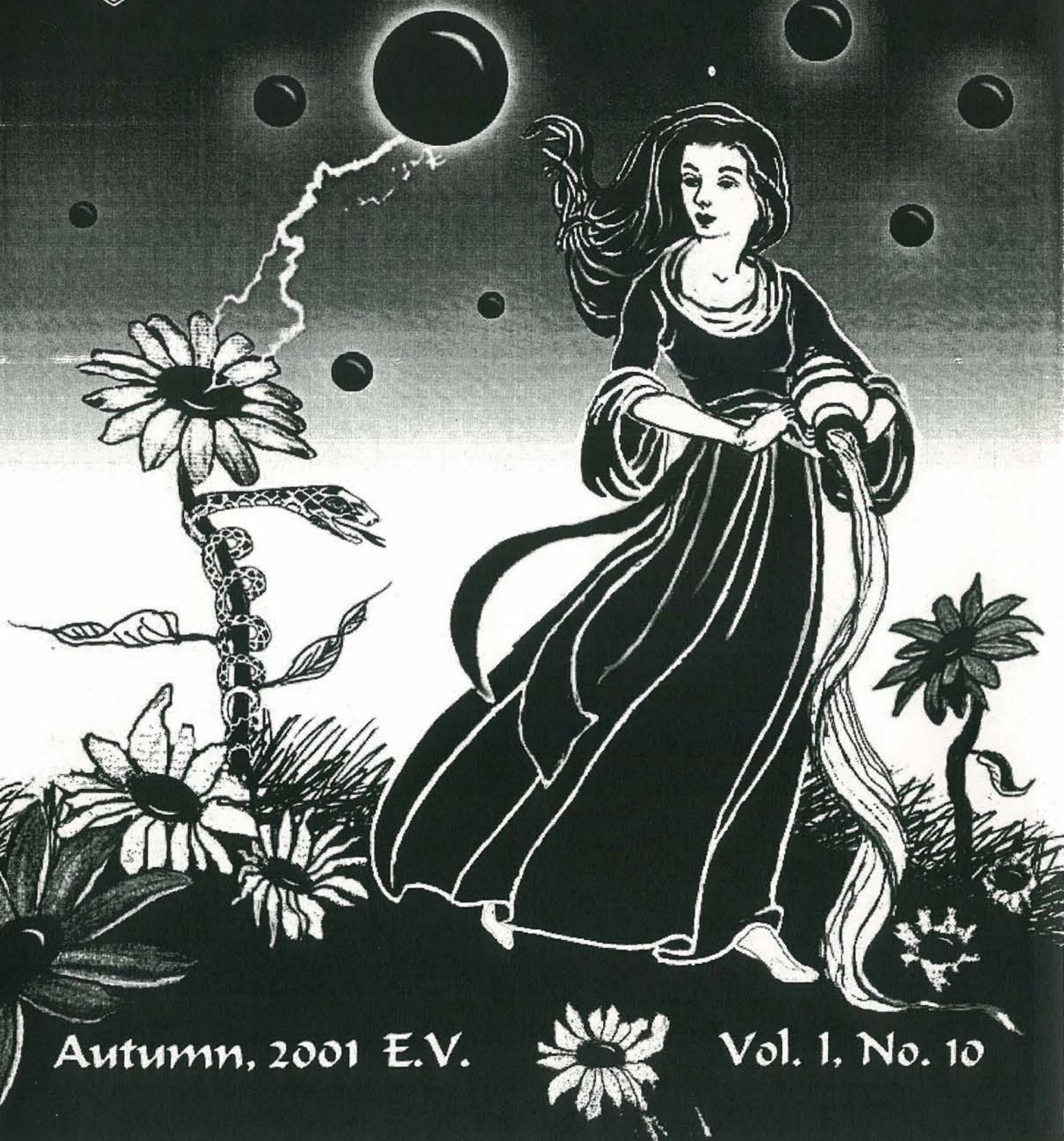




# BLACK PEARL

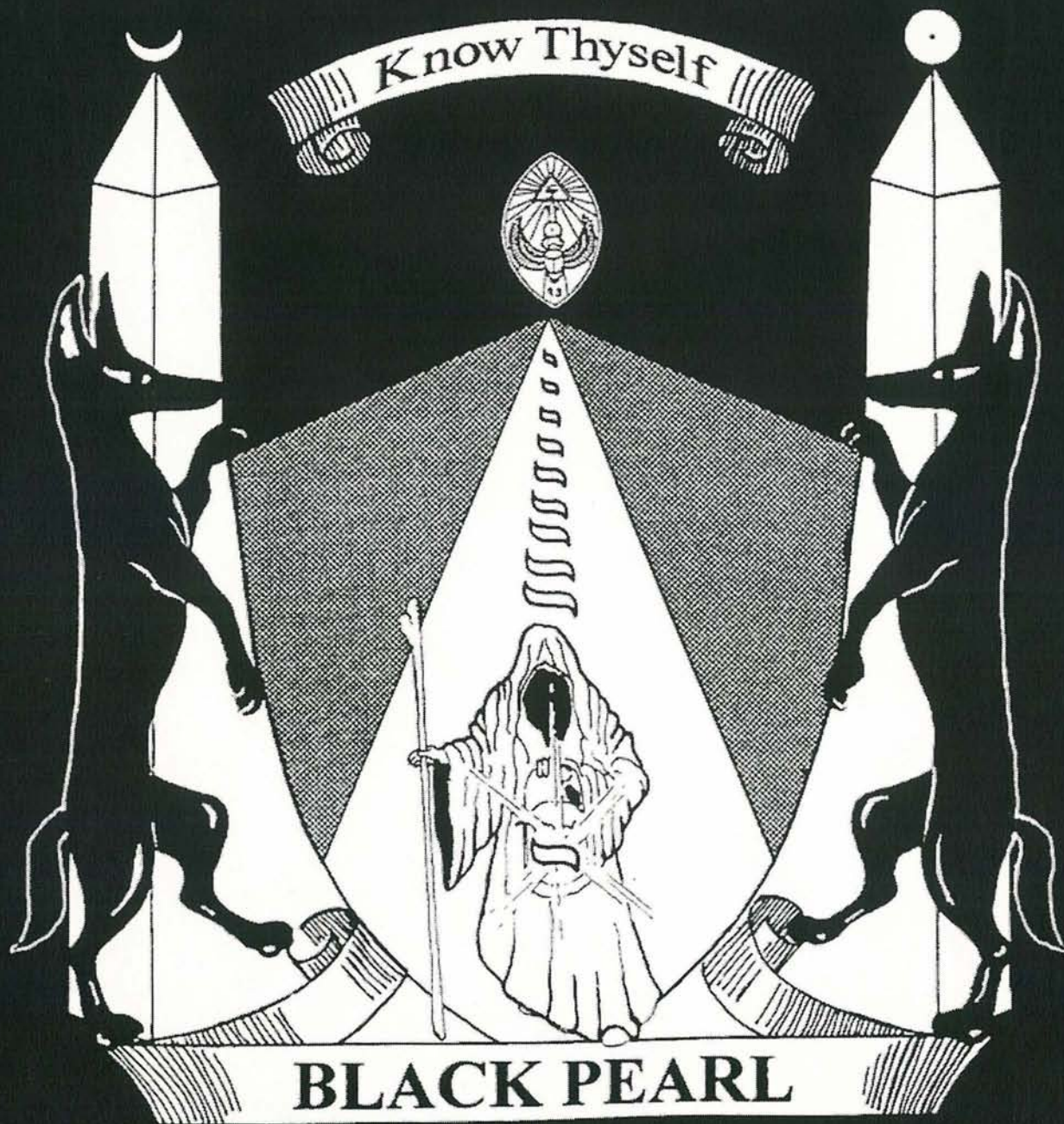
THE JOURNAL OF THE COLLEGE OF THELEMA



Autumn, 2001 E.V.

Vol. 1, No. 10





**BLACK PEARL**

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



COLLEGE OF  
THELEMA



Founded in Service  
to the A.:A.:

# BLACK PEARL

## THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,  
and I have plucked Thee forth as a black pearl of infinite preciousness."  
— *Liber LXV*, Cap. III, v. 60

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### SPECIAL THANKS to the cover artists for Volume 1

Angela Wixtrom .....	Issues No. 1, 2, 4, 5, 6, 7, 10
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Sharon Sheinker .....	Issue No. 9
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And to all of our contributing writers —  
too many to list here — you all have added to the magic  
(and magick!) of the last five years. Thank you!

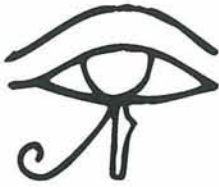
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**IN MEMORIAM: 93, 11, 77, 175**





## Editor's Letter

# NEW VISIONS – NEW VOICES

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

– FRA. A.H.





## ONE BIRD IN FLIGHT

Z.:Z.:® Publication in Class W

### PRIMANPROPER:

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

A glimpse of the structure of the  
Great Beige Brotherhood,

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

**Z.: Z.:®**

Possession shall be nine-tenths of the Law!

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

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

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

### The Order of the D.o.G.

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

(Primatus Liminis – the Missing Link)

### The Order of Dr. Pepper

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

('Til Da'ath Do Me 'Part)

### The Order of the SFSF

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



## ONE BIRD IN FLIGHT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

Love in the raw, love under water.

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

9°=2□ Z.:Z.:®6

XV° O.T.O.

III° F.O.A.C.

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

*Promulgated on this 7<sup>th</sup> day of April, 1979 E.V.*

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

<sup>4</sup> That is, 93=418.

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

<sup>6</sup> Or so far did he tell the Magisteri Tabernaculi.

## FORBIDDEN LOVE

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

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

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

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

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

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

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

SOROR MERAL  
April 8, 1953







# THE 32 PATHS OF WISDOM

## Part 1: The Sefiroth

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

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

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

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

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

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

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

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

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

ר'

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

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



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

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

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

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

ג'

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

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

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

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

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

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

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

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



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

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

Love is the law, love under will.

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

### KETHER: The Wonderful Consciousness

The First Path is called the Wonderful (or Mystical) Consciousness<sup>1</sup>, the Highest Crown. It is the Light of the Primordial Principle<sup>2</sup>, which has no beginning. It is the Primal Glory.<sup>3</sup> No creature<sup>4</sup> can attain to its essence<sup>5</sup>.

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

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

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

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

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

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

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

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

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

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

### HAKHODAH: The Radiant Consciousness

The Second Path is that of the Radiant (or Illuminating) Consciousness<sup>1</sup>. It is the Crown of Creation<sup>2</sup>, the Splendor of the Unity<sup>3</sup>, like unto that which “exalts itself as the head over all.”<sup>4</sup>

The masters of Qabalah call it the Second Glory.<sup>5</sup>



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

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

<sup>3</sup>**SPLENDOR OF THE UNITY**, זֹהַר הָאַחְדוּת, *zohar ha-aheduth*.

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

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

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

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

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

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

### BIYNAH: The Sanctifying Consciousness

The Third Path is called the Sanctifying Consciousness<sup>1</sup>. It is the Foundation of Primordial Wisdom<sup>2</sup> and is called Enduring Faith<sup>3</sup>. Its roots are Amen<sup>4</sup>. It is the parent of Faith<sup>5</sup>: from its power<sup>6</sup>, Faith emanates.

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

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

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

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



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

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

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

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

### HESED: The Overflowing Consciousness

The Fourth Path is named the Overflowing (or, Receiving) Consciousness<sup>1</sup>, because from it emanate all the Spiritual Powers<sup>2</sup>, all the most ethereal emanations with the most sublime essences: they emanate one from the other through the power of the Primordial Emanator.<sup>3</sup>

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

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

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

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

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

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

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

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



G'VURAH: The Radical Consciousness

The Fifth Path is called the Radical (or Root) Consciousness<sup>1</sup>, because it is the substance of the Unity, joining itself to that Understanding<sup>2</sup> which itself emanates from within the province of Primordial Wisdom.<sup>3</sup>

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

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

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

<sup>2</sup>UNDERSTANDING. בִּינָה, *Biynah*, the Third Path.

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

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

TIFERETH: The Mediating Consciousness

The Sixth Path is called the Mediating Consciousness (or, Consciousness of the Distinguished Influence)<sup>1</sup>, because through it the influence (inflow) of the (Atziyluthic) emanations<sup>2</sup> is increased (or, multiplied). It causes that influence<sup>3</sup> to flow into all the (pools of) Blessings<sup>4</sup>, which are united in its essence<sup>5</sup>.

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

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

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

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

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



<sup>3</sup>INFLUENCE. Again, שֵׁפֶעַ, *shefa'a*.

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

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

<sup>5</sup>ESSENCE. עֵצֶם, from, עֵצֶם, *etzem*.

### NETZAH: The Hidden Consciousness

The Seventh Path is the Hidden Consciousness<sup>1</sup>, because it is the radiance<sup>2</sup> that illuminates all the powers of mind<sup>3</sup> that are seen with the eye of the intellect, and through the contemplation of Faith<sup>4</sup>.

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

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

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

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

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

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

### HOD: The Perfect Consciousness

The Eighth Path is called the Perfect Consciousness<sup>1</sup>, because it is the Plan of the Primordial<sup>2</sup>. It has no root<sup>3</sup> by which it can abide except in the hidden chambers of Majesty<sup>4</sup> from which its own essence emanates.

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



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

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

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

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

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

### U'SOD: The Pure Consciousness

The Ninth Path is called the Pure Consciousness<sup>1</sup>, because it purifies the essence of the *sefirah*<sup>2</sup>. It proves<sup>3</sup> and adapts the design of their images (or, patterns), and establishes their unity. They remain united, without diminution or division.

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

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

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

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

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

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

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

### MDALKUTH: The Resplendent Consciousness

The Tenth Path is called the Resplendent Consciousness<sup>1</sup>, because it is exalted above every head, and sits on the throne of Understanding<sup>2</sup>. It is illuminated with the splendor of all the lights; and it causes an influence to flow forth from the Prince of the Countenance<sup>3</sup>.

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

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



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

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

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

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



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

## THE CHILD

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

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

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

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

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

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

ALEISTER CROWLEY  
*The Winged Beetle, 1910*

## SONNET 138

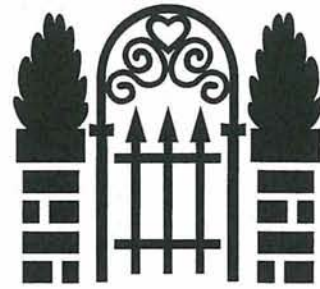
When my love swears that she is made of truth,  
I do believe her though I know she lies,  
That she might think me some untutored youth,  
Unlearned in the world's false subtleties.  
Thus vainly thinking that she thinks me young,  
Although she knows my days are past the best,  
Simply I credit her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

WILLIAM SHAKESPEARE



# Qabalist's Qorner: 671

by Ike Becker



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

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

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

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

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

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

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

Other Hebrew enumerating to 671 include:

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

אעם [ם=600] *Aom*.

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

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

השמה *ha-Shem Yeheshua*, "The Name Jesus"

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

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

In the Greek, these words are of interest:

άρτος – Bread (v. the "Last Supper")

ὁ μαντις – The prophet

ὁ ομφαξ – Unripe

παντελες – Perfect, complete

παραδεισος – Paradise

τρισκαιδεκα – Thirteen

χασο – The (unused) singular of Χαος, Chaos.

*Love is the law, love under will.*



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

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

**ZON** ✠ ☩ ⚖ ☿

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

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

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

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

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

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

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

7. All this is communicated to the Seer interiorly.

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

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

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

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

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

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

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

\* ♀, ♁, and ♃, (☉, ⚖, and ♀), the Sun, the Balance or plumes of Maat, and the Snake. Added they make 280.



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

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

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

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

<sup>†</sup> *I.e.*, that the circle should be thus profaned. This evil circle is of three concentric rings.

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

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

18. (Kill me! kill me!)

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

20. (Don't torture me!)

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

BISKRA.

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

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

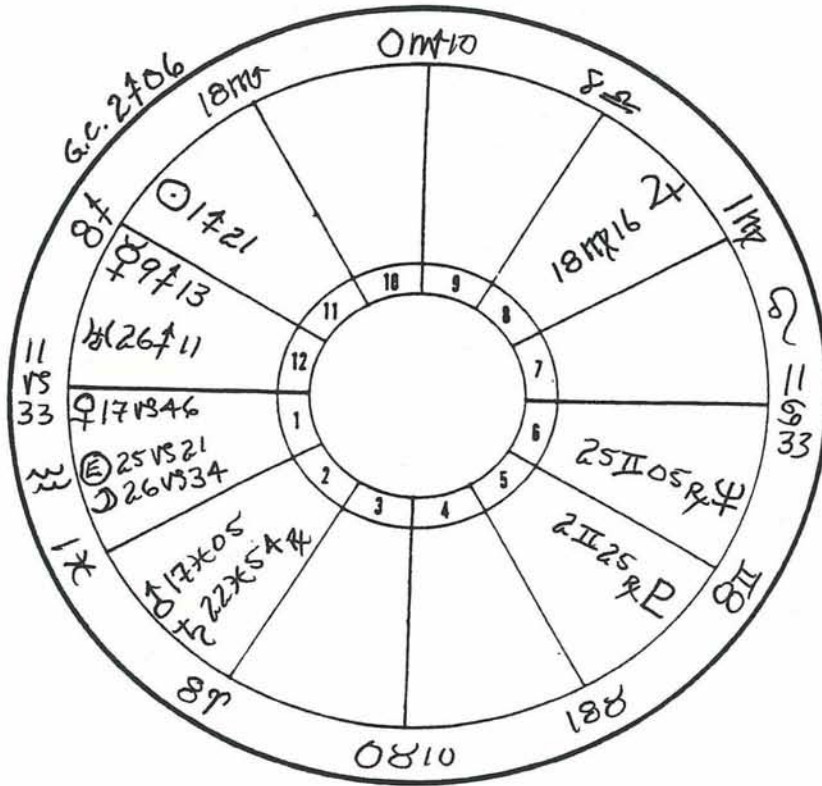
Horoscopes for the visions of all three final Æthyrs, display a prominent Venus. At the time Aleister Crowley began to skry the 3<sup>rd</sup> Æthyr, Venus was rising. Feminine energies were even more concentrated by the presence of the Moon on the Eastpoint, crossing the Ascendant over the course of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

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

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



BLACK PEARL



Sidereal Zodiac

11:30 a.m. ANGLES:

MC 28♌34  
Asc 23♌05  
EP 27♌06

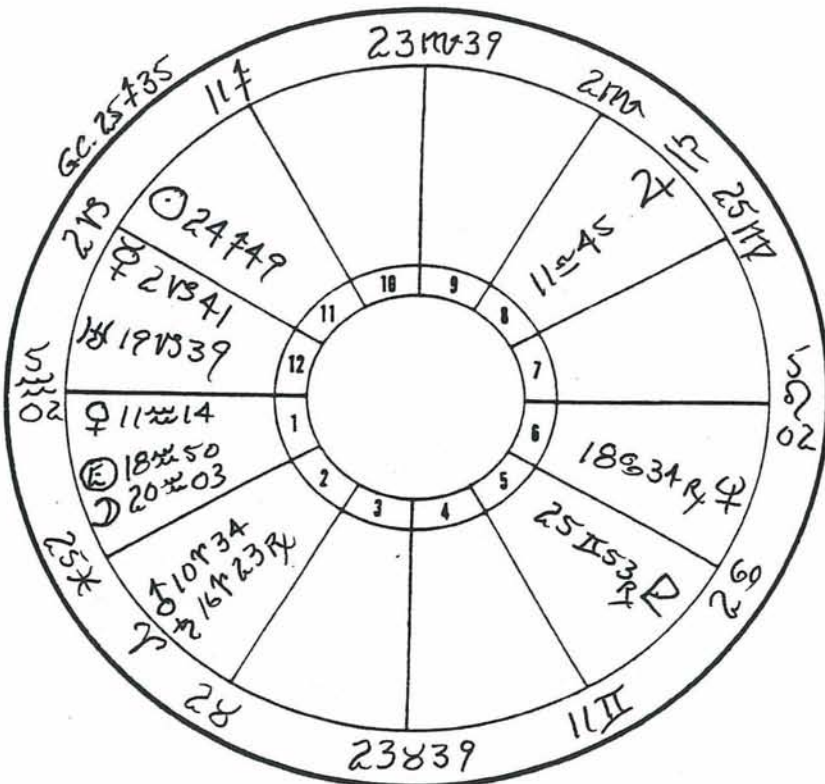
Vision of the 3<sup>th</sup> Æthyr

1909 December 17

9:30 a.m. LT

Biskra, Algeria

345N51, 5E44



Tropical Zodiac

11:30 a.m. ANGLES:

MC 22♌03  
Asc 16♌34  
EP 20♌35



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

§9: How shall the 8<sup>0</sup>=3<sup>0</sup> perceive Chokmah, Wisdom, 9<sup>0</sup>=2<sup>0</sup>? "City of Pyramids," remember, refers to

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

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

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

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

§13: Binah in relationship to Chokmah and (more immediately) ♁. As the Moon continues to rise, we get a deeper look into Her nature. The long passage beginning, "the Magician is set beyond her" is absurd – more misdirection – since it would imply that the Black Brothers actually reach beyond Babalon-Binah. They do not. The last sentence, though, immediately reclaims attention: Again, ♁ or Capricorn seems to be the integrating idea, since "Great Terror" is equated with the experience that, for all intents and purposes, is the "opening of the Eye." (It foreshadows a key experience in Crowley's eventual initiation to 9<sup>0</sup>=2<sup>0</sup>.)

§14: These three represent three forms of duality (in Act, Word, and Thought, respectively) that must be overcome. See *One Star in Sight* regarding advancement of a Magus 9<sup>0</sup>=2<sup>0</sup> to Kether 10<sup>0</sup>=1<sup>0</sup>. (This paragraph is the origin of those remarks. When he wrote *One Star in Sight*, Crowley was only a 9<sup>0</sup>=2<sup>0</sup>, and couldn't have penned that section based on experience.)

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



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

The 42-fold table mentioned displays the 42-fold Name of God from *Sepher Pardes*. Crowley likely first encountered it in the 4=7 ceremony of the Golden Dawn (Path of 5) where the letters of this Name were diagrammed on the Seven Palaces. The list below tabulates them according to their correspondence to the Sephiroth, from Kether to Malkuth (read right to left):

אב גי חז  
קרעשטן כגדיכש  
במרצחג  
הקממנע יגלפזק  
שקי עיח

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

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

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

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

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

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

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

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

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

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

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

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



## THE CRY OF THE 2ND AETHYR, WHICH IS CALLED

**ARN** ✠ ⚡ ⚡ ⤴

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

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

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

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

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

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

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

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

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

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

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

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

BISKRA.

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

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

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

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

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

16. There is nothing whatever visible.

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

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

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

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

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



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

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



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

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

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

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

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

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

29. But I am dying.

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

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

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

BISKRA.

10.15-11.52 a.m.

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

34. The two curves of Pisces are thus:





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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

55. Holy, Holy, Holy art thou!

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

57. I am quite blind.

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



BLACK PEARL

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

59. Falutli! Falutli!

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

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

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

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

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

65. Aha! Aha!

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

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

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

68. Aha! Aha!

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

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

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

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

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

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

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

74. (Here the Seer mutters unintelligibly.)

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

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

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

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

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

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

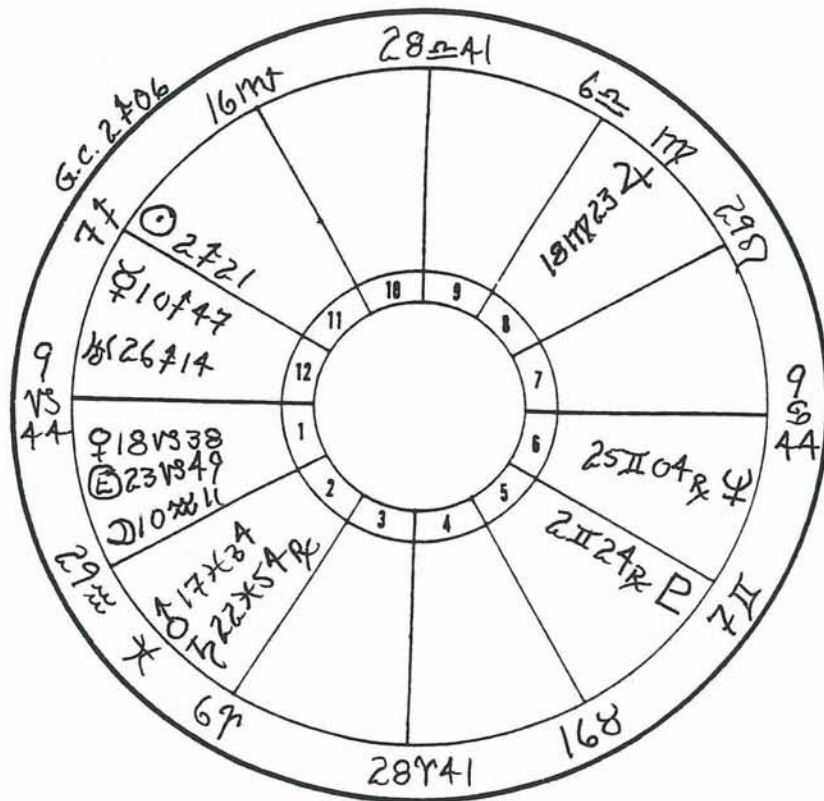
HAMMAM SALAHIN.

Decemeber 18, 3.10-4.35 p.m.

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

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

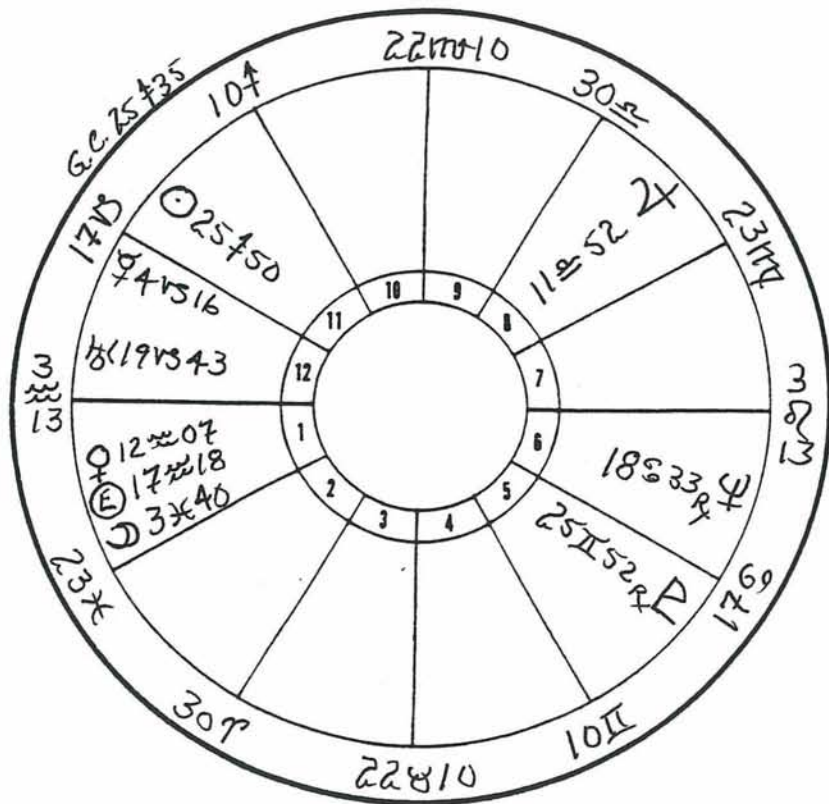
THE 2<sup>nd</sup> ÆTHYR: ARN



Sidereal Zodiac

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

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



Tropical Zodiac

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



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

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

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

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

All came to a head with the Vision of ARN.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

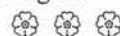
§§4-5: Such stream of consciousness mental behavior is common in a chamber of reflection. Think of Part 1 as a form of “purifying the channels” by letting any active psychic trends “run themselves out” like a reel-to-reel tape. The “hot to the touch” feel of the skrying stone seems to say that the magical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

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

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

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

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



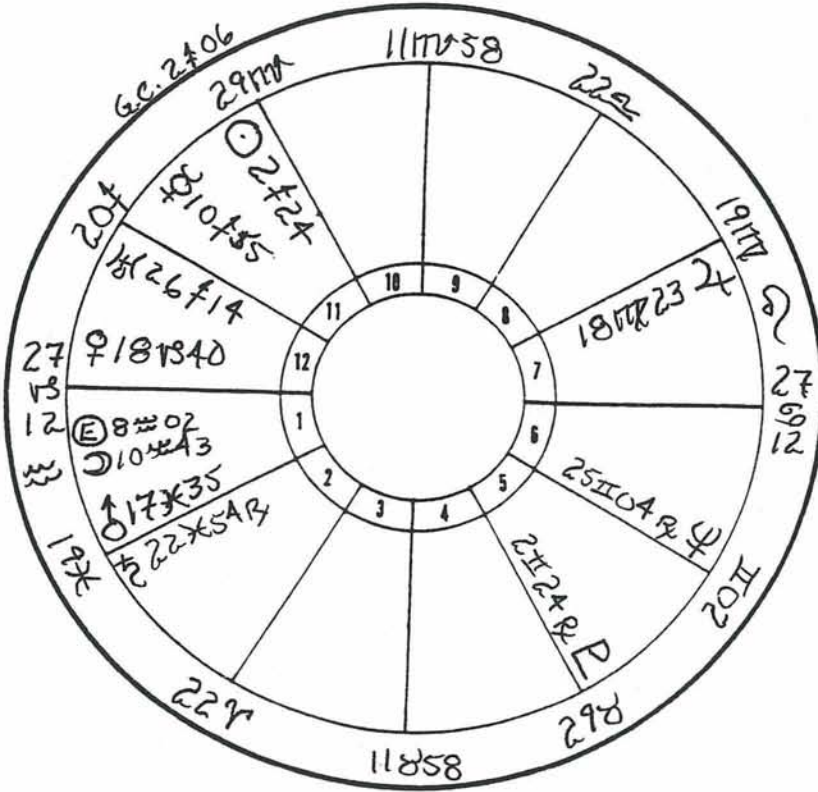
§§12-32: The main feature of Part 2 was the receiving of a correct understanding of the Call of the 30 Æthyrs. Other text describes the state he was in, and the deepening of his preparation for what was yet to come.

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

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



BLACK PEARL



Sidereal Zodiac

11:52 a.m. ANGLES:

MC 4x33

Asc 3x10

EP 4x11

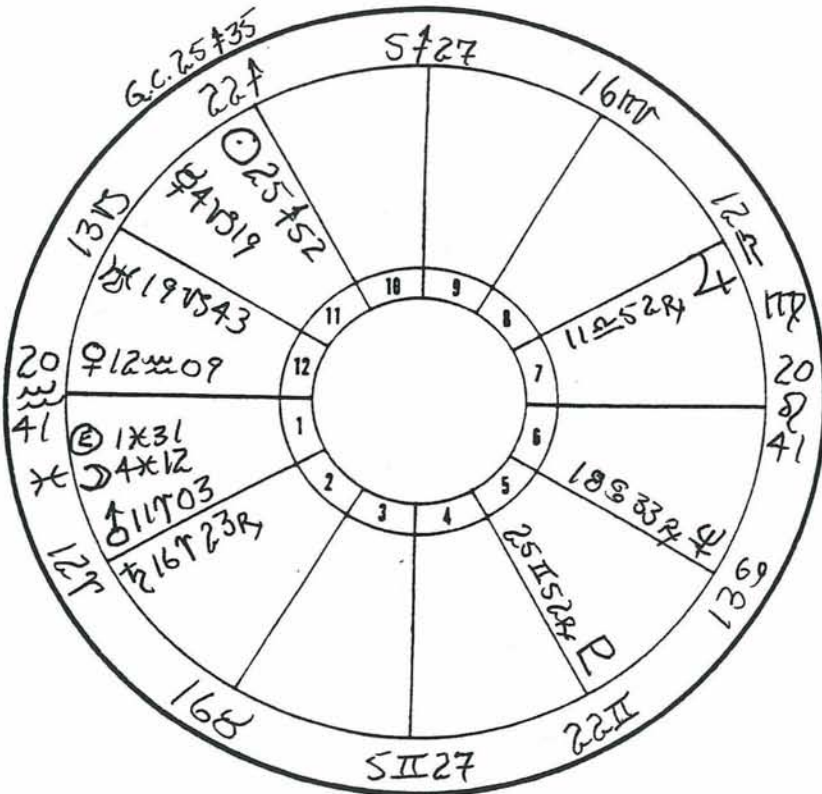
Vision of the 2<sup>nd</sup> Æthyr

1909 December 18

10:15 a.m. LT

Biskra, Algeria

34N51, 5E44



Tropical Zodiac

11:52 a.m. ANGLES:

MC 28x02

Asc 26x10

EP 27x40

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

§§24-25: Kundalini phenomena.

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

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

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

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



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

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

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

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

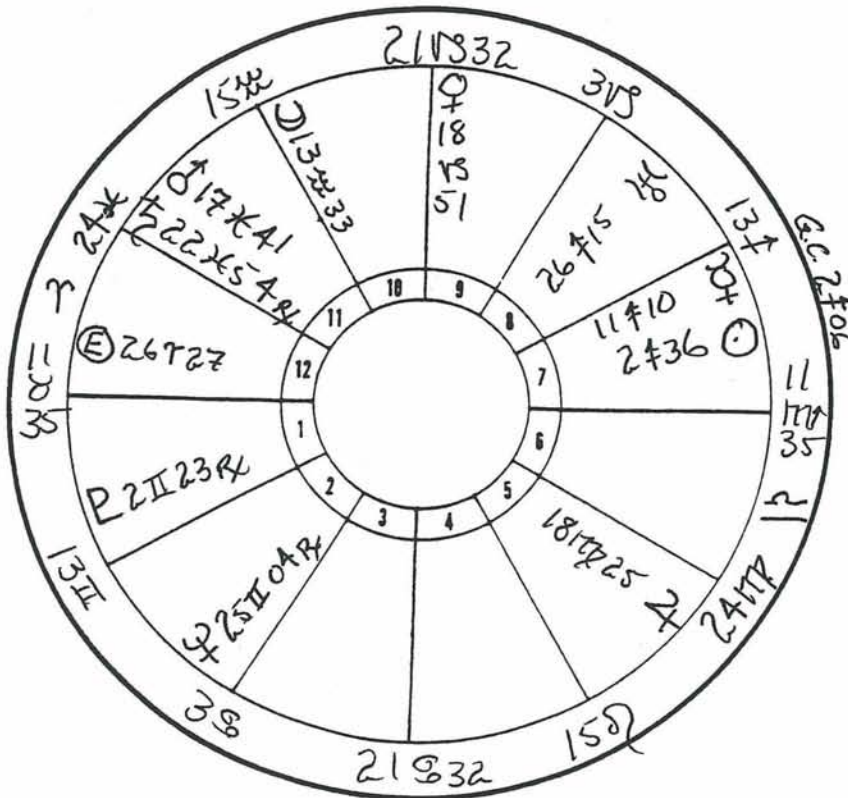
§33: The black pyramid is an ensign of Binah. The lightning symbol stirs many responses in subconsciousness; among other things, it is a symbol of fertility, a foreshadowing of a startling revelation, and the simple raw crackle of discharging neurons as Crowley’s psyche opened, surrendering, to the plane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

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

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

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

THE 2<sup>nd</sup> ÆTHYR: ARN



Sidereal Zodiac

4:35 p.m. ANGLES:

MC 13♌36  
 Asc 16♊56  
 EP 3♐10

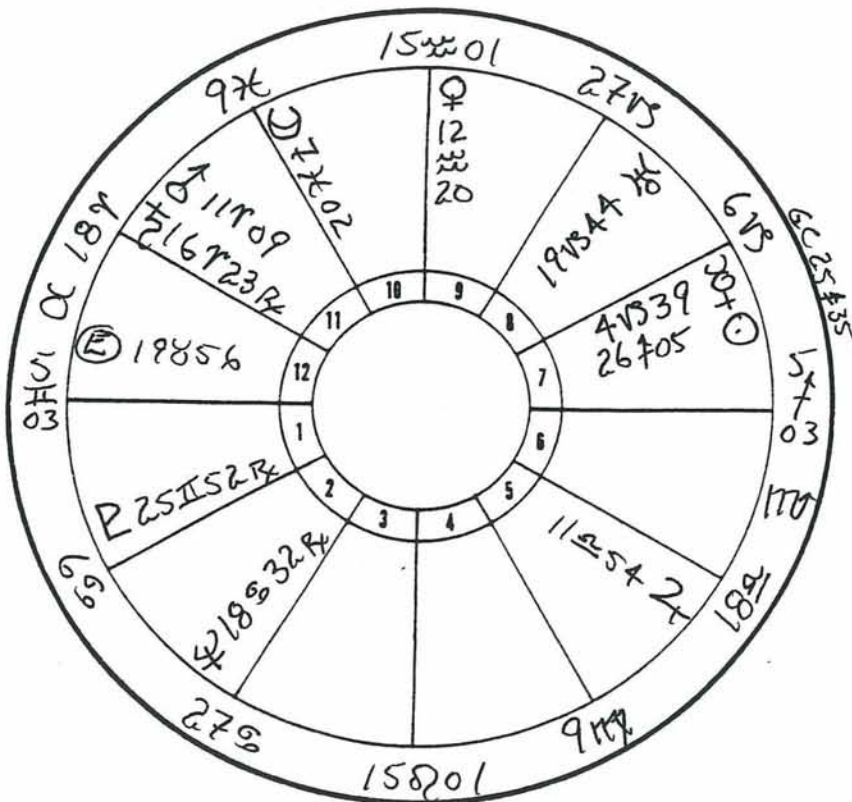
Vision of the 2<sup>nd</sup> Æthyr

1909 December 18

3:10 p.m. LT

Biskra, Algeria

34N51, 5E44



Tropical Zodiac

4:35 p.m. ANGLES:

MC 7♋05  
 Asc 10♐25  
 EP 26♐39



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

## UNTO THEE or, Something From Nothing

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

FRA. L.F.  
September 23, 2001



## THE CRY OF THE 1ST AETHYR, THAT IS CALLED

LIL ✠ ⚔ ⚔

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20. And this is the song:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

BISKRA, ALGERIA.

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

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

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

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

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

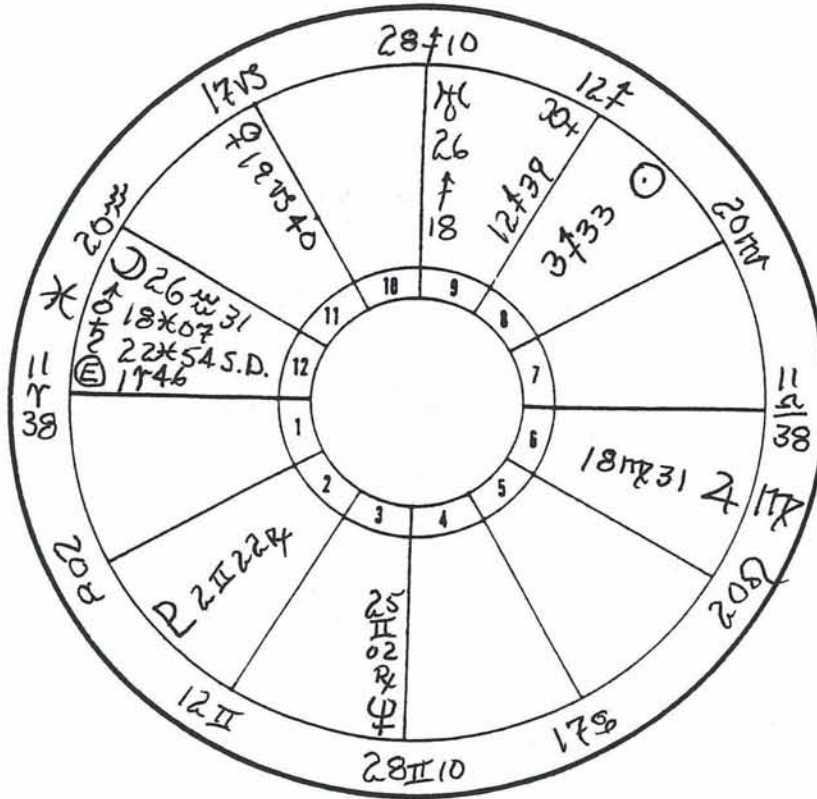
Three things should be noted about this:

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

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

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

THE 1<sup>st</sup> ÆTHYR: LIL



Sidereal Zodiac

3:30 p.m. ANGLES:

MC 27♊37  
 Asc 18♌08  
 EP 2♌20

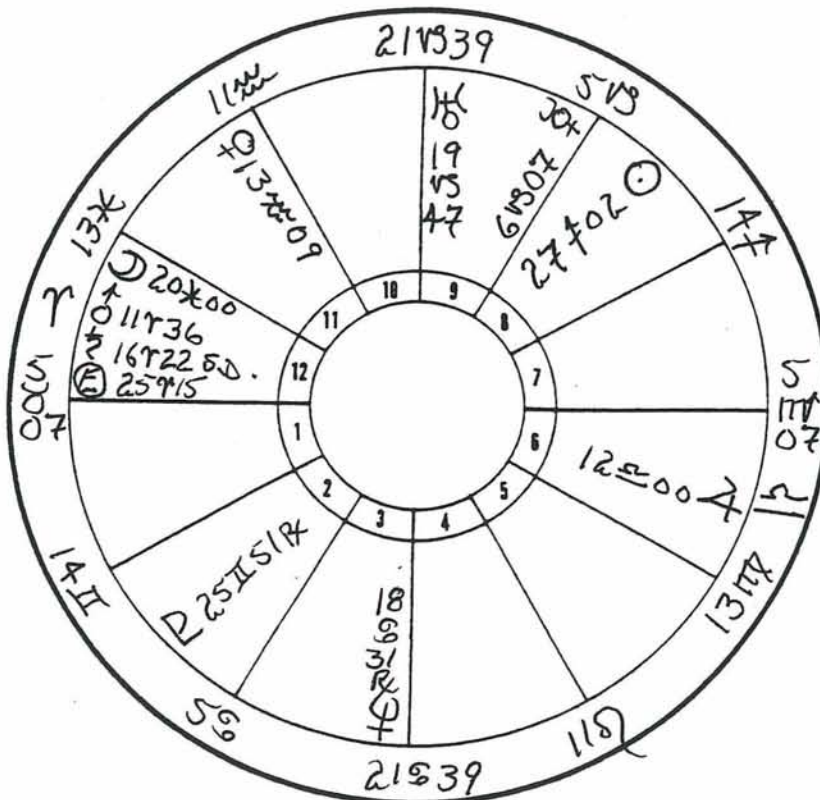
Vision of the 1<sup>st</sup> Æthyr

1909 December 19

1:30 p.m. LT

Biskra, Algeria

34N51, 5E44



Tropical Zodiac

3:30 p.m. ANGLES:

MC 21♊06  
 Asc 11♌31  
 EP 25♌39



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

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

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

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

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

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

The same can be said of the present vision.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At one point early in the vision transcript, Crowley stated that LIL adds to 66. This is only obtainable if you regard L not as Cancer, but as the Moon, giving it the value of 3. This is technically correct, since the zodiacal attributions of each letter are really only particularizations of the underlying ruling planet symbolism. The approach was later abandoned, though. Nonetheless, it is worth noting that this summation nudged Crowley to relate the vision overall to 8. (66 is the sum of the first 11 numbers, *i.e.*, the Mystic Number of the 11<sup>th</sup> Path of 8.)

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

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

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

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

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

§2: All of this was discussed above.

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

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

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

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

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

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



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

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

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

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

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

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

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



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

## Excerpts from... THE GARDEN OF JANUS

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

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

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

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

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

ALEISTER CROWLEY  
*The Winged Beetle*, 1910

## THE CRY OF THE 2ND ÆTHYR, WHICH IS CALLED

# ARN



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

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

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

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

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

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

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

87. Now cometh a song.

### I

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

### II

Qwi Mu telai  
Ya Pu melai;  
ū, ū, ū.

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

### III

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

### IV

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

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

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

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



## BLACK PEARL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TOLGA, ALGERIA.

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

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

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

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

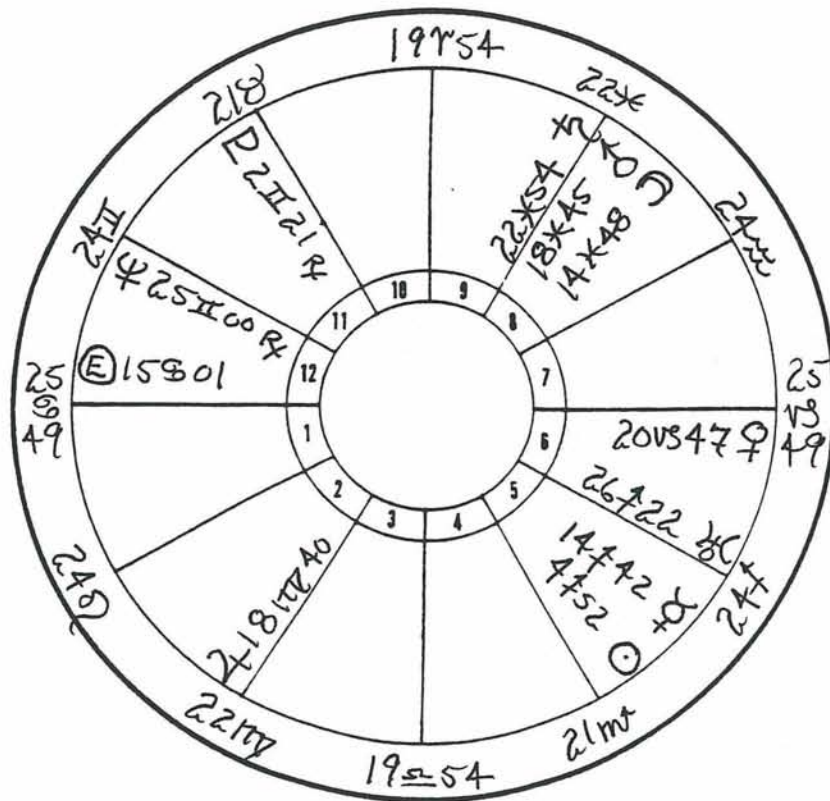
The Magical Fascination of the whole Aethyr is something quite apart from, and beyond, almost anything else in the experience of the seer. The effect upon him, 31 Equinoxes later, of writing these notes is quite extraordinary. The memory of it diminishes the value of the rest of his life, with few excepted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

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

<sup>§</sup> The Seer had absolutely forgotten this prophecy, and was amazed at the final identification of the Child in LIL with Hoor.

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

THE 2<sup>nd</sup> ÆTHYR: ARN



Sidereal Zodiac

9:35 p.m. ANGLES:

MC 4844

Asc 8010

EP 0010

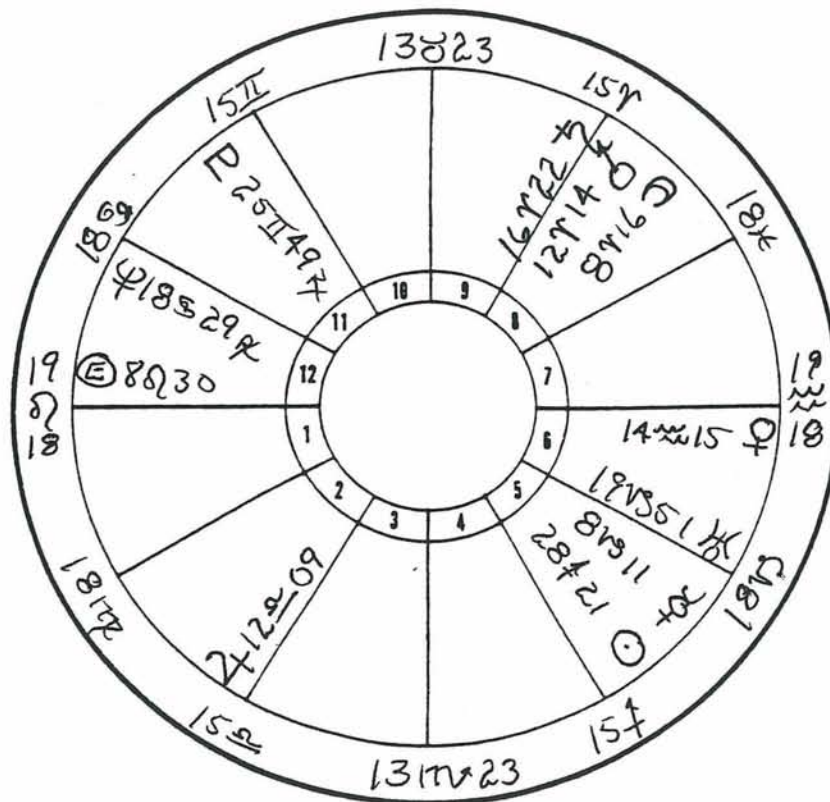
Vision of the 2<sup>nd</sup> Æthyr

1909 December 20

8:35 p.m. LT

Biskra, Tunisia

34N51, 5E44



Tropical Zodiac

9:35 p.m. ANGLES:

MC 2813

Asc 1139

EP 23039



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

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

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

Tropical Aries doesn't describe the vision at all.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

~ F I N ~



# IN THE CONTINUUM

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

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

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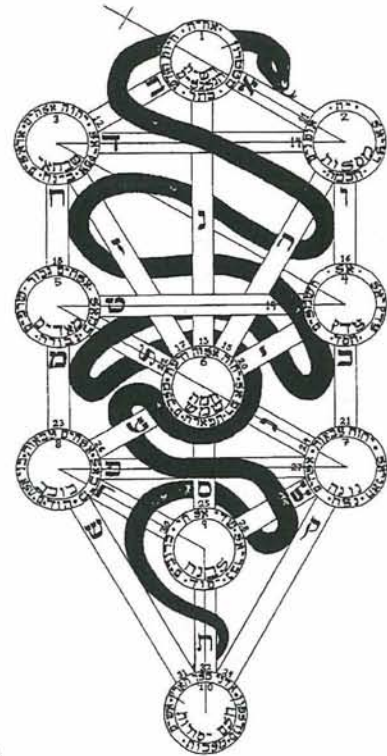
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## THE COLLEGE OF THELEMA

Founded in service to the A.:A.:, the **College of Thelema** (a California Nonprofit Religious Corporation) seeks to guide students to an understanding of the Law of Thelema. Most especially, this means a deeper understanding of oneself and of one's True Will. A personal teacher is assigned to each student. Successful completion of Course 1 is one way to fulfill the A.:A.: Student requirement. A variety of instruction techniques are employed, including class instruction, seminars, written instruction, and individual work.

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The A.:A.: is an organization whose founders and heads obtained, by personal experience, to the summit of Spiritual Science. They founded a system by which everyone can equally attain, and that with an ease and speed which was previously impossible. Primarily, the body exists for the purpose of conferring Initiation. Secondly, it prepares people for Initiation by means of courses of instruction, or Grades.

[NOTE: The College and Temple of Thelema, though not part of the A.:A.: *per se*, were founded by one of its senior members as vehicles (among many) to prepare aspirants to undertake the A.:A.: curriculum.]

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COLLEGE OF  
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