O.T.O.. Being the requirements of Minerval to III^o, in study and work in the O. T. O., as it has manifested under the Caliph.

LIBER 1264, THE GREEK QABALAH

LIBER 2911, A NOTE ON GENESIS By Allan Bennett. A model of Qabalistic ratiocination. Specially adapted to Gnana Yoga. With a preface and notes by Crowley. Class C. 2911 is the value of 'Berashith' (בראשית) when the first letter is counted as 2000; this being the first word in *Genesis*.

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Three of Wands	VIRTUE	Three of Swords	SORROW
Four of Wands	COMPLETION	Four of Swords	TRUCE
Five of Wands	STRIFE	Five of Swords	DEFEAT
Six of Wands	VICTORY	Six of Swords	SCIENCE
Seven of Wands	VALOUR	Seven of Swords	FUTILITY
Eight of Wands	SWIFTNESS	Eight of Swords	INTERFERENCE
Nine of Wands	STRENGTH	Nine of Swords	CRUELTY
Ten of Wands	OPPRESSION	Ten of Swords	RUIN
Two of Cups	LOVE	Two of Disks	CHANGE
Three of Cups	ABUNDANCE	Three of Disks	WORKS
Four of Cups	LUXURY	Four of Disks	POWER
Five of Cups	DISAPPOINTMENT	Five of Disks	WORRY
Six of Cups	PLEASURE	Six of Disks	SUCCESS
Seven of Cups	DEBAUCH	Seven of Disks	FAILURE
Eight of Cups	INDOLENCE	Eight of Disks	PRUDENCE
Nine of Cups	HAPPINESS	Nine of Disks	GAIN
Ten of Cups	SATIETY	Ten of Disks	WEALTH

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1	AB	51	GM	101	VL	151	TR	201	NR
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3	AD	53	GS	103	VN	153	TTh	203	NTh
4	AH	54	GO	104	VS	154	IK	204	SO
5	AV	55	GP	105	VO	155	IL	205	SP
6	AZ	56	GTz	106	VP	156	IM	206	STz
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9	AI	59	GSh	109	VR	159	IO	209	SSh
10	AK	60	GTh	110	VSh	160	IP	210	STh
11	AL	61	DH	111	VTh	161	ITz	211	OP
12	AM	62	DV	112	ZCh	162	IQ	212	OTz
13	AN	63	DZ	113	ZT	163	IR	213	OQ
14	AS	64	DCh	114	ZI	164	ISh	214	OR
15	AO	65	DT	115	ZK	165	ITh	215	OSh
16	AP	66	DI	116	ZL	166	KL	216	OTh
17	ATz	67	DK	117	ZM	167	KM	217	PTz
18	AQ	68	DL	118	ZN	168	KN	218	PQ
19	AR	69	DM	119	ZS	169	KS	219	PR
20	ASh	70	DN	120	ZO	170	KO	220	PSh
21	ATh	71	DS	121	ZP	171	KP	221	PTh
22	BG	72	DO	122	ZTz	172	KTz	222	TzQ
23	BD	73	DP	123	ZQ	173	KQ	223	TzR
24	BH	74	DTz	124	ZR	174	KR	224	TzSh
25	BV	75	DQ	125	ZSh	175	KSh	225	TzTh
26	BZ	76	DR	126	ZTh	176	KTh	226	QR
27	BCh	77	DSh	127	ChT	177	LM	227	QSh
28	BT	78	DTh	128	ChI	178	LN	228	QTh
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43	GH	93	HR	143	TL	193	MR		
44	GV	94	HSh	144	TM	194	MSh		
45	GZ	95	HTh	145	TN	195	MTh		
46	GCh	96	VZ	146	TS	196	NS		
47	GT	97	VCh	147	TO	197	NO		
48	GI	98	VT	148	TP	198	NP		
49	GK	99	VI	149	TTz	199	NTz		
50	GL	100	VK	150	TQ	200	NQ		

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5	HSŪ	37	CHIA JEN
6	SUNG	38	K'UEI
7	SHIH	39	CHIEN
8	PI	40	HSIEH
9	HSIAO KHŪ	41	SŪN
10	LŪ	42	YI
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17	SUI	49	KO
18	KŪ	50	TING
19	LIN	51	CHEN
20	KUAN	52	KEN
21	SHIH HO	53	CHIEN
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ONE, TWO, THREE, FOUR, FIVE, SIX, SEVEN, EIGHT, NINE, TEN, ELEVEN, 31, 32, 93, THE 93 CURRENT, 418, 666 **A** AA, AA, AAETPIO, A'ANO'NIN, AAOXAIF, APODCE, AB, ABAIOND, ABBEY OF THELEMA, ABRAHADABRA, ABRAMELIN, ABRAMELIN INCENSE, ABRAMELIN OIL, THE BOOK OF THE SACRED MAGICK OF ABRAMELIN THE MAGE, ABUNDANCE, ORDEAL OF THE ABYSS, THE VEIL OF THE ABYSS, ABYSSINIA, ACE OF CUPS, ACE OF DISKS, ACE OF SWORDS, ACE OF WANDS, ACH, FRATER ACHAD, ACMBIVC, ACQUISITIO, THE ACT OF TRUTH, ACZINOR, AD, ADEPTUS EXEMPTUS, ADEPTUS MAJOR, ADEPTUS MINOR (WITHIN), ADEPTUS MINOR (WITHOUT), ADJUSTMENT, ADNI, ADOEEOT, ADONAI, ADRAMELECH, ADVORPT, AEON OF HORUS, AEON OF ISIS, AEON OF OSIRIS, THE AEON, AG, AGAPE, AGARES, THE AGELESS TREE, AGIEL, AGLA, AH, AH, AHA!, AHAOSPI, AHAPSHI, AHATHOOR, AHIH, AHRIMANES, AI, AIAEL, AIAOAI, AIM, AIN SOPH AUR, AIQ BEKAR, ALPHABET OF AIQ BEKAR, AIR, AIR DAGGER, AIRE, AIWASS, AJNA CHAKKRA, AK, AKAIH, AKASHA, AL, AL, THE BOOK OF THE LAW (AL), ALBATH, ALBUS, ALCHEMY, ALEPH, ALEPH ENLARGED, ALEXANDER VI, ALEXANDRITE, ALF, ALFA, ALGERIAN DESERT, ALHCTGA, ALHIM, ALIM, ALLOCES, ALNDOOD, ALOAI, ALPHA, ALPHA ET OMEGA, AM, AMAMIAH, AMBRIOL, AMDUSIAS, AMISSIO, AMMENTI, AMMON-RA, AMON, AMOUN, AMPRODIAS, AMRITA, AMY, AN, ANAEEM, SOROR ANAHANDANA, ANAHATA CHAKKRA, ANAIEL, ANDISPI, ANDRAS, ANDREA, ANDREALPHUS, ANDROMALIUS, ANGPOI, ANHALONIUM LEWHINI, ANODOIN, AO, AORMUZDI, AOTOA, AOURRZ, AP, APAS, APHRODITE, APIS, APOLLO, AQ, AQUARIUS, AR, ARARITA, ARBIZ, MAJOR ARCANA, MINOR ARCANA, ARDZA, ARIES, ARINNA, ARN, THE PATH OF THE ARROW, ALPHABET OF ARROWS, ART, ARTHUR, AS, ASANA, ASH, ELIAS ASHMOLE, ASHTAROTH, ASLAIAH, ASMODAY, ASMODEUS, ASP, ASPIAON, ASSIAH, ASTAROTH, ASTOR, ASTROLOGY, AT, ATAPA, ATH, ATLAS, ATZ, ATZILUTH, AUMGN, AUTHORITY OF THE TRIAD, AV, AVERSE SEPHIROTH, AVTOTAR, AXZIARG, AYDROPT, AYIN, AZ, AZOTH **B** BA, BAAL, BABALON, BABE OF THE ABYSS, BACCHUS, FRANCIS BACON, ROGER BACON, BAEL, BAG, BAHLASTI, BALAM, BARATCHIAL, BARBATOS, BARDESANES, BARTZABEL, BASILIDES, BASILISK, BATAIVAH, BATHIN, BAZAR, BAZCHIM, BCH, BD, BEELZEBUB, BEJ, BELETH, BELIAL, BELIAL, Belphegor, BENNU BIRD, BERITH, BETA, BETH, BE-WITH-US, BG, BH, BHAGAVAD GITA, BHAKTI YOGA, BI, BIBLIOMANCY, BIFRONS, BINAH, BITOM, BK, BL, THE BLACK BROTHERS, HELENA PETROVNA BLAVATSKY, BM, BN, BO, JACOB BOEHME, BOLESKINE HOUSE, THE BOOK OF THOTH, THE BORNLESS ONE, BOTIS, BP, BQ, BR, BRIAH, BS, BSH, BT, BTH, BTZ, BUER, BUNE, SIR RICHARD FRANCIS BURTON, BV, BZ **C** CADUCEUS, CAIRO, CAKES OF LIGHT, CALIGULA, CALVARY CROSS (CHRISTIAN), CALVARY CROSS (SEPHIROTIC), CALVARY CROSS (ZODIACAL), CALZIRG, CAMIO, CANCER, CAPRICORN, CAPUT DRACONIS, CARCER, GAIUS VALERIUS CATULLUS, CAUDA DRACONIS, CBALPT, CEFALU, CENTAUR, CEPHALADIUM, CEREMONIAL MAGICK, CHAAMIAH, CHABEOAIH, CHAMAUIAH, CHANGE, CHAOS, CHAPEL OF ABOMINATIONS, CHARACITH, THE CHARIOT, CHASMODAI, CHEN, CHESD, CHETH, CHI, CHI, CHI CHI, CHIA JEN, CHIALPS, CHIEH, CHIEN, CHIEN, CH' IEN, CHILD OF THE GREAT TRANSFORMERS, CHILD OF THE POWERS OF THE WATERS, THE CHILDREN OF THE VOICE, CHIN, CHING, CHIRSPA, CHK, CHL, CHM, CHN, CHO, CHOCKMAH, CHORONZON, CHP, CHQ, CHR, CHRONOLOGY OF THE TAROT, CHS, CHSH, CHT, CHTH, CHTZ, CHUNG FU, CICADA, CIMEJES, CITLALTEPTL, THE CITY OF THE PYRAMIDS, CLASSIFICATIONS OF LIBRI, CLOSED PALACE 418, COLEL, COMANAN THE COMMENT, COMPLETION, THE CONFESSIONS, CONJUNCTIO, ALPHONSE LOUIS CONSTANT, CONVENTICLE, COPH NIA, CORINTH, CORS LUCEA, COUNTING WELL, CRALPIR, CROCELL, ALEISTER CROWLEY, AMADO CROWLEY, THE CROWN, CRUELTY, CUBE, CUCARPT, CURRICULUMS OF A A, THE CURSE OF THE GRADE **D** DAATH, DAD, DAGDAGIEL, ALPHABET OF DAGGERS, DAL, DALDA, DALETH, DAMABAIAH, DANTALION, THE DAUGHTER OF THE FIRMAMENT, THE DAUGHTER OF THE FLAMING SWORD, THE DAUGHTER OF THE LORDS OF TRUTH, THE DAUGHTER OF THE MIGHTY ONES, THE DAUGHTER OF THE RECONCILERS, DAV, DCH, D.D.S., DEATH, DEBAUCH,

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DECARABIA, JOHANNES DEE, DEFEAT, DELOS, DELTA, DEMIURGE, DENEYAEI, DEO, DES, DEVA, THE DEVIL, DH, DHAL, DI, DIALIVA, DIARY OF A DRUG FIEND, DIJ, DIONYSUS, DISSAPPOINTMENT, DITHYRAMB, DK, DL, DM, DN, DO, DO WHAT THOU WILL SHALL BE THE WHOLE OF THE LAW, DOAGNIS, DOANZIN, DOCEPAX, DODECAHEDRON, DOMINION, DORIC, DOZINAL, DP, DQ, DR, LUCID DREAMING, DS, DSH, DT, DTH, LON MILO DUQUETTE, DV, DZ **E** EARTH, EARTH PANTACLE, EBSI, ECCLESIAE GNOSTICAE CATHOLICAE, EDLPRNAA, EDWARD ALEXANDER CROWLEY, EHN, EJE, EKS, ELDIAH, ELEMENTAL IMPLEMENTS, THE ELEPHANT GOD, ELIGOS, ELIXIR OF LIFE, EMPEROR SCALE OF COLOUR, THE EMPEROR, EMPRESS SCALE OF COLOUR, THE EMPRESS, ENCAMPMENT OF O.T.O., DR. GERARD ENCAUSSE, NEW AEON ENGLISH QABALAH, ENOCHIAN, ENOCHIAN ALPHABET, ENOCHIAN CHESS, ENOCHIAN GEMATRIA, ENOCHIAN PRONUNCIATION, ENOCHIAN WATCHTOWER, EPOPT OF THE ILLUMINATI, EPSILON, EQUIDISTANT LETTER SEQUENCES, THE EQUINOX, ERA VULGARI, EROS, ETA, EUCHARIST, EVAMEL, EXARP, EXORCIST, EYE OF HORUS **F** FA, FAILURE, FAJ, FAMA FRATERNITATIS, FENG, F.I.A.T., FIJ, FIRE, FIRE QADOSH, FIRE WAND, FIVE YEARS' SILENCE – FIVE YEARS' SPEECH, ROBERTUS DE FLUCTIBUS, FOCALOR, FOCISNI, THE FOOL, FORAS, JAMES FORLONG, FORMULA OF THE TERRESTRIAL WINDS, FORNEUS, FORTUNA MAJOR, FORTUNA MINOR, FORTUNE, DION FORTUNE, FOUR ELEMENTAL IMPLEMENTS, FOUR POWERS OF THE SPHINX, FRATER, FRATER SUPERIOR, FREEMASONRY, FU, FURCAS, FURFUR, FUTILITY **G** GAAP, GAIN, GAMMA, GAMMA, GANGA, GARGANTUAN, GARGOPHIAS, THE 231 GATES OF THE SEPHER YETZIRAH, PAUL GAUGIN, GCH, GD, GEBURAH, GECAOND, GEDOONS, GEMATRIA, GEMINI, GEMNIMB, GENADOL, GENITOR-GENETRIX, GEOMANCY, GEOMANTIC QEMEA, GH, GHYN, GI, GIMEL, GK, GL, GLASYA-LABOLAS, GM, GN, GNOME, GNOSTIC SAINTS, GNOSTICISM, GO, GOETHE, GOETIA, GOMZIAM, GP, GQ, GR, GRAND INQUISITOR COMMANDER, GRANDMASTER OF LIGHT, KENNETH GRANT, GRAPHIEL, THE GREAT ENOCHIAN TABLET, GREAT ONE OF THE NIGHT OF TIME, THE GREAT WHITE BROTHERHOOD, GREAT WORK, GREEK CROSS, GREMORY, GS, GSH, GT, GTH, GTZ, GUSION, GV, GZ **H** HA, HA, HA, HAAGENTI, HABIORO, HADA, HADES, HADIT, HAJ, HALPHAS, THE HANGED MAN, HANIEL, HAPPINESS, HARAYEL, LADY FRIEDA HARRIS, HASMAEL, HATHA YOGA, HAURES, HAZEYAEI, HCH, HCOMA, HE, HECHASHEIAH, HEEIAH, HEH, HEHIHEL, HEMETHTERITH, HENG, HENNA, HARECHAEI, HERACLES, HERMES, HERMETIC ORDER OF THE GOLDEN DAWN, THE HERMIT, HERMITS' TRIAD, HEXAGRAM, LESSER RITUAL OF THE HEXAGRAM, HEYAIEL, HI, THE HIEROPHANT, THE HIGH PRIESTESS, HIHAIH, HIPOTGA, HIPPOLYTUS, HK, HL, HM, HMZ, HN, HO, HOD, THE HOLY BOOKS OF THELEMA, HOLY GRAAL, THE HOLY GUARDIAN ANGEL, HOQAMIAH, HORI, HORUS, THE HOUSE OF GOD, HP, HQ, HR, HS, HSH, HSIAO KHU, HSIAO KUA, HSIEH, HSIEN, HSU, HT, HTH, HTNORDA, HTZ, HUAN, RON LAFAYETTE HUBBARD, DAVID ALLEN HULSE, HV, HYMENEAS ALPHA, HYMENEAS BETA, HYMN TO LUCIFER, HYMN TO PAN, HYPERBOLE, HYPERCUBE, HYPNOTISM, HZ **I** I, I CHING, IAAASD, IACCHUS, IAHAEI, IAO, IBIS, ICH, ICOSAHEDRON, ICZHHCAL, IDA, IDOIGO, IEZALEL, IHVH, IK, IL, ILEX, ILHAIH, ILLUSTRIOUS KNIGHT OF THE ORDER OF KADOSCH, ILPIZ, IM, IMAL!, IMP, IN, INDOLENCE, INITIATE OF THE ELEVENTH DEGREE, INITIATE OF THE SANCTUARY OF THE GNOSIS, I.N.R.I., INTERFERENCE, INVISIBLE PATHS OF THE TREE OF LIFE, IO, IO PAN, IOTA, IP, IPOS, IPSISSIMUS, IQ, IR, IRTHEL, IS, ISH, ITH, ITZ **J** JASMINE, HARGRAVE JENNINGS, JODA, CHARLES STANSFELD JONES, GEORGE CECIL JONES, JYM **K** KABBA, KAF, KAMURET, KAN, KAN, K'AN, KANGCHENJUNGA, KAPH, KAPH FINAL, KAPPA, KARMA YOGA, KEHETHEL, KELIEL, ROSE EDITH KELLY, SIR EDWARD KELLY, KEN, KETHER, KEVEQIAH, KHA, KHABS, KHALED KHAN, KHAN, KHEPHRA, KHIEH, KHIEH, KHR, KHU, KHWAN, KHWAN, KHWAN, KIBLAH, KIJ, KING SCALE OF COLOUR, KL, KM, KN, KNIGHT OF CUPS, KNIGHT OF DISKS, KNIGHT OF SWORDS, KNIGHT OF THE EAST AND WEST, KNIGHT OF THE RED EAGLE, KNIGHT OF WANDS, KNOCKS, KO, KO, KOPPA, KOU, KP, KQ, KR, KRISHNA, KS, KSH, KTH, KTZ, KU, KUAL, KUAN, K'UEI, KUEI MEI, KUN, KUNDALINI, KURGASIAH **L** LA, LABNIXP, LAETITIA, LAFCURSIAH, LAIDROM, LAM, LAMBDA, LAMED, KING LAMUS, LAT TZE, LAPARIN, LAPIS LAZULI, LASHTAL, LAUACON, LAVAZRP, LAVIAH, LAZDIXI, LEA, LEAMINGTON, LEFT-HAND PATH, LEHACHAIH, LEKABEL, LELAHEL, LEO, LERAJE, ELIPHAS LEVI ZAHED, LEVIAH, LEVIATHAN, LEXARPH, LHIANS, LI, LI, LIBER, LIBER 777, LIBRA, LIGDISA, BODY OF LIGHT, THE LIGHTNING

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FLASH, LIL, LILITH, LIN, LIN, LINGAM, LIT, LIVOH, LM, LN, LO, LODGE OF O.T.O., LOE, LOGOS, LOLA, LORD OF THE FIRE OF THE WORLD, LORD OF THE FORCES OF LIFE, THE LORD OF THE GATES OF MATTER, LORD OF THE HOSTS OF THE MIGHTY, LOTUS WAND, LOVE, LOVE IS THE LAW – LOVE UNDER WILL, THE LOVERS, LP, LQ, LR, LS, LSH, LSRAHPM, LTH, LTZ, LU, LU, LUCIFER, LUCIFUGE ROFOCALE, LUST, LUXURY, LZINOPO **M** M.A.A.T., M.A.B.N., MACROCOSM, MAGICIAN, MAGICK, MAGISTER TEMPLI, MAGUS, MAGUS OF LIGHT, MAGUS OF POWER, MAGUS OF THE ETERNAL, THE MAGUS, MAHASIAH, MICHAEL MAIER, MAIM, MAIM FINAL, MALACHITE, MALADI, MALAHHEL, MALKAH BETHRESHISHIM AUD BERIAH SHEHEQIM, MALKUNOFAT, MALKUTH, MALPHAS, MAN AND BROTHER/WOMAN AND SISTER, MANES, MANG, MANIPURA CHAKKRA, MANTRA YOGA, MARAX, MARBAS, MARCHOSIAS, THE MARK OF THE BEAST, MARCUS VALERIUS MARTIALIS, MASTER MAGICIAN, MATHULA, MAZ, MEBAHAEI, MEJ, MELCHIZEDEK, THE MAGICAL MEMORY, MENDIEL, MENQEL, MENTU, MERCURY, MERLIN, METZRAEL, MEVAMIAH, MIBAHAIH, MICROCOSM, MIHEL, MIKHAEL, MINERVA, MING I, MIRZIND, MN, MO, MOCHAEI, MOHAMMED, JACOBUS BURGUNDUS MOLENSIS, MIGUEL DE MOLINOS, MOLOCH, MOLPAND, THE MOON, MOONCHILD, MOR DIAL HCTGA, MOSHEH, THE MOTHER OF ABOMINATIONS, MARCELO RAMOS MOTTA, MP, MPH ARSL GAICH, MQ, MR, MS, MSH, MTH, MTZ, MU, NORMAN MUDD, MULADHARA CHAKKRA, MURMUR, MYM, MYSTICISM **N** NABAOMI, NABERIUS, NAHEMA, NAKHIEL, NAMES FROM THE HOLY BOOKS, NANGEL, NANTA, NARCISSUS, NELAKHEL, NELAPR, NEMAMIAH, NEMO, NEMYSS, NEO-THELEMOID CLIQUE, NETHHIAH, NETZACH, NGHANEAEI, NGHARAEI, NGHELAMIAH, NI, NIA, NIANTIEL, FRIEDRICH WILLHELM NIETZSCHE, NIGHTSIDE OF EDEN, NIGRANA, NINETY-THREE, NITHAEL, NO, NOALMR, NOCOMAL, NOCIABI, NOTARIKON, NP, NQ, NR, NRZFM, NS, NSH, NTH, NTZ, NU, VICTOR NUBERG, NUIT, NUN, NUN FINAL, NWN **O** OAI, OALCO, THE OATH OF THE ABYSS, OBAVA, OBMACAS, OBUAORS, OCCODON, THE OCCULT SERPENT, OCTAHEDRON, OCTOBER TWELFTH 1875, OCTOBER 18TH 1875, ODDIORG, ODRAXTI, OIHT, OIP TEAA PDOCE, OLAAD, OLGOTA, OLOAG, OLOLAM!, OMAGRAP, OMEBB, OMEGA, OMEGA, OMICRON, FRATER OMNIA VINCAM, OMPEHDA, ONIZIMP, ONYX, OANAMB, OP, OPAL, OPHIEL, OPPRESSION, OQ, OR, ORCAMIR, ORDER OF G D, ORDER OF R C, ORDER OF S S, ORDO TEMPLI ORIENTIS, ORIAH, ORO IBAH AOSPI, OROBAS, ORPANIB, ORPHEUS, OSE, OSH, OSIRIS, OSPREY, OTH, OTZ, OU, OU MH, OUTER COLLEGE, OXLOPAR, OXO, OYN, OZIDAIA **P** PACASNA, PAIMON, PALAM, PAN, MYSTERY OF PAN, PANPIPE, PARACELTUS, PARAOAN, PARFAXITAS, VEIL OF PAROKETH, JACK PARSONS, PARTSUFIM, PARZIBA, PARZIVAL, PASCOMB, PATHWORKING, PAZ, PEACE, PEH, PEH FINAL, PELICAN, PENTAGRAM, GREATER RITUAL OF THE PENTAGRAM, LESSER BANISHING RITUAL OF THE PENTAGRAM, FRATER PERDURABO, PERFECT INITIATE, PERFECT MAGICIAN, PERFECT PONTIFF OF THE ILLUMINATI, PHEHELIAH, PHENEX, PHI, PHILOSOPHERS' STONE, PHOENIX, PHOENIX WAND, PI, PI, PI, P'I, PISCES, PLEASURE, PLYMOUTH BROTHERS, PO, PONODOL, POP, POPHAND, POPULUS, THE GRADE OF THE PORTAL, POTHNIR, POWER, PQ, PR, PRANAYAMA, PRIAPUS, THE PRIESTESS OF THE SILVER STAR, PRINCE OF CUPS, PRINCE OF DISKS, PRINCE OF JERUSALEM, PRINCE OF SWORDS, PRINCE OF THE ROYAL SECRET, PRINCE OF WANDS, PRINCESS OF CUPS, PRINCESS OF DISKS, PRINCESS OF SWORDS, PRINCESS OF WANDS, PRISTAC, PRITHIVI, PROFANITY, THE PROPHET OF THE ETERNAL, PRUDENCE, PSH, PSI, PTH, PTZ, PUELLA, PUER, PUIAEL, PURSON, PYTHAGORAS **Q** QABALAH, QAF, QEDEMEL, QEMEA, VEIL OF QESHETH, QLIPHOTH, QOPH, QR, QSH, QTH, QUEEN OF CUPS, QUEEN OF DISKS, QUEEN OF SWORDS, QUEEN OF WANDS, QUEEN SCALE OF COLOUR, QULIELFI **R** RA, RA HOOR KHUIT, RAAGIOSL, FRANCOIS RABELAIS, RAFLIFU, RANGLAM, RAUM, RAYAYEL, FRANCIS ISRAEL REGARDIE, REHEAEL, RESH, REX SUMMUS SANCTISSIMUS, RHO, RII, ROHAEL, RONOAMB, RONOVE, CHRISTIAN ROSENKREUTZ, SIGIL OF THE ROSY CROSS, THE ROSY CROSS, ROU, RSH, RTH, RUBEUS, RUIN, THE RULER OF FLUX AND REFLUX, RZIONR **S** SABNOCK, SAD, SAELAIH, SAGITTARIUS, SAHASRARA CHAKKRA, SAIINOV, SAJ, SAKSAKSALIM, SALAMANDER, SALLOS, SALT, SAMAPHA, SAMEKH, SAMIGINA SAMMA, SAMPI, SAMPI, SATAN, SATANISM, SATIEL, SATIETY, SAXTOMP, SAZIAMI, SCHEMAMPHORESH, SCIENCE, SCIENTIFIC ILLUMINISM, SCORPIO, S.D.A., SEERE, SEHAIAH, SHADABRASHEHROTH SHERETHTHN, SHALICU, SHAX, SHENG, SHIH, SHIH HO, SHIN, SHIVADISHARNA, SHTH, SHYN, SIDDARTHA, SIGMA, SIGMORF, SIGN OF APOPHIS AND TYPHON, SIGN OF OSIRIS RISEN, SIGN OF OSIRIS SLAIN, SIGN OF THE MOURNING OF ISIS, SIGULLUM DEI

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AEMETH, THE SLEEP OF SILOAM, SIMA, SIMON MAGUS, SIODA, SITRI, SIX HUNDRED AND THREESCORE SIX, SL, SLGAICH, SO, SOAGEEL, SOAIZNT, SOCHIAL, SONDN, SORATH, SOROR, SORROW, SOU, SOVEREIGN PRINCE ROSE-CROIX, SP, SPHINX, SPIRIT, THE SPIRIT OF AETHER, SPIRIT OF THE MIGHTY WATERS, SPIRIT OF THE PRIMAL FIRE, SPMNIR, SQ, MAGIC SQUARE, SR, S.R.M.D., SSH, THE STAR, STAU, STELE OF REVEALING, STH, STOLAS, STORM FIEND, JAKE STRATTON-KENT, STRENGTH, STRIFE, STZ, SUCCESS, SUI, SULPHUR, SUN, SUN, SUN, SUN OF THE MORNING, THE SUN, SUNG, SUSHUMNA, SVADISTHANA CHAKKRA, SWASTIKA, SWIFTNESS, ALGERNON CHARLES SWINBURNE, SYLPH, SYN **T** TA, TA, TA CH'U, TA CHUANG, T'AI, TA KUO, TA YU, TABITOM, TABLET OF UNION, TAHANDO, TAHUTI, TALISMAN, TAN, TAO TE CHING, TAOAGLA, TAPAMAL, TAPHTARTHARATH, TAROT, TASTOXO, TATTVA SYMBOLS, TAU, TAU, TAURUS, TEDOAND, TEJAS, TEMPHIOTH, TEMURA, TETH, TETRAHEDRON, TEX, THA, THANTIFAXATH, THARPESH, THASRAQ, THAUMATURGY, THE METHOD OF SCIENCE – THE AIM OF RELIGION, THEBES, THELEMA, THELEMIC FREEMASONRY, THELEMITE, THEORETICUS, THEOSOPHY, THERION, THETA, THE THIRD EYE, THOOMOO, THOTANF, THOTH, THOTH TAROT, THRICE GREAT HERMES, TI, TIARPAX, TING, TIPHERETH, TIRIEL, TITAN, TK, TL, TM, TN, TO, TO MEGA THERION, TOANTOM, TOCARZI, TODNAON. TOR, TORZOXI, TOTOCAN, THE TOWER, TOWER OF BABEL, TP, TQ, TR, THE TREE OF LIFE, TRIAD OF THE LOVERS, ETHICAL TRIAD, MUNDANCE TRIAD, SUPERNAL TRIAD, THE MAN OF EARTH TRIAD, TRIANGLE OF ART, LIBER TRIGRAMMATON, I CHING TRIGRAMS, TRISTITIA, TRUCE, TRUE WILL, TS, TSH, TS'UI, TTH, TTZ, TUI, TUI, TUN, TUNG JEN, TURQUOISE, TUTTE, TUTULU!, TYPHONIAN ORDO TEMPLI ORIENTIS, TYRIAN PURPLE, TZA, TZADDI, TZADDI FINAL, TZQ, TZR, TZSH, TZTH, TZUFLIFU **U** UDJAT, UHAUEL, UNICURSAL HEXAGRAM, UNIQUE GEOMANTIC SHIELDS, THE UNIVERSE, UNNAX, UPSILON, URIENS, UR-UATCHTI, UTA, UTI, UVALL **V** VALEFOR, VALENTINUS, VALGARS, VALOUR, VAMIBAEAL, VAPULA, VASSAGO, VASTRIM, THOMAS VAUGHAN, VAU, VAUAAMP, VAUALIAH, VAYU, VCH, VEDA, VEPAR, VESHERIAH, VI, VIA, VIAOV, VICTORY, VINE, VIRGO, VIRGO INTACTA, VIROCHI, VIRTUE, V.I.T.R.I.O.L., THE MICROCOSM OF VITRUVIUS, VIVIPOS, VIXPALG, VK, VL, VM, VN, VO, VOLAC, VOLTIGEURS, VOLXDO, VP, VQ, VR, VS, VSH, VSNARDA, VT, VTH, VTZ, V.V.V.V.V., VZ **W** RICHARD WAGNER, WANGA, WARLOCK, WATER, WATER CUP, WEALTH, WEI CHI, ADAM WEISHAAPT, WORKS, WORLD ELEPHANT, THE FOUR QABALISTIC WORLDS, WORRY, WU WANG **X** XI **Y** YA, YALPAMB, YAMA, YAMATU, YEBAMAIAH, YECHVIAH, YEIAEL, YEILEEL, YEIZAEL, YELAUIEL, YESOD, YETZIRAH, YI, YOD, YOD HE VAU HE, YOGA, YONI, YU **Z** ZA, ZAA, ZADA, ZAFASAI, ZAGAN, ZAMFRES, ZAMRADEL, ZAX, ZAXANIN, ZAYIN, ZAZEL, ZCH, ZELATOR, ZEN, ZEPAR, BROTHER ZERO, ZETA, ZI, ZID, ZILDON, ZIM, ZIP, ZIRZIRD, ZK, ZL, ZM, ZN, ZO, ZODIAC GLYPHS, ZOM, ZP, ZQ, ZR, ZRO, ZS, ZSH, ZT, ZTH, ZTZ.

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ABOUT THE AUTHOR

Frater Pyramidatus is known in the ‘real’ world as ‘Adam’. He was born in Guildford in 1977, on the day of St. Luke in St. Luke’s Hospital, but now resides in Dorset. His interest in the unknown stems from a young age and he has studied many branches of the occult. He is a corresponding member of the Invisible House of Vancouver, and the Builders of the Adytum – although he has not accepted full membership of any occult group. He believes magick is essentially a system of *self initiation* and that frequently one’s duties in a body of magicians can cloud the Great Work.

