

APPROACHING THE KABBALAH OF MAAT: Altered Trees and the Procession of the Æons

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From wags to witches...

♁-416's comment on the Typhonian OTO, 1984

INTRODUCTION

The second half of the twentieth century brought a great mass and variety of material published in English incorporating—if not referring to itself as—*kabbalah*, *qabalah*, *cabala*, and so on. In rough terms, the sources for this *kabbalah* material were

- (α) Jewish, consisting of studies (such as the works of Gershom Scholem, Joseph Dan, Moshe Idel, Elliot R. Wolfson), texts in translation (e.g., *Sefer Yezirah*, *Sefer ha-Bahir*, *Zohar*), and *some* practical instruction;
- (β) Western occult, primarily the Hermetic Order of the Golden Dawn¹, Aleister Crowley (OTO [Ordo Templi Orientis] and A. .A. . [Astrum Argentum])², and their descendents, consisting of practical instruction, some studies, and a few *kabbalistic* texts rendered from Latin translations (such as Westcott's *Sefer Yezirah* from Pistorius' *Artis cabalisticæ* and Mathers' sections of the *Zohar* from Knorr von Rosenroth's *Kabbala denudata*).

This paper is concerned with developments following upon (β).

The present survey focuses on

- (1) forms and uses of the kabbalistic TREE OF LIFE
- (2) notions of the PROCESSION OF THE ÆONS

It will be shown that (1) and (2) are not independent topics.

1. Founded in 1887 by S. L. MacGregor Mathers, William Wynn Westcott, and William R. Woodman, The Hermetic Order of the Golden Dawn is “[t]he foremost esoteric, and later magical, initiatic Order in the late 19th and early 20th centuries” (*Dictionary of Gnosis and Western Esotericism*, vol. I, page 544), which had among its members W. B. Yeats, Arthur Edward Waite, and Aleister Crowley.
For sources of *kabbalah* in English (and French) available to the early Golden Dawn, see Part 2 of my *Study of Christian Cabala in English*, at <http://www.digital-brilliance.com/kab/karr/ccinea.pdf>, pages 27-32.
2. The OTO is an “[o]ccultist and initiatic Order ... founded at the beginning of the 20th century ... [whose] origins can be traced to the activities of a group of German-speaking occultists” (*Dictionary of Gnosis and Western Esotericism*, vol. II, p. 898), which had among its early members Rudolph Steiner and H. Spencer Lewis. Not long after being inducted (around 1910-12), Crowley commandeered the organization.
The A. .A. . is a magical order formed by Crowley upon his expulsion from the Golden Dawn (1900); see James A. Eshelman, *The Mystical & Magical System of the A. .A. . : The Spiritual System of Aleister Crowley & George Cecil Jones Step-by-Step*, Los Angeles: College of Thelema, 2000.

The TREE OF LIFE is familiar to anyone who has picked up a popular book on kabbalah from either the Jewish or Western occult tradition. Here is a fairly typical description from the Western occult perspective:

The Tree of Life is a “western mandala” and it can be used for mystical purposes of meditation. It can also be used as a practical system of occult knowledge upon which to base the formula of one’s Ritual Magick. These may be called the subjective and objective ways by which to use the Tree of Life. The Tree comprehends and synthesizes all forces, forms, and concepts of the Universe, and it embraces all essential keys to attain true union with the Divine. It is a most excellent model by which to view your entire Universe. It allows you to see all the differences of your Universe while at the same time allowing you to maintain conscious Unity.

The Tree of Life is the most profound method for classifying the phenomena of the Universe, and it helps us to develop an understanding about the various subtle relations between those phenomena. Every member of the Thelemic Order of the Golden Dawn³ should commit the Tree to memory, and it should become the automatic background of all his or her thinking. For the Qabalistic Tree of Life plays a vital role in the initiation and training of the Golden Dawn Magician. Every phenomenon, every idea and every experience must be referred to the Tree according to the scientific principle of analogy. By this means the Golden Dawn Magician cultivates an organized mind and strengthens his magical knowledge, and he will inevitably be able to unify that knowledge and transmute the Many into the One.

—David Cherubim, “Concerning the Qabalah,” at <http://thelemicgoldendawn.tripod.com/qabalah.htm>

It should be noted at the outset that, in the Western occult streams surveyed here, the correlation of *tarot* and *kabbalah* is assumed: The 22 tarot trumps correspond to the 22 letters of the Hebrew alphabet, which, in turn, correspond to the 22 paths of the TREE OF LIFE. This conjunction of *tarot* and *kabbalah* filtered into the Golden Dawn by way of the French occult scene of the mid- to late nineteenth century, which included such characters as J.-B. Alliette (Etteilla), Eliphas Levi, Gerard Encausse (Papus), and Paul Christian. Refer to Papus’ *Tarot of the Bohemians*, translated by A. P. Morton, with a preface by A. E. Waite (London: Chapman and Hall, 1892; New York: Arcanum Books, 1958; New York: Samuel Weiser, 1971) and Decker, Depaulis, and Dummett’s *Wicked Pack of Cards* (New York: St. Martin’s Press, 1996). For more recent developments, see Decker and Dummett’s *History of the Occult Tarot: 1870-1970* (London: Duckworth, 2002).⁴

3. Not all branches of the Golden Dawn are “Thelemic,” *i.e.*, accepting of *The Book of the Law*. Gerald Suster remarks:

“It is the failure of the G[olden] D[awn] to accept *The Book of the Law* which has caused certain members of the OTO to declare that the former is useless for the present purposes of humanity. The GD has responded to this charge by acidly pointing out that the Ceremonial Magick which is now taught in the lower OTO degrees derives directly from the Golden Dawn—which is perfectly true, except when the innovations of Crowley are adopted. Certain OTO members try to answer this by arguing that without the Law of Thelema and the energy which is termed ‘the 93 Current’, the GD is no longer relevant to the present Aeon; and that the work of introducing people to the glories of Magick, formerly performed by the GD, is now done by the OTO.”

—*The Legacy of the Beast*, page 217 [my brackets—DK]
4. The introduction to *A History of the Occult Tarot* discusses and reproduces several TREES OF LIFE in various forms and arrangements. Decker and Dummett’s source for TREES from “Jewish Cabala” is primarily Aryeh Kaplan’s *Sefer Yetzirah* (York Beach: Samuel Weiser, Inc., 1990); see Kaplan’s *Figures 1, 4, 5, and 6*.

Of the TREES shown, the most interesting in the present context is Decker and Dummett’s *Figure 4: A Tree according to Elijah ben Solomon* (*History...*, page 15), which is the same as Kaplan’s *Figure 5: The 32 paths according to the GRA* (*Sefer Yetzirah*, page 30). [Elijah ben Solomon, or Rabbi Eliyahu ben Shlomo Zalman (1720-1797), the Gaon of Vilna, is referred to as the GRA, or ha-GRA, an acronym for ha-Gaon Rabbi Eliyahu.] The general structure of the GRA TREE matches THE PERFECTED TREE of 416 (1982), discussed below, pages 26-32; the attributions of Hebrew letters to the paths are identical *except* that the γ -resh and η -lav paths are switched: On the GRA TREE, γ -resh crosses \aleph -aleph at the exact center, whereas on 416’s PERFECTED TREE, η -lav crosses \aleph -aleph at the exact center. However, the GRA TREE has *Tiferet* in the usual place of *Da’at*, *Yesod* in the usual place of *Tiferet*, and *Malkut* in the usual place of *Yesod*, with no pendant *sefirot*; thus, while the compact and horizontally symmetrical *form* of the GRA TREE matches that of THE PERFECTED TREE, the arrangement of the *sefirot* does not. See below, page 28.

In the order of the *sefirot*, the GRA TREE matches the arrangement in O.A.I.’s *Liber K* (1982) and *Liber Andana* (1983): the fourth, fifth, and sixth *sefirot* are shown as *Tiferet*, *Hesed* and *Gevurah* respectively, rather than as the more usual *Hesed*, *Gevurah* and *Tiferet*. See below, pages 20 and 22.

Decker and Dummett’s *Figure 3: A Tree according to Luria* (*History...*, page 13) matches in all aspects the “Lurianic TREE OF LIFE,” shown below on page 25. Decker and Dummett’s *Figure 6: A Lurianic Tree with Daath* (*History...*, page 21), drawn from *Kabbala denudata*, matches in all aspects the “Golden Dawn PERFECTED TREE,” shown below on page 7.

The PROCESSION OF ÆONS is more esoteric than the TREE OF LIFE.⁵ Very generally, an æon is a period of about 2000 years. A broad description of the æons is offered on The HORUS / MAAT LODGE FAQ page:

...rising out of the Nameless Aeon of our prehistoric and shamanic past are four periods of historic development. The age of Isis the Mother was of paganism and nature, and that of Osiris the Father of monotheism and the rise of cities. The corruption at the end of this period is now being overthrown by the new energies of Horus the Son, our modern era of anarchy and chaos and technological changes. This will in turn become the time of the Daughter Maat, whose way of being will manifest in unique and unexpected ways. Part of her magick involves the reversal of time, as the forward flow of Horus meets the backwards current of Maat, inspiring us with an understanding of the future Wordless Aeon, when we all may become something far greater, something which exists in the form of seeds within us in the eternal Now.

— <http://www.horusmaat.com/HMLFAQ.html>

According to PROCESSION doctrine, the current Æon of Horus began in 1904 with Aleister Crowley's reception of *The Book of the Law*⁶ from the praternatural intelligence Aiwass (or Aiwaz).⁷ Dionysos Thriambos outlines developments through the 20th century in "Æons Beyond the Three" (on-line at THE HERMETIC LIBRARY site):

[Aleister] Crowley sets forth in various texts an outline of the three principal Æons. In "The Historical Conception on which *The Book of the Law* is Based" (part V of "On the Reception of the Book of the Law" in his *Confessions*⁸, and currently reprinted as an appendix to *Magick*), he presents the following summary:

To recapitulate the historical basis of *The Book of the Law*, let me say that evolution (within human memory) shows three great steps: (1) the worship of the Mother, continually breeding by her own virtue; (2) the worship of the Son, reproducing himself by virtue of voluntary death and resurrection; (3) the worship of the Crowned and Conquering Child (the Æon announced by Aiwass and implied in His Word, Thelema [Greek for *will*]). (*Magick*, p. 703)

By characterizing the second or Osirian Æon as that of "the Son," this exposition differs somewhat from the one approved by Crowley in W[illiam]. B[ernard]. Crow's "Manifesto of the E.G.C."⁹

The world has entered (March, 1904) the New Æon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Æon of Isis) and of the Father (Æon of Osiris) are of the past. Many people have not completely fulfilled those formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for the administration of the Sacraments of the Æon of Horus to those capable of comprehension.

5. Kabbalah and the æons can be interconnected *via* the *tetragrammaton*, YHVH (יהוה): Y ≈ Osiris, H ≈ Isis, V ≈ Horus, and the final H ≈ Maat; these also correspond to the kabbalistic *parzufim* (FACES) *aba*, *aima*, *zeir anpin*, and *nukva*, and the *sefirot* *hokhmah*, *binah*, *tiferet* and *malkut*, respectively. Note, however, that there is a mismatch in the order.
6. For the text of *The Book of the Law*, go to <http://www.sacred-texts.com/oto/engccxx.htm>. Most biographies of Crowley contain accounts of the reception and import of *The Book of the Law*, e.g., CHAPTER FOUR: "The Birth of the New Æon (1904-05)," in Lawrence Sutin's *Do What Thou Wilt: A Life of Aleister Crowley* (New York: St. Martin's Press, 2000).
7. In the present context, receiving prophecies or profound secrets from otherworldly entities such as Aiwass is not at all strange. The generation preceding Crowley's saw Mme. Blavatsky's "hidden mahatmas" and Golden Dawn co-founder S. L. M. Mathers' "secret chiefs." W. W. Westcott, another Golden Dawn co-founder, fabricated a not-so-otherworldly "high continental adept" named Anna Sprengel, called Soror Sapiens Dominabitur Astris (SDA), who was the supposed Imperatrix of the German Rosicrucian Order DIE GOLDENE DAMMERUNG (Golden Dawn) at the temple LICHT, LIEBE UND LEBEN. Westcott needed an entity which possessed the pedigree and authority to approve the establishment of the Golden Dawn. See R. A. Gilbert, *The Golden Dawn: Twilight of the Magicians. The Rise and Fall of a Magical Order* (Wellingborough: The Aquarian Press, 1983).
In the 'eighties—a period highlighted in the present paper—the extra-terrestrial contact of moment was Lam. See Zossian 393 ··, *LAM-ED*. Seattle (Bellingham): Axil Press, n.d. (ca 1981); this booklet was sent out with every copy of *Mezla*: Official Organ of the *Ordo Templi Orientis*. Volume I, N^o. 13 (Cincinnati: n.d. [ca. 1981]), which included "An Official Statement of the O.T.O. Concerning the Cult of Lam, The Dikpala of the Way of Silence," submitted by Kenneth Grant using the name "Aossic Aiwass 718' ·· O.H.O. of O.T.O." (O.H.O. = Outer Head of the Order). Also included is a picture of Lam drawn by Crowley; Crowley had been in contact with Lam in 1919.
Crowley's drawing of Lam, with the title "The Way," originally appeared in "Liber LXXI: The Voice of the Silence by Helena Petrovna Blavatsky with a commentary by Frater O.M. 7^o = 4^o," special supplement to *The Equinox*: The Official Organ of the A.'.A.'. / The Official Organ of the O.T.O., THE REVIEW OF SCIENTIFIC ILLUMINISM, Volume 3, Number 1 [called THE BLUE EQUINOX] (Detroit: The Universal Publishing Company, 1919).
8. *Confessions* is Crowley's "autobiography." For a complete list of Crowley's works, go to THE HERMETIC LIBRARY: www.hermetic.com/ > "The Libri of Aleister Crowley": www.hermetic.com/crowley/.
9. Ecclesia Gnostica Catholica = Gnostic Catholic Church, the ecclesiastical branch of the OTO, Ordo Templi Orientis. Refer to U.S. GRAND LODGE, ORDO TEMPLI ORIENTIS site: "Ecclesia Gnostica Catholica" at <http://oto-usa.org/egc.html>.

The familiar Egyptian form of the goddess of Justice who is the characterization of the fourth Aeon is Maat. And it was the Aeon of Maat or “MA-ION” that Crowley’s student Frater Achad (Charles Stansfield Jones) later came to advocate as prematurely succeeding that of Horus. Kenneth Grant and his school later confused the issue further by suggesting that Maat was the “daughter” complement of Horus the son, and promoting the idea of a “double current” in which those two godforms were coeval. Probably the most interesting and consequential outgrowth of this premise has been the Maatian magick of Nema, with its own inspired scripture *Liber Pennae Penumbra* and its independent body of magical technique.

Kenneth Grant also proposed three prehistorical Aeons, of the Void, of Chaos, and of the Earth, which would have preceded that of Isis. Nema, writing in *The Cincinnati Journal of Ceremonial Magick* (No. VII)¹⁰, telescoped these three into the “Nameless Aeon,” characterized by the Egyptian god Bes. In addition, she added a “Wordless Aeon” to succeed the double Aeon of Horus and Maat, so that Harpocrates as silence would complete the cycle. Thus, the full sequence proposed by Nema is Bes – Isis – Osiris – Horus – Maat – Harpocrates.

—www.hermetic.com/dionysos/beyond3.htm (Thriambos’ parentheses) [my brackets—DK]

Here, then, is Kenneth Grant’s summary of the PROCESSION OF THE ÆONS:

According to obscure occult traditions, the present planetary life-wave comprises seven cycles, or aeons, numbered for the sake of convenience, Nought to Six. The current aeon is the Fifth.

Aeons 0, 1, and 2 are pre-ëval and nameless; that is to say, their names are unknown to history. They covered immense periods of time, their cycles not being limited to a two-thousand year period, which is the equivalent of a single change of equinoctial colure.

The pre-ëval aeons were dominated by the Elder Gods, of which *The Great One of the Night of Time* was supreme. These elemental powers were divided into two major streams: the chthonian *Old Ones*, and the *Lords of the Abyss*, sometimes known as the *Deep Ones*.

To the first Aeon, the void was ascribed; nothingness in the sense of the Great Abyss, sometimes called the Primal Sleep, the symbol of which is the *bindu* (seed, dot or point). To the second Aeon was attributed Chaos, of which the phallus is the emblem. To the third Aeon, Earth or Chaos Stabilized; its emblem, the *kteis* [the “female organ of generation”].

These three pre-ëval aeons are represented by the Point (*Tao*), the Line (*Yang*), and the Circle, the Cleft or Broken Line (*Yin*). In terms of the ancient Chinese trigrams:

$$\begin{array}{c} \cdot \\ \text{—} \end{array} \quad (0, 1, 2)$$

This is equivalent to the initial cosmic vibration, represented by the letter “A”.

Following these three aeons came: the Aeon of Isis (the Mother), represented by the element Water and typified by three angles and the planetary power, Saturn; the Aeon of Osiris, symbolized by the four points of the Cross, or Square of the Father, whose planetary emblem is Jupiter; the Aeon of Horus (the Child of Isis and Osiris), whose vehicle is the fire or blood of Mars, the Five-rayed Star of Will.

The fifth Aeon will be followed by that of Maat (the Daughter), and the flowering of full solar consciousness imaged by the Six-rayed Star. ...

Aeons three to six comprise the phases of evolution of the life-wave on this planet through the formulae of (a) Parthenogenesis (Isis); (b) Self-Sacrifice (Osiris); (c) Analysis, or Disintegration (Horus); (d) Synthesis, or Re-integration (Maat).

—*Aleister Crowley and the Hidden God*, pages 56-7 [my brackets—DK]

The Æon of Maat, or at least the Maat current, has been assumed by many recent and present-day followers of THELEMA (\approx Crowley/OTO) in two ways:

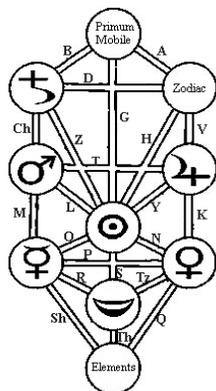
- *via* the notion of the “Double Current,” which allows for the currents and manifestations of both Horus and Maat
- *via* the more radical notion that the Maat current—if not the Æon of Maat—should be realized now, bringing its characteristic *truth and justice* to replace (overthrow?) the current age of the acquisitive “Crowned and Conquering Child.”

There have been (and are) non-affiliated advocates of Maat as well.

10. “Panaeonic Magick,” in *The Cincinnati Journal of Magick*, ISSUE VII. Cincinnati: Black Moon Publishing, 1989.

THE GOLDEN DAWN & ALEISTER CROWLEY

The *qabalah* of the Golden Dawn is epitomized by its treatment of the TREE OF LIFE, which merges memory theater, sympathetic magic, and encyclopædism. The quintessential example of the Golden Dawn's brand of *qabalistic* synthesis is Aleister Crowley's (1875-1947) *Liber 777*¹¹, which consists of table after table of correspondence—almost 200 columns—arranged according to the ten *sefirot* of the kabbalistic TREE OF LIFE and the twenty-two paths which interconnect them. The EDITORIAL PREFACE to the 1955 and subsequent editions (probably written by Crowley's friend and follower Gerald Yorke) calls 777 a “Qabalistic dictionary of ceremonial magic, oriental mysticism, comparative religion and symbology.” Among the sources which Crowley's introduction acknowledges are *Kabbala denudata*, “the lost symbolism of the Vault in which Christian Rosenkreutz is said to have been buried,” John Dee, H. C. Agrippa, Pietri di Abano, the “Art” of Ramon Llull, Pietro di Abano, Eliphas Levi, the Hermetic Order of the Golden Dawn, “Swami Vivekananda, the Hindu, Buddhist, and Chinese Classics, the Quran and its commentators, the Book of the Dead, and, in particular, original research.” The preface of 777 goes on to say, “The Chinese, Hindu, Buddhist, Moslem, and Egyptian systems have never before been brought into line with the Qabalah; the Tarot has never been made public.”



The Golden Dawn TREE OF LIFE
showing the planetary attributions for the *sefirot* and letter attributions for the paths
(In the diagram, Roman letters represent Hebrew letters: see the Table of Correspondences, below.)

The TREE OF LIFE establishes the template for the organization of *everything*: the universe; the body, mind and soul; the initiated grades; courses of meditation; etc. The various systems (structures or pantheons) arrayed on the *sefirot* and paths are supposedly helpful in understanding of the parts *and* the whole of the TREE. Variations in the structure of the TREE and arrangement of attributes can be helpful in understanding the agenda of the system presented.

The Golden Dawn TREE remains the most utilized. Even though in the present paper, its treatment of the TREE takes on the label “old school” or “old system,” the Golden Dawn was not without innovations and variations on the TREE and its use. Refer to “A Golden Dawn *Perfected Tree*?” on page 7 below AND “TREES in *The Golden Dawn*, edited by Israel Regardie” and “TREES in *The Complete Golden Dawn System of Magic*, by Israel Regardie” in the bibliography.

11. *Liber 777* was actually begun by S. L. M. Mathers and passed among the inner order of the Golden Dawn. Crowley touched it up, then published it as his own in 1909. *Liber 777* was reprinted with two other *qabalistic* items as *The Qabalah of Aleister Crowley* (New York: Samuel Weiser Inc., 1973; reprinted frequently). *Liber 777* is also available online at http://www.geocities.com/nu_isis/liber777revised.pdf.

For a recent hyperinflation of 777, see Stephen Skinner's 432-page *Complete Magician's Tables* (Singapore: Golden Hoard Press, 2006 / St. Paul: Llewellyn, forthcoming), which contains “more than four times the number of tables found in Aleister Crowley's *Liber 777*” with material “drawn from a staggering variety of sources.”

An alternative to the correspondence method of classification is the *gematria* method, which is based on the numerical value of words and phrases. Crowley published a work with the title *Sepher Sephiroth*—this item begun by Allan Bennett, I believe—(also in *The Qabalah of Aleister Crowley*) which lists significant Hebrew words and phrases according to their values from 1 to 3760—online at http://www.hermetics.org/pdf/liber_d.pdf. A later example of the *Sepher Sephiroth* method is *Godwin's Cabalistic Encyclopedia* (2nd edition: St. Paul: Llewellyn Publications, 1989), which includes terms from Golden Dawn and surrounding material: planet, zodiac, and angel names; the goetic spirits of the *Lemegeton*; tarot correspondences; etc.

TABLE OF CORRESPONDENCES ACCORDING TO THE GOLDEN DAWN

TAROT TRUMP	ROMAN	HEBREW	SIGNIFICATION	GEMATRIA	ASTROLOGY
0. FOOL	A	א	ox	1	Air
1. MAGICIAN/JUGGLER	B	ב	house	2	Mercury
2. HIGH PRIESTESS	G	ג	camel	3	Moon
3. EMPRESS	D	ד	door	4	Venus
4. EMPEROR	H	ה	window	5	Aries
5. HIEROPHANT	V	ו	nail, hook	6	Taurus
6. LOVERS	Z	ז	sword	7	Gemini
7. CHARIOT	Ch	ח	fence	8	Cancer
8. STRENGTH/LUST	T	ט	serpent	9	Leo
9. HERMIT	V	י	hand	10	Virgo
10. WHEEL OF FORTUNE	K	כ, כּ	palm of the hand	20, 500	Jupiter
11. JUSTICE	L	ל	ox goad	30	Libra
12. HANGED MAN	M	מ, מּ	water	40, 600	Water
13. DEATH	N	נ, נּ	fish	50, 700	Scorpio
14. TEMPERANCE	S	ס	prop	60	Sagittarius
15. DEVIL	O	ע	eye	70	Capricorn
16. TOWER/HOUSE OF GOD	P	פ, פּ	mouth	80, 800	Mars
17. STAR	Tz	צ, צּ	fish-hook	90, 900	Aquarius
18. MOON	Q	ק	back of the head	100	Pisces
19. SUN	R	ר	head	200	Sun
20. JUDGMENT	Sh	ש	tooth	300	Fire
21. WORLD/UNIVERSE	Th	ת	(sign of the) cross	400	Saturn (Earth)

The correspondences shown follow those given by S. L. M. Mathers in *The Kabbalah Unveiled* (London: Redway, 1887), page 3, and Crowley's 777, Columns II, III, XIV, CLXXV, CLXXVI, CLXXVII, and CLXXIX. Some of the Tarot Trumps are listed as in Crowley's *Book of Thoth* (New York: Weiser, 1969).

The Builders of the ADYTUM (BOTA, founded 1922 by Paul Foster Case) remove the three elements from the Golden Dawn astrological scheme: To א is attributed Uranus instead of *air*; to ז is attributed Neptune instead of *water*; and to ש is attributed Pluto instead of *fire*. Note, however, that these elemental attributions are preserved in BOTA's *alchemical* correspondences. Refer to www.botaineurope.org/en/tarot/Tarot.htm.

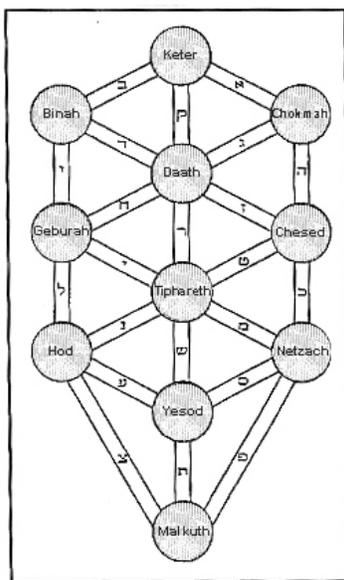
The Golden Dawn letter/planet and letter/sign correspondences do not agree with those in various editions of the *Sefer Yesirah*, even that of Golden Dawn co-founder W. W. Westcott.

Refer to Colin Low's "Memory Theatre: The Tree of Life considered as a Memory Theatre" at www.digital-brilliance.com/kab/theatre/theatre.htm, which shows trees with various sets of attributions, including

- "The Golden Dawn assignment of Tarot cards to the paths...Colman-Smith/Waite pack."
- "The Golden Dawn assignment of Tarot cards to the paths...Harris/Crowley "Thoth" pack."
- "'Mundane Chakras' – astrological planetary associations [Hebrew names in Roman letters]..."
- "God Name, Archangel, Angel Order."
- "The Kircher Tree of Life, from *Oedipus Aegyptiacus* published in 1652 by Athanasius Kircher, a Jesuit priest."

NOTE: The Kircher tree sets Jupiter against Saturn in *Chesed* and *Pechad* (= *Geburah*, or *din*) and Mars opposite Venus in *Nizab* (= *Netzach*, or *nezab*) and *Hod*. Also, the moon is at the base of the tree in *Malkuth*, with Mercury immediately above it in *Yesod*. Compare these placements to the arrangements of Horus and 416, discussed below.

A GOLDEN DAWN PERFECTED TREE ?



“Perfected Tree” of the Golden Dawn

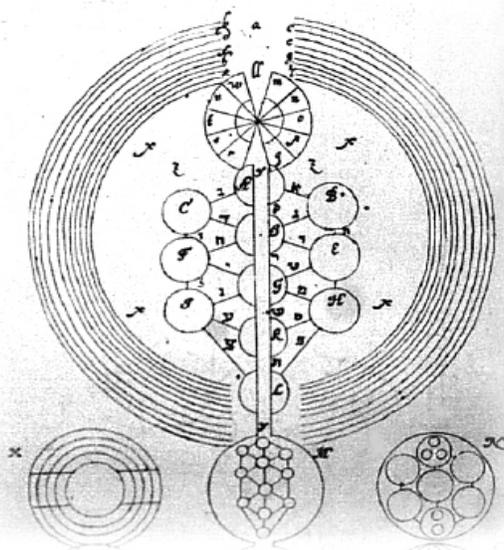
from Pat Zalewski’s *Golden Dawn Ritual Commentaries* (Hastings: 1994).

Note that the letters *aleph* to *tzade* descend from Kether to Malkuth through diagonal and vertical paths to the left and right; the last four letters/paths, *qoph*, *resh*, *shin* and *tav*, comprise the Middle Pillar. There are no horizontal paths.

Pat Zalewski notes (in letters dated November 1st and 2nd, 2006), “The one we know today [*i.e.*, the conventional Golden Dawn TREE OF LIFE shown above on page 5] is considered The Tree after the Fall when the direct paths from Daath were cut so the Qlippoth could not enter the supernal [realm].” “Here [shown just above] is the perfected Tree [*i.e.* from *before* the fall OR *after* restoration] from the 4 = 7 ritual and which is also outlined in the ciphers (from my [Zalewski’s] *Golden Dawn Ritual Commentaries* book, 1994, privately printed, Hastings New Zealand [forthcoming: Thoth Publications, UK; page 342].” [my brackets—DK].

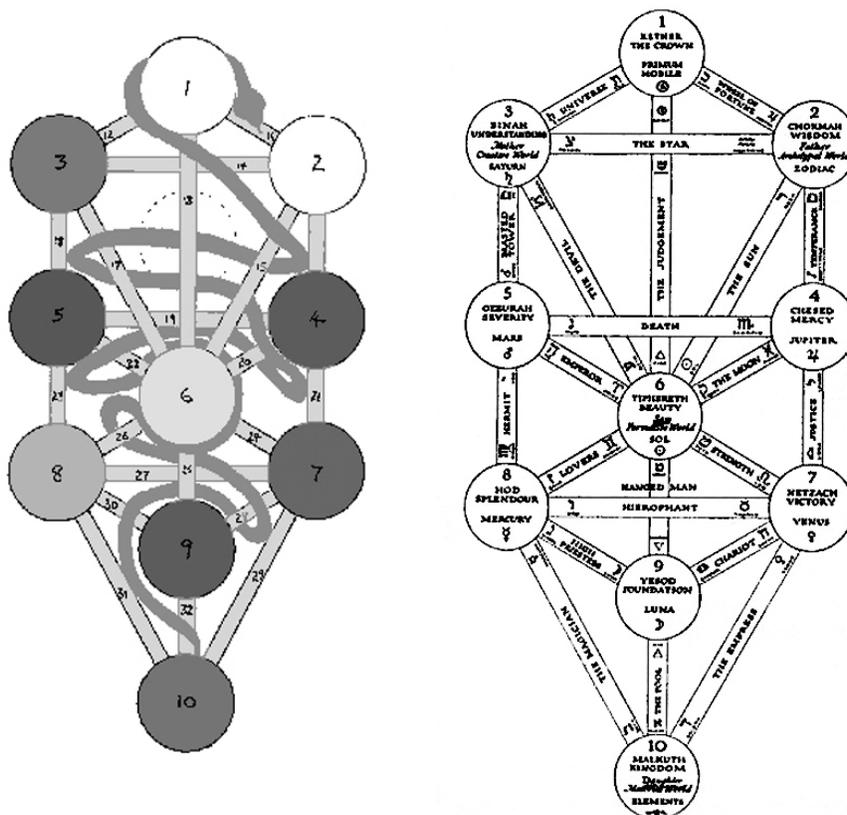
The same “perfected tree” is neatly rendered on the cover of Darcy Kuntz’ edition of *The Complete Golden Dawn Cipher Manuscript* (Edmonds: Holmes Publishing Group, 1996); it is crudely depicted twice in the Cipher Manuscript (Folio N^{os} 53 (–12) and 54 (–13), 4^o = 7^o Grade Ritual, NUMBERS 3 and 4: “PATHS WITH DAATH”—Kuntz’ edition, pages 156-9).

The Golden Dawn “Perfected Tree” reproduces the letter/path arrangement of the upper-most portion of *Figura 16* in Rosenroth’s *Kabbala denudata*, TOME I, *pars quarta*, folded leaf facing page 243 (shown immediately below). For an explanation of Rosenroth’s *figure* in English translation, see Christopher Atton and Stephen Dziklewicz, *The Kabbalistic Diagrams of Rosenroth* (London: The Hermetic Research Trust, 1987), pages 107-122.



FRATER ACHAD

In 1923, Frater Achad (Charles Stansfield Jones), Crowley’s prime student, or “magickal child,” re-attributed the Hebrew letters and their corresponding tarot trumps to the paths of the TREE in *ascending* order by way of the Path of the Serpent of Wisdom, an image familiar from the works of the Golden Dawn. The Appendix to Chapters Three and Four of Achad’s *Q.B.L.*, entitled “Concerning the Twenty-two Paths and the Attributions of the Tarot Trumps,” gives a detailed rationale for “turning the paths upside-down,” *i.e.*, upside-down from the arrangement taught by Golden Dawn and Aleister Crowley.



The Path of the Serpent of Wisdom on the TREE OF LIFE AND Frater Achad’s “upside-down” TREE.
The tree as shown also appears in Achad’s *Egyptian Revival* and *The Anatomy of the Body of God*.

Frater Achad also connects with advancing—or hastening—the Æon of Maat.

On the 8th of April, 1948, Aleister Crowley’s most important student, one Frater Achad (*that is*, Charles Stansfield Jones, 1886-1950), gave written notice that the Aeon of Maat had commenced at 1:11 p.m. upon April 2nd, 1948, saying, “This day may be considered the true beginning of the Age of Aquarius.” Achad surely believed that the “Incoming of the Aeon of Truth and Justice” had been “foretold in the book *Q.B.L.*,” which he had issued privately in 1922.

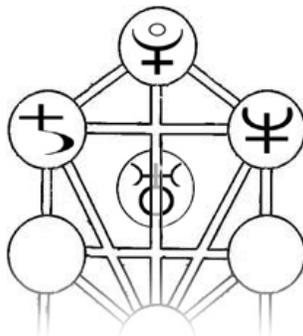
—*A Wanderer of the Waste*, compiled by L. F. Whitcomb (Ithaca: KoM, 1997-9), Part 2, § [a] (*The History in Prose*), which cites “An Open Letter from Frater Achad.”

Neither Achad’s revised TREE nor his proclamation of the Æon of Maat gained acceptance until Thelemite (OTO) splinter groups in the ‘seventies and ‘eighties (such as the O.A.I.—discussed below) “tapped into the Maat current.” Crowley rejected both. Kenneth Grant has never inverted the paths in his works or practice, but he does acknowledge aspects of the Æon of Maat, called by Achad “*Ma-Ion*” (which is short for *Ma-nifestat-Ion*. On Achad, see in particular Grant’s *Magical Revival*, CHAPTER 9, and *Cults of the Shadow*, CHAPTER 8—both listed below in the bibliography).

KENNETH GRANT

Kenneth Grant's trilogy of trilogies, *i.e.*, series of nine books, presents a remarkably decorous yet ultimately deficient system of occult practice and doctrine. Grant's "Typhonian OTO" carries on the grade structure and most of the dogma, continuing the use of such *qabalistic* trappings as the TREE OF LIFE and *gematria*, adding more overt *tantra*¹² than his mentor Crowley, even while meandering off into the realms of Howard Phillips Lovecraft, Austin Osman Spare¹³, and Voodoo.

In several of his volumes, Grant includes diagrams of the TREE OF LIFE (see, in the bibliography section: "TREES in Grant's TYPHONIAN TRILOGIES") showing the outer planets: Uranus, Neptune and Pluto. To accommodate all three, the *sefirah da'at* is included.



Placement of Planets in the Supernals and *Da'at* (or Daäth)
as shown in Kenneth Grant's works

Grant's most extensive treatment of an alternative *qabalah* occurs in *Nightside of Eden*. *Da'at*, or, as Grant has it, Daäth, is the abysmal portal to the back, or *nightside* of the TREE:

The name given by qabalists to the Gate of the Gulf is Daäth, and in occult tradition it is the place at which the eight-headed dragon of the deep disappeared behind the Tree when it scaled it in an unsuccessful attempt to strike at the very heart of the god-head (*i.e.* Kether). The word Daäth instantly suggests the name of that other gateway which opens upon the void of personal extinction, *i.e.* Death. ...the Knowledge of Daäth, or Death, is of the nature of the secret of Duality represented by the shadow or magical double whereby man overcomes death and enters in at the gate of Daäth to explore the Abode of Choronzon, the Desert of Set.

—*Nightside of Eden*, page 8. (Grant defines Choronzon as "One half or aspect of The Beast 666, the Guardian of the threshold of the unknown Universe, or Universe 'B'"—a concept taken up in the writings of Michael Bertiaux. Set is "Lord of Amenta" or "other" world, namely the subconscious.)

12. *Tantra* is used here to refer to the limited and somewhat distorted Western occult understanding of the term, \approx *sex magic(k)*. "[I]n most Asian traditions, Tantra is generally understood less in terms of 'sex' than in terms of *power or energy*. It consists of a series of teachings and techniques aimed at awakening, harnessing, and utilizing the spiritual power believed to flow through the entire cosmos and the human body." — Hugh B. Urban, *Magia Sexualis* (Berkeley, etc.: University of California Press, 2006), page 85.

For one of the more enlightened syntheses, see Francis King, *Tantra for Westerners: A Practical Guide to the Way of Action* (New York: Destiny Books, 1986); of particular interest in the present context is King's CHAPTER 3: "Shiva and the Qabalistic Tree of Life."

We should note as well that the Western occult understanding of *kabbalah* is also limited and distorted. Compare the *kabbalah/qabalah* of the present discussion with that described by Moshe Hallamish in *An Introduction to the Kabbalah* (translated by Ruth Bar-Ilan and Ora Wiskind-Elper, Albany: State University of New York Press, 1999).

13. On Spare, see Grant: *Cults of the Shadow*, CHAPTER 11, "The Sorceries of Zos (Austin O. Spare)"; *Outer Gateways*, CHAPTER 3, "The Unfamiliar Spirit / Zos vel Thanatos" and pp. 67-69; and, outside of the Typhonian Trilogies, Grant's *Images and Oracles of Austin Osman Spare* (London: Frederick Muller Ltd, 1975 / New York: Samuel Weiser, Inc, 1975: rpt London: Fulgur Ltd, 2003).

The best single source for Spare remains *From Inferno to Zos: The Writings and Images of Austin Osman Spare*, Volumes 1-3, edited and compiled by A. R. Naylor, with additional material by F. W. Letchford, William Wallace, *et al.* Thame/Seattle: First Impressions, 1993-5; see especially Volume 1.

Nightside of Eden maps the “other side” of the TREE, referring to its twenty-two paths as The Tunnels of Set. Grant gives a diagram (page 155) of “The Tree of Life with qliphotic attributions,” these attributions being the names of the demonic entities of each path, or tunnel, as in Crowley’s *Liber CCXXXI* (see *Nightside of Eden*, pages 144ff; and below: § NIGHTSIDE DEVELOPMENTS). The first letters of these names match the Hebrew letters assigned to their corresponding paths according to the Golden Dawn scheme (*Amprodias*, *Baratchial*, *Gargophias*, etc. for א, ב, ג, etc.) The *sefirot* themselves are shown blank.

Elsewhere, Grant offers other sets of attributions for the TREE. For instance, *Hecate’s Fountain* contains a diagram titled “The eleven Power Zones of THE TREE OF LIFE in relation to the Necronomicon Mythos and Mauve-zone Magick, showing planetary and chromatic attributions, associated esoteric functions, and totemic symbols.” Grant notes parenthetically, “The correspondences are not in any sense absolute, and vary in detail as required by specific occult workings.” “Eleven Power Zones” refers to the usual ten *sefirot* plus Daäth. “Necronomicon Mythos” (otherwise, “Cthulhu Mythos”) means derived from Lovecraft; indeed, the diagram here being discussed has been referred to as the “Lovecraftian Tree of Life.”

The TREE OF LIFE and *gematria* are so fully assumed in Grant’s works that, while references to these “*qabalabs*” are numerous, summary expositions are not. One rare example occurs in *Beyond the Mauve Zone*, Chapter 8: “The Metaphysics of Transmission,” which, however, veers quite a bit from being a conventional account. Otherwise, with little or no explanation, Grant refers to the format and components of the TREE—with his own variations—in numerous contexts; for instance,

In connection with the Fog of Chokmah mentioned above, the following account is perhaps significant. On a misty night in late November, 1957, New Isis Lodge lacked several members owing to weather conditions. The set programme was abandoned and in its stead those who had been able to attend decided to rehearse a ritual scheduled for the following month. Being ten in number they formed a skeletal nucleus for a Rite of the Tree. They therefore assumed their accustomed positions, viz: Soror X at Malkuth, Soror Y at Yesod, Frater Z at Hod, and so on. Lacking number eleven – for Soror Shugal had not put in an appearance – the throne of Daäth remained vacant.

—*Hecate’s Fountain*, page 77. A footnote referred at “Rite of the Tree” reads, “The Sephirotic Tree of Life, which comprises of the Eleven Cosmic Power Zones.” It is worth noting that Grant often treats Daäth as a full-fledged *sefirah*, attributing to it a planet [Pluto] and—though “vacant” in this example above—a ritual station. Of course, now that Pluto has been determined *not* to be a planet, the case will inevitably be made that Daäth is accordingly *not* a *sefirah*.

More often than referring to the TREE and the *sefirot*, Grant incorporates the convention of *gematria* as a method of *qabalistic* analysis.

As the flames lick and mould the plastic astral light of witchery, as they flare in the darkness, so they also stir the magical light of *Od* (AVD = 11) in the womb of Awryd. 11 is the number of EGG [*beh-gimel-gimel*, 5 + 3 + 3], suggestive of the shells touched by the Daughter in her ‘fallen’ state. The egg-shape and the zero cipher – O – are interchangeable types. The letter ‘O’ signified to the ancients the number 11. A.E. Waite notes Isaac de Loria’s reference to “eleven classes of shells”. The “babe in an egg”, mentioned in *AL.II.49* [*The Book of the Law*], is not only the ‘babe of the abyss’ (womb), but is comparable to the class of dwarf-occupants cited in connection with egg-shaped extra-terrestrial craft. The vessels are sometimes characterized by the hum or buzz (BZB = 11; cf. *Beelzebub*) emitted by these craft. The Oracle is BRUXSA, “a vampire in the form of a gigantic female night-bird”. The description suggests vividly the ‘Qrixkuor-bird’ (Qrixkuor = 666) that savaged Margaret Leasing [Grant’s clairvoyant colleague], the latter-day avatar of the witch Awryd.

—*The Ninth Arch*, pages 236-7 (Grant’s parentheses) [my brackets—DK] A footnote referred at “Daughter in her ‘fallen’ state” reads, “The thesis is that in the state of feminine ‘impurity’, woman is especially vulnerable to qliphotic influences.”

HORUS

A writer using the pen-name “Horus” produced *A Guide to Qabalistic Astrology* (New York: Samuel Weiser, Inc., 1977). While fully a student of Aleister Crowley—and very careful not to appear critical of Crowley’s system—Horus revises the attributions of planets to the *sefirot*. His RECONSTITUTED ASTROLOGICAL TREE OF LIFE (Chart VII on page 21 of *A Guide...*) gives the following arrangement:



Horus was clearly dissatisfied with the poor fit of the planets to the *sefirot* in the system handed down by the Golden Dawn and Crowley. His Jupiter on *hesed* set against Saturn on *gevurah* (as in the Kircher TREE) makes perfect astrological sense. However, Mars on *yesod* is a brash, if perhaps wishful, maneuver; this placement befits a “crowned and conquering child,” especially with this Mars on *yesod* immediately above the Moon on *malkut* (which, interestingly, is also Kircher’s placement). Horus refers to *malkut* as “the Earth” and “the realm of Matter,” then follows with a remarkably weak rationale for placing the Moon there (page 15). Note, however, that the attributions for *sefirot* 1 to 7 (*keter* to *nezah*) of Horus’ arrangement match those of the PERFECTED TREE as advanced by 416 (discussed below).

Despite his pseudonym, Horus makes no mention of the Æon of Horus, to say nothing of the Æon of Maat.

NIGHTSIDE DEVELOPMENTS¹⁴

To appreciate the magic(k)al environment in which Maatian Kabbalah developed, we must take a slight detour. Powers on the TREE OF LIFE alternative to the standard assignments and attributions were determined and worked, drawing on the (1) kabbalistic *qlippot*, (2) Crowley's *Liber CCXXXI*, (3) Lovecraft's Cthulhu Mythos, (4) Austin Osman Spare's sigil methods, and (5) certain strains of voodoo.

- (1) The incorporation of the demonic into initiated magic and Western occult *qabalab* was already codified in the Golden Dawn. “Infernal habitations” and “Orders of Klippoth” derived from *Kabbala denudata*—in particular the figures at the end of TOME I (1677)—turn up in Golden Dawn KNOWLEDGE LECTURES and Crowley's 777 (columns VIII, CVI, CVII, CVIII, and CIX).

INFERNAL HABITATIONS	
<i>Kabbala denudata</i> TOME I: <i>pars quarta</i> , page 252: Figura (U)	
≈ 777: cols. CVI and CVII	
1. she'ol	– pit [grave] (NUM 16:33)
2. avron	– perdition
3. tit ha yaven	– miry clay (Ps 40:3)
4. bar sheketh	– pit of destruction
5. zelemoth	– shadow of death*
6. shari moth	– gate of death*
7. gehinnom	– hell (JER 7:32)

* These two are reversed in 777.

KLIPPOTH

Kabbala denudata TOME I: *pars quarta*, page 253: Figura (X)

Nomina τών Klippoth, seu corticum	Nomina Spirituum	Nomina Regnorum	Nomina Sephirarum
1. רוח סערה גדול Turbinus	Asinus; quò pertinet רהב	Edomiticum	Malchuth
2. ענן גדול nubes magna	bos: quò Pertinet סמאל	Medorum	Nezach, Hod, Jesod
3. אש המתלקחת Ignis vorticus.	מחלת	Græcorum	Gedulah, Gebhurah, Tiphareth.
4. נוגה לו סביב Splendor ipsi undique.	לילית	Babylonicum	Kether, Chochmah Binah.

14. It is not always necessary to draw on the demonic world to set up a TREE of negative forces. William G. Gray, author of a popular series of books, or series of popular books, on Golden Dawn-style *qabalab*, takes up the idea of averse *sefirot* in *The Tree of Evil* (Cheltenham: Helios Book Service, 1974). Instead of putting *qliphotic* powers on the TREE, Gray arranges negative qualities: (from *kezer*) 1 Atheism, 2 Stupidity, 3 Antipathy, 4 Apathy, 5 Cruelty, 6 Ugliness, 7 Lust, 8 Greed, 9 Instability, and 10 Materialism. With a touch more subtlety, Gray assigns the qualities of Coercion to the right pillar, Compulsion to the left pillar, and Condemnation to the middle pillar.

Gray's works include *The Talking Tree* (New York: Samuel Weiser, 1977), *The Ladder of Lights, or Qabalab Renovata* (Cheltenham: Helios, 1968), and *Concepts of the Qabalab* (New York: Samuel Weiser, 1984). *Concepts of Qabalab* is Volume 3 of Gray's SANGREAL SODALITY SERIES: Vol. 1. *Western Inner Workings* (1983); Vol. 2. *The Sangreal Sacrament* (1983); Vol. 4. *Sangreal Ceremonies and Rituals* (1986). All of these titles were published by Samuel Weiser, Inc., New York. A revised edition of *The Tree of Evil* was published by Weiser in 1985, subtitled “How to Use the Symbolism of the Qabalistic Tree of Life to Recognize and Reverse Negative Energy.”

Golden Dawn co-founder S. L. MacGregor Mathers produced editions of several grimoires (*Key of Solomon*, *Lesser Key of Solomon* or *Lemegeton*, *Grimoire of Armadel*, *Book of Sacred Magic of Abramelin the Mage*); Crowley “enhanced” Mathers’ *Lemegeton*.¹⁵ It was, however, Crowley’s *Liber CCXXXI*¹⁶ that became the basis of a genuinely new tradition.

- (2) *Liber CCXXXI* establishes the connection of *qabalistic qliphoth* and “shadow” tarot and served as the foundation for Kenneth Grant’s *Nightside of Eden* (1977). In “The Howling of *Liber CCXXXI*: A Grimoire of the Paths of the A. . A. .” (at the AMBROSII MAGI HORTUS ROSARUM site), Frater Zephyros writes

Liber CCXXXI is the most singular and certainly unique of all ‘Class A’¹⁷ documents revealed by the Secret Chiefs thus far. The Master Therion [Crowley] presents it as a mapping of the cosmic process in congruity with the twenty-two Atus [trumps] of The Book of Thoth [the tarot deck]. And it is shown to function as a technical treatise delineating a formula for initiation. Kenneth Grant [in *Nightside of Eden*] extends this idea from the perspective of both sides of the Tree-of-Life in such a way as to seemingly destroy any idea of a Manichean battle between forces of Light and Darkness. Rather, the so-called Dark Side (whose contents are commonly referred to as Qliphotic) is purported by his experience to be very ancient ‘Atavisms’ that belong to a more primal and powerful consciousness from our racial past. Austin Osman Spare and Carlos Casteneda also investigated these bestial energies.

—http://www.amhr.org/howling_of_liber_ccxxx1.htm [Zephyros’ parentheses; my brackets—DK]

The ‘seventies and ‘eighties brought *tarots* using the names and images of the *qliphoth-genii-sigils* from Crowley’s *Liber CCXXXI*. The doctrine behind these often has a Maatian cast (though the era referred to in the following quote could be the Æon of Isis if not “a Nameless Aeon of our prehistoric and shamanic past”):

These cards are of our Shadow energies: instincts and emotions from that remote time when the Feminine held power, when humans held discourse with Ereshkigal’s Dark Realm¹⁸, and all manner of magickal being existed upon earth. ...

Here is the sign of the vulture, bird of Maat, the Double-Wanded One, Daughter of the Dark, the higher power of the Moon, Dark Moon, Moon of Blood. Here is entrance to the realm of Pluto/Ereshkigal, to the Backside, to the Nightside of the Tree.

—Linda Falorio, *The Shadow Tarot* (Pittsburg: n.d. [mid-1980s]; Cincinnati: Black Moon Publishing, 1994; revised and extended edition, London: Aeon Books, Ltd, 2004), page 11

Such writer/practitioners as Linda Falorio and Mishlen Linden quite lovingly tended their *shadow* TREES, diffusing much of the spookiness while humanizing—though not always demystifying—the “bestial energies” of the *qliphoth*.

Far from being “negative,” or “dark” in any pejorative sense, years of working with concepts and energies of these rather beautiful labyrinthine tunnels have brought the realization that though largely unacknowledged, long culturally repressed, this shadow side of deep instinctual life remains for us a source of tremendous vital power.

—*The Shadow Tarot*, page 12

If the images we use within this book [drawn from *Liber CCXXXI*] shock or frighten you, that is to the good. They are supposed to. Besides the general heightening of awareness that we all know comes in panic, there are certain auric responses which take place in the presence of fear.

—Mishlen Linden, *Typhonian Teratomas* (Cincinnati: Black Moon Publishing, 1991), page 13
[my brackets—DK]

15. On these and other “Solomonic” grimoires, refer to my “Study of Solomonic Magic in English” at Colin Low’s HERMETIC KABBALAH: <http://www.digital-brilliance.com/kab/karr/Solomon/index.htm>
16. Full title: *Liber ARCANORVM τῶν ΑΤῶν Τῶν ΤΑΗΥΤΙ QVAS VIDIT ASAR IN AMENTI SVB FIGURÁ CCXXXI: Liber CARCERORVM τῶν QLIPHOTH CVM SUI GENIIS ADDETVR SIGILLA ET NOMINA EORVM*, in *The Equinox: The Official Organ of the A. . A. . – The Review of Scientific Illuminism*, Volume I, Number VII. London: Weiland & Co., 1912.
17. Class A Libri are defined as “books that are not to be changed in so much as the style of a letter; that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organisation.”
18. Ereshkigal – Mesopotamian goddess of the land of the dead (Irkalla), here equated with Pluto, or Hades.

Again I repeat; these forces are most alive to us in the dark, and working completely without light is optimal, if not always possible. Our blackness is the darkness of the inward-turning eye, the black mirror of the Self, the Eye of the Shaman, and the voyage into Amenta [the Underworld]. Within it, your Vision is born.

—*Typhonian Teratomas*, page 15 [my brackets—DK]

- (3) Another manner of *shadow* tarot is well represented by Quahavin MacMath's *Deck of Cthulhu: Tarot of the Necronomicon* (1983). MacMath mentions three works¹⁹ which “sparked interest” in such an endeavor:
- Giger, H. R. *Necronomicon*. London: Big O Publishing, 1978.
 - Hay, George (ed). *The Necronomicon: The Book of Dead Names*. London (St Helier): Neville Spearman, 1978.
 - *Necronomicon*. New York: Schlangekraft, Inc., 1978.

While discussing the Hay title, MacMath mentions “the works of Dr. John Dee, H. P. Lovecraft, and Crowley”—a *chain of tradition* which would come to include Kenneth Grant, who, oddly, is not mentioned by MacMath, though Lovecraft is highlighted in Grant's early titles (see *The Magical Revival*, CHAPTER 6 [1972] and *Aleister Crowley and the Hidden God*, CHAPTER 3 [1973]).

Of his own *Deck*, MacMath writes

Here are all the negative forces which confronted the mind are put down on paper for observation. Unlike a Qlipoth Tarot [of *Liber CCXXXI*], the Tarot of The Necronomicon is a special subjective projection of knowledge through negative example. Like a Tarot of the Qlipoth, it is a key to Nightmare teaching that the dark side is as illusionary as the light.

—*The Deck of Cthulhu*, page 2 [my brackets—DK]

In the *Deck of Cthulhu*, an ominous “Gothic” (in actuality, Victorian) mood is cultivated through pen-and-ink stylings à la Aubrey Beardsley and A. O. Spare and descriptions of the images which might completely deflate without their artfully placed capital letters:

Yog-Sothoth The Universal Gate of Evil

The birth right of the elder ones comes in the ravishing of the universe. The Ancient Ones are those dark forces which Humanity is always presented with. These are the forces of stagnation, ignorance, blind fear. The Universal woman is the symbol of a humanity which holds on to its weapons of magic but will not use them in the hour of need, for their use is forbidden or forgotten.

False hope, the bar is the ravisher and the earth the sight of the Evil One's Birth....The Children of Yog-Sothoth.

Fear breeds its own Evil. The Evil must be sealed behind the Door where it Dwells.

—*The Deck of Cthulhu*, page 8

19. Along with the books listed above, see

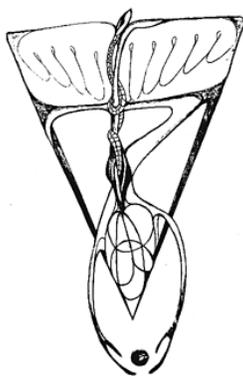
- *Necronomicon. A Sumerian High Magical Grimoire*, edited and introduced by Simon. New York: Avon Books, 1975 and 1980.
- *The R'lyeh Text: Hidden Leaves from the Necronomicon*, edited by George Hay, researched, transcribed and annotated by Robert Turner, introduced by Colin Wilson. London: Skoob Books, 1995.
- Tyson, Donald. *Necronomicon: The Wanderings of Alhazred*. St. Paul: Llewellyn Publications, 2004.

There is quite a bit on the Internet regarding the *Necronomicon*. I would recommend starting with “The *Necronomicon*: A Study,” at http://cthulhufiles.com/cthssectn_necronomicon.htm#further.

- (4) One of the most interesting and effective alternative *tarots* of the period was created by Aion 131, *aka* Denny Sargent, co-founder of the Horus/Maat Lodge, and eventual author of *Global Ritualism: Myth and Magic Around the World* (St. Paul: Llewellyn Publications, 1994) and *Your Guardian Angel and You* (York Beach: Red Wheel/Weiser, 2004). In the ‘eighties, Aion wrote and contributed to several “double current” publications distributed by Axil Press or privately; he also made much of his work available through the BLACK MOON ARCHIVES. Aion introduces his tarot images,

The AXIL/AION TAROT was drawn over the period of three years from 1980 to 1983 by Denny Sargent (Aion) in the power-zone of Bellingham, WA. All the artwork is pencils, rendered darker through the miracle of zerox. ... Aside from imparting new symbolic affinities to the traditional Tarot images, a new verbal understanding occurred; new titles were transmitted and they follow with their more traditional labels. Also worth noting is that the images were all created via automatic drawing and later refined, please refer to the works of Austin Osman Spare for more information on the process of automatic drawing. ... The Tarot is not a symbolic dictionary but a codified moebis-strip embodying the process of existence.

—*The Axil/Aion Tarot*. Bellingham: Axil Press, ca. 1985. [Aion’s spelling is retained]



Axil/Aion Tarot, CARD 12, by Aion 131
≈ THE HANGED MAN

In 1983, Aion 131 scribed a “Maatian/Thelemic” document which provides an example of “received” material along with its analysis through *gematria*; English words are interpreted *qabalistically* by converting their letters to their rough Hebrew equivalents. As in Aion’s *tarot*, we find here elements of A. O. Spare (ref. *Zos* and *Kia*):

[TEXT SHOWN IN SMALL CAPS 10 PT; commentary shown indented in regular 9 pt.]

0. ALONE.

EXISTING WITHOUT FORM OR IDENTITY, THE LIGHT FROM SINGLE STAR IS CAST INTO THE VAST VOID OF SPACE.

ALONE = Aleph + Lamed + Ayin + Nun + He = 156

1 30 70 50 5

Pleroma and the motion caused by the ‘one star’; Sothis or the Hidden God.

VOID = Vau + Ayin + Yod + Daleth = 90 (Tzaddi)

6 70 10 4

1. THIS IS THE BEGINNING, THE JOURNEY AND THE ENDING IN JOY (IOI) AND SORROW.

The nature of the universe as $2 = 0$ is revealed along with the twin masks of existence.

JOY = Yod + Ayin + Yod = 90

10 70 10

2. UNTO THE HAWK’S FLIGHT IS CAST THE LIGHT OF GOLD AND THE SIXFOLD FLOWER UNFOLDS FROM THE DEPTHS OF A BEAST’S HEART.

The emanations of Tiphareth are awakened in the adept and the KA soars from Malkuth (Baphomet) up the Tree of Life.

BEAST = Beth + He + Aleph + Samech + Teth = 77

2 5 1 60 9

3. THE EMANATIONS ARE OF 3 AND 1 WHOSE MYSTERIES ARE OF THE 13 AND 31; THE ZOS AND KIA , THE BEGINNING AND ENDING OF ALL THAT WAS AND IS THE CYCLE OF GOD AND WHEEL OF AGES. 10 PAN. 1-3-1.

Tiphereth is the only Sphere to receive three ‘rays’ directly from the Supernals. This triangle-image received (see next page) was given unto the adept before this Liber and forms the basis and trigger for this transmission. This "pre-transmission" is at the end of this comment. 13 is the ‘unity into the trinity’ (AChd = 13) 31 is the ‘trinity again becoming one’. (AL, LA, KIA, YeZDI all = 31) The expansion of creation, the contraction of unification. There is also a connection between 131 and 13, 31. ZOS and KIA refer to the play of the body and eye, the evolutionary dance about the Wheel whose circle is ZOS and hub is KIA. WHEEL = Vau + He + He + He + Lamed = 51 (Maat = 51)
6 5 5 5 30

—*The Book of the Holy Chosen One* at <http://w3.iac.net/~moonweb/archives/AION/AION18/AION18.html>
(Aion’s parentheses)

- (5) Before *Nightside of Eden*, Grant’s *Cults of the Shadow* (1975) had pulled into the mix sundry *tantras* and, by highlighting the work of Michael Bertiaux, a species of initiated voodoo—with Lovecraftian connections:

I refer to the monstrous shadows conjured by the New England enchanter, Howard Phillips Lovecraft, for Michael Bertiaux claims to have established contact with the ‘Deep Ones’, the fearful hunters of Outer Spaces that Lovecraft has brought so close to earth in his terrifying fictions.

—*Cults of the Shadow*, page 165

In characteristically Chicago style the aspirant [*i.e.* student of Bertiaux] learns his first lessons by means of a correspondence course which takes more than five years to complete, but which, unlike most courses of this nature, offers magical knowledge far beyond the scope of any that is retailed by so many ‘occult’ fraternities having a superficial resemblance to *The Monastery of the Seven Rays*, which is itself but the Outer Court of the Black Snake Cult [*Conleuvre Noir*]. The Monastery is a cell of the O.T.O.A., or *Ordo Templi Orientis Antiqua*, which has incorporated in its teachings the magical doctrines of Aleister Crowley. On the 15 August, 1973, the O.T.O.A. linked itself on the inner planes to the 93 Current and announced its official acceptance of the Law of Do What Thou Wilt. It celebrated this occasion by abrogating its previous rule of not admitting women to the higher degrees.

—*Cults of the Shadow*, page 166 [my brackets—DK]

Michael Bertiaux, who is one of the Chief Adepts of the O.T.O.A., *The Monastery of the Seven Rays*, and High Priest of the Cult of the Black Snake is undoubtedly one of the most colourful and creative of contemporary occultists.

—*Cults of the Shadow*, page 166

A collection of Bertiaux’s lesson papers was published as *The Voudon Gnostic Workbook* (New York: Magickal Child, Inc., 1988). We should note that, in spite of O.T.O.A.’s original practice of “not admitting women to the higher degrees” and Bertiaux’s penchant for staging pictures of himself with young women at his knee, sometimes gazing adoringly up at him, the *Workbook* contains some brief lessons pertaining to the Maat current:

- “Course in Ma’atian Physics, Lesson 1: Ma’atian Inductions”
- “Course in Ma’atian Physics, Lesson 2: The Measurement of Ma’at.”

An example of this [Ma’atian property of complexity] may be found in the differences between method-models in the system of the Horus aeon and that of the Ma’atian. In the older system, the method model is based upon a definition of singleness of component operation. It has been discovered however in the Ma’atian system that singleness of any component implies the full range of the components and that this fuller range of component factors serves to generate in its own development those method-spaces which connect the components. ...

...we have come to the conclusion that a primordial characteristic and possibly a fundamental property of the Ma’atian aeon is hereby reflected in this inter-webbing of structures and patterns.

—*The Voudon Gnostic Workbook*, § Ma’atian Inductions, page 260 [my brackets—DK]

Fitting as all this sounds, the contrast of “singleness of component operation” and “inter-webbing” is certainly not unique to the difference between the Horus and Maat currents. Conventional monotheism and earth religion could bear a similar comparison—as could, for that matter, most Christian mystical texts and the *Zohar*.

In contrast to Bertiaux, Louis Martinié, not mentioning Maat but rather referring to “the Aquarian mode,” proclaims a decidedly Maat-toned set of tenets for his “Aeonic Voodoo”:

Aeonic Voodoo, in its daily rites of becoming, shows itself in acts/sacraments grounded in five philosophical stances. These are Anarchism; the state of being without a “frozen” hierarchy. Postdrogeny; the abrogation of all existent gender roles so that new perceptions may manifest. Feminism; as it is in the forefront in its stand against restriction and for human liberation. Equalitarianism; the belief that all people have equal political and social rights, and Nonviolence; a refusal to subject the self or others to physical coercion.

—*Waters of Return: The Aeonic Flow of Voodoo*

In *The New Orleans Voodoo Tarot* (Rochester: Destiny Books, 1992), Martinié combines voodoo images, beautifully and effectively rendered by Sallie Ann Glassman, with tarot and, by default, the *kabbalah*: the TREE OF LIFE, the *tetragrammaton*, and a bit of *gematria*.

All great religious systems of the world demonstrate a marked degree of commonality. A good many of the practitioners of Western occultism are familiar with the Hebraic glyph of the Tree of Life as it has been filtered through the Golden Dawn; therefore, *The New Orleans Voodoo Tarot* uses the Tree as a fundamental structure upon which to “hang” the cards.

—*The New Orleans Voodoo Tarot*, page 21

On page 24 of *The New Orleans Voodoo Tarot*, a diagram of the TREE OF LIFE shows tarot attributions following Crowley with the names of voodoo symbols included on the *sefirot* and paths. Page 240 shows the TREE again (in the “Readings” section) as a card layout “to define in detail the influences on an important life situation,” adding, “This reading is never done lightly.” The *sefirot* as tarot card stations are given, thus: (from *keter*) 1 Point of Contact with Pure Spirit, 2 Wisdom, 3 Understanding, 4 Mercy, 5 Strict Judgment, 6 Balance Inner Self, 7 Emotions, 8 Mind, 9 Astral, 10 Earth.



Sallie Ann Glassman’s *Voodoo Tarot* images: Dr. John (≈ I. The Magus), Wild Card / The Barons (signifying unexpected change), Petro / Damballah la Flambeau (≈ Ace of Wands), and Santería / Oyá (≈ Three of Pentacles).

O.A.I., NEMA, & MAAT MAGICK

The preface to *Liber Andana* describes the O.A.I.

The Ordo Adeptorum Invisibulum is a Maatian thelemic/thelemicist magickal order. It is Maatian in that it finds its symbolic focus in the concept of Maat, the ancient Egyptian goddess of order, justice and truth. Maat is not a deity to be worshipped; rather, she is the personification of the ideals, both personal and social, which the Order proclaims. The OAI also works out of the reality of thelema (the Greek word for will) and sees its activity as both an expression of and a tool to discover our True Will, our particular universal destiny. We do magick. Magick is the art of causing change in line with the True Will by the use of the cosmic and universal forces available to each of us. Finally, we are an ordered, though non-graded, group, in that we do magick by the traditional means of ritual and other occult disciplines (meditation, divination, etc.).

An article posted at AMPRODIAS VIRTUAL TEMPLE entitled “Maat Magick and Chaos Magick” by Margarete Ingalls (*aka* Nema—see below) characterizes Maat Magickians:

Maat Magickians are usually steeped in their own styles of Magickal work of varying kinds, and rarely identify themselves primarily as ‘Maat Magickians.’ I consider this a healthy indication that the mojo is working as it should.²⁰

—<http://www1.autistici.org/amprodias/txt/hackivism/maat.htm>

On page 12 of *Liber Andana* commences a section entitled “Toward a Maatian Kabbalah”; it begins,

During the working of Liber ANDANA, Part 3, Persona VS0 had a vision while scrying in the cracked egg. It began with a simple equilateral triangle and developed into a complex set of bi-pyramids. [See below, “*Figures 1-4*” and “*Figure 5*”] ... In commenting upon this vision later, Persona VS0 reflected, “This is an androgyny symbol, it receives, it penetrates, it is the 2 in 1.”

VS0 also suggested that this set of interpenetrating, figures represented a tree of life (or humanifestation), and submitted it to the OAI as a whole for their reflection. Prior working had suggested that a reordering of the Kabbalah was needed and in process. The characteristics of a new Kabbalah would be the immediate access it would offer to each of the sephiroth without the seeming need to progress from Malkuth to Kether, and the orientation to time, as opposed to space, of the new configuration.

Upon reflection, the possibilities of a new Kabbalah based upon the bi-pyramids seem endless. Of prime value, however, the new Kabbalah he described gives suggestive insights into the method for incorporating new perspectives from modern culture while retaining the old and timeless essence of the Kabbalah.

The traditional Kabbalah tied the earth (and the rather stable social context that produced it) to the heavens as if by a ladder. The paths and spheres could be climbed upward into higher and higher spiritual realms. The new Kabbalah floats in a spiral vortex of energy, free, moving, changing. It offers points of relative stability within the constantly shifting situations of life. In place of the ten sephiroth are ten points of relatedness, one of which is totally inner and three of which have both an inner and outer aspect. The ten points connect along lines of influence (paths), and the points and lines form still a third reality—triangular fields of reality, an aspect of the Kabbalah not yet explored.

[my brackets—DK]

20. Regarding the establishment of the Horus Maat Lodge (chartered in 1978), the article continues: “Despite this basic spirit of disestablishmentarianism, there does exist (mainly on the Astral) the Horus-Maat Lodge, whose purpose is to spread the word about the Double Current of Horus and Maat. Since its foundation, the recognition of the existence of PanAeonic Magick seems to have expanded its scope. It was not my idea, but the people who wanted the Lodge to exist won my cooperation in its founding through their collective charisma, energy, and good intentions. The Lodge has no ‘official’ address, no meetings, no dues, no charter, no tax-free status, no officers, no grades.”

Refer to the HORUS / MAAT LODGE website at <http://www.horusmaat.com/>

CORRESPONDENCES ACCORDING TO OAI:

“Ritual of Candlemas, 1982”
 from *Liber Magnus Conjunctiones Workings / Sub-figura MC*
 Part 7: LIBER MC PART I

PLANET	LEADER	SIGIL	OPEN DOOR	ALIGN TO MAAT
MOON	RA Oh	3 phases Moon	ANAL'HAQ	HONEY
SUN	MSN	Eye in pyramid	RA-HOOR-KHUTT	YASEELA
MERCURY	Aristobulus	Eye in spiral	OQIHS	LIHR
VENUS	Semele	Greek Rho	QCh	Choose your pleasure when you can it will make you wise.
URANUS	RA Oh	Black Hole	ARNUBK	SHAITAN
NEPTUNE	Kannon	Feather and Cup	A-YIN	A-CA-PEL
JUPITER	Keaphos	Fish leaping from throne	AWAKE	Constant is the change.
MARS	Salistra	An eye	ALUKUTHON	ALALURA
SATURN	Keaphos	A womb	VZ ASHARATh	ADGU P K'TNB
PLUTO	Laylah	Crystal pyramid	RAS P CA	LIGHT

The list of planets here does not follow the ascension of the TREE in the usual order. On page 41 of *Liber Magnus Conjunctiones* (§ LIBER 888), there is a diagram in the form of the TREE (without paths) following Grant, namely, the eleven “power zones.” These are designated by the names of the planets attributed to them and the SIGILS as listed above. On page 48, a diagram of the “Ritual Proper” is given, again in the form of a TREE showing the *sefirot* (numbered in conventional order, with Daäth as 11), the planets in their usual places (as in Grant), and paths, horizontals and left-to-right diagonals only. Interestingly, Malkuth/Earth is shown in both diagrams, but it does not hold a station in the ritual.

Note also that the SIGILS here differ from those of the Maatian symbols in *Liber K* except for the Crystal Pyramid at AL/Kether.

LIBER K (1982)

THE SEPHIROTH

	SEPHIROTH	MAATIAN SYMBOL	POWER	COLOR	MIND	
1	AL (Kether)	Crystal Pyramid	The Will, the One	White	Wholeness	
2	Chokmah	Royal Egyptian Barge	Truth, Mind	Blue	Left-side brain activity	
3	Binah	Isis	The Good, Compassion	Red	Right-side brain activity	
4	Tiphereth*	Cracked Egg	Beauty	Gold	Soul, H.G.A.**	
5	Chesed*	Vulture	Rightness	Violet	Personal moral and ethical existence	
6	Geburah*	Scales of Justice	Justice	Green	Self as a social being	
7	Hod*	Spider	Forming	Purple	Adaptation, change	
8	Netzach*	Ostrich Feather	Seeing	Amber	Patterning, science	
9	Yesod	Bee	Establishing	Indigo	To move on reality	
10	LA (Malkuth)	Ankh	Initiating	Brown	Potentials, beginnings	

* The *sefirot* are out of their conventional order here, as in *Figure 5*, below: the fourth, fifth and sixth *sefirot* are usually Chesed (4), Gevurah (5), Tiphereth (6), then Netzach (7) and Hod (8). Placement of Tiphereth in the fourth position suggests that whoever composed these attributions possessed an inkling of the need for a “power zone” at Daäth, as in the arrangements of Kenneth Grant (despite some of his comments regarding Daäth) and the PERFECTED TREE. Putting Tiphereth fourth also attempts to accommodate the order of the paths, which, as shown in the table below, follow an *ascending* order in a manner similar to Frater Achad, but not according to the conventional (\approx Golden Dawn) arrangement. The arrangement of the paths also suggests that Tiphereth holds the place of Daäth on the TREE; the usual place of Tiphereth is vacant.

** H.G.A. = Holy Guardian Angel \approx “overself.”

LIBER K
THE PATHS

		PATH NAME	BETWEEN SEPHIROTHS (<i>sic</i>)	COMMENTS
11	א	Integrity	LA* and Yesod	The basis of a sense of self-worth
12	ב	Stability	LA and Netzach	To find one's place in the world
13	ג	Intention	LA and Hod	To know one's purpose and destiny
14	ד	Vocation	LA and Geburah**	To discover one's role in society
15	ה	Projection	Yesod and Netzach	To gain the key to personal power
16	ו	Growth	Yesod and Hod	The continual dynamic of life
17	ז	Strategy	Hod and Netzach	Life in the world of structures
18	ח	Awareness	Netzach and Geburah**	Intuition of the powers
19	ט	Community	Hod and Geburah	Life in the social contest
20	י	Intimacy	Geburah and Yesod**	To know people
21	יא	Honesty	Chesed and Geburah	The moral life
22	יב	Celebration	Tiphereth and Yesod	To honor life
23	יג	Acceptance	Tiphereth and Chesed	Yes, I belong here
24	יד	Harmony	Chokmah and Chesed	The passive virtues (refrain from evil)
25	טו	Virtue	Binah and Chesed**	The active virtues (do good)
26	טז	Masculinity	Chokmah and Tiphereth	Dispense, implant[,] constitute, analyze
27	יז	Femininity	Binah and Tiphereth	Nurture, receive order, synthesize
28	יח	Androgyny	Binah and Chokmah	Maturity, complete humanity
29	יט	Service	AL* and Chesed**	Karma yoga
30	כ	Devotion	AL and Tiphereth	Bhakti yoga
31	כא	Consciousness	AL and Binah	Raja yoga
32	כב	Attainment	AL and Chokmah	Juana yoga

* LA = Malkuth; AL = Kether. The paths *ascend*, as in Frater Achad.

** Paths between these *sefirot* do not exist on the TREES of the Golden Dawn, Crowley, Frater Achad, or Grant.

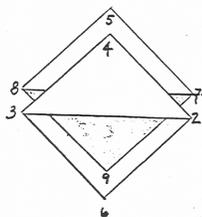


Figure 1.

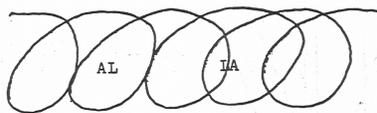


Figure 2

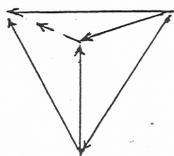


Figure 3

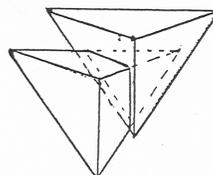


Figure 4

Figures 1—4, from *Liber Andana*, page 14

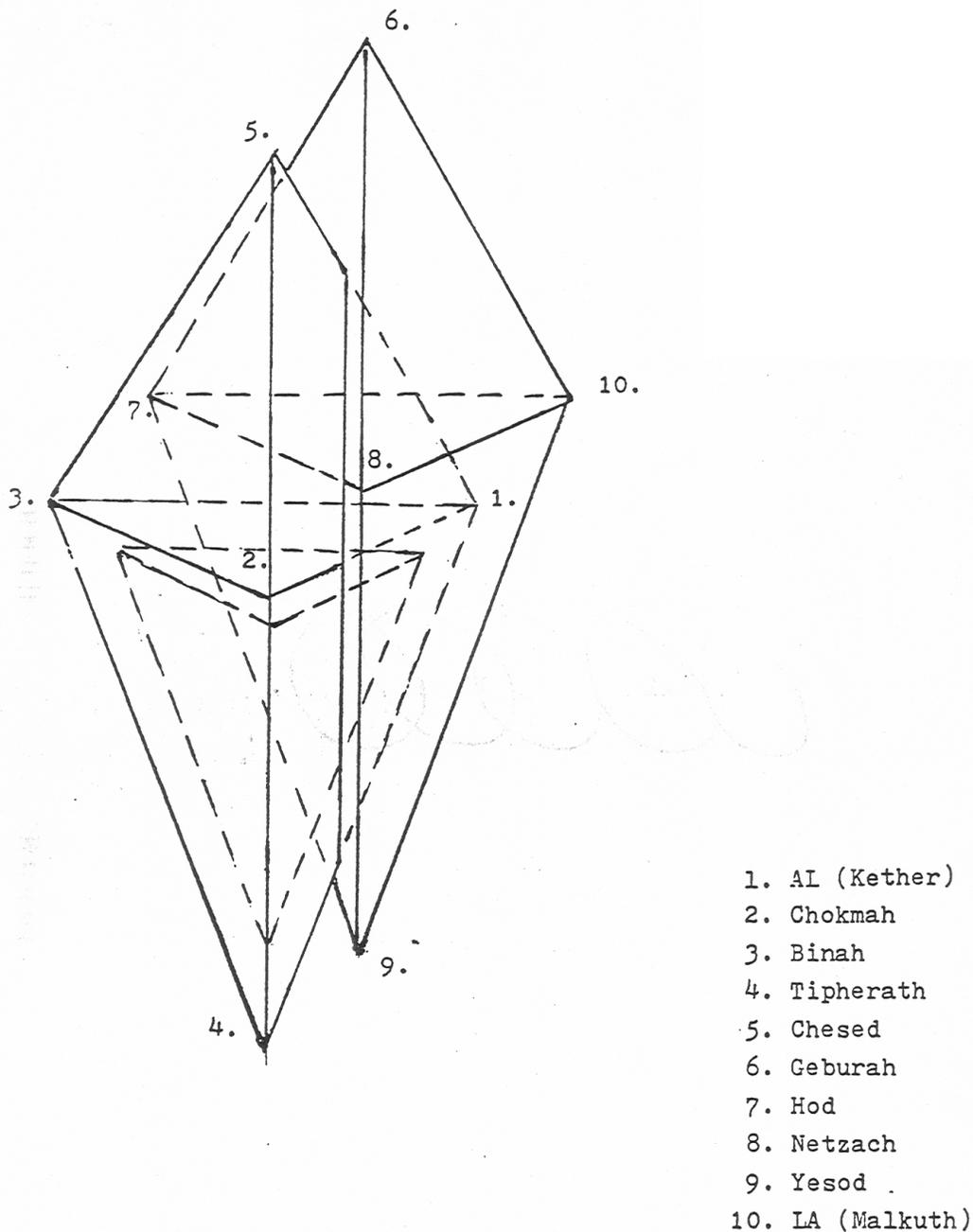


Figure 5, from *Liber Andana*, page 15: Bi-pyramids

“The visible and invisible do not, cannot, exist apart from each other. The primordial (*vis*) pyramid and the manifest pyramid immediately come together as AL will, moved and penetrated the pyramid of LA. The penetration resulted in the manifestation of ALLA who simultaneously both is and is not. Also in the coming together, a magickal union, the magickal union, each pyramid reproduced its own double and brought forth the humanifestation of the penetrating bi-pyramids (see figures 4 & 5). Completing the primordial pyramid is Chesed, the inner drive of the invisible to union with that which is beyond itself. Geburah, justice, is the social embodiment of Chesed in both the cosmos at large and society in general. Geburah completes the manifest pyramid.” —*Liber Andana*, page 13.

In *Nightside of Eden* (1977), *Outside the Circles of Time* (1980) and *Beyond the Mauve Zone* (1999), Kenneth Grant treats the Maat current and such work as existed on it in increasing detail. The proof texts for Grant's discussions are the "holy book of Maat," i.e. *Liber Pennae Praenumbra* and, to a lesser extent, the *Book of the Forgotten Ones*²¹, written—or received—by Andahadna, a member of O.A.I., who eventually became known as Nema.

"Zuvuya: An Essay on Aeonics..."²² says of all this

In 1974 Priestess Nema received a transmission from Maat, *Liber Pennae Praenumbra*, during a timetravel working. Working within the Thelemic tradition established by Crowley, her angle on the 'double current' of Horus and Maat is that the Maat current is coming backwards from a future aeon (thus the Maat current reflects the atavistic resurgence of Spare's *Zos Kia Kultus*) when time is perceived differently, manifesting now through those open enough to receive the information, the 'mutants' who are the avatars of the coming race of '*homo veritas*'. The aim of Maat Magick now is primarily to awaken the collective consciousness of humanity, linking us all in universal empathy.

In *Maat Magick*²³, Nema summarizes her developments of THELEMA emphasizing Maat, though she remains an exponent of the Twin, or Double, Current (Horus + Maat). Her book retains the ascension orientation proposed by Frater Achad and practiced by the O.A.I.: the chapters of *Maat Magick*, PART I, start off with Malkuth and climb (in conventional order) to Kether, interestingly omitting Da'ath in favor of the "old school" Abyss. Da'ath, so important in other developments of magic(k)al *qabalah*, gets only passing, albeit provocative, notice in *Maat Magick*:

The Ibis of the Abyss is Thoth/Tehuti, divine Scribe and teacher, presiding over Da'ath, the non-sphere, the non-level. Da'ath is both knowledge and confusion, which indicates that knowledge itself can lead astray without understanding and wisdom to balance it in a trinity.

—*Maat Magick*, page 104

Your Levels 3 and 2 [Binah and Chokmah] are present in union with Level 1 [Kether], distinguished only by their titles and functions. Your Level 1 function oversees these functions and their effect on and from the universe. Your Level 1 function creates an 11th level of density [*sefirah*] from the spectrum of all the other levels refracted through the prism of the Supernals.

Tradition calls Level 11 Da'ath, which can be taken as "Knowledge" or "confusion." Da'ath is a mirror of the universe and a gateway to its Nightside, its shells and tunnels, its monsters and terrors.

21. *Liber Pennae Praenumbra* can be found, suitably, on page 93 of Nema's *Maat Magick* (York Beach: Samuel Weiser, Inc., 1995) and on-line at <http://www.horusmaat.com/liberPP.htm>.

Liber Pennae Praenumbra was originally published in *The Cincinnati Journal of Ceremonial Magick*, Volume 1, Number 1 (Cincinnati: Conquering Child Publishing Co., 1976), then republished in Volume 1, Issue 5 (Cincinnati: Conquering Child Publishing, 1983), along with a foreword and chapters with *sefirotic* titles, "Kingdom," "Foundation," "Splendor," "Victory," and "Beauty." *Liber Pennae Praenumbra* was reprinted yet again as an appendix to Kenneth Grant's *Beyond the Mauve Zone* (London: Starfire Publishing, Ltd, 1999); therein, Grant offers a full commentary on it.

The Forgotten Ones (or *The Book of the Forgotten Ones*) was published in *The Cincinnati Journal of Ceremonial Magick*, Volume 1, Number 2 (Cincinnati: Conquering Child Publishing Co., 1977).

22. "Zuvuya: An essay on Aeonics, interweaving the ideas of Nema, Terence McKenna, Aleister Crowley, The Mayans, Hopi Indian and biblical prophecies, Peter Carroll, A.O. Spare, Jose Arguelles, Aion, Achad, the ancient Egyptians, Hunbatz Men, J.M. Jenkins, Celtic, Norse and Greek mythologies, *Quantum Qabala*, etc. -towards the imp-ending [*si*] paradigm shift..." on THE MUTATION PARLOUR site, <http://www.crossroads.wild.net.au/index.html>

23. In his review of Nema's *Maat Magick*, Donald Michael Craig writes: "Maat Magick is divided into three sections. The first is one of the most brilliant expositions of the Kabalistic Tree of Life since Dion Fortune's Mystical Qabalah. But before some people run in horror from this (I don't want to learn about those Sephiroth and all that Hebrew stuff!), let me remind you of my previous paragraph. Her explanation is clear, precise and intuitive rather than stuffy and boring. In fact, if you didn't know that this was the Tree of Life, you might not realize that it was Kabalistic at all! In a sense, this is the Tree of Life for people who are not interested in words and what others have said, but rather for the ideas and sensations of what is truly there. If Nema had expanded this section it, by itself, could have been an entire book."—Donald Michael Craig, REVIEW: "Maat Magick by Nema," in *New Moon Rising: A Magickal Pagan Journal* (1996); online at <http://www.nmrisng.com/public/756.htm> (Craig's parentheses)

For greater understanding and wisdom, your three rarest levels undertake an exploration of the shadow of existence through the gate of Da'ath. For the best exposition of the darkness that drifts into the levels of light, of the *carvers* (dungeons) sigilized in Crowley's *Liber CCCXXI*²⁴, read *Nightside of Eden* by Kenneth Grant. ...

Your knowledge in Da'ath encompasses the Nothing and the All, the duality of illusion and the nullity of reality, the dense and the rare, since the extra-dimensional Level 11 [*i.e.* Da'ath] is the sum, reflection and kaleidoscope of the ten levels of density we've been discussing. ...

If Da'ath is knowledge, Level 1 [*i.e.* Kether] is knowing. ...

— *Maat Magick*, page 208-9 [my brackets—DK]

Without mentioning Daäth by name, Nema writes

In *Maat Magick*, there's an ongoing working called Operation Nightmare. ...

If we make the sleep of ignorance more frightful than the prospect of awakening, the sleepers will arise. How? By means of induced nightmare, confronting the sleepers with their own hidden monsters.

There are two ways of doing this: the first is by forming a mirrored egg around the individual, so that the evil s/he projects is reflected back from all directions.

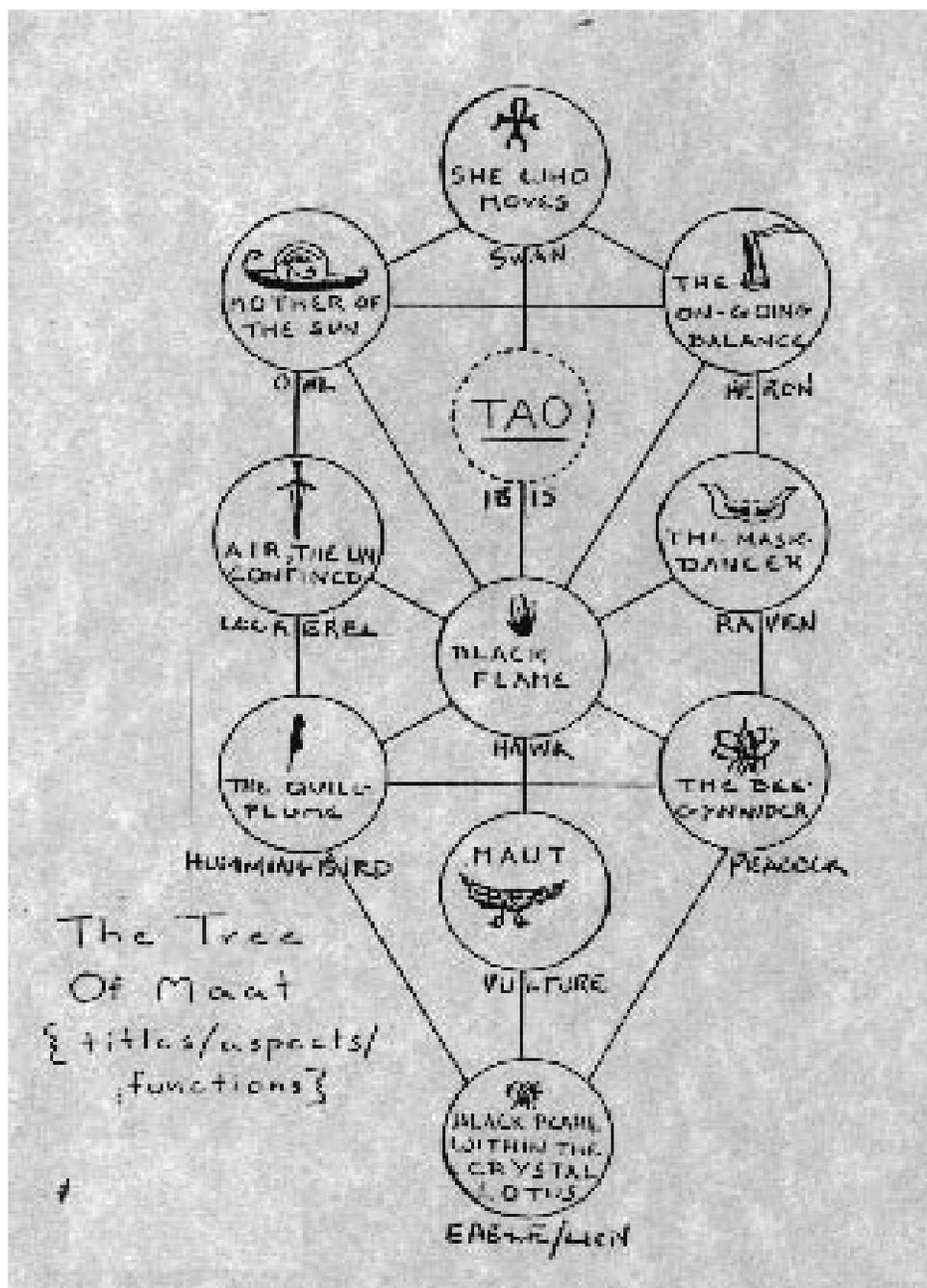
The second method is to enter the Nightside of the levels of density [*i.e.*, *sefirot*] and bring out the appropriate monster to confront the deliberate sleeper. The Nightside is entered through the 11th Level of density [*i.e.*, Da'ath] which can be thought of as existing both as a level "below" Level 10 [Malkuth], and as a level in a dimension projected beyond the place of the other levels.

Kenneth Grant, in *Nightside of Eden*, and Linda Falorio, in the *Shadow Tarot*, present detailed material about the denizens to be found there.

— *Maat Magick*, pages 87-8 [my brackets—DK]

On page 26 of *Maat Magick* (MM), there is a diagram: QBLH—TREE OF MAAT. The spheres have crudely drawn images within them, some of which match the O.A.I. images listed in the tables above but at different locations on the TREE. The *Maat Magick* TREE more generally aligns with the TREE OF MAAT shown at the Horus Maat Lodge (HML) site, to which Nema, as a founding member, has contributed: <http://www.horusmaat.com/treeofmaat.htm>.

24. CCCXXI is a mistake; it should read CCXXXI.



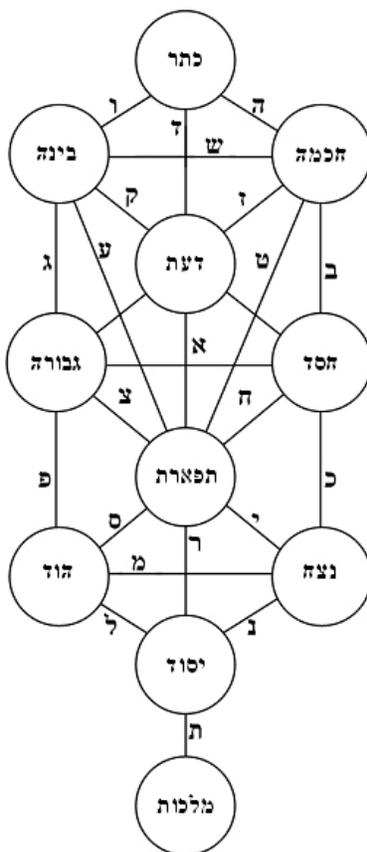
The TREE OF MAAT from the HORUS/MAAT LODGE site

There are some differences between the HML TREE and the MM (*Maat Magick*) TREE: HML shows Daäth as a lesser sphere (dotted outline), but in its usual place, as TAO; MM shows the sefirot in their “old school” (≈ Golden Dawn) arrangement, with “the Abyss” instead of Daäth between Kether and Tiphereth. However, on the MM TREE, there is an eleventh sphere beyond Kether; drawn within it is what must be “the mirrored egg.” The HML symbol in Kether appears to be a variation of the ankh; within Kether, MM shows an upward-facing crescent with, perhaps, an upright dagger crossing it, suggesting the glyph of Neptune. Chokmah is labeled “On-going Balance” by HML. MM shows a circle, or spoked wheel, divided into eight sections, which is sometimes used to indicate the “fifth element,” spirit. HTM shows what might be the “Royal Egyptian Barge” in Binah, while calling it “Mother of the Sun”; MM shows a rayed sun. “The Mask Dancer” appears to suit both images for Chesed, though MM shows a ballerina. MM’s Geburah shows a dagger and a fan.

THE PERFECTED TREE

[There is some awkwardness in passing to the next portion of this paper: I was a member of the group discussed and, using the names D. Karr and 416, the principal author of the writings which it released. Hopefully, the reader will accept the affect of my referring to both myself *and* the group as “416.”]

At the same time that the O.A.I. was active in Ohio, another group (hereafter 416) working in Upstate New York “received” its own Maat material, partly in the form of a PERFECTED TREE. Though not affiliated with any branches of the Golden Dawn, OTO, A. .A. ., etc., this group was well-exposed to their literature. The writings produced by 416 also bear the stamp of the astrology of Marc Edmund Jones and Martin Seymour-Smith, some feminist writings of the ‘seventies and early ‘eighties, and, most of all, *kabbalah*, both Jewish and Western occult. It is from Lurianic kabbalah that some structural aspects of the PERFECTED TREE were derived, in particular the arrangement of letters on the paths.



The Lurianic TREE OF LIFE,
also called “The Hebrew Tree”

The “Lurianic TREE” and the PERFECTED TREE differ in several critical structural aspects, but one important feature which they share is the logic of their letter attributions—a logic altogether absent in the Golden Dawn derived trees. The letters are arranged such that

- the three Mother Letters (ש מ א) are the horizontal paths \approx the elements
- the seven Double Letters (ת ר כ פ ג ד כ) are the vertical paths \approx the planets
- the twelve Simple Letters (ק ע צ נ ס י ל נ ט ה ו ז ה) are the diagonal paths \approx the signs

The PERFECTED TREE differs from the Lurianic TREE most noticeably in that it has no *malkut*.²⁵ *Da'at* replaces *malkut* as the tenth *sefirah*. *Da'at* is neither a “non-sphere” nor the “eleventh”; it takes up the power which, in the “old system,” is projected outward onto *malkut*, the object, the “other,” or, in Horus terms, the acquisition to “conquer.” 416 writes

Da'at is the prismatic reflection of the supernal realm. It serves as a fulcrum between the supernals and the six lower *sefirot*. Hence, it is the *sefirah* most involved with the integration of the so-called *upper* and *lower*.
—“Primary Tree Attributions,” in *The Kabbalah of Maat: BOOK TWO* (1984)

Da'at on the PERFECTED TREE is the primary station of the *parzuf* (FACE) *nukva*, the daughter (elsewhere identified as the *shekhinah* or Maat). She is no longer expelled from the tree (in *malkut*) but crucial to its internal structure and workings. Moreover—a point which is emphasized in the writings of 416—she is *not* “the bride.” Here, the influence of the feminist notion of *bride* as property transferring from one man to another can be assumed: “from one man to another” could be translated “from Osiris to Horus.”

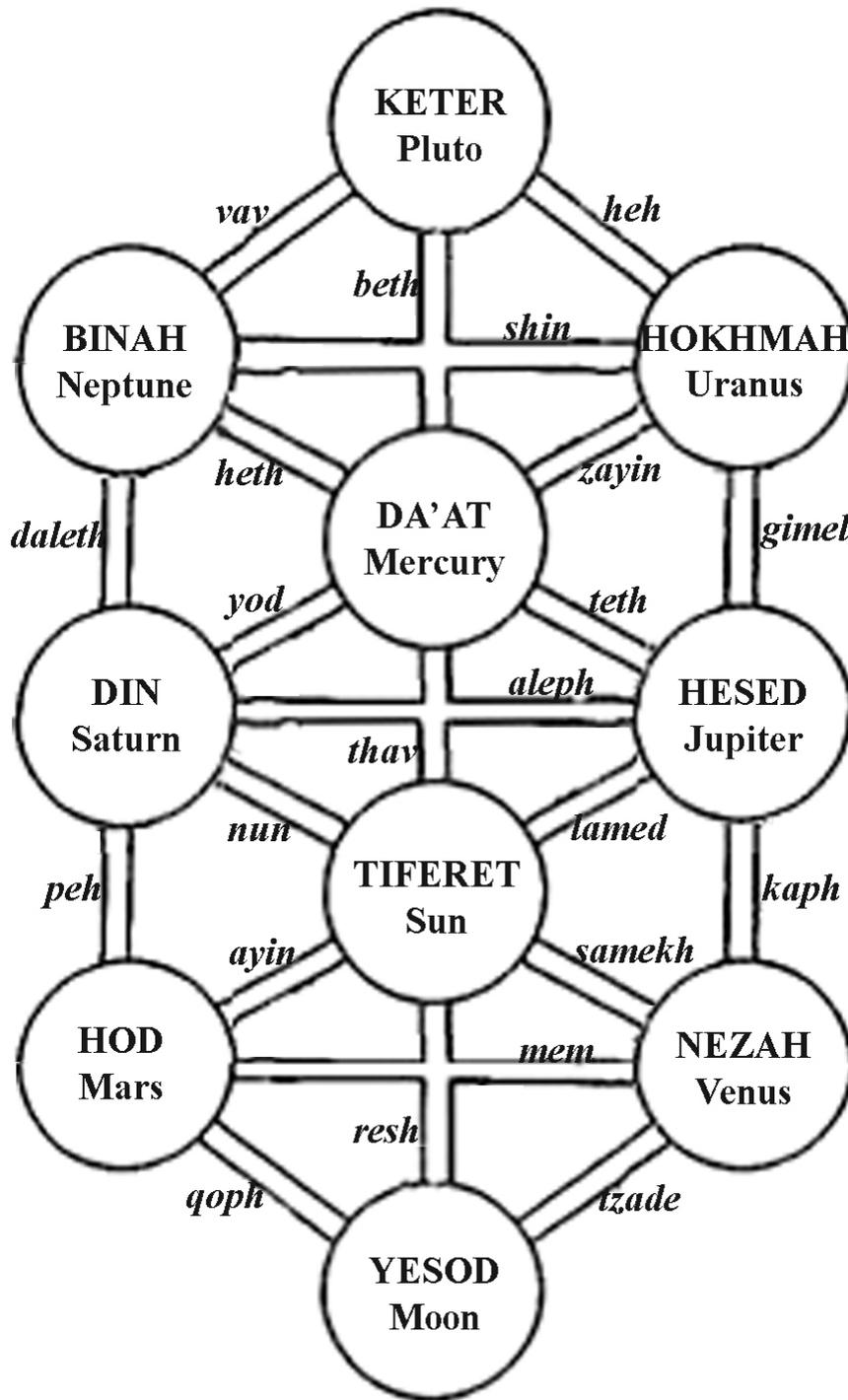
According to 416, the PERFECTED TREE *is* the TREE OF MAAT; therefore, truth and justice—*via* balance—must be expressed in its form. Along with the logic of the letter/path attributions and the horizontal symmetry achieved by having *da'at* in the midst of the tree (replacing a *malkut* dangling from it), the reassignment of the planets shows a more natural balance (see the PERFECTED TREE diagram below). Besides the obvious points of balance (Saturn opposite Jupiter, Mars opposite Venus—similar to the Kircher TREE, mentioned above), the structure of the tree and its layout contain further, less overt, indications of “perfection.” 416 postulated that behind the TREE of “primary attributions” is another of “concealed dynamics”:

...a second, more hidden, set of correspondences which stands in counterpoint to the initial correspondences received along with the new tree. While suitable for some practical work, the astrological layout of the tree of life (given as the PRIMARY TREE ATTRIBUTIONS) describes a metaphysical, speculative [theosophical] framework for the amended system. The second scheme, called “the concealed dynamics,” is, by contrast, more of a practical, magical framework.

The concealed dynamics are treated as phenomena of the world of *briah*, which is watery. Therefore, the synthesis of the tree, *tiferet*, is covered by the element water and its letter *mem* (מ). On the tree (according to the primary attributions) the lowest of the three crosses shows the *resh* path (ר - sun) crossed by the *mem* path (water).

—“Concealed Dynamics,” from *The Kabbalah of Maat: BOOK THREE* (1985)

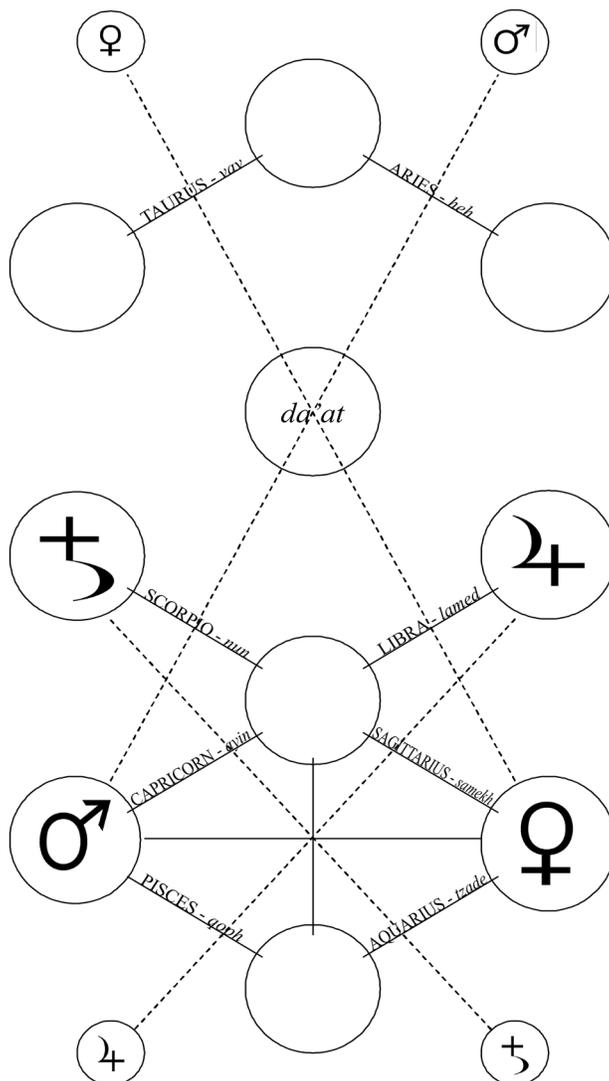
25. See note 4 above. Further, the overall form of the PERFECTED TREE resembles the TREES shown in the Work of the Chariot publications of the 1970s. However, the assignment of Hebrew letters to the paths is entirely different. Refer also to the Kircher and Horus attributions discussed above.



THE PERFECTED TREE
 showing planetary attributions for the *sefirot*
 and letter attributions for the paths

A *mythological* rationale for the placement of the paths involving the *parzufim* is given in 416's Document #2 (1982), which is included in *The Kabbalah of Maat: BOOK ONE*. See the comments below.

PASSAGE OF INFLUENCES ON THE PERFECTED TREE



The Venus Line, starting with the circle at the top containing the sign for Venus, bisects the Taurus-י path, passes through *da'at*, bisects the Libra-ל path, and concludes in *nezah*. Taurus and Libra are ruled by Venus; *nezah's* planet is Venus.

The Mars Line, starting with the circle at the top containing the sign of Mars, bisects the Aries-א path, passes through *da'at*, bisects the Scorpio-ס path, and concludes in *hod*. Aries and Scorpio are ruled by Mars; *hod's* planet [on the PERFECTED TREE] is Mars.

The Jupiter Line, starting with the circle at the bottom containing the sign for Jupiter, crosses the Pisces-פ path, passes through the *mem-resb* (מ-ב) cross, crosses the Sagittarius-ש path, and concludes in *hesed*. Pisces and Sagittarius are ruled by Jupiter; *hesed's* planet is Jupiter.

The Saturn Line, starting with the circle at the bottom containing the sign for Saturn, crosses the Aquarius-צ path, passes through the *mem-resb* (מ-ב) cross, crosses the Capricorn-ק path, and concludes in *din*. Aquarius and Capricorn are ruled by Saturn; *din's* planet [on the PERFECTED TREE] is Saturn.

416 explains one aspect of the CONCEALED DYNAMICS of the *supernals* and *da`at* using both astrological glyphs and *gematria*.

The symbol for Aquarius could be rendered , indicating a two-directional circuit, an immediate reconciliation of equal opposites. The arrow tips suggest directions, inward  and outward , or, for our purposes, indrawing and extending. This glyph also suggests two M's, waters.

In the scheme of concealed dynamics, this power, depicted as , divides into \mathbb{M} and \mathbb{M} , which correspond to the lower and upper lines of the Aquarius glyph. Both are variations of M: \mathbb{M} is indrawn, as shown by its last leg; \mathbb{M} is extended. There is here, too, fire and water, but the fire resides in the aspect which is withdrawn (\mathbb{M}), so the quality of its interaction is not like that of fire. Its fire is contained (concealed), hence Virgo, an earth sign, is the dynamic of *bokhmab*. Scorpio (\mathbb{M}), a water sign, is the dynamic of *binab*.

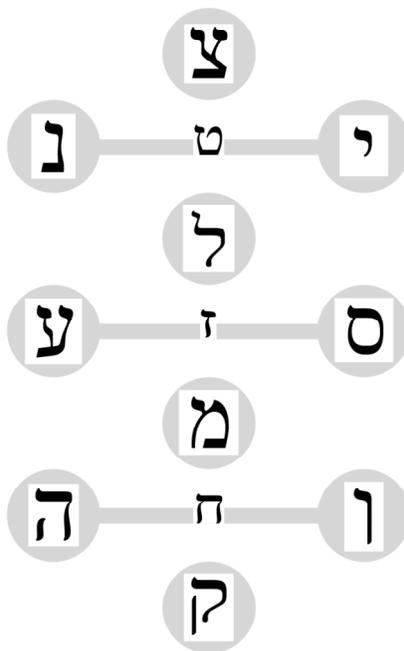
90, the number of *tsade*, \aleph , is important in that it is the sum of the letters (numbers) of the three *sefirot* into which it releases: *bokhmab*, *binab*, and *da`at*. The letter/numbers for these are

<i>bokhmab</i>	<i>yod</i>	י	10
<i>da`at</i>	<i>lamed</i>	ל	30
<i>binab</i>	<i>nun</i>	נ	50

sum 90 (*tsade*- \aleph)

—“Concealed Dynamics,” in *The Kabbalah of Maat: BOOK THREE* (1985)

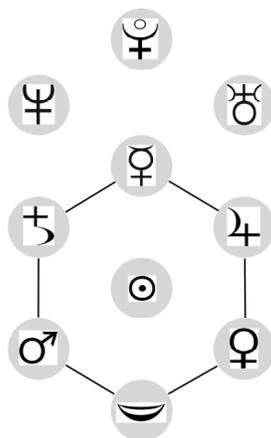
CONCEALED DYNAMICS



The Hebrew letters in this scheme not only carry their own meanings but also stand for astrological elements: \aleph for \mathbb{M} , י for \mathbb{M} , נ for \mathbb{M} , ל for \mathbb{M} , ט for \mathbb{M} , ס for \mathbb{M} , ע for \mathbb{M} , מ for \blacktriangledown , ו for \mathbb{M} , ה for \mathbb{M} , ק for \mathbb{M} , ט for \mathbb{M} , ז for \mathbb{M} , and ה for \mathbb{M} .

The mythology developed by 416 drew on the Lurianic doctrines of *shevirat ha-kelim* (BREAKING OF THE VESSELS) and *tiqqun* (RESTORATION, or REPAIR). Briefly, to 416, *zeir anpin* (Z"O, the son ≈ Horus) is responsible for the “breaking of the vessels”; *nukva* (the daughter ≈ Maat) is the instrument of “restoration.” Through the process of “restoration,” Z"O is fixed (or *imprisoned*, according to the more radical expressions of the myth) in *tiferet*, whereas *nukva* moves about through the *sefirot besed, nezah, yesod, hod, din*, and, ultimately, *da'at*, which becomes her primary station.

Nukva's movement through the six *sefirot* which surround *tiferet* led to the idea that, for the purpose of rituals or meditations with specific aims, the circle of *sefirot* around *tiferet* could be rotated like a dial. This would allow any of the six to direct or dominate the practice by being placed in *da'at*—rotating the others accordingly.



This rotation, though suggested in their writings, was never practiced by 416. It was, however, picked up by Frater PVN²⁶, though he didn't always keep the planets in their “proper” order. His 1984 *Chalice of Ecstasy* begins

During 3 different opera during the first pentad of Arachnae of this year (May 16-21, 1984 e.v.) the fleeting images which usually follow VIII° orgasm were ‘blacked-out’ by an overwhelming vision which began with Don Karr’s Tree of Perfection. In earlier work with his Tree, there had been a strong tendency for it to ‘evolve’ gradually (yet purposefully) into the Jovian Tree of expansion (Kether = Pluto, Chokmah = Uranus, Neptune = Binah, Daa”th = Jupiter, Chesed = Venus, Geburah = Mercury, Tiphereth = Sol, Netzach = Mars, Hod = Saturn, Yesod = Luna), with an ensuing melt-down of the Paths into marbelized (*sic*) colored wax matrix as Jupiter went ‘Nova’ and became a star. The meltdown of the Paths ‘imbedded’ the Sephiroth into the ‘backdrop’ of the Universal continuity, while interconnecting each sphere to every other sphere by all the Paths.

—*The Chalice of Ecstasy*, Being a Formula of Open-ended Initiation Suited for this Aeon Based upon a merger of the TREE OF PERFECTION with the Cup of Babalon under the Auspices of Jupiter Promulgated by Frater PVN, Master of Forbidden Alchemies by no Authority, other than his own, 1984; online at www.angelfire.com/pa2/cthonicaurianian/chalice.html

26. Frater PVN = Bill Siebert, aka Alobar Greywalker, See his webpage at <http://alobar.livejournal.com>. Refer to the list, “Articles by Frater PVN,” at Black Moon Archives, <http://w3.iac.net/~moonweb/archives/AuthIndex.html> (under P).

On the 16th of June, 1984, ...[☐-416]... served up a lecture at the *Convocation of the Magi* (the first, held at Math of the ChRySTAL HUMM²⁷ in the out-of-the-way Spencer, New York) claiming, in effect, that the Aeon of Maat had commenced on October 20th, 1982, and that the prediction of it, as well as the method of its realization, had been received by him on July 5th, 1982, in the form of a reconstructed tree of life—one in dynamic compatibility with the Maat current.

Well, dear 416 was just as wrong as Achad had been in proclaiming the advent of the Aeon of Maat: It did not commence October 20th, 1982, any more than it did on April 2nd, 1948.

—L. F. Whitcomb, *A Wanderer of the Waste*, Part 2, § [a] (*The History in Prose*)

27. Math of the ChRySTAL HUMM was the residence of Frater PVN in 1984.

QUOTES

[All brackets are my additions—DK]

In the Aeon of Osiris it was indeed realized that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in “love under will”; each such death is itself life, the means by which one realizes oneself in a series of episodes.

—Aleister Crowley, *Magic in Theory and Practice*, page 36.

The central dogma of the qabalistic system of the Golden Dawn and of its Crowlean development—the A. A. A.—comprehends the two critical spiritual experiences known as 1) the attainment of the Knowledge and Conversation of the Holy Guardian Angel [“overself” or “higher genius”], and 2) the Ordeal of the Abyss. An elaborate Graeco-Coptic ritual, translated into English by Charles W. Goodwin in 1852 was adapted by Crowley to facilitate the first of these initiations. The ‘barbarous names of evocation’, which the ritual contained, were subjected by him to rigorous qabalistic analysis and rendered serviceable to practicing occultists. It is perhaps one of Crowley’s greatest contributions to ceremonial magic.

—Kenneth Grant, *Beyond the Mauve Zone*, pages 161-2

ABRAHADABRA is explicitly given as THE WORD OF THE AEON by A[leister] C[rowley]. Though there are those who now claim that, as Magus, he did not in fact give THE WORD. So far in this working very little has been done with it as a word. But as an equation of 418 it has been worked with. HAD sits in its middle. I was shown a ‘game’ to play with this early in the experience. If you numerically extract Hadit from it and then re-insert Hadit as corresponding numbers which he claims, new equations appear.

—Lee Heflin, *The Diamonds of ChAOS: An Interim Report*, at <http://w3.iac.net/~moonweb/archives/LH/LH1/LH1.html>

This ‘new Aeon’ is currently known under a variety of names by differing Cults: the astrological ‘Age of Aquarius’: the Thelemic ‘Aeon of Horus’, instigated by the avatar Aiwaz [or Aiwass], in 1904 e.v. [era vulgata ≈ COMMON ERA]; Frater Achad’s ‘Aeon of Maat’, the Era of Truth and Justice; and so on. To that particular body of magickians, artists, writers, and other visionaries of the Cthulhu Mythos which constitutes The Esoteric Order of Dagon, the emerging era is recognised as The Aeon of Cthulhu Rising, with reference to the prophetic fictional work of H. P. Lovecraft, as outlined above. As his description of the initial wave of Aeonic energy (which has such drastic effect on the dreams of ‘sensitive’ individuals around the world) coincides with the rising of the island of R’lyeh on 28 February 1925 e.v., the E[ra] O[f] D[agon] numerate this event as Year One. A.C.

—“The Aeon of Cthulhu Rising” by Frater Tenebrous, online at www.chaosmatrix.org/library/chaos/texts/ctu_risi.html

Seth provides the implement and symbol for the sacrifice of the divine king, the rubric cross of the Aeon of Osiris. Similar to the Egyptian myth of Seth slaying Osiris, here he literally sows the seeds which will grow into the implement of divine sacrifice. Somewhat like Prometheus bringing the knowledge of fire to humankind, Seth brings forth that wisdom which the knowing of resulted in the expulsion from the garden. Here though the knowledge is not fruit but seed. The seeds are planted in the fertile soil of humanity, the corpse of primal man Adam, to grow up along with man. During the Aeon of Isis the wood serves the role of the miraculous; during the Aeon of Osiris it is the tool of silence; and during the Aeon of Horus and Seth it reflects his great covenant to humanity.

—“The Quest of Seth for the Oil of Mercy,” Brotherhood of SeTh Historical Archive, <http://www.ashejournal.com/tbos>

The moon, the so-called future, is an authentic mystery. What is the trouble? Don’t be put off. Don’t listen just look around. Tell me if anything I say is painful. Shout. The so-called past changes far more rapidly than the future and with richer mystery. With increasing affection. I was born and resolved to always attempt the impossible. Now I had found another one impossible to love, to love. Making the body supple as dressage, stretching to please and to bend and to hang in the air, all four hooves suspended for a second. And the coat milky as water at night. Have you ever swum in the dark with a horse in a pond?

—Lou Robinson, *Napoleon’s Mare*, § The Circus Life of the Brain, page 69-70 (Boulder/Normal: Fiction Collective Two, 1991).

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- γ. “Cup of Stolistes...” / “The Symbol of Mercury...” – Volume 1: page 138
- δ. The Garden of Eden Before the Fall / The Garden of Eden After the Fall / The Minutum Mundum – Volume 1: between pages 146 and 147
- ε. Tetragrammaton on the Tree – Volume 1: page 154
- ζ. “The Calvary Cross of Ten Squares ... The Ten Squares are referred to the Ten Sephiroth ...” / The Cross of the Hegemon’s Badge ... embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth...” – Volume 1: page 157
- η. “THE SYMBOL OF VENUS on the Tree of Life embraces the whole Ten Sephiroth” – Volume 1: page 158
- θ. The Seven Palaces attributed to the Ten Sephiroth – Volume 1: page 164 [= *Kabbala denudata*, TOME I, *pars quarta*, *Figura XVI*, Circulo (P.) “Palatia Jezirathica”]
- ι. “...the *Alchemical Symbol of Sulphur* on the Tree of Life” / “*The Symbol of Salt* on the Tree of Life” – Volume 1: page 168
- κ. “*The drawing represents the Trinity* [of elements: fire, air, water] operating through the Sephiroth...” – Volume 1: page 169
- λ. The Middle Pillar and the Human Body (or The Aura and the Middle Pillar) – Volume 1: page 180
- μ. The Lid of the Pastos [showing The Higher and Divine Genius and The Restoration] – Volume 2: facing the title page
- ν. “The Tree of Life as Projected on a Solid Sphere” – Volume 4: pages 218-235

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- β. The Moon on the Tree of Life – Volume 3: page 77
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- α. (1) "The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, elemental, and tarotic attributions, arranged according to the initiated Occult Tradition" and (2) "The Qabalaistic Tree of Life showing the system of grades according to Crowley's reorganization of the A. A. A." in *The Magical Revival*, between pages 212 and 213.
- β. The same diagrams as in α, but the descriptions are mistakenly reversed in the 1974 Weiser edition, in *Aleister Crowley and the Hidden God*, between pages 22 and 23; also (1) "PLATE 19: The Eleven Power-zones formulated by the Lightning-Flash of Nodens on its upward flight" and (2) "PLATE 20: The Arrow of Nuit, in its downward flight formulating the eleven degrees of Nu-Isis," between pages 214 and 215.
- γ. (1) "The psycho-sexual Tarots of the Human Cross" and (2) "The tree of Life: The Cosmic Power-Zones and the Afro-Tantric Kalas," in *Cults of the Shadow*, pages 6 and 9, respectively.
- δ. The same as α (1) and "The Tree of Life with qliphotic attributions," in *Nightside of Eden*, pages 6 and 155, respectively.
- ε. "The Tree of Life, showing Planetary, Zodiacal, & Elemental Attributions, by Steffi Grant" in *Outside the Circles of Time*, page 297.
- ζ. "The eleven Power Zones of THE TREE OF LIFE in relation to the Necronomicon Mythos and Mauve-Zone Magick, showing planetary and chromatic attributions, associated esoteric functions, and totemic symbols" in *Hecate's Fountain*, page 124.
- η. The same as α (1) in *Outer Gateways*, page 165; in *Beyond the Mauve Zone*, page 154; and in *The Ninth Arch*, page 50.

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