

# INITIATION

IN THE  
ÆON OF THE CHILD



THE INWARD JOURNEY

J. DANIEL GUNTHER

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by

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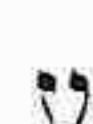


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## PERMISSIONS

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I am deeply indebted to my wife for the years of endless patience and countless hours of managing a hectic household to ensure that I had the time to dedicate to this work. Without her support, love and devotion, it would not have been possible. Lastly, I am continually thankful for my three sons, who have been a priceless source of inspiration. They have helped me to understand the Great Work in ways they will never know.

J. DANIEL GUNTHER  
August 6, 2005 E.V.





For

M.A.A.T.

who summoned

and for

DEBORAH

who waited



Now INITIATION is, by etymology, the *journeying inwards*; it is the Voyage of Discovery (oh Wonder-World!) of one's own Soul. And this is Truth that stands upon the prow, eternally alert; this is Truth that sits with one strong hand gripping the helm!

—ALEISTER CROWLEY  
*Little Essays Toward Truth*



## PREFACE

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

When Daniel asked me to write the preface to this book, I was taken aback. The profundity of his insight and understanding, and the extent of his erudition are, frankly, daunting. I didn't know what I could contribute. After much thought, I decided that providing some history and general observations might help give the reader a sense of context for what will follow.

I have said many times that Dan Gunther is the most knowledgeable exponent of Aleister Crowley and Thelema that I have met in my life. This is neither an insignificant nor untested observation. We have been friends for decades. We met as students of Marcelo Ramos Motta, the author of *The Commentaries of AL* published in 1975. Both of us are members of A.:A.: and shared him as our Instructor. When my relationship with Motta collapsed in 1976, Dan and I stayed in touch for some time, until he was ordered to cut contact with me because of my "insubordination." I later learned this pained him as much as it did me. He met his own Waterloo with Mr. Motta a year or so later, when he was ostracized under charges as false as those that had been leveled against me.

While we were not in touch for several years, we followed similar paths. We each went into a period of isolation, introspection, and reflection. Where had we failed? Where had we acted properly? Had Motta failed? What lessons were we to learn from our ordeals about the nature of service and the Order? How could we continue the spiritual quest in the face of the catastrophic and traumatic experiences that had occurred?

I spent over two years in this state until I was led to understand that my spiritual work involved an embrace of O.T.O.

and its system of Karma Yoga. Daniel remained unaffiliated with any group activity, but embarked on a lifetime partnership in a blessed marriage and the raising of a wonderful and upright family. He also continued his studies and reflections—as the reader of this book will soon see. He worked in solitude, testing his ideas and his character against the Power he served.

Years later, he renewed contact with the Brother who would be known as Frater S.U.A. They pledged themselves to the Work that had been in disarray since the psychic breakdown that befell Marcello Motta. Whether it was the pressure of the Work, the unraveling of psychic complexes, his alcoholism, or something of which I am unaware, Frater Adjuvo, as he was known, had fallen. He died in 1987 after a series of devastating legal defeats. The A.:A.: as a duly constituted initiatory Order in the Outer had effectively ceased public activity for a period of reorganization. When Frater V.V. joined his two Brothers some time later, the Order was officially reconstituted.

Thus far the telling of a history which may be of interest. But two critical and related questions will soon be facing the reader. They are the following: How can I trust that J. Daniel Gunther is correct in what he is telling me, and does he speak with Authority?

To answer these I put myself back in the framework of a young student reading Aleister Crowley. I remember the shocking things he wrote. Yet I also remember the unwavering feeling that he *made sense* to me as no other spiritual teacher did. I had searched about in Yoga and Sufi circles where I met people and doctrines that challenged me less because they were less intimidating. But Crowley *made sense*. I remember some of my original distaste and sense of horror the first time I read *The Book of the Law*. Yet I also remember those passages that carried me aloft, and the amazing signs and symbols the Universe extended to me during that first reading, as if to say, “Come hither. There is something here for you despite your lack of understanding, nay even your revulsion.”

In the years that followed, more things became clear. Some

passages I first rejected became my favorite guideposts—to either my shock or amusement. At each step of my personal spiritual ladder, when I thought I had entered mysterious realms that were utterly unique to me, I would reread Crowley and realize he had experienced the same state—and was there to greet me with a smile of irony and welcome. *The Book of the Law* promises “certainty, not faith.” We slog on with the next step, placing one foot in front of the other, reaching forward day by day. Over these decades, each and every step has eventually been acknowledged by a response. And that response is my certainty. It is no longer faith.

Subject what you read here to the greatest scrutiny and skepticism. Remember, the author could be wrong! However, I believe you will find his message alive with the most scintillating and exquisite symmetry you will have encountered in a modern text. Dan Gunther provides a beautifully crafted description of the modern path of Initiation, an exposition of the means by which Man becomes God. He is also learned in the modern teachings of Depth Psychology and brings this insight to bear in an intelligent, compassionate, and perceptive manner, illuminating the Aim of Religion with the Method of Science. In the process, he provides expert guidance and confirmation of many of the inner states you will experience should you undertake this Work.

His writing is rich in symbolic imagery, deftly entwining the mystic language of antiquity with the contemporary spiritual reality at work in the New Aeon, to the end of exploring and unveiling Truth. We find here a coherent and detailed doctrinal explication of Thelema and the changes in the dynamics of consciousness that have been made manifest by the Equinox of the Gods.

The final question you must consider is this: Of what value is this work to you? The answer will be found in the resonance you feel with it. This book is not a rehash of time-tested ideas. Nor is it a collection of recipes for leftovers concocted from second, third, or fourth-hand accounts of what so and so may



have thought about this or that.<sup>1</sup> In my opinion, this is the most important *original* work to be published since the death of Aleister Crowley. It is the only book of which I am aware that successfully braves the gauntlet Crowley himself ran. And thus it advances the ball of Wisdom down that cosmic playing field one measure closer to the resplendent goalposts of Eternity.

Love is the law, love under will.

JAMES WASSERMAN  
July 20, 2008 E.V.

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1 I obviously exempt from this statement the invaluable editorial efforts of Frater Superior Hymenaeus Beta of O.T.O., whose work in the preservation and development of the corpus of Thelemic literature is unrivalled in importance, diligence, and brilliance.

# INITIATION

In the Æon of The Child

BOOK I

THE INWARD JOURNEY



The gross must pass through fire

—Liber CCXX, I:50



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## CHAPTER I



### SKELETON OF A NEW TRUTH

Tremble ye, O Pillars of the Universe, for Eternity is in travail of a Terrible Child; she shall bring forth an universe of Darkness, whence shall leap forth a spark that shall put his father to flight.

Liber CDXVIII, 30th Aethyr, 1900 E.V.

The advent of the Aeon of Horus and the reception of the Book of the Law in 1904 signaled the beginning of a fundamental change in the evolution of mankind. The end of an existing Aeon produces staggering changes in consciousness. In the secular world, this kind of dynamic innovation is known as a “paradigm shift.” The paradigm shift in 1904 was on the Universal Scale, and those who accept the Law of Thelema affirm that it was initiated by the Intelligences ruling this planet and its evolution. It heralded the end of the era of the Dying God and the supersession of IAO as the central formula of Initiation.<sup>1</sup>

The term “Aeon” in the symbolism of Thelema is taken to signify great periods of time, traditionally considered as roughly 2,000 years each, that correspond to developmental landmarks in the history of mankind.<sup>2</sup> The first of these great periods of which we have any evidence, is called the Aeon of Isis. This was

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1 These terms are explained in more detail later in this book.

2 These periods of 2,000 years are determined by the procession of the signs of the Zodiac. However, see chapter 8 for a full discussion of this topic.

the time of the Matriarchs, the great Mother Gods of which Isis may be considered the epitome. The period that succeeded it is conveniently called the Aeon of Osiris, the epoch of the Father Gods which include Osiris, Jehovah, Jesus and many others. One essential characteristic of the Aeon of Osiris was the mythology of the "Dying God" and its observation of the bloody sacrifice. The period in which we now live, is known as the Aeon of Horus, or the Aeon of the Child.

The era of the Dying God culminated in Christianity, the roots of which are to be found in Gnostic philosophy. The appearance of Gnosticism was, according to Carl Jung, a result of psychological law:

[Gnosticism] had to grow up at a time when the classical religions had become obsolete. It was founded on the perception of symbols thrown up by the unconscious individuation process which always sets in when the collective dominants of human life fall into decay. At such a time there is bound to be a considerable number of individuals who are possessed by archetypes of a numinous nature that force their way to the surface in order to form new dominants. This state of possession shows itself almost without exception in the fact that the possessed identify themselves with the archetypal contents of their unconscious, and, because they do not realize the role which is being thrust upon them is the effect of new contents still to be understood, they exemplify these concretely in their own lives, thus becoming prophets and reformers. . . . Thus Jesus became the tutelary image or amulet against the archetypal powers that threatened to possess everyone.<sup>3</sup>

The archetypal power that indeed threatened the entire world was requiring nothing less than the descent into Hell: the unconscious of man himself.

By the turn of the twentieth century, the dominants of human life had dramatically fallen into decay once again. The scien-

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3 Carl Jung, *Psychology and Alchemy*, pp. 35–36.

tific method, which had flowered despite all the attacks of the church, was rapidly reshaping the planet. Mankind was at last ready for the next step. This was initiated by the transmission of the Law of Thelema to mankind. It is codified in the three-fold Book of Law received by Aleister Crowley in Cairo, Egypt in 1904 E.V. The genesis of the Law of Thelema is documented by Aleister Crowley in his autobiography and needs no further comment in this place.<sup>4</sup> This next step was the birth of the Aeon of the Child, or as it is commonly called, The Aeon of Horus.<sup>5</sup>

One significant difference in Jung's characterization of previous prophets from the Prophet of the New Aeon perhaps lies in Crowley's *conscious* recognition of the role that had been thrust upon him. This was doubtless necessary in order to prevent a perverted deification of the prophet and subsequent confusion of the man with the Word which he uttered.<sup>6</sup>

The focus of this current study is the Initiatic impact of Thelema which is uniquely set apart from the Law. The Law and its interpretation are matters for each individual to determine privately.<sup>7</sup> The formulae of Initiation, insofar as they may be openly revealed, have always been and still remain generally homomorphic and therefore have a catholic connotation. The formulae presented in this discussion are the Initiatic system and formulae of the A.:A.: in particular, although many aspects of what will be discussed herein impact any system directly involved with the Spiritual evolution of mankind.

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4 See Aleister Crowley, *Confessions of Aleister Crowley: An Autohagiography*, Part Three, "The Advent of the Aeon of Horus."

5 It should be noted that the word "Horus" does not appear in *Liber CCXX*. Cf. chapter 8 of this book.

6 Cf. Frater Perdurabo, *Liber CCCXXXIII. The Book of Lies which is also falsely called Breaks*, chapter 7, "The Dinosaurs." Crowley's opinion of his own possible deification is given in the humorous poem "The Convert" (Aleister Crowley, *The Winged Beetle*, p. 102).

7 This is clearly stated in the Class A Comment to *Liber CCXX*: "All questions of the Law are to be decided only by appeal to my writings, each for himself." See *ΘΕΛΗΜΑ: The Holy Books of Thelema*, p. 196.

Certain specific formulae and rituals of the Aeon of Osiris were declared abrogate by Aleister Crowley in his office as prophet, following the admonition given to him by Aiwass in *Liber CCXX*, II:5:

Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

Aspirants to Thelema should pay particular attention to the distinction between abrogation and supersession. Many of the doctrines of the former Aeon are clearly abrogate; others, though still valid, have been superseded. A clear understanding of this distinction is necessary for comprehending the System of Initiation in the Aeon of the Child. Toward this end, it is necessary to examine the formulae that governed the past Aeon, and specifically the thematic pattern of the Dying God.

### The Dying God

The formula of the Dying God may be found in the mythology of many cultures. The legends of Odin, Dionysus, Adonis, Attis, Osiris and Jesus, to name a few, contain elements of this central theme. The motif of the slain and resurrected god remains one of the most powerful archetypes ever to emerge from the unconscious. The appearance of this archetype occurred with the birth of the patriarchal Aeon and resulted in the upheaval of the entire world structure dominated by the imago of the Great Mother.

The Mother personified nature with its ceaseless cycles of Birth, Life and Death. The Mother goddess was the unquestionable keeper of these mysteries for all things came from her womb, were nurtured throughout life, and upon death, were swallowed up in the great void over which she likewise reigned supreme. The oldest Egyptian myths, extant only in fragments that echo more ancient sources, bear evidence of this theme. The symbol of the great cow that bore the sun and carried it

throughout its celestial journey is a mythology lost in a time when the great Mother was All. The usurper of her dominion was to come in the form of a man, or man-god, who conquered her most-feared aspect: death. He suffered the loss of life as all mortal men, but rose from the dead. Secondly, he brought with his epoch knowledge of another mystery that unseated the supremacy of the mother: the action of male seed is necessary for the creation of life.

The connection found between the resurrected man-god and the rebirth of vegetation is likewise an archetypal link. When early man enjoyed the bounty of the earth he was at its mercy; food was taken wherever it was found to grow wild. The ability to cultivate crops was unknown; food from the earth was simply a gift from the Earth Mother. The myth of Osiris tells us that he was the father of agriculture. The plowing of the earth and planting of the seed were naturally associated with the Father. Yet, like the unpredictability of nature herself to threaten or destroy the harvest, the suffering endured by the Father-Hero is difficult to separate from his conquest of death. Both were viewed, quite unconsciously, as agents of the Mother herself.<sup>8</sup> The Hero was himself the grain of wheat which fell into the Earth Mother and sprouted new life. The scythe which cut the ripened grain was the shape of the crescent moon.<sup>9</sup>

As our knowledge of science increases, so do the boundaries of our myths. One might even suspect that the latter precedes the former. It is probably for this reason that fundamental Christianity harbors a hatred for true science. The science of the ancient world during the time of Osiris was rudimentary at best and the emergence of the new harvest was still considered a miracle. These early people did not know that the seed did

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8 This appears to be an expression of a natural antagonism in the precession of epochs, necessary to make a clean break with elements of previous dominants considered hostile to the newly developing component.

9 The scythe combines the crescent and the cross, the emblem of Saturn ♄, hence the Great Mother.



not perish in the earth, but only lay dormant. Thus Jesus was to say,

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.<sup>10</sup>

The theological doctrines of Jesus, the last man-god in the Osirian world-view, would bind the requirement of suffering to the realization of godhead. It should be stated clearly that the concept of self-sacrifice is not in all cases a false idea. In essence, there is no fault with the theory that the individual may choose to sacrifice for the greater good of which he or she is a willing component.<sup>11</sup> In our societies it is often a necessity to guarantee survival. The strength of families and entire nations is built upon self-sacrifice. It is the additional element of proclaiming glory in suffering that vilifies it.

### Purification through Suffering

Characteristic of the Aeon of the Dying God and central to all expressions of its theology, regardless of cultural origins, is the doctrine of Purification through Suffering. It was to become its central Initiatic Ordeal and symbolize the supreme attainment, union with the divine.

This doctrine was neatly summarized in the word IAO which is interpreted to mean Isis-Apophis-Osiris, or Life-Death-Resurrection. In this formula, life or nature is destroyed by catastrophe and restored by the resurrected god, or redeemer.

The treachery of Set and the subsequent murder and dismemberment of Osiris were the indispensable elements of the Egyptian passion play that culminated in the celebration of the

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<sup>10</sup> *John* 12:23–24 (AV).

<sup>11</sup> For example, loving parents who would willingly sacrifice life to save their child.

resurrected god. It is uncertain to what extent the priesthood of Egypt regarded the suffering of Osiris as essential to his divinity. The ancient texts remain silent on this point. However, the myth of Osiris appears to be that of a man who was triumphant in *spite* of his suffering, rather than one who became a god *through* his suffering. The myth of Jesus on the other hand is absolutely clear; it binds the requirement of suffering to the realization of godhead. In the New Testament account, when Jesus revealed his plans to his disciples, he said, “the Son of Man must suffer many things . . . and be killed, and after three days rise again.”<sup>12</sup> When Peter objected to his Master’s acceptance of this fate, Jesus responded, “Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.”<sup>13</sup>

The placard placed over Jesus’ head on the Cross is said to have read, “JESUS OF NAZARETH, THE KING OF THE JEWS.”<sup>14</sup> The initials of this phrase in Latin, I.N.R.I.,<sup>15</sup> combined with the Gnostic form of the name of Jehovah, IAO, yielded the keyword to the central mystery of the Hermetic Order of the Golden Dawn. It was used to open the Vault of the Mystic Mountain of Abiegnus.<sup>16</sup> The formula is given in the Adeptus Minor Ritual of that Order:

Let us analyze the Key Word.

I. N. R. I.

YOD, NUN, RESH, YOD.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris—I. A. O.

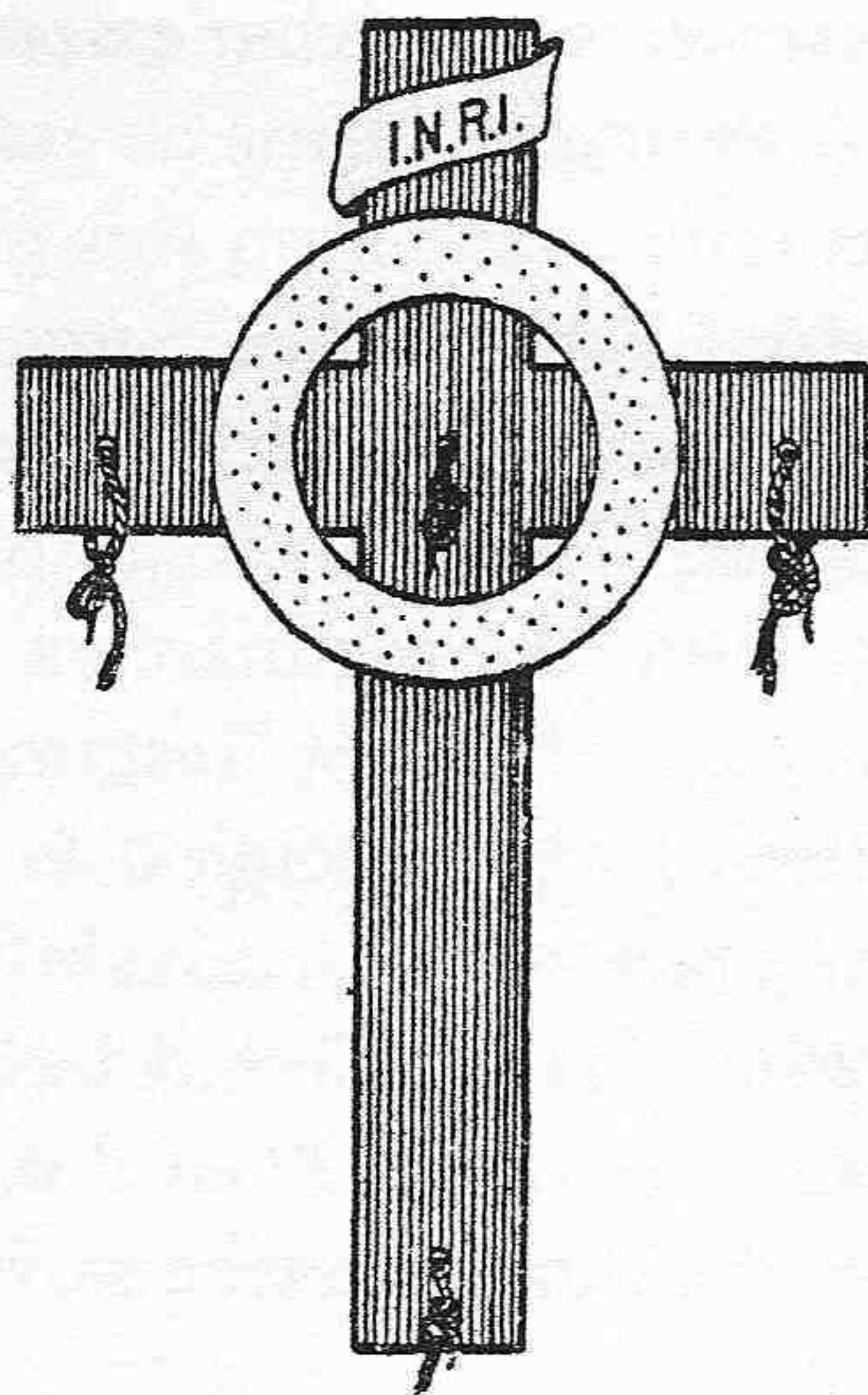
<sup>12</sup> *Mark* 8:31 (AV).

<sup>13</sup> *Ibid.*, 8:33.

<sup>14</sup> *John* 19:19 (AV) .

<sup>15</sup> *Iesus Nazarenus Rex Iudeorum*. Cf. *John* 19:19–22.

<sup>16</sup> Abiegnus is the Mystic Mountain of Initiation of the Brothers of the Rosy Cross. This is explained more fully in chapter 7.



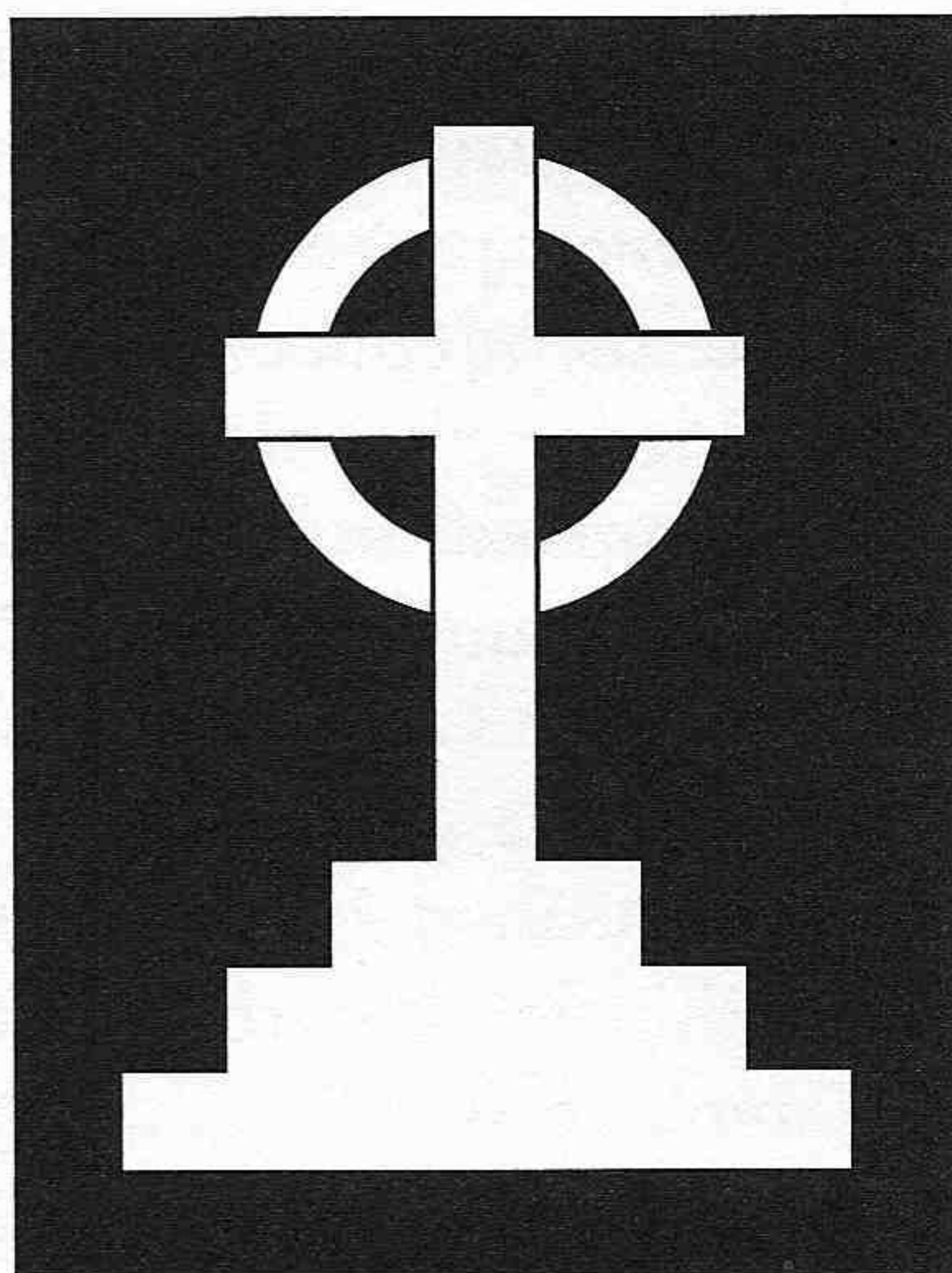
*The Cross of Suffering*

- ⊕—The Sign of Osiris Slain.
- L—The Sign of the Mourning of Isis.
- V—The Sign of Typhon and Apophis.
- X—The Sign of Osiris Risen.
- L V X, Lux, The Light of the Cross.<sup>17</sup>

Candidates for this Grade, prior to swearing the oath, were clothed in a “Robe of mourning” and wrapped in a “chain of humility.” They were then bound to the “Cross of Suffering” whereupon they were told, “The Symbol of Suffering is the Symbol of Strength . . . If ye be crucified with Christ, ye shall also reign with Him.” A diagram of the Cross of Suffering adorned the foot of what purported to be the Pastos of Our Father and Brother C.R.C.

Those who aspire to become Thelemites must completely reject the dogma that presents self-sacrifice as an attribute of righteousness. The symbol and function of the Cross of Suffering

<sup>17</sup> *The Equinox*, I:3, pp. 211–212.



*The Cross of Suffering at the foot of the Pastos*

is abrogate. It has no place in the symbolism of Thelema.<sup>18</sup> The formula of the Dying God, divorced from the glorification of suffering, is not abrogate. It has been assimilated into a broader comprehension of nature and, subsequently, the psychosoma of mankind.<sup>19</sup>

### The Abomination of Desolation

The appearance of the New Aeon was foretold by the seers and prophets of the patriarchal Aeon. Their written accounts, although corrupt and untrustworthy for any historical analy-

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18 The Cross of Suffering should not be confused with the Cross of Themis which equilibrates the transforming forces within the Sphere of the Candidate.

19 In his pseudonymous essay, "The Secret Conference," Crowley states this unambiguously: "The formula of the Dying God has not been abrogated; it has been absorbed into a more complete understanding; hence the upshot of every action is a child." (Aleister Crowley, *The Heart of the Master & Other Papers*, p. 7).

sis, still give evidence of the terror with which they viewed the event.<sup>20</sup>

The prophecies of Daniel speak of a day when one would come who would “cause the sacrifice and oblation to cease,” and set up “the abomination that maketh desolate.”<sup>21</sup> Jesus made reference to this prophecy in the Olivet Discourse as a confirming sign of the “beginning of sorrows” and the “end of the world.”<sup>22</sup>

From the Jewish perspective, the Abomination of Desolation referred to a prophecy of the desecration of the Temple in Jerusalem. Some have taken this to refer to Antiochus Epiphanes<sup>23</sup> who desecrated the Temple by sacrificing unclean animals upon the Altar of Burnt Offerings and daring to enter the most sacrosanct area of the Temple, the Holy of Holies.<sup>24</sup> Fundamental Christian theologians consider the actions of Antiochus Epiphane as merely a foreshadowing of the “Antichrist” whose appearance they believe is prophesied in the Book of Revelation, along with the “second coming of Christ” and the “time of tribulation” that marks the end of the world.

The biblical prophets of the “old time” proclaimed that they beheld the “end of days,” and in this they were partially correct. They had the vision of the end of *their own* time—when the sacrifice would indeed be removed from the Temple, when sacrifice would be declared abrogate and the oblation cease.

Jehovah’s demand for bloody sacrifices, whether real or imaginary, are abhorrent to any rational mind. Children in Sun-

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20 The Book of “Daniel” and The Revelation of “St. John” are the clearest examples.

21 Cf. *Daniel* 9:27, 11:31 and 12:11.

22 Cf. *Matthew* 24:15 The “Olivet Discourse,” so-called because it took place upon the Mount of Olives, encompasses the entirety of *Matthew* chapter 24. Further accounts are given in *Mark* chapter 13 and *Luke* chapter 21, 7–38. Fundamental Christians connect the text of the Olivet Discourse with the Book of Daniel and the Book of Revelation as prophecies of the second coming of Christ at the “end time.”

23 Circa 215–164 BCE.

24 Cf. *I Maccabees* I: 10–28

day school are left to wonder whether Isaac's father would have slit his throat for the sake of Jehovah had an unfortunate ram not snagged its horns in a nearby thicket. It is a weak argument that Abraham's son was a "type" of Christ in a long procession of symbolic lambs that presage the slaughter at Golgotha. It is better to remember that this is the same God that waited at the inn for Moses so that he might kill him;<sup>25</sup> a God that so delighted in spilling the blood of the first-born that he murdered his own.<sup>26</sup>

The sacrificial lamb slain for Jehovah in the Temple of Jerusalem, the lamb's blood of the first Passover, the crucifixion of Jesus, the "lamb of God which taketh away the sins of the world," are all extensions of the same idea and rooted in the doctrine of Vicarious Atonement.

Rejection of "original sin" as a first cause eliminates the *raison d'être* for atonement and grace. No more deplorable dogmas have ever been perpetuated than these, for their metastasis has corrupted the soul of the world with a rotten cancer.

At last, the Temple of Man has been cleansed of the Bloody Sacrifice. The Temple of the slave gods is desolate, for their God has been dethroned.

There is a far deeper meaning of the Abomination of Desolation that is understood by Initiates. Aspirants should carefully study Liber VII and Liber CDXVIII.

### Emblems of Death

The emblems of death have always figured prominently in the mythos of all religions and spiritual orders. Unless man eventually achieves immortality in the flesh, it is doubtful that this motif will ever disappear totally. Certainly death is the great equalizer of men. It is specifically concerning the mystery of the

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25 *Exodus* 4:24

26 This should not be taken as an endorsement of the historicity of all the written accounts of Jesus or Moses. The lack of a factual basis is not relevant when a myth invades the psyche.

emblems of death that the doctrine of the New Aeon differs drastically from the Old. The symbols of death are still visible throughout the Initiatic system of the New Aeon and still serve as powerful vehicles for the mysteries of change and transformation. The vital difference for those who accept Thelema lies in two distinct points:

- (1) The mystical death no longer signifies the Supreme Attainment.
- (2) The superstitious and vile doctrine of The Second Death is repudiated.

Christianity is ultimately built upon an archetypal fear of the dark. In primitive man, the boundary between the unconscious and consciousness was very tenuous. As consciousness began to constellate, the breach between the unconscious and self-conscious state slowly widened. The struggle to become sentient became a battle between darkness and light, between awareness and the oblivion of animal nature. Early man vacillated between two worlds; the infantile cognitive faculties were overpowered by the constant pull of the void, and repeatedly swamped by the resurging archetypal flood without warning. On the other hand, each successive return to the waking state reinforced the will to be aware. The evolving reasoning faculty identified itself with the world of light and consciousness; unconsciousness was associated with darkness, sleep and death. The realm of sleep and dreams was an archetypal world inhabited by transpersonal beings, gods and demons. In the real world of early man, night was the greatest time of danger from predators. Like the lapses into unconsciousness, darkness returned and swallowed the light. Night was the enemy of light, vision, warmth, safety and security.

Jung has demonstrated empirically that we inherit archetypal components from our ancestors.<sup>27</sup> It is not at all uncommon for small children to suffer an inexplicable fear of the dark. Even in

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27 Cf. Carl Jung, *Archetypes of the Collective Unconscious*.

a safe and caring home environment, nurtured by loving parents, the most well-adjusted child may experience irrational fear in a darkened room. Such behavior is a type of atavistic resurgence. It is predominate in children because the development of a child is a microcosm of the evolutionary pattern of *Homo Sapiens*. For the normal adult, emotional maturity eventually overcomes the infantile fears of darkness and the unknown. However, the *great unknown* lies beyond our infantile fears and beyond the limited means of reason to conquer it. The great unknown is the darkness of death. After centuries of evolution, we still tremble at the aspect of the “grim reaper.” We seek to prolong life at all costs, with any means at our disposal.<sup>28</sup>

Christianity has prospered on the primal fear of the world, for it has promulgated the lie that the great unknown holds eternal damnation for those who reject Jesus as the son of God and saviour of the world. Believers are promised an eternal Paradise where it never grows dark.<sup>29</sup> The apostle Paul wrote to the Christians in Colossus, “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness . . . ”<sup>30</sup> The disbelievers are threatened that they “shall be cast out into outer darkness . . . ”<sup>31</sup>

The “outer darkness” or Hell is the Second Death, the death of the soul.<sup>32</sup> The persistence of this grotesque doctrine defies rational analysis, but gives ample evidence of the inheritance we have received from our ancestors. Intellectually it seems absurd that a species which has evolved from prehistoric slime to the exploration of outer space should continue to *consciously* pro-

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28 This is an aspect of the Samyojana named Rupaṛaga, “desire for bodily immortality,” attributed to Binah. Cf. *Liber 777* Column CXIX.

29 “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (*Revelation 22:5* AV).

30 *Colossians 1:12–13* (AV).

31 *Matthew 8:12* (AV).

32 *Revelation 20:14* and *21:8*.



mulgate doctrines of a dread hereafter with a lake of fire and brimstone supervised by a Boogie Man. Those who adhere to such beliefs are usually not willing participants in a conscious lie. Rather, they are in the grip of a lying spirit, that is to say, an archetype.<sup>33</sup>

The fate of this doctrine is ironically proclaimed by the voice of Jehovah in Liber CDXVIII:

Woe unto me that am cast down from my place by the might of the new Aeon . . . Many lying spirits have I sent unto the world that my Aeon might be established, and they shall all be overthrown.<sup>34</sup>

### A Universe of Darkness

As we have observed, one of the chief characteristics of the Aeon of Osiris was a preference for the symbols of light. The formula of L.V.X.<sup>35</sup> through which the adepts expressed their understanding of the facts of nature and the means of overcoming them, although efficacious, represents an incomplete perception of the universe. Our representation of the Godhead as solar no longer requires the antagonism of light and night as a basic premise. The geocentric perspective alone considers the sun as “rising” or “setting” and the earth as the fixed point. The sun shines just as brightly on the far side of the planet at midnight. Sunset is only an “event” on the earth; from the point of view of the sun there would be no such perception.

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33 There are notable exceptions to this charitable view, such as Pope Leo X who is reputed to have said, “Quantum nobis prodest haec fabula Christi!” (“How we are helped by this story of Christ!”).

34 *Liber CDXVIII*, 16th Aethyr.

35 Derived from the Latin *Lux*, “Light.” The formula L.V.X. signifies “The Light of the Cross.” See *777 and Other Qabalistic Writings of Aleister Crowley*, “Gematria,” p. 23.

Our ancestors, fearing that the sun would not return, devised elaborate rituals to insure the sun's return at dawn. Unlike our primitive forebears, we do not fear that the sun has been devoured by the some chthonic creature of darkness. Again, from the perspective of the sun, there are only the distant points of light from other stars. The sun is perpetually in darkness.

Analytical psychology has taught us that the dark aspects of the human psyche cannot be ignored without danger—for a gross imbalance invites the intrusion of adverse elements, threatening a disintegrated personality and mental illness. Those who seek to practice Magick and ignore this counsel are flirting with disaster. Certain admonitions, such as the following from Liber Tzaddi, have a very practical interpretation:

Many have arisen, being wise. They have said "Seek out the glittering Image in the place ever golden, and unite yourselves with It."

Many have arisen, being foolish. They have said "Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime."

I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!

Beware, beware, I say, lest ye seek after the one and lose the other!

My adepts stand upright; their head above the heavens, their feet below the hells.<sup>36</sup>

In this Aeon, the central formula is not L.V.X., but N.O.X.<sup>37</sup> Much more than the balance or opposite of L.V.X., the formula of N.O.X. is that of the Mother (𐌆𐌗), while L.V.X. was once that of the Son (𐌆). The former once opened the Vault of Abiegnus; the latter opens the Gates of the City of The Pyramids.<sup>38</sup>

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36 *Liber XC*, 36–40.

37 Latin for "Night," from Greek Νύξ. The letters N.O.X. are interpreted as "Night Of Pan." Cf. *The Book of Lies*, chapters. 1, 11 & 29.

38 The City of the Pyramids is a mystical name for the Sephira Binah. Cf.

Note the past tense usage in the former case, for L.V.X. will no longer open the Vault of the Mountain of Adepts; it now opens the Four Gates to the Palace at the foot of that Mountain. No longer is it the word of the Son Tiphereth, but of the Daughter Malkuth who borders upon the Shells. The formula I.N.R.I. has no relationship to this L.V.X. and is useful primarily to those who have not yet accepted the Law of Thelema.<sup>39</sup> This is all very technical and of interest only to aspirants of the A.:A.:.<sup>40</sup>

### The Black God

In the schema of Initiation the discovery of the constitution of man is essentially the cornerstone of our task. To this we might add: Who are the gods, that we should be mindful of them? The Initiate will seek answers to both questions. This is wise since both will be thrust upon him or her in due time.

To this end the Officers of the Initiation Rituals effectively utilize a form of the Dramatic Ritual in which They and the Candidate comprise the *Dramatis Personae*.


Formerly, in the Initiatic system of the old Hermetic Order of the Golden Dawn, the Candidate represented Asar, or Osiris.<sup>41</sup> The Hierophant, or the Initiator who occupied the Seat of Ra in

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*Liber CDXVIII*, 12th Aethyr. It is the Temple of Initiation and Tomb for the Masters of the Temple. See also *The Vision & The Voice with Commentary and Other Papers. The Equinox*, IV:2, p. 173, footnote 1. See also the discussion in chapter 7 of this book under the heading of Transmutations.

39 Cf. *The Book of Thoth: A Short Essay on the Tarot of the Egyptians*, page 276: "this doctrine is for the weaker brethren, for those who are suffering from the illusion of imperfection; it enables them to make their way to the illimitable Light."

40 For a more complete discussion, see chapter 7.

41 Following the orthography of *Liber CCXX*, "Asar" is the anglicized form of the Egyptian  *Wsir* "Osiris" (R.O. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 68).

the East, was likewise a form of Osiris.<sup>42</sup> With the Equinox of the Gods in 1904 this scenario changed.

The Hierophant is now a form of Hoor<sup>43</sup>; this much has been revealed. Based on the former synonymy of Initiate and Initiator one might expect the Candidate to be Horus. Yet, in the Aeon of Horus the Candidate *initially* is Asar once again.<sup>44</sup> The ultimate goal of Initiation, which has not changed, is the uniting of the Candidate with the Initiator.

Not Isis my mother, nor Osiris my self; but the incestuous  
Horus given over to Typhon, so may I be!<sup>45</sup>

One must gain knowledge of Osiris if one is to understand the formula of Horus. In Crowley's words, "the belief of man that he is mortal (Osiris) must yield to the consciousness that he is the Crowned Child (Horus)."<sup>46</sup> This is of course an oversimplification of a very formidable doctrine that only becomes lucid with the reception of the Gnosis.

Crowley has written that one of the great revelations to Egyptian Initiates was that "Osiris is a black god."<sup>47</sup>

The 1894 edition of *Lucifer*, the magazine of the Theosophical Society, contained a previously unpublished letter of Eliphas

42 This Ritual is summarized in *Equinox*, I:2.

43 Again, following the orthography of *Liber CCXX*, "Hoor" is an anglicized form of the Egyptian word *Hr*, "Horus." (Faulkner, *Concise Dict. of Middle Egyptian*, p. 173) Cf. Coptic *ϣωρ* (W.E. Crum, *A Coptic Dictionary*, p. 697b).

44 Students should not be confused by Crowley's comment to *Liber Samekh* (*Magick. Book 4*, Parts I-IV, p. 523) where it is said, "in the new Aeon the Hierophant is Horus . . . therefore the Candidate will be Horus too." *Liber Samekh* pertains to the Grade of Adeptus Minor (without), and as such, to the Inner Order of the A.:A.:. Suffice it to say that the Candidate *will* be Horus, eventually, if he or she endures.

45 *Liber VII*, I: 30

46 Commentary to *Liber LXV*, IV:26. (*Commentaries to the Holy Books and Other Papers. The Equinox*, IV:1, p. 148).

47 Crowley, *The Book of Thoth*, p. 118.

Levi dating to Jan. 26th, 1862 which read, "It is therefore that the final word of the ancient mysteries was this, breathed running into the neophyte's ear: 'Osiris is a black god,' and this holds of every anthropomorphic God."

The phrase "Osiris is a Black God" also appeared in A.E. Waite's *Mysteries of Magic* in 1886 in a passage that echoes the thought of Eliphas Levi: "The ordeals of Egyptian initiation took place in vast underground temple; thence neophytes who gave way to fear never again returned, but the adepts who came forth victorious received the key of all religious mysteries, and the first great revelation, given to him in a flying whisper, was contained in the formula: Osiris is a Black God. That is to say, the God adorned by the profane is but the shadow of the true God."<sup>48</sup>

The assertion that "Osiris is a black god" was quoted by Helena Blavatsky and interpreted in the same manner: "These were the words pronounced at 'low breath' at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal."<sup>49</sup>

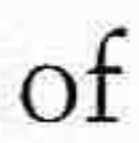
If we indulge the notion that these words were actually spoken to candidates in the Egyptian mysteries, we should consider how they might have interpreted them. Without doubt, these words would have been highly evocative since the Egyptians understood Osiris in a very personal way. They considered all men and women to be Osiris.<sup>50</sup>

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48 A. E. Waite, *Mysteries of Magic*, p. 393.

49 H.P. Blavatsky, *The Secret Doctrine*, Volume 3, p. 230. The controversial third volume of *The Secret Doctrine* appeared six years after Blavatsky's death, with an introduction by Annie Besant. Dr. Richard Kaczynski, who helped augment research into the "black Osiris," attributes the first known occurrence of this phrase to Eliphas Levi. In a letter to the author, Kaczynski concludes, "we can safely trace this phrase to 1860, fifteen years prior to the founding of the Theosophical Society and twenty-eight years prior to *The Secret Doctrine*." (personal letter, April 4, 2008 E.V.)

50 The first examples of calling the deceased "Osiris" can be found in the Old Kingdom. By the Middle Kingdom, the name appears prefixed to the name of deceased elites in Coffin Texts. Apart from the mortuary texts, where the deceased, regardless of sex, is always addressed as "Osiris," further evidence

To the Egyptians themselves, the mystery of Osiris had many faces, one of which was that He was Egypt and its people, the people of  *Kmt*, Khem, “the Black Land.”<sup>51</sup> The rich, black soil of Egypt was deposited by the river Nile with each yearly flood, transforming a parched, lifeless desert into fertile, arable land. For Egypt, this was the difference between an abundant harvest or pervasive famine; it was the gift of life instead of death. To an Egyptian Initiate, this would have been the immediate association with the revelation that Osiris was a Black God.


Likewise, within these mysterious words we see a more distinct message than a god who is “darkness to the mortal.” We are Osiris. We must discover that within ourselves which is the seed of the healing panacea, the *Summum Bonum*. If we therefore yearn for the heights, we must first explore the depths; if we seek the light, we must first walk in darkness, for that seed lies dormant in fields of night.

The essential mystery, which is still as viable today as it was ages ago, is still concealed in this phrase: Osiris is a Black God.

The revelations of the Aeon of Horus are the unfolding of the nature of Osiris and the transmutation of the First Matter into the Arcane Substance. The raw material of the Work has changed but little, but the transforming catalyst is a New Wine and the Stone of the Wise is a Black Stone. Osiris is a Black God, and there is no God but Man.<sup>52</sup>

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of this can be found in the 18th Dynasty tomb of Nefertari at Thebes. The images of Osiris painted on the walls of the tomb have a singular addition—the belt or girdle of a female deity. This Osiris was clearly a woman.

51  *Kmt*, “the Black Land,” i.e. “Egypt.” R.O. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 286. “Khem” follows the orthography of the *Holy Books*. Cf. *Liber LXV*, 5:44 and 5:52. Modern Egyptologists render it “Kemet.”

52 In *Liber CDXVIII*, 19th Aethyr, Frater Perdurabo heard a shout, “absolutely stunning, cold and brutal: Osiris was a black god!” In *The Vision and the Voice*, this phrase refers to the doctrine of man (Osiris) becoming one with the Mother (Binah), and this foreshadows the annihilation of the individual ego.

And I saw above me a Vast Arm reach down, dark and terrible, and a voice cried: I AM ETERNITY.

And a great mingled cry arose: "No! no! no! All is changed; all is confounded; naught is ordered: the white is stained with blood: the black is kissed of the Christ! Return! Return! It is a new chaos that thou findest here: chaos for thee: for us it is the skeleton of a New Truth!"<sup>53</sup>

### Bruising the Dragon's Head

When in Mexico four years prior to the Equinox of the Gods that took place in 1904, Frater Perdurabo explored the 30th and 29th Aethyrs of the Watchtowers of the Universe. The Visions he received at that early date, although completely beyond his rational comprehension, contained striking prophecies indicating that the end of the Age of Osiris was close at hand. More than this, they contained the first hints of a momentous modulation in the development of mankind:

He spake: It is finished! My mother hath unveiled herself!

My sister hath violated herself! The life of things hath disclosed its Mystery. The work of the Moon is done! Motion is ended for ever!

Clipped are the eagle's wings: but my Shoulders have not lost their strength.

I heard a Great Voice from above crying: Thou liest! For the Volatile hath indeed fixed itself; but it hath arisen above thy sight. The World is desert: but the Abodes of the House of my Father are peopled; and His Throne is crusted over with white Brilliant Stars, a lustre of bright gems.<sup>54</sup>

"Fixing the Volatile" is Alchemical terminology for what we may call in simple terms the attainment or realization of

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<sup>53</sup> *Liber CDXVIII*, 29th Aethyr.

<sup>54</sup> *Ibid.*

the spiritual goal.<sup>55</sup> Alchemists commonly expressed their method for achieving this in the aphorism *Solve et Coagula*; or Analysis and Synthesis.<sup>56</sup> The Spirit was usually depicted as an eagle or some other bird; the flight of the bird indicated the “volatility” of the matter. Fixation was often represented by impaling with nails or a sword.<sup>57</sup> Clipping the wings of the eagle indicates the same thing for it deprives the bird of flight, hence causing fixation.<sup>58</sup>

In this quotation from the Vision and the Voice, the one who first speaks is the old god of the west, Osiris or Jesus, who cries out against the changes that the New Aeon will bring. He sees the unveiling of his mother (Binah) and the passing of his sister (Malkuth) from virgin to woman. Admitting that the Volatile has been fixed at last, he still claims the strength of the bull (the Hierophant), for he does not yet realize that his time is about to end.

The New Aeon completely changed the formulae of Supreme Initiation, for it has “fixed the Volatile” above the great desert which is the Abyss. Prior to this the dogma of the Sephiroth above the Abyss was an intellectual construction, albeit informed by Neshamah.<sup>59</sup> There was no method of instruction for crossing this great gulf which separates the Ideal and the

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55 This is of course only part of the entire process. The Fixed must first be made Volatile, then the Volatile must be Fixed.

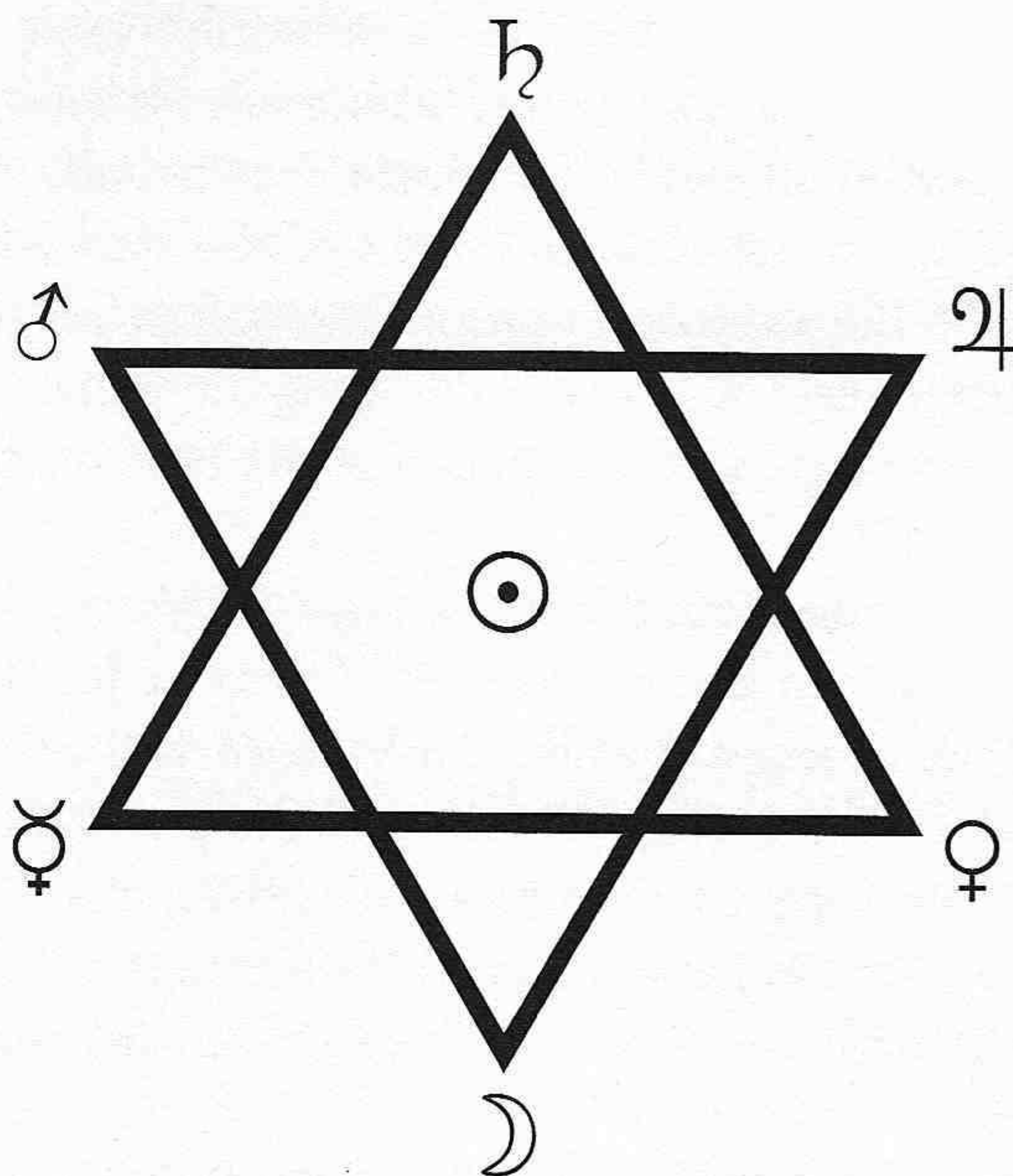
56 Or in full, *Solvite corpora et coagulate spiritum*, “Dissolve ye the body and congeal the spirit.”

57 Cf. *Speculum veritatis* f.9 & 10. The illustrations have been reprinted in *Alchemy The Secret Art* by Stanislas Klossowski de Rola. The volatile matter was also occasionally depicted as a serpent.

58 A parallel to this symbolism may be found in the *Ripley Scrowle* (16th century) which depicts a bird with the head of a King devouring its own feathers. The inscription reads, “The bird of Hermes is my name, Eating my wings to make me tame.”

59 The Intuition. Neshamah, together with Chiah (Will) and Yechidah (the Spark of Godhead), forms the trinity that represents the highest aspects of human nature. These three are above the Abyss, hence they are unconscious components of the human psyche.





*The Hexagram of Nature*

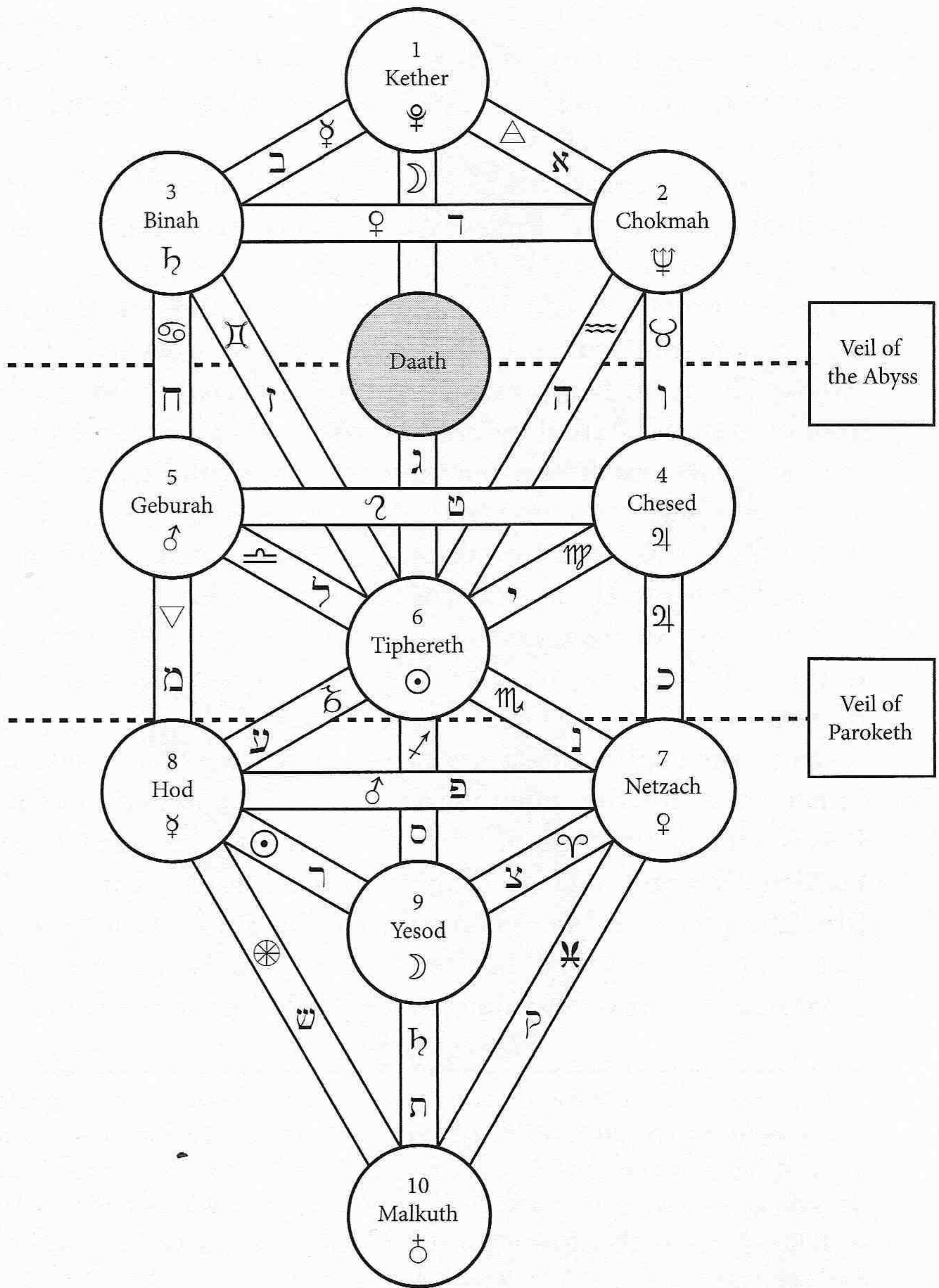
Actual. In fact, the Osirian systems had no concept of “crossing” the Abyss at all. Evidence of this may be found in the symbolism of the planetary hexagram of nature.

The uppermost point is in Daath,<sup>60</sup> the “false” Sefhira, to which the planet Saturn is attributed in the diagram. The correct attribution of Saturn, however, is Binah; Daath does not exist on the Tree of Life. It is solely a construct of the Ruach<sup>61</sup> or Intellectual faculty. In the final analysis, Daath breaks down into the dust of the Abyss, becoming meaningless fragments of disjointed idea. Some adepts of the old time proclaimed Daath to be the result of the union of Chokmah and Binah; it is merely the Bastard of the Swastika.<sup>62</sup>

60 Hebrew דעה “knowledge,” *Genesius’ Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, p. 205.

61 Hebrew רוח, literally “air, breath” hence “spirit.” Cf. *Genesius’ Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, pp. 760–761.

62 The Swastika here signifies Kether, the 1st Sefhira. The Hebrew letter



*The Tree of Life*

In practice the cult of Jehovah/Jesus did not even reach up to Daath, or even to Chesed. The “great father” of their religion was merely a false image of the Dyad (Chokmah) reflected into the Sefhira of Netzach.<sup>63</sup>

Inspired Qabalists realized that a dichotomy existed in the spiritual constitution of man, and that this separation between the Ideal and the Actual appeared as an absolute impasse. The representation of this distinction between the Ideal (the Divine) and Actual (the Human) is contained in the doctrine of the Abyss. The Ideal is represented by the Supernal Triad on the Tree of Life; the Actual by the lower seven Sephiroth. Between the lower Sephiroth and the Supernal Triad, the great Abyss yawns as a seemingly impassable rift in the human soul. They expressed this doctrine by interpretation of the fall of Adam and Eve and their expulsion from the Garden of Eden.

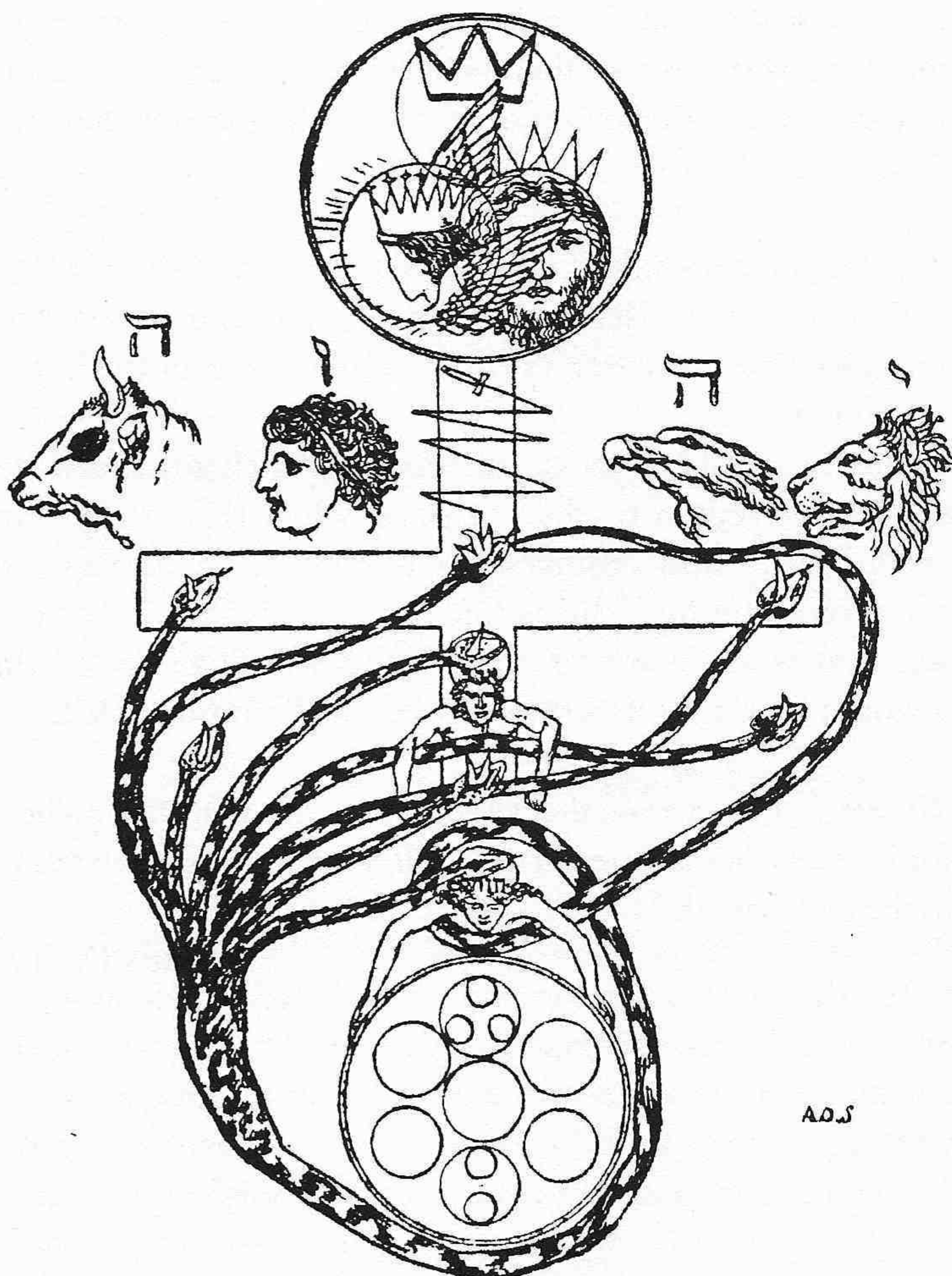
According to the doctrines of Dogmatic Qabalah as taught in the Golden Dawn, the Tree of Life was shattered by the fall of Adam and Eve. The Great Dragon raised his head beyond the seven lower Sephiroth unto the feet of Aima Elohim, seeking to enter the Supernal Eden. In doing so he desecrated the Four Rivers which flowed out of Eden. To prevent the violation of the Garden, Tetragrammaton Elohim placed the four letters יהוה (the Cherubim) and the Flaming Sword at the eastern Gate of Eden to keep the way of the Tree of Life. Thus Adam (man) was separated from his holy estate, cursed to toil upon the Earth.<sup>64</sup>

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Aleph, which has the value of 1, is by shape the Swastika, which signifies The *Rashith ha Gilgalim*, or First Motion, which was the First appearance of “Evil” since it disrupted the perfection of Zero. It was the “Wrong of the Beginning.” Knowledge, or Daath, is not the Child of Wisdom and Understanding, but is merely a false image of the Unity of Kether the Crown. Upon analysis, it is revealed to be a false monad that shatters into the dust of the Abyss. Cf. *Liber CDXVIII*, 3rd Aethyr.

63 Hence the predictable degeneration into gross sentimentality and disingenuous proclamations of loving one’s neighbor. The name of Venus in the world of Assiah is נְוֶהָ, to which the metal Copper is attributed, traditionally denoting external splendor but internal corruption.

64 Cf. Genesis 3:7–24 and the Philosophus Ritual of the old G.D. in *Equinox*, I:3, p. 275–288.



*The Fall*

We are not concerned here with speculations devised to explain why such a chasm exists between the Supernals and the lower Sephiroth. For the purpose of this study it is sufficient that there is an Abyss, a boundary beyond the limited means of the intellect. Formidable as it is, the Abyss is no longer impassable. Crowley considered teaching mankind the method of crossing the Abyss one of his primary purposes. His instructions in this matter came directly from the Secret Chiefs of the Third Order:

It was essential that I should learn the technique of crossing the Abyss with absolute thoroughness, for they had it in mind to entrust me with the task of teaching others exactly how to do it.<sup>65</sup>

The beginning student of Crowley's works will find countless references that discuss the difficult doctrine of the Abyss. Certain Holy Books, Liber VII in particular, present the Initiated point of view.

It may seem odd to the uninitiated that such advanced methodology is presented to the beginner, when this attainment is "lone and far," and requires the disciplines, dedication, and devotion of a lifetime. This is not caprice, or a blind, but a revelation that is at once a promise and a warning. Let all those who would seek to follow the way of our Path take heed:

Wherefore I charge you that ye come unto me in the Beginning;  
for if ye take but one step in this Path, ye must arrive inevitably  
at the end thereof.

Liber CLVI,19

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65 Crowley, *The Confessions of Aleister Crowley*, p. 513.

## CHAPTER 2



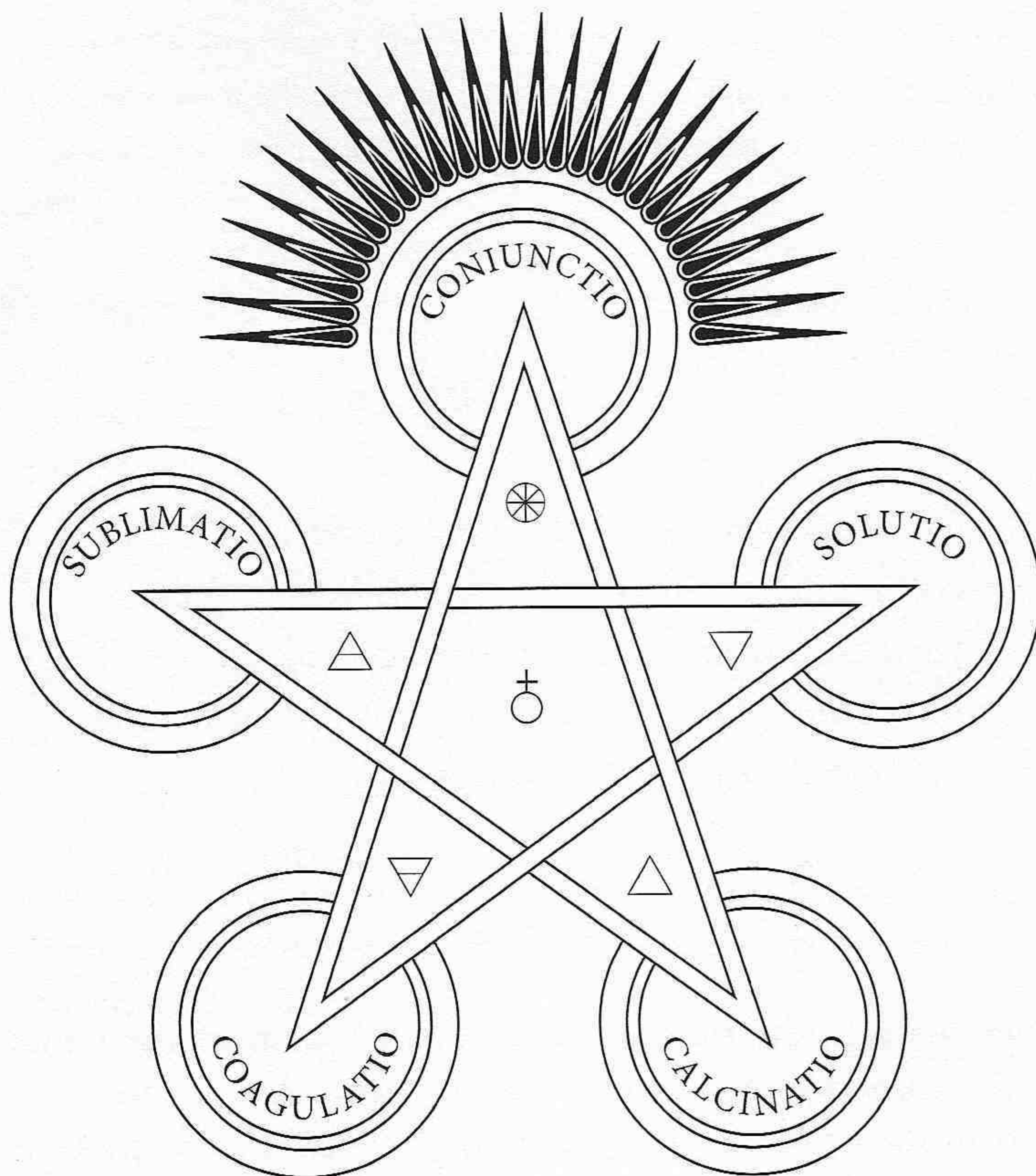
### THE AWAKING

This passage was all fire and flame and full of coffins. There was an Angel blowing ever so hard on a trumpet, and people getting up out of the coffins. My Fairy Prince said: “Most people never wake up for anything less.”

#### The Wake World

The central initiatic experience of the Aeon of the Child is non-catastrophic. Unlike the previous Aeon, Death does not form the crux of the mystical participation. The pattern of development for Initiates is now based on the formula of the Child. In the Aeon of Osiris, Trump XX of Tarot was depicted as The Last Judgment with the resurrection of the dead. This old form of the Card was influenced by I Corinthians 15:51–52. “We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible. . . .” In contrast, the Tarot of Thelema indicates the Stèle of Revealing. At the bottom of the card the letter  $\psi$  suggests a flower, comprised of three individuals growing in the light of the new Law. The word “neophyte” enforces this symbolism, for it is derived from the Greek *Νεοφυτος* (“newly planted”).

The formulae of Horus might at first glance suggest a steady development beginning with the birth of the Child and there-

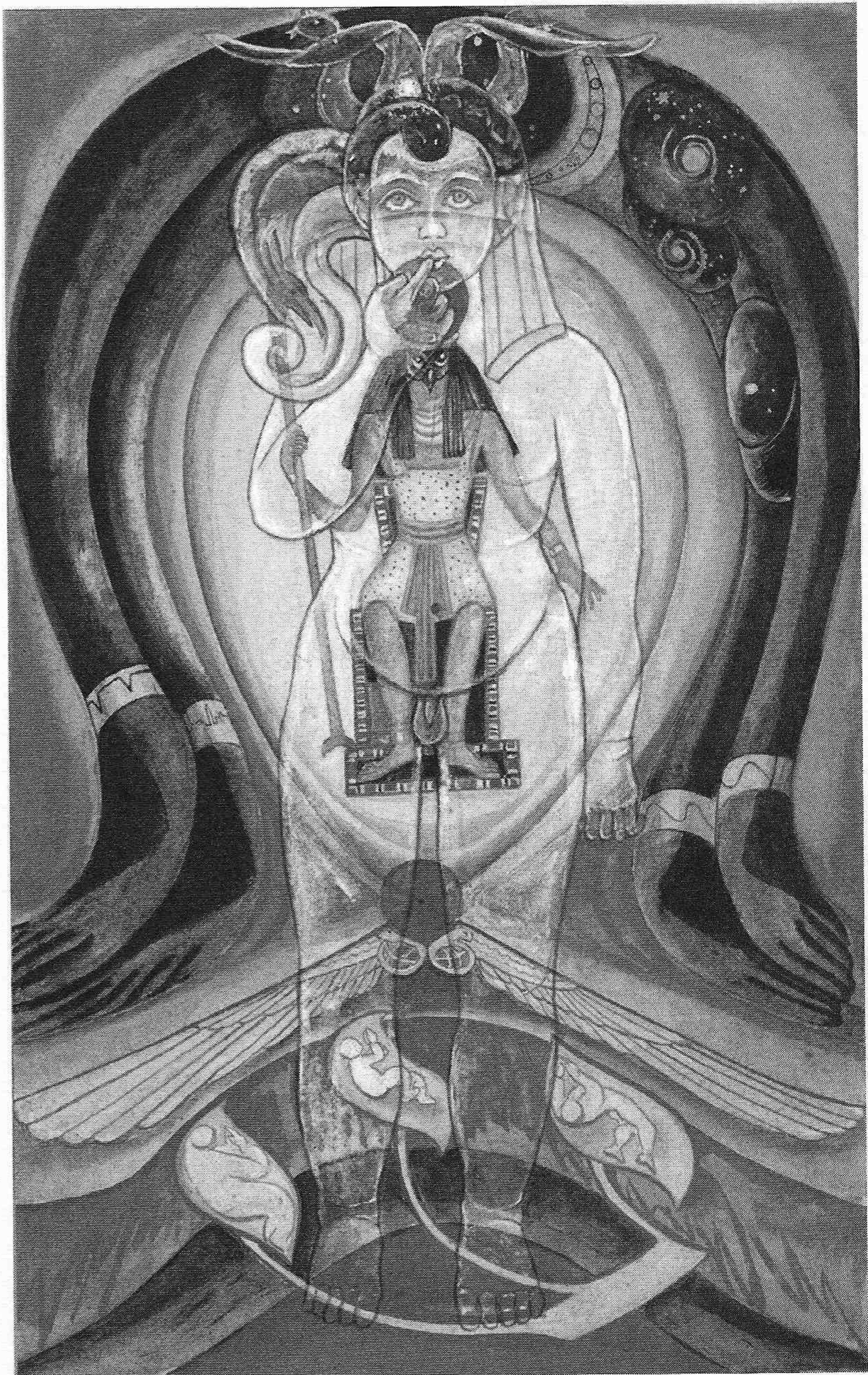


*Five Primary Operations on the First Matter*

after following the cycle of life. This impression is false and therein lies a Mystery.

### Mystery of the Averse

Although the progression of the Initiate in the New Aeon emulates that of a child, the beginning point is not that of birth, or even conception. In a formula so composed the end of that progression would be death. To the contrary, the motif of the mystical death is denied:



*Atu XX The Aeon—Thoth Tarot*



Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Aeon; ye shall not suffer death.<sup>1</sup>

On the other hand, it is not an error to proclaim *Mors Janua Vitae*,<sup>2</sup> nor is it a paradox. All the formulae of Horus are Mysteries of the Averse, at least from the point of view below the Abyss. Any apparent paradox is resolved in practice only with the reconstellation of the aspirant's psyche.

The Initiate does not follow a path that leads from conception or birth to death; the path leads *from* the realm of the dead. It is the uninitiated individual that is spiritually dead, buried in the refuse of the Qliphoth in the "old grey land."

Beginning as one dead, the first goal of the seeker is resurrection from a death which the world calls life, thereby reversing the Wheel in order to become the Child and reenter the womb of the Mother.

It should be remembered that Osiris is the Lord of the dead.

### The Sleep of Death

The initial ordeal of the candidate may be likened unto a sleeper awaking. The call to arise from this sleep is described in Liber LXV, chapter II, verse 55:

Then let the End awake. Long hast thou slept, O great God Terminus! Long ages hast thou waited at the end of the city and the roads thereof.

Awake Thou! wait no more!

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1 *Liber CDXVIII*, 22nd Aethyr.

2 "Death is the gate of life."

Terminus is a name for the creative spark of Will (Chiah) that lies sleeping beyond the Nephesh<sup>3</sup> and beyond the Ruach.<sup>4</sup> The candidate for Initiation is cut off from the higher aspirations, asleep in Nature (Isis) as the dead Osiris. The fable of Lazarus is this same doctrine literalized:

Our friend Lazarus sleepeth: but I go, that I may awake him out of his sleep.<sup>5</sup>

To rouse the sleeping Will, the candidate must first be brought to a realization of that condition of torpor in order to hear the trumpet of Israfil, that call to awaken which comes from the Holy Guardian Angel.

I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!<sup>6</sup>

However, it is not enough to hear the call to take up the Great Work. From the very beginning the labor must be taken up before the rewards may be gleaned. If initiates are to rise from the dead, they must roll away the stone from the tomb by their own efforts.<sup>7</sup>

This call normally is not perceived in any conscious sense. The intuitive faculties of the beginner are not developed sufficiently to distinguish the subtle stirrings of the Spirit from the fluttering of the ego. At the outset such judgments are of no consequence. The result of the Ordeals that must be under-

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3 The “end of the city” is the Nephesh, the aggregation of the instincts referred to Malkuth. It is sometimes called the “animal soul.”

4 The human mind (“the city”) and thoughts (“the roads thereof”).

5 *John* 11:11 (AV).

6 *Liber LXV*, I:1.

7 Martha, the sister of Lazarus, objected to the removal of his gravestone saying, “By this time he stinketh.” From this we see that the tale of Lazarus is a parable of the Probationer.

gone will cleanly divide sincere intention from passing interest. These Ordeals are administered by the True Initiators, the Secret Chiefs of the Third Order, and not their human representatives, and they are adequate to glean the wheat from the chaff.<sup>8</sup> In the System of the A.: A.:, the seeker must first satisfy the requirements of the Student Grade before even being admitted as a Probationer. Anyone who satisfies these requirements is received. As it is written, "Who can tell upon what day a flower shall bloom?"<sup>9</sup> On the other hand, no one is encouraged or invited to pursue this path. Crowley cautioned Frater Achad,

It is not every Man who is called to the sublime Task of the A.:A.:, wherein he must master thoroughly every Detail of the Great Work, so that he may in due Season accomplish it not only for himself, but for all who are bound unto him. There are many for whom in their present Incarnations this Great Work may be impossible; since their appointed Work may be in satisfaction of some Magical Debt, or in Adjustment of some Balance, or in Fulfillment of some Defect. As it is written: *Suum Cuique*.<sup>10</sup>

### The Phallus of Asar

While we aspire to the heights of Spiritual experience, we are still bound by the limitations of the flesh. It is in seeking the balance in this dichotomy that the student begins the process of reconciliation which ultimately yields the transformative experience of Initiation.<sup>11</sup>

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8 It would be a great abuse of trust for an Instructor of the A.:A.: to consciously impose an Ordeal on any Candidate. The Ordeals occur naturally in the course of daily events.

9 *Liber CDXVIII*, 13th Aethyr.


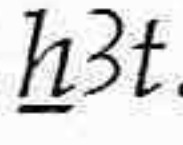
10 *Liber Aleph*, p. 1.

11 The study of Logic considers a dichotomy as a division representing two mutually exclusive groups. For the Initiate, the Human and the Divine are not

I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.

Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?

And he said: That my Work may be right.<sup>12</sup>

In the story of Isis and Osiris we are told by Plutarch that the Phallus of Asar, which was severed by Set, was lost and never found, for it was eaten by three fish, one of which was the Oxyrynchus.<sup>13</sup> In Egyptian hieroglyphics, the word for Oxyrynchus is  *h3t*. The same word written as  *h3t*, means “corpse.”<sup>14</sup> In symbolic language, the Phallus of the god was severed and lost by incarnation in the flesh. The Phallus of Asar signifies “the body of flesh” as opposed to that which is one with the Eternal and Omnipotent God.

The goddess Isis replaced the missing Phallus of Osiris with a magic totem, a symbolic Phallus or Wand. It was by means of this Magick Wand that she conceived the child Horus. Now *The Proclamation of the Perfected One*, in which the Initiate declares, “My Phallus is the Phallus of Asar,”<sup>15</sup> takes on a new meaning: The dead phallus, the earthly power of Asar the carnal man capable only of fertilizing Nature, must be replaced by the True Creative Phallus. This is not an endorsement of asceticism or an implication that we are to despise the physical body. Rather, we seek to change that which is clay into Gold and make ourselves Temples of the Living God.

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mutually exclusive, but inherently inclusive to the direct experience of attainment.

12 *Liber LXV*, I:53–54.

13 William W. Goodwin, *Plutarch's Miscellanies and Essays*, Vol. 4, pp. 80 ff. The other two fish were the Lepidotus and the Phragus. Cf. Wilkinson, *The Manners and Customs of The Ancient Egyptians*, Vol. 3, pp. 340 ff.

14 R.O. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 200.

15 See Appendix 1. *The Proclamation of the Perfected One* is from the *Egyptian Book of the Dead*, Spell 42.

To accomplish this the initiate must begin to strip away the veils of illusion that shroud and darken the inmost light. Gradually, through the process of Initiation, these veils or “husks” are peeled away through a process which helps the candidate identify the integral components of Self, and those which are “not of me.” The focus is shifted from a fascination with a profane world to a willed union with God. The Adept speaking in Liber LXV describes this as having “aimed at the peeled wand of my God.”<sup>16</sup> Preparation of a magical wand, symbolic of Will, involves removing the undesirable bark surrounding the pure wood. The word Qliphoth, קליפות, the “shells,” literally means “bark, husk.”

The word ΦΑΛΛΟΣ “Phallus,” has the numerical value of 831, which is also that of ΠΥΡΑΜΙΣ, “Pyramid.” This numerical equivalence suggests a commonalty between these apparently diverse words. By Qabalistic analysis, it is seen that both are expressions of the Creative Force. The first is biological, or this force as it occurs in nature. The latter is geometrical, a symbol of this force realized by the application of directed will.

Traditionally the Pyramid has been regarded as a Temple of Initiation or a Tomb. It is actually both, for ΠΥΡΑΜΙΣ is the Spiritual Body of the Initiate, even as ΦΑΛΛΟΣ is the natural body of the aspirant.

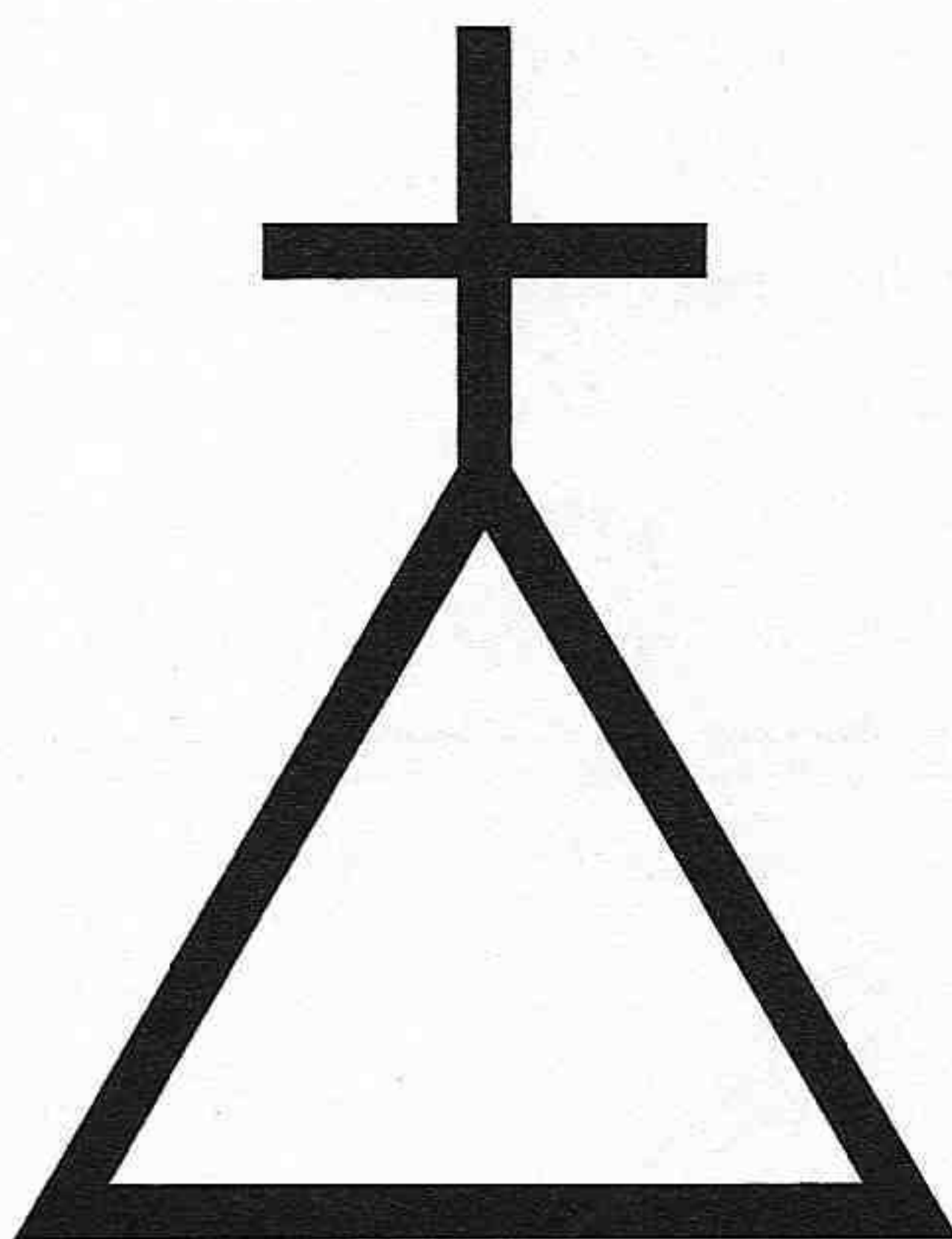
The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?<sup>17</sup>

The pyramid indicates the triad of godhead, the phallus indicates the quaternary of man. The work of the Outer College of the A.: A.: is represented in the emblem of these components

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16 *Liber LXV*, I:65.

17 *Liber LXV*, V:51. The “living rock” is the seeker; the “foundations” are laid in the work of the Outer College.



*The Emblem of the G.D.*

united: natural man elevated by the Spirit:<sup>18</sup> the pyramid surmounted by the cross.<sup>19</sup>

### The Doctrine of the Pentagrammaton

The candidate for initiation in the Hermetic Order of the Golden Dawn proclaimed, "Let me enter the Path of Darkness and, peradventure, there shall I find the Light."

This speech, uttered for the candidate by the Hierophant of the Neophyte ritual, was based on the theology expounded by St John in his gospel: "And the light shineth in darkness; and the darkness comprehended it not."<sup>20</sup>

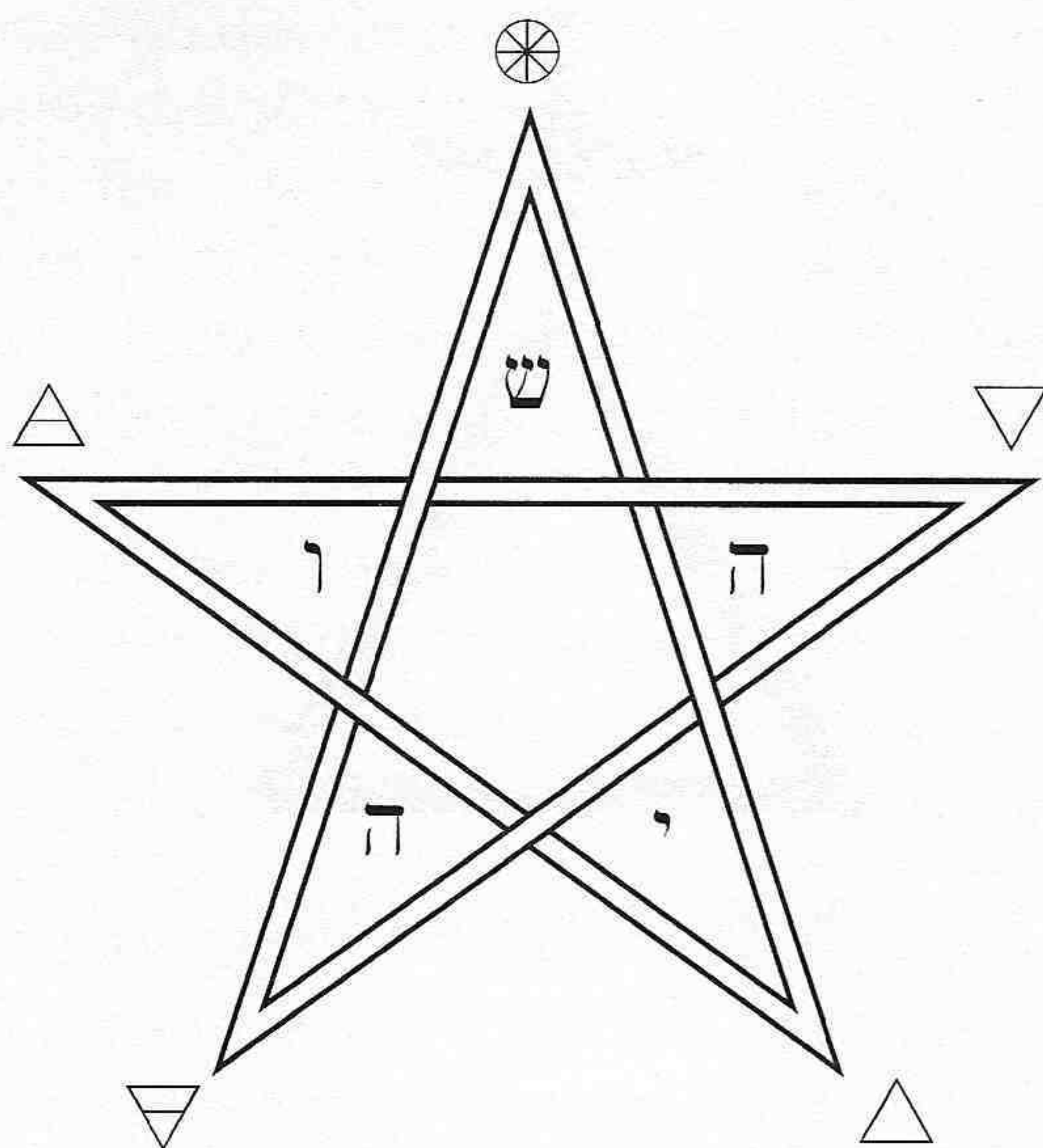
For over two thousand years man had perceived his relationship with God in terms of a disjunctive doctrine that placed God above and outside man. Man was considered a lowly, sinful crea-

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18 The Natural Man is consumed by the Fire of Spirit. Cf. *The Book of Lies*, chapter 15.

19 Note that the Cross surmounting the Pyramid is also  $\eta + \psi = 700 = \text{פּרְכַת}$ , The Veil between the Outer and Inner Order. During the Aeon of Osiris, this symbol was interpreted as the Redeeming Light descending into Darkness. Cf. *The Book of Thoth*, pp. 96–97.

20 *John* 1:5 (AV).



*The Pentagrammaton*

ture that could only be lifted in spiritual stature by the descent of a redeeming spirit, bestowed by the grace of God. The zenith of this dogma is found after the rise of Christianity and nowhere is it more plainly expressed than in the apostle Paul's account of the miracle of Pentecost, where the Holy Ghost descended and danced like cloven flames upon the heads of the believers.

In the western Qabalistic tradition this has its parallel in the formula of the Pentagrammaton *יהשוה*, where the four letters of YHVH, indicating the blind elements, are crowned by the letter SHIN, the Holy Spirit or RUACH ELOHIM,<sup>21</sup> descending into the four inferior elements and redeeming them. The whole emblem of the Pentagram is the symbol of Man; the Hebrew name YHShVH (Yeheshuah) is "Jesus," the redeemer.

This doctrine originated with Johann Reuchlin (1455–1522) who published two books in Latin on the subject of Qabalah,

<sup>21</sup> רוח אלהים = 300 which is also the value of ש.

*De Verbo Mirifico* (“On the Wonder-Working Name,” 1494) and *De Arte Cabalistica* (“On the Art of the Cabala,” 1517). In the first work Reuchlin teaches that the “Wonder-Working Name” is not the Tetragrammaton YHVH but the Pentagrammaton YHShVH. In *De Arte Cabalistica* he continued to expound this theme, teaching that the Qabalah contained “none other than the universal restoration, after the primordial Fall of the human race, which is called salvation.”<sup>22</sup> According to Reuchlin the holiest revelation was given to Adam by the Angel Raziel immediately after his expulsion from the Garden of Eden.

Don't lie shuddering, burdened with grief, thinking of your responsibility for bringing the race of man to perdition. The primal sin will be purged in this way: from your seed will be born a just man, a man of peace, a hero whose name will in pity contain these four letters—YHVH—and through his upright trustfulness and peaceable sacrifice will put out his hand, and take from the Tree of Life, and the fruit of that Tree will be salvation to all who hope for it.<sup>23</sup>

After a brief discourse on the lineage of Adam, he concludes:

At last our father Adam was presented with a grandson by Seth. Adam still held in mind the Cabala he had received from Raziel: that from his seed would be born a saviour. So the child was named Enos, that is, “man.” It was thought and indeed strongly hoped, that his name would accord with the Cabala of the angel, the four-lettered name, YHVH, or be at the least, “in mercy” or, more Cabalistically, that he would have the letter Shin between the four letters. In the sacred account is written, though the translation here is not too well phrased: “They began to invoke the name of the Lord.” The translation is accurate, but a more correct interpretation that is rendered by the literal translation. According to Gematria, “He wanted

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22 Johann Reuchlin, *De Arte Cabalistica*. p. 65.

23 Ibid, p. 73.



to be called by the letter Shin.” In the art of Cabala this is equivalent to “in mercy.” Now according to Notaricon, the letter Mem stands for “in the middle of” (understood, the four letters YHVH). Thus the phrase is altered to read: “He wanted to be called by the letter Shin in the middle of the four letters YHVH.” Enos would take from the Tree of Life in accordance with the angel’s message, and redeem the world, as a Godlike man bearing the name YH—in mercy—VH. Note this well. It is a sacred mystery.<sup>24</sup>

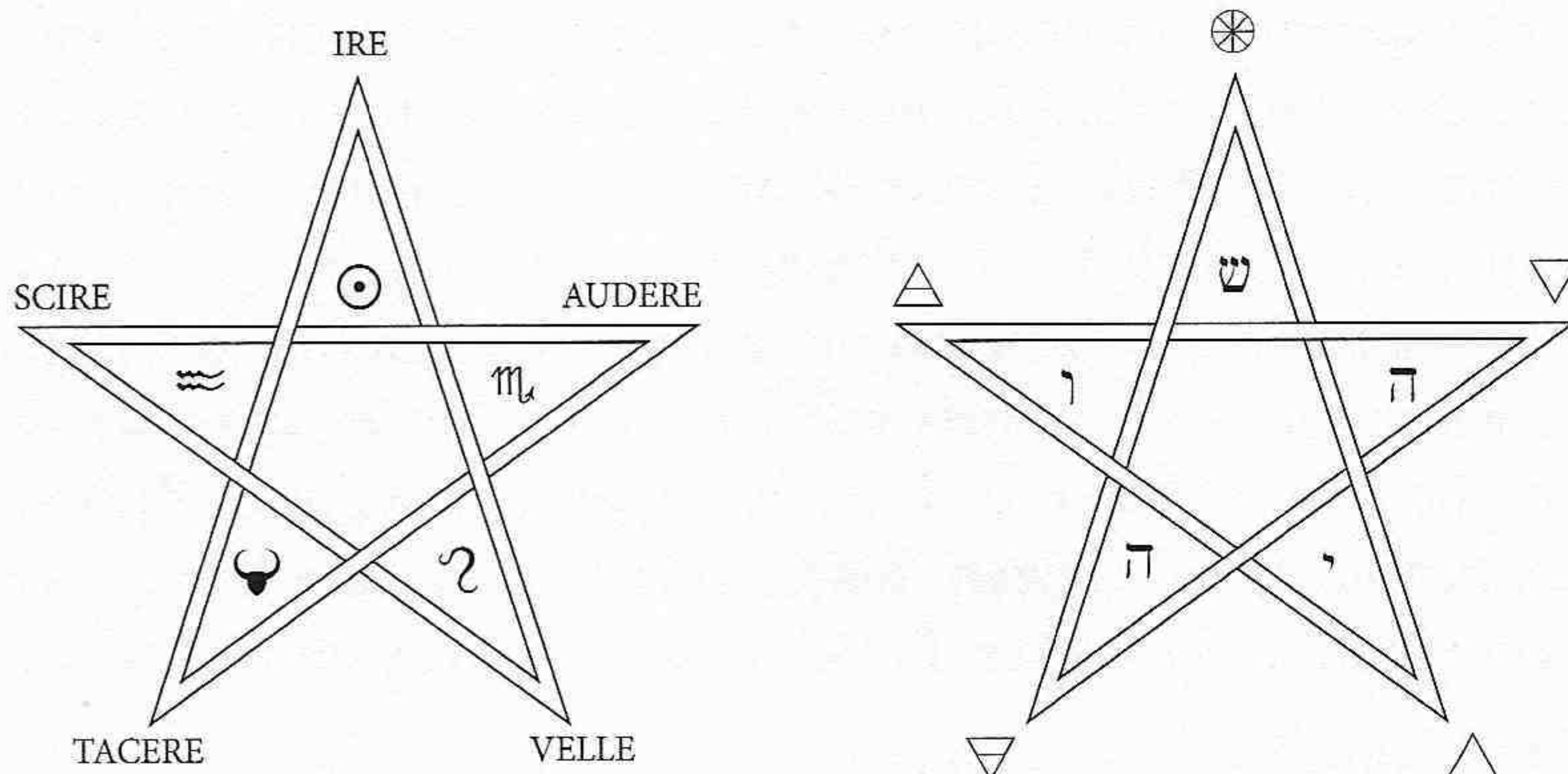
It was Reuchlin’s belief that the history of man could be divided into three periods. In the first period God revealed himself to man in the three-lettered name Shaddai שׁדׁי. In the period of the Law (Torah) he revealed himself to Moses in the four-lettered name of the Tetragrammaton יהוה. In the period of Grace and Redemption he revealed himself in the name of five letters, יהשוה, “Jesus,” thereby making pronounceable the unpronounceable name of God. Reuchlin’s Qabalistic work was to have such a far-reaching impact that it proved to be a cornerstone of the western magical tradition. The doctrine of the Pentagrammaton which he promulgated remained virtually unchanged until the fall of the Aeon of Osiris.

While one goal of Initiation may be described as “illumination of the sphere,” the perspective of the candidate in this Aeon is that of affirming the light as within and not “above” or “without.” As unique stars in the body of heaven we are lights unto ourselves and lamps unto our own feet.

Although the formula of this Pentagrammaton is not abrogate, the insights of the New Aeon have brought a new outlook on its interpretation. The Holy Spirit does not “descend” from above and “redeem” man. There is no help or hope in any but man. The ♀ of the Pentagrammaton יהשוה signifies the spark of Godhead, the core of every star, independent of the grace of any God.

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24 Ibid, pp. 75–77.



*The Powers of the Sphinx and the Pentagrammaton*

Yet, in the beginning this light is dampened and the way is dark. Crowley once described uninitiated aspirants as “dark stars.” The eternal flame burns within them but they are encumbered by the murky veils of illusion and the shadows of the world. They are stayed in their momentum by the inertia of incarnation.


The process of Initiation has traditionally been compared to walking or “going.” It is commonly referred to as “the path.” The analogy is apt if properly understood, for Initiation means a beginning and a setting into motion. It is the first step in an unending inward journey. From that first step to each succeeding step there is a new beginning and ending, a birth and a death. Initiation is not a state of being, but a condition of going. The uppermost point of the Pentagram, the  $\Psi$  of Pentagrammaton, is thus referred to the fifth power of the Sphinx, IRE, “To Go.” The five-lettered Name  $\text{השׁוה}$  is not “Jesus” the “saviour.” It is the primal fire of the Spirit, the core of the star awakened from the sleep of the dead, burning in the midst of the blind elements which are thereby transformed from resistance into persistence, the four virtues of the adept: To Will, To Dare, To Know and To Keep Silent.<sup>25</sup>

<sup>25</sup> This is a reciprocal exchange. The waking of the slumbering Spirit enables

The spiritual essence is the secret flame that is life and gives life to the dead Osiris. To awaken it from its slumber is to cast its light into the dark corners of one's being. Therefore it is that which gives knowledge of death, the condition of torpor and inactivity. It is that which loosens the swathing of the corpse and endows the limbs of Osiris with mobility that he may set out upon the road of Eternity. It is the uppermost point of the Pentagram, the Heart of every human (Tiphereth), the fifth power of the Sphinx, the Power TO GO. Within each individual it is called **Hadit**.<sup>26</sup>

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the student to overcome the resistance of the elements and harmonize them by means of the Virtues of the Adept.

26 For Hadit, Cf. *Liber CCXX* chapter 2. The name Hadit is found on the Stèle of Revealing as  *Bhdt(y)*, "The *Behedite*," i.e. Horus of Edfu who takes the form of the winged sun-disk.

## CHAPTER 3



### TWO HORIZONS

as great stones that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do thou bind together the words and the deeds . . . ”

Liber LXV, V:58

**T**he building of the pyramid is inevitably a lengthy and difficult process. The initiate must struggle against the inertia of incarnation which usually takes on the character of torpor and spiritual sloth. A good indication of aspiration is the first appearance of spiritual zeal. However, students should never mistake their zeal to perform the Great Work for evidence of applied will. Intention is only one half of the equation. True spiritual desire is consecrated by the swearing of the Oath. It is sealed by the execution of the Task.

Execution of the task begins with laying the foundation of the pyramid. With its four-sided base for stability, rising upward and inward to a single point, the Pyramid is an apt symbol of aspiration. The five points of the Pyramid indicate the Microcosm; the four elements crowned by Spirit. In exactly the same fashion as its literal counterpart, the spiritual pyramid is built one stone at a time with hard work and patience. One cannot expect to take the Oath and then wait for enlightenment from on high. There is much to be learned from the tale of a certain man with an infirmity who waited helplessly by the waters

of Bethesda for thirty and eight years because no one would pick him up and carry him to the healing pool whenever the Angel troubled the waters. He was healed immediately when he obeyed the command, "Take up thy bed and walk."<sup>1</sup> This is not a parable of miracles; it is a tale of common sense.

O generation of gossipers! who shall deliver you from the Wrath that is fallen upon you?

O Babblers, Prattlers, Talkers, Loquacious Ones, Tatlers, Chewers of the Red Rag that inflameth Apis the Redeemer to fury, learn first what is Work! and THE GREAT WORK is not so far beyond!<sup>2</sup>

### The Living Rock

In *The Shepherd of Hermas* there is a description of a vision in which the seer beheld the building of a great tower. Observing from afar, the seer watched as living human beings came from the four quarters of the earth and inserted themselves as living stones, joining with it without leaving a seam. The alchemist Gerhard Dorn expressed parallel symbolism when he admonished: "Transmute yourselves from dead stones into living philosophical stones!"<sup>3</sup>

Despite its marvelous appearance, the tower in the vision of Hermas was incomplete for the uppermost turret was absent.

1 *John* 5:2-9 (AV).

2 *Liber CCCXXXIII*, chapter 52. Cf. Plutarch, quoting a saying by Euripides, "Our miseries do not spring from houses wanting locks or bolts. But from ubridled tongues, ill used by prating fools and dolts." (William W. Goodwin, *Plutarch's Miscellanies and Essays*, p. 223).

3 "Transmutemini in vivos lapides philosophicos!" *Speculativa philosophia*, *Theatrum Chemicum* I, p.267. (Cited by Jung, *Aion*, p. 170-171.) Jung suggests (*Mysterium Coniunctionis*, p. 539) that Dorn was making an allusion to I Peter 2:5, "Ye also, as living stones are built up a spiritual house." (AV translates λίθοι ζῶντες as "lively stones." The NIV and the RSV translate as "living stones.")

So the building that day was done; howbeit the tower was not finished, for it was afterwards to be built; therefore now also there was some delay made of it. . . . I said unto the Shepherd; Sir, why is not the building of the tower finished? Because it cannot, said he, be finished until its Lord comes, and approves of the building . . . <sup>4</sup>

The Temple must be suitable if a God is to dwell therein. Of course the Temple will never be completely suitable until crowned by the divine presence, but it must be constructed with the capability to withstand the presence of the invoked power. Magick is a practice to be taken with all due gravity; dilettantes need not, and should not, apply.

The incomplete tower described by the Shepherd of Hermas bears a remarkable similarity to the pyramid described in the passage from Liber LXV quoted in the previous chapter:

Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?<sup>5</sup>

Before the first stone was set into place for the building of the great pyramid of Giza, the sockets for those stones were carved into the limestone bedrock of the existing site. This is the analogy utilized by Liber LXV for the first work of Initiation: a change is wrought in the natural structure of the “living rock”; receptacles for the foundation of the Temple are hewn into the *very being* of the aspirant. This is the nature of the work, a razing of the old to prepare for the new. For some it is a process of devastation. Those who have truly experienced this first work

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<sup>4</sup> *Hermas*, Similitude IX, 40 & 42 (Following the translation of William Wake, *The Genuine Epistles of the Apostolical Fathers*. In J. B. Lightfoot, *The Apostolic Fathers*, these passages are in Parable the Ninth, verse 5 (page 223).

<sup>5</sup> *Liber LXV*, V:51.

are changed for life. They are duly prepared for the task of laying the foundation of the Temple.

The cornerstone of this Temple is found as the rough ashlar, a rude, unpolished and imperfect stone. To serve as the cornerstone, it must be shaped into the Perfect Ashlar which, according to Masonic tradition, is described as “a stone made ready by the hands of the workmen.”<sup>6</sup>

This stone, the stone of the wise, is none other than the candidate. This is the *Prima Materia*, the rough matter from which the Temple is built. This is the mystery of the stone which the builders rejected because of its uncomeliness.<sup>7</sup> This alone will become the head cornerstone.

What then of the missing Pyramid capstone with its analogy in the turret of the Castle from the vision of Hermas? The message is simple: accomplish the Task at hand. All too often students want to daydream of Work far beyond their means and beyond their Oath, rather than working patiently on the basics. It always seems as if the “grand work,” the “interesting work,” is that of a higher Grade. Of course, it is natural for beginners to desire a greater attainment. However, even though the goal is “Tomorrow,” the road that leads there is always “Today.” One of the many lessons taught by Thelema is that we must tend to the “here and now,” for it is the foundation upon which the future is constructed. Initiates will discover that following this basic advice, accomplishing the task at hand without the lust of result, always yields an unexpected blessing.

Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.

Let not the dwellers in Thebai and the temples thereof prate ever of the Pillars of Hercules and the Ocean of the West. Is not the Nile a beautiful water?

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6 Albert Pike, *Morals and Dogma*, p. 5.

7 Cf. *Psalm* 118:22-23 and *Matthew* 21:42

Let not the priest of Isis uncover the nakedness of Nuit, for every step is a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he a priest of Nuit, and drank of the milk of the stars.<sup>8</sup>

### The Words and the Deeds


The candidate for the Initiation Rituals of the Outer College of the A.:A.: experiences first-hand exoteric representations of uniting the principles of Word and Deed. The dramatic ritual now, as in ancient times, allows candidates to participate in the λεγόμενα (the words of the ritual) and the δρώμενα (the actions of the ritual), culminating in the τελειότης (the completion, or perfection). These are but reflections of that which the candidates must accomplish in their own lives.

The Words and the Deeds correspond directly to the Oath and the Task. Sealing the Oath by accomplishing the Task is to bind together speech and action as an expression of the Will.

These are the great stones that are symbolically joined together in the Ritual of the Pyramid, the initiation ritual of the Neophyte of the A.:A.:, wherein the death of Asar is celebrated. The candidate who enters as one dead, rises, no longer Asar, but as a τέλειος Asar-un-Nefer, “Myself made perfect.”<sup>9</sup>

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8 *Liber LXV*, V:48–50.





9 In the Greek Mystery Religions, the word τέλειος meaning one “perfected,” was a technical term used for Initiates. (Cf. Bauer, *A Greek-English Lexicon of the New Testament*, p. 809a). Asar-un-Nefer, from the Egyptian  Wsir-wnn-nfr, which ascribes Osiris the epithet wnn-nfr, sometimes translated as “the beautiful.” It is found in the Greek Ὀσόροννωφρις Cf. Betz, *The Greek Magical Papyri In Translation*, PGM IV, 1078 & PGM V, 96–172. The latter was published by Charles Wycliffe Goodwin in 1852 under the title *A Fragment of a Graeco-Egyptian Work upon Magic* and was the source document for the Golden Dawn “Bornless Invocation” (Cf. Regardie, *The Golden Dawn*, p. 442–446) and for Crowley’s *Liber Samekh*.





and his son Horus shall be made to reign. In other words, that day of the Festival (called) “We Endure”; when the burial of Osiris is ordered by his father Ra.<sup>14</sup>

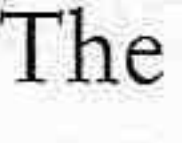
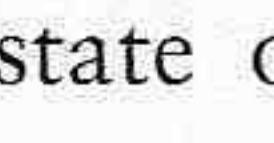
Osiris the dead man, ΝΕΚΡΟΣ, is “yesterday” for the Neophyte—that state of existence which is past.<sup>15</sup> “Tomorrow” is symbolized by Ra, the sun dawning in the East, signaling a new day,<sup>16</sup> the new life to which the Initiate aspires.<sup>17</sup> In *The Proclamation of the Perfected One*, the seeker cries, “My face is the face of Ra.” No longer transfixed by that fatal image of nature, the death-mask of Asar, the aspirant’s self-image becomes that of Tiphereth, center of the microcosm.


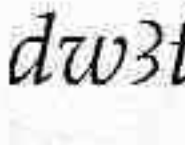
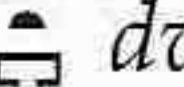
The horizon of the east is represented in the name of the god Hoor-Khuit  Hr-*3hty*<sup>18</sup>, whose name means literally, “Horus of the horizon.” Another version, slightly more specific, occurs as  Hr-*m-3ht*, which the Greeks rendered as *Harmachis*.<sup>19</sup> This form is understood as “Horus IN the horizon,” especially by aspirants to the A.:A.:. The ancient spelling of the name as  utilizing the same hieroglyphs found in  (the

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Atum, the eldest daughter of Neberdjer,” and *Coffin Texts* 60, I, 250g–251a “What he who is in his naos said, that is Ra himself, being Neberdjer.” (Dr. Harold M. Hays, private correspondence to the author 6/6/2005 E.V.).

14 Egyptian Book of the Dead, Spell 17. Text taken from Falukner & Goelet, *The Egyptian Book of the Dead, the Book of Going Forth by Day, being the Papyrus of Ani*, plate 7, translation by Gunther.

15 The state of  *sf*, “yesterday” is  *sfn3*, “to slumber.” See chapter 1.

16 “Tomorrow” is  *dw3w*, the time of  *dw3t*, “worship,” turning one’s face toward  *dw3t*, “the starry Abode.”

17 At a later stage of Initiation this will be modified. Asar-un-Nefer will be “Yesterday” (Malkuth); Ra will be “Today” (Tiphereth); “Tomorrow” will be Horus the Child (Babe of the Abyss).

18 Modern egyptologists translate the name as Harakhti. The orthography used in this book is that given by the Book of the Law.

19 Given as *Hrumachis* in *Liber CCXX*, III:34.

Khu),<sup>20</sup> suggest a hidden meaning in the word *Hr-m-3ht*, indicating not just the geographical horizon, but that aspect of the individual which is called the **Khu**,  $\text{𓂏} \circ \text{3h}$ .<sup>21</sup>

The opposite horizon of the West  $\text{𓂏} \text{imnt}$ , was synonymous with death. The East  $\text{𓂏} \text{i3bt}$ , was associated with life, in the sense of resurrection from death. The additional meaning of  $\text{𓂏} \text{i3bt}$  as “the left (hand),” and the orthographic association of  $\text{𓂏} \text{imnty}$  with “the right (hand)” indicates the orientation of someone facing the South, in the mid-point between Life and Death. The Sign of Adoration known as “Summons” is attributed to the South.<sup>22</sup>

This is all the more significant because Osiris is no longer “Foremost of the Westerners.” That epithet is now given to Horus.

Rejoice with me, O ye Sons of the Morning; stand with me upon the Throne of Lotus; gather yourselves up unto me, and we shall play together in the fields of light. I have passed into the Kingdom of the West after my Father.<sup>23</sup>

Horus, the Crowned and Conquering Child of the New Aeon, having taken his place in the West, as in the East, now signifies the Two Horizons, and all aspects of unified polarity.

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

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

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

20 Again, giving the modern diacritical transliteration of modern Egyptology but utilizing the orthography of *Liber CCXX* for the translation.

21 Cf. *Pyramid Text 364*,  $\text{3h.ti m rn=k n(i) 3h.t prr.t r' im=s}$  “Be an  $\text{3h}$  in your name of ‘horizon’ in which Ra ascends.”


22 The Sign of Adoration, known as “Summons,” is attributed to the South and “opening the ways” of the Khu.

23 *Liber CDXVIII*, 22nd Aethyr.



outdated Egyptology of the time, incorrectly transliterated this word *khab*, but correctly gave the meaning “shadow.”<sup>28</sup>

Crowley clearly did not derive the meaning of “star” in relation to “Khabs” from the Bulaq translation of the Stèle. Where did he get the meaning “star”? One could argue that Crowley merely extrapolated the meaning of “star” from a word he thought meant “light.” Alternately, the word does appear in E. A. Wallace Budge’s *Hieroglyphic Vocabulary to the Book of the Dead* published in 1898, where it is transliterated as *χebs*.<sup>29</sup> Crowley could certainly have had access to this work and it is possible that he studied it carefully enough to connect Budge’s transliteration *χebs* to the word *Khabs*. Possible, but not probable. The work was an aid to the study of hieroglyphics, and while we know that Crowley studied *The Book of the Dead* in translation, we have no evidence that he ever studied hieroglyphics.<sup>30</sup> Furthermore, there is the troubling fact that the word *Khabs* meaning “star” does not even occur on the Stèle. Is it possible that Crowley received this information directly from Aiwass, who was using an Egyptian word of ancient origin? I contend that it is.

As far back as the Pyramid Texts, we find the epithet  *h3-b3=s*, “a thousand are her soul(s).” This phrase, originally a name for the sky, became fused as a word, with garbled vocalization, and continued on in Egyptian texts through the Late period as *Khabas*. Anciently, *Khabas* referred to the firmament, the abode

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28 In French, “l’ombre.” The translator at the Bulaq museum possibly conflated the word *šwt* with the word *h3ybt*, “shadow,” which also has the determinative of the sunshade. (Lesko, *A Dictionary of Late Egyptian*, Vol. II, p. 157. Cf. Coptic  $\varrho\Delta\text{I}\beta\epsilon\epsilon\text{C}$  “shade, shadow” Crum, *Coptic Dictionary*, p. 657B, and Černý, *Coptic Etymological Dictionary*, p. 275.).

29 Budge, *A Vocabulary in Hieroglyphic to the Theban Rescension of the Book of the Dead*, p. 245.

30 A careful study of Crowley’s works clearly suggests that he knew virtually nothing about Egyptian hieroglyphics.




again, needs the proper costume, a suitable “body of flesh,” and this costume must be worthy of the Play.<sup>34</sup>

the more complex the Khu of the Star, the greater the man, and the keener his sense of his own imperfections, of the scope of his work, and of his need to achieve it.<sup>35</sup>

From this we see that the Khu is not static, but is relational in proportion to the individual potentialities (Nu) that are manifested (Hadit) by the star (Khabs). As we expand our life-experience, whether spiritually, intellectually, or physically, we extend our self-imposed borders and realize more of the infinite, unbounded possibilities open to each of us. It is through this process that we grow as human beings—if we learn from these events and incorporate their lessons into the fabric of the garment of life that we weave.

To repeat what we said earlier, the Khabs is what distinguishes the individual from the Infinite. However, the Khabs cannot be “seen” by another. That which the Khabs presents to the world is the Khu, a visible robe of experience, a coat of many colors as varied and unique as the individual star that creates it. One might say that it is the essential radiance, the “magical selfhood” of our star throughout its journey.

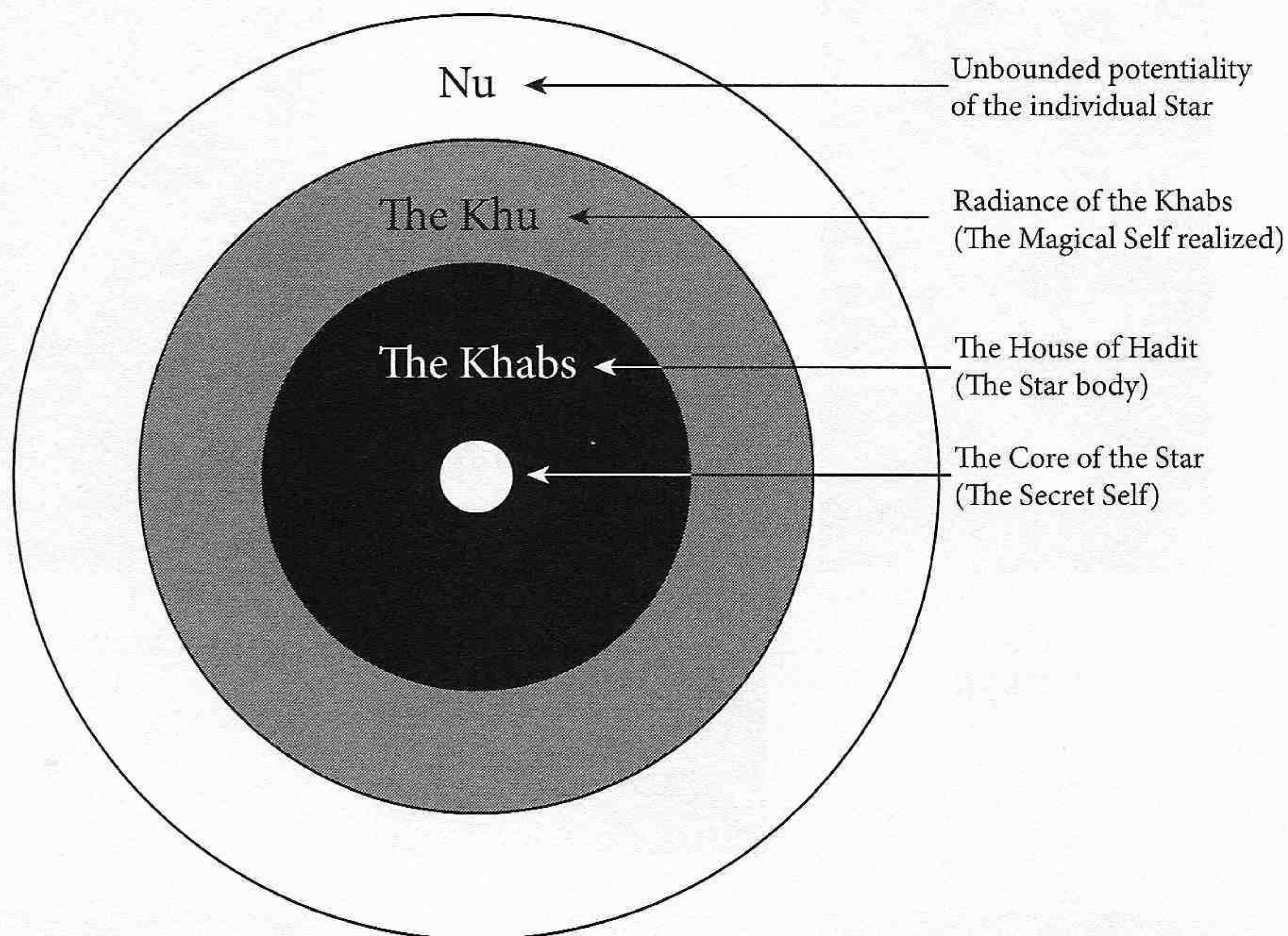
When the aspirant cries out in his adorations, “Appear on the throne of Ra! Open the ways of the Khu!,” it must be more than habitual recitation. It is an invocation of the Lord of Transformation who holds in His hands the powers of Life and Death, the Word which quickens these, opening the ways of the Khabs through the secret portal in the House of Ra and Tum.

The Light upon that path is found in that One called the **Ka**, by which We mean **The Holy Guardian Angel**. In hieroglyphic, the word Ka is written , A symbol illustrating the perfect unity of both the Right and the Left Hand, the junction of West and

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34 Ibid. p. 141.

35 Ibid. p. 152.



*The Individual Star*

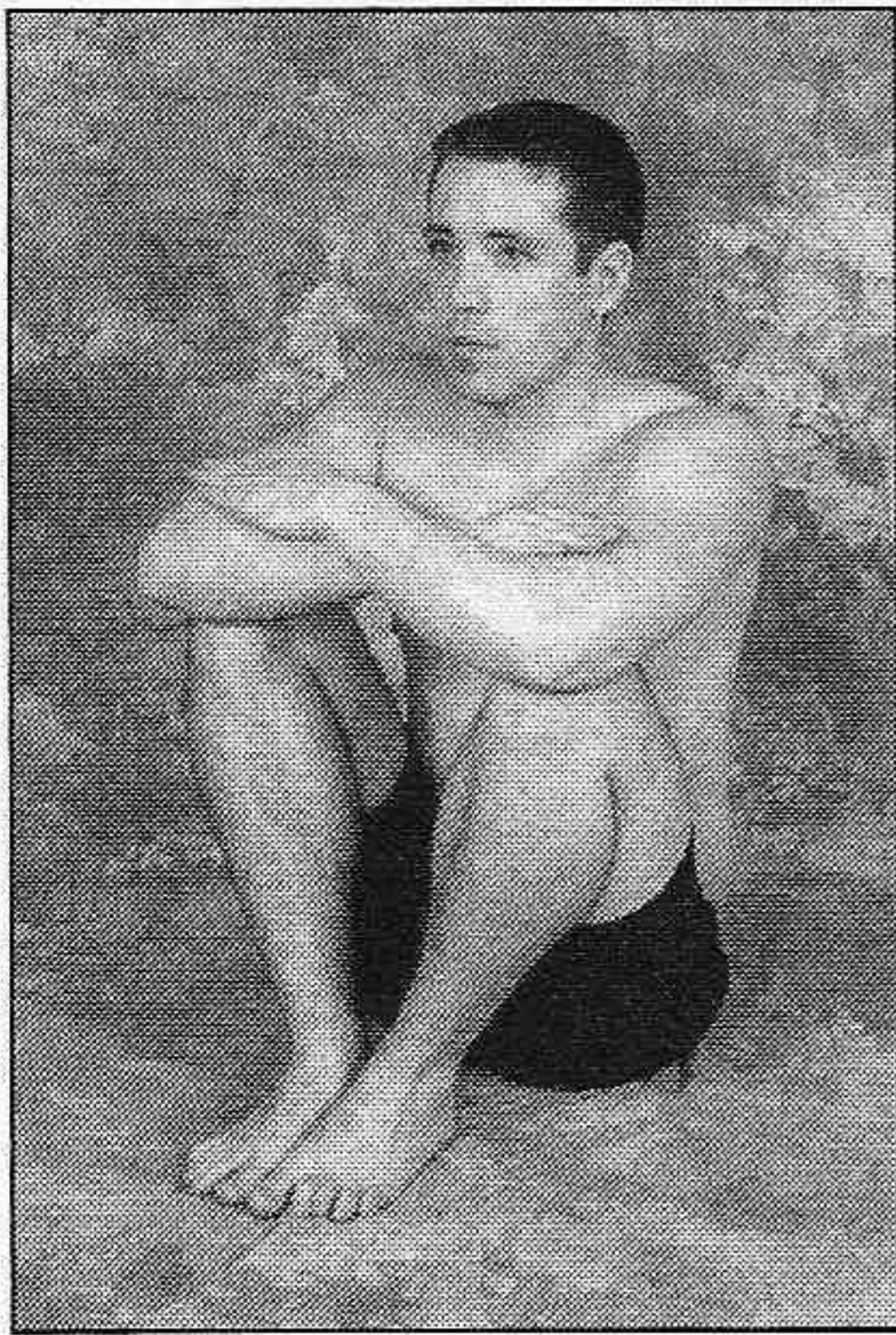
East, Death and Life, Man and God. It is reflected in a certain Magical posture attributed to the West which is called *The Sign of Rejoicing*, for the joy of the Initiate is beyond Asar, foremost of the Westerners, lord of the old grey world, the land of death and sorrow.

These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinfolk.

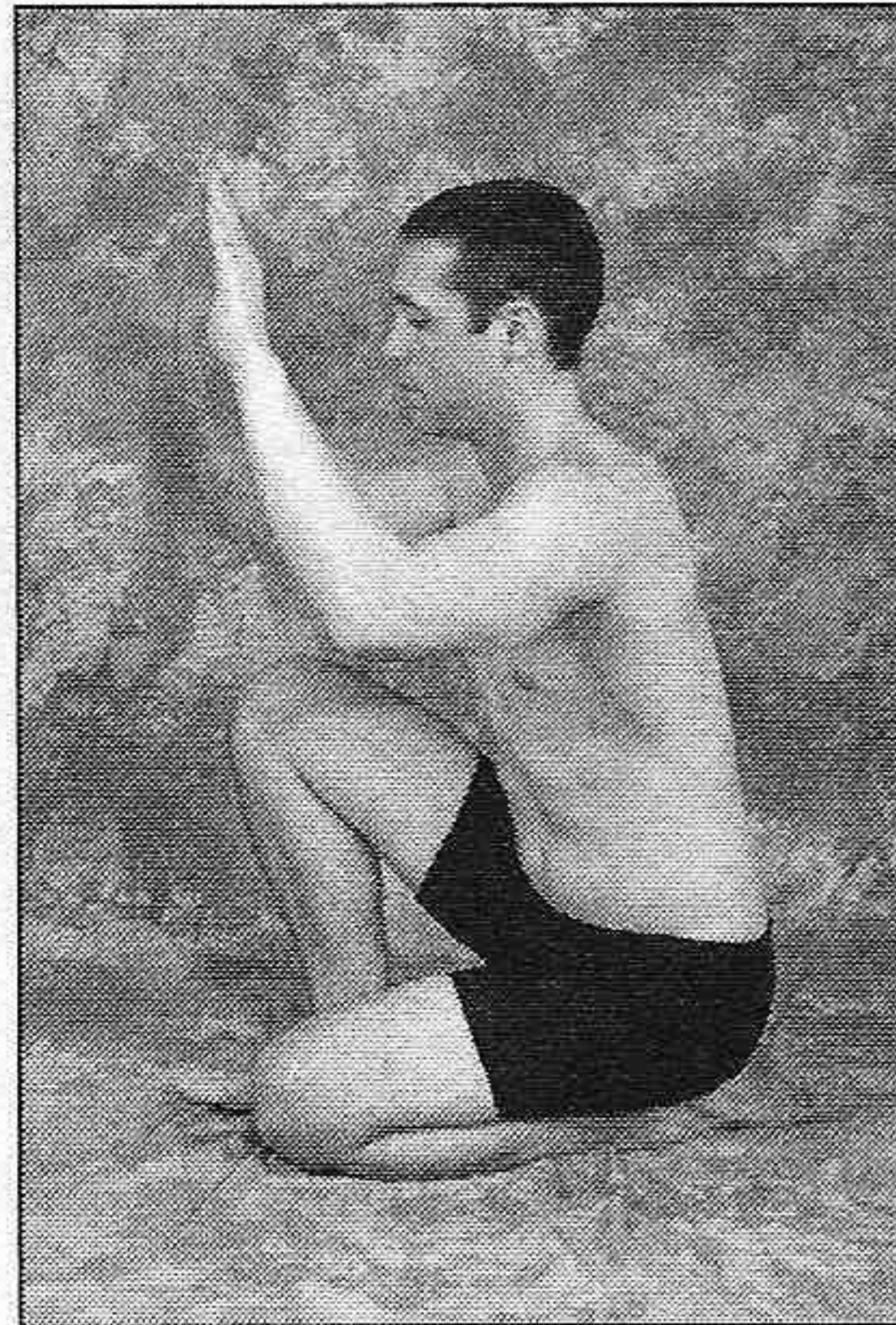
Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.<sup>36</sup>

<sup>36</sup> *Liber CCXX*, II:18–19.

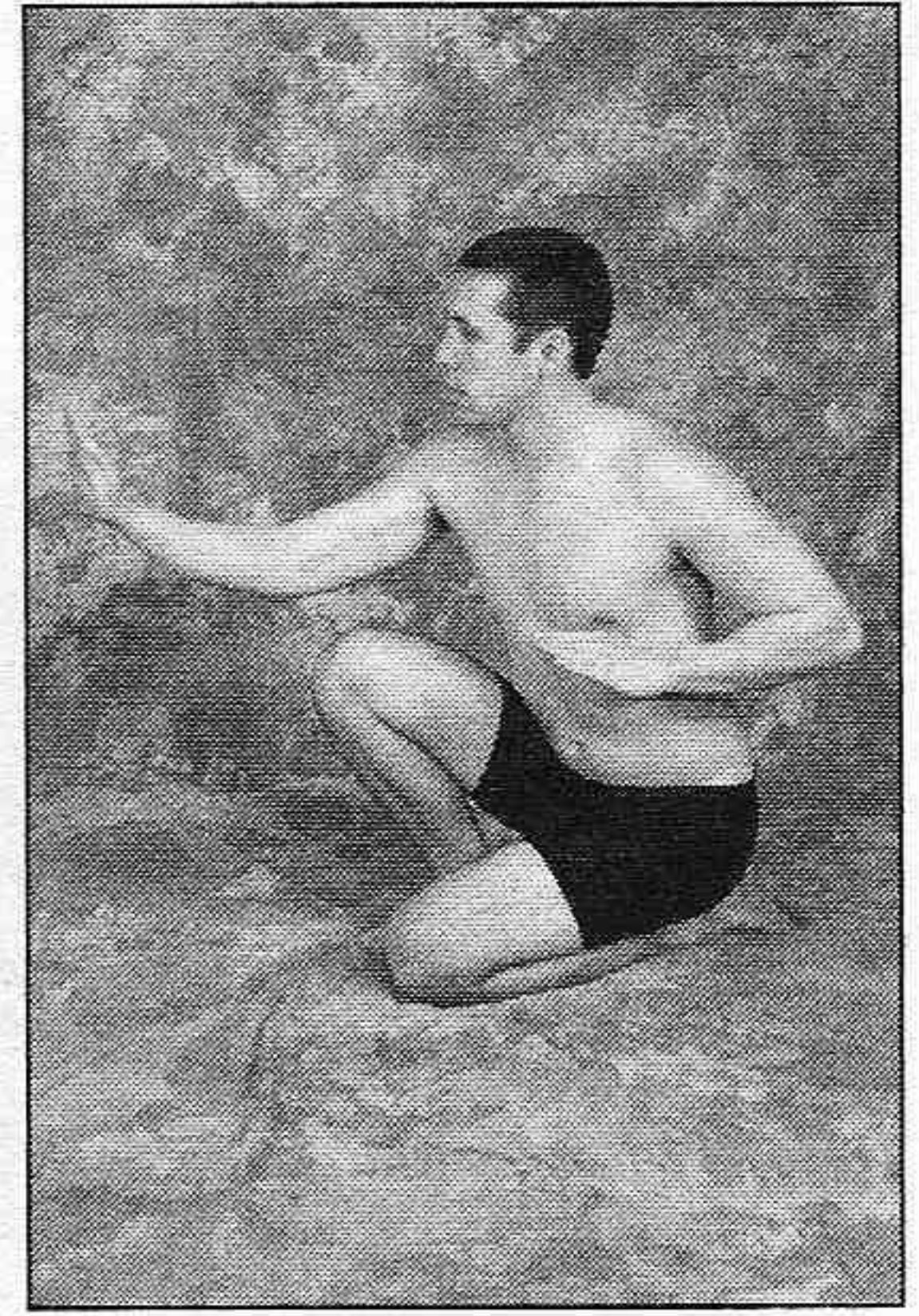




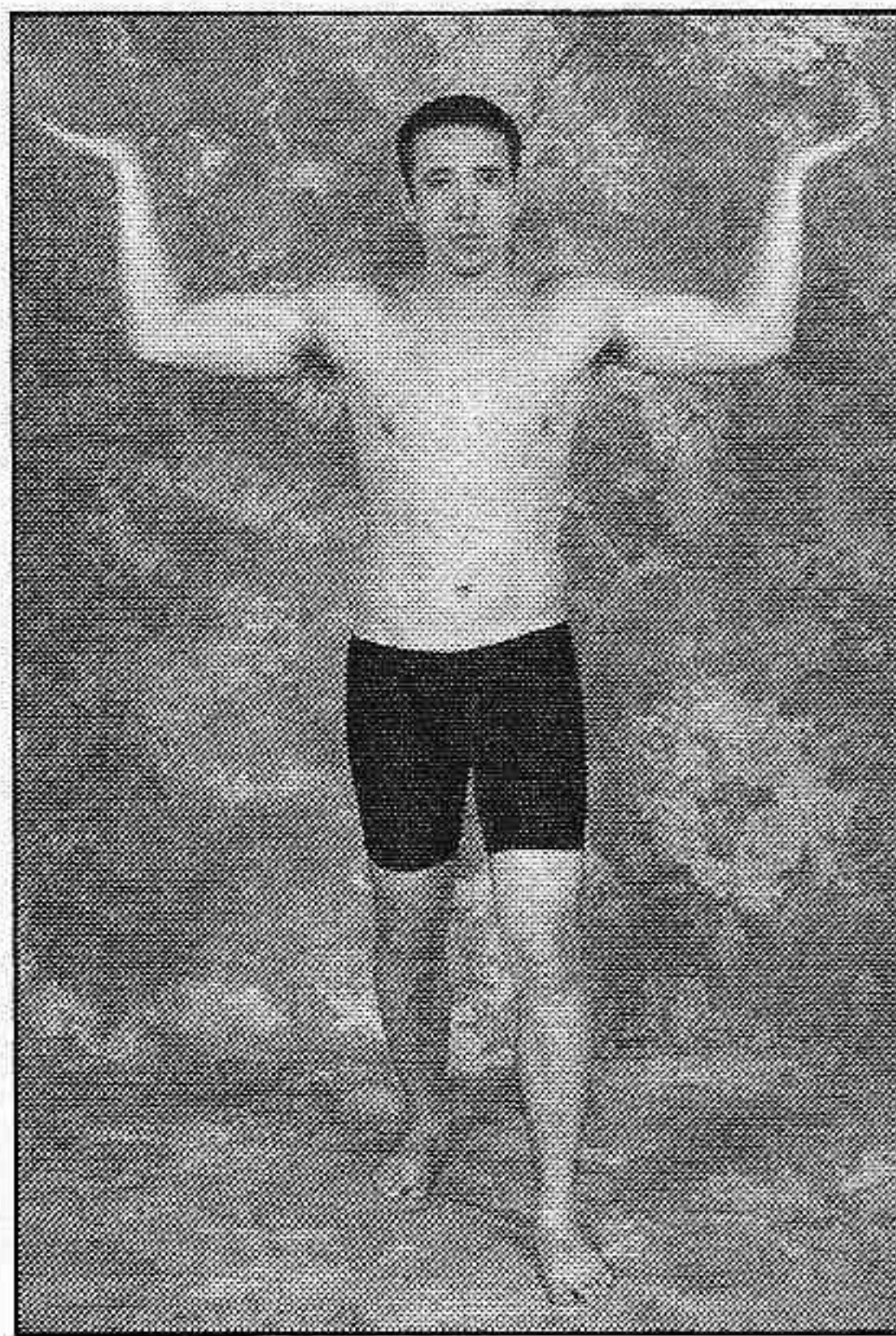
God  
NETER



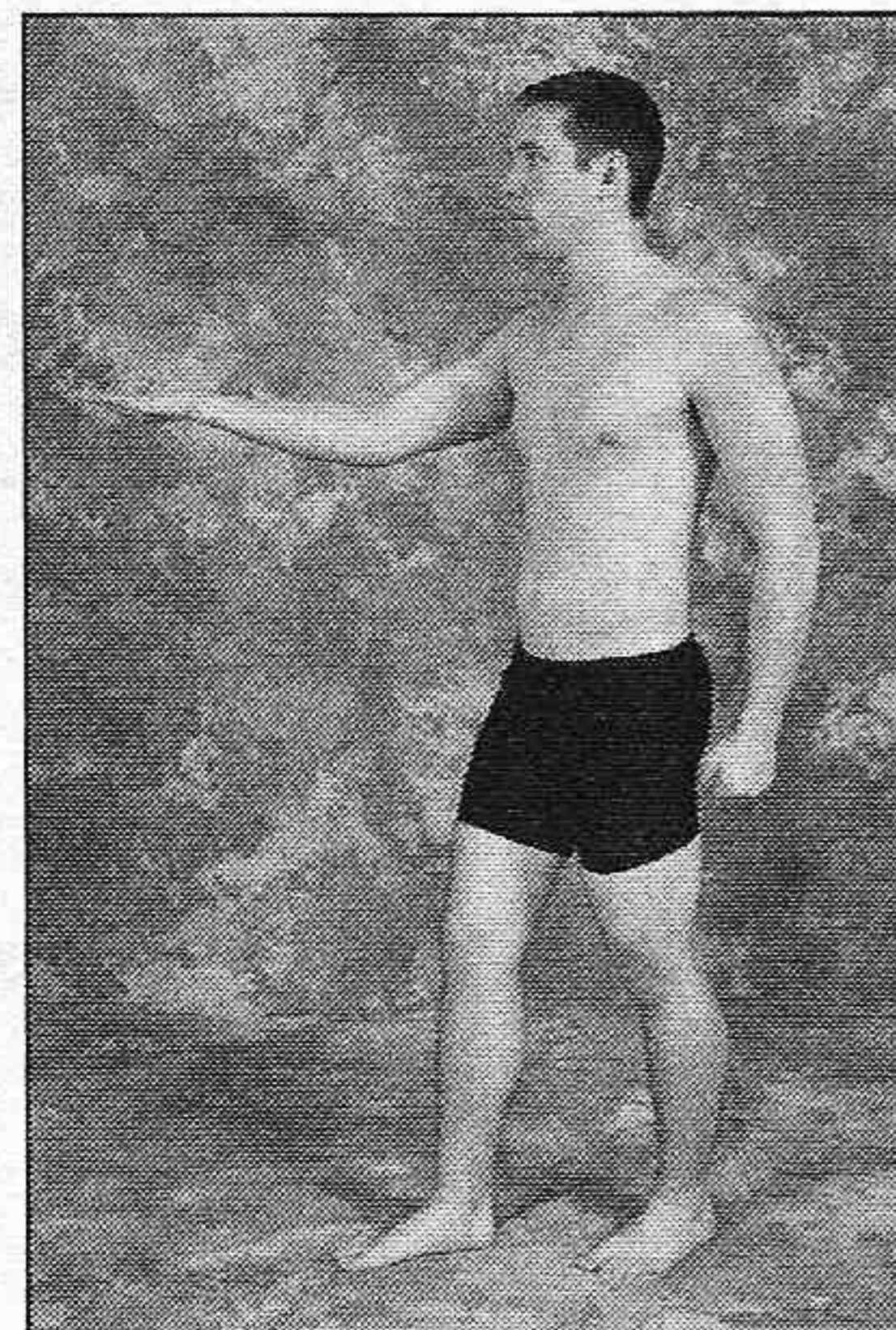
Adoration  
DUA



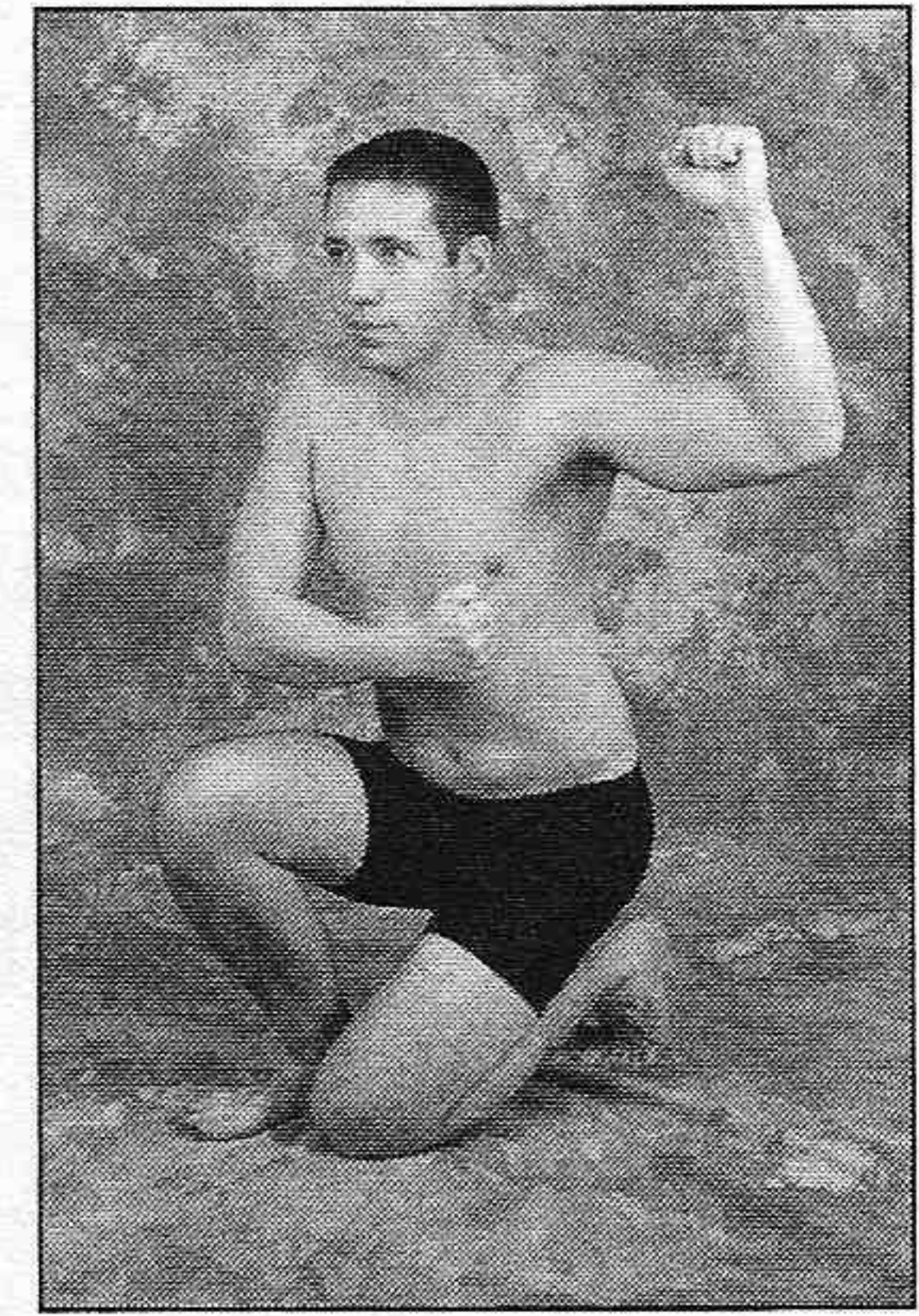
Man  
SA



Rejoicing  
HAI



Summons  
A'ASH



Praise  
HENU

*The Signs of the Adorations*

## CHAPTER 4



### CORRIDORS OF TWILIGHT

Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs. Yet from these we will distil ye a liquor beyond the nectar of the Gods.

Liber VII, VI:36–37

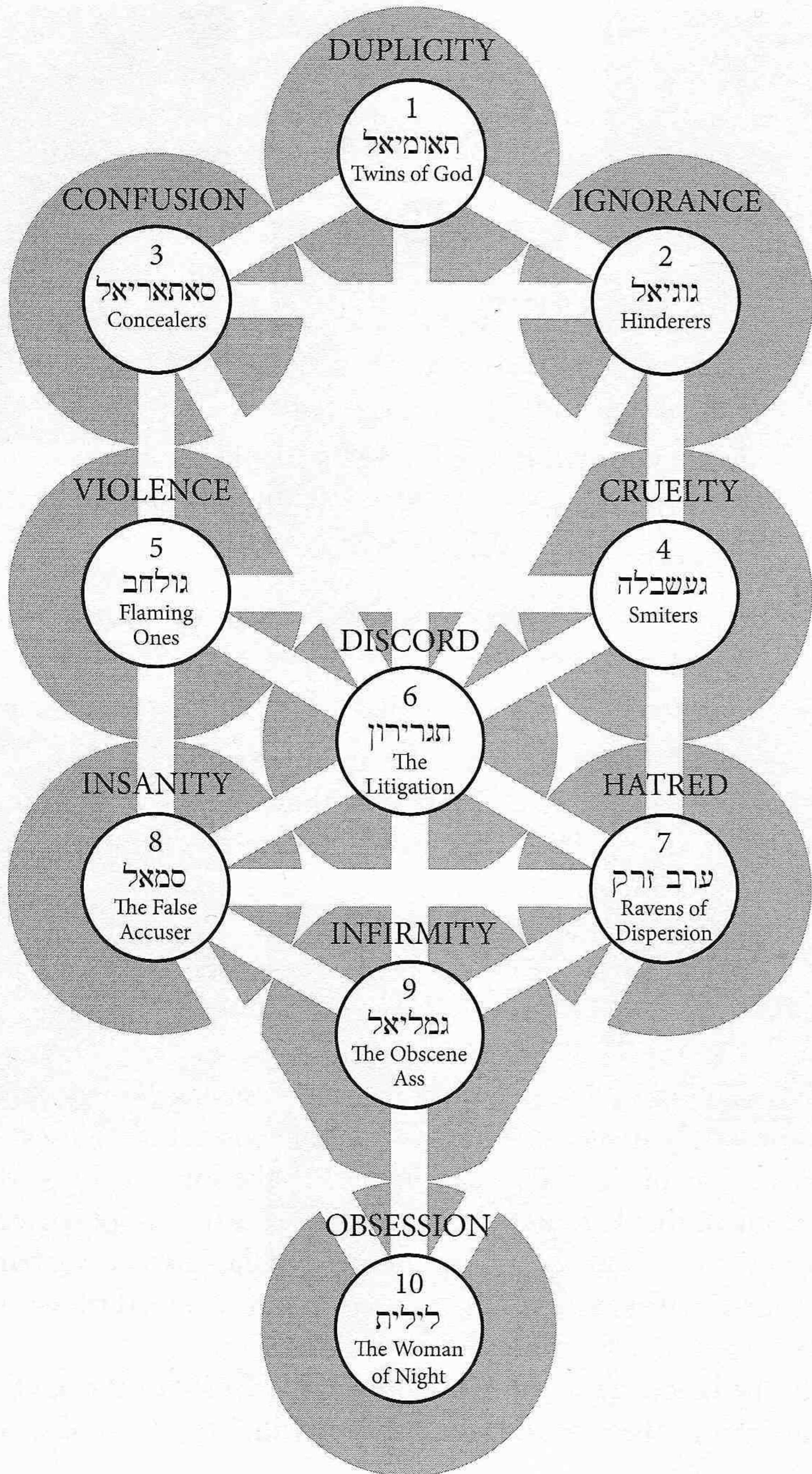
**I**n the system of the A.:A.: there are three great Equilibrations that must be obtained. The first of these is called “Equilibration among the Shells.” This task is referred to the Eighteenth Trump of the Tarot, The Moon.

The Shells are the Qliphoth, the empty “bark” or “husks” of the Tree of Life. There has been a tendency in the Western tradition of magic for some to identify the Qliphoth with disembodied “demons.” This is a benighted superstition that should have been relegated to the rubbish heap of mediaeval ignorance. Unfortunately it has survived to the current age thanks to an intrinsic fear of the dark combined with the lop-sided doctrine of primitive theologians and spiritualists. Such a simplistic concept of the Qliphoth is not that inherent in the Lurianic Qabalah to which the Western tradition is so indebted, nor is it that of the Holy Books of Thelema.

In the language of the Holy Books, the world of the Shells is simply the profane world, the “silly world,” the “world of the old grey land.”<sup>1</sup>

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<sup>1</sup> *Liber VII, V:37.*



*Qliphoth on the Tree of Life*

The Qliphoth are the aspects of an unbalanced Tree of Life and stand in contrast to the characteristics of the balanced Tree: division in the place of Unity, obfuscation and ignorance instead of Wisdom and Understanding; a merciless world tending to violence, chaos, hatred, insanity, infirmity and obsession.

One need only follow the world news to find examples of these hallmarks of Qliphotic tendency. There are those who loudly proclaim that the world is growing worse; Protestants delight in proclaiming that it is a clear sign of the "end of times" and the immanent "second coming" of Jesus. There is no empirical evidence to support the belief that the moral condition is any worse today than it was in the distant past.

This is not intended to trivialize such horrors as the Jewish holocaust in World War II. The impetus of this atrocity was rooted in the same Qliphotic evil that has reared its ugly head since the dawn of man. In the face of such staggering numbers of slaughtered innocents, we tend to become numb and forget that the senseless, premeditated murder of even a single person is a crime against humanity, and is fueled by the same madness that sent millions to the gas chamber.

The one thing that is certain is that the world has grown smaller by reason of technology. The horrors that once were able to hide in the dark corners of the planet are now quickly exposed and broadcast around the world. The overall state of the human condition is probably no worse proportionately that it has ever been. The methods of madness have increased in the complexity of execution, but the base, unbalanced tendencies that inform them are as old as time. If the Luftwaffe had been at the disposal of Attila the Hun while he was introducing himself to the Romans and Visigoths, the "scourge of God" would have had a few more teeth. Ultimately, there is no difference between the character of Attila's hordes and that of the Nazis. In less technologically advanced times, weak-minded religious fanatics ran amok while brandishing swords; now, they have the means to hijack airplanes and fly them into tall buildings. Under the skin, there is little to distinguish these lunatics from their sword-wielding predecessors.

Aspirants to the A.:A.: follow a method predicated on the balanced Tree of Life. These adverse tendencies are confronted and they must be systematically equilibrated.

It should be noted that within this path, there are stages wherein the Candidate, while performing the Tasks assigned, is not in a position of balance. For example, a Neophyte or Zelator may leave the Order at any time, simply by notifying his or her Immediate Superior. However, the Practicus and Philo-sophus are urged not to attempt to withdraw from their association with the Order.<sup>2</sup> The reason for this dictum is that the Work which they have sworn to accomplish does not lie within the Middle Pillar of the Tree of Life, but is associated with the Pillar of Severity or Mercy and therefore is not in balance.

### The Magick Mirror

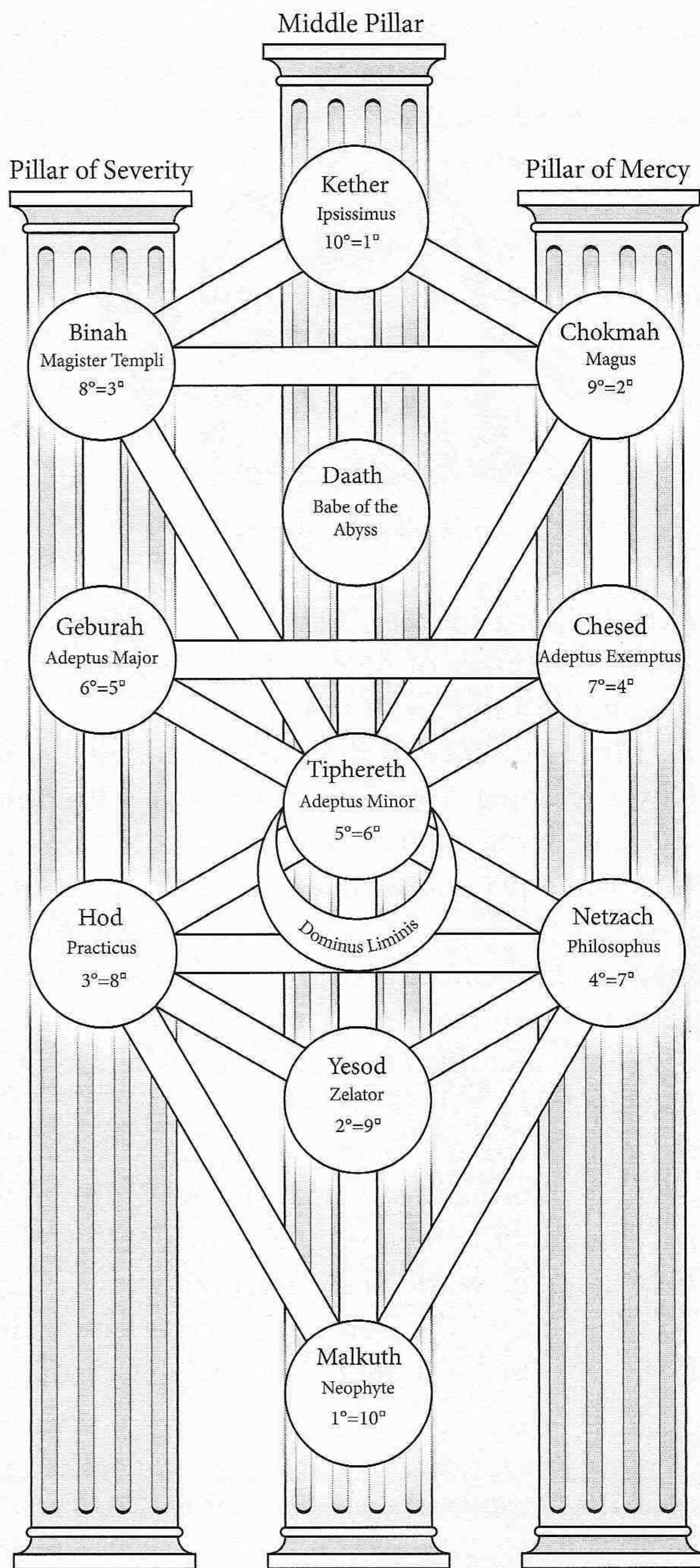
Perhaps the greatest stumbling block to Initiation is fascination with *The Fatal Image of Nature*, which is an evocative name for the profane world.<sup>3</sup> At the onset of incarnation, we begin the process of integrating ourselves into this world to survive. As juveniles, we all strive to “find our place in the world” and cross the bridge from childhood to adulthood. A well-balanced adult should first be solidly grounded in the world.

As vital as this process is, the aspiring Initiates who have declared it their True Will to accomplish the Great Work must begin to differentiate between the illusory and the genuine components of their world view, which of course begins with serious examination of themselves. The tendency of the ego to fully identify with *The Fatal Image* is great since this is a natural process inherent in incarnation. It is the prompting of the Self that continually tries to redress the balance and remind us that we are beings, not only of flesh, but of Spirit. Those who fall victim to the allure of the *Fatal Image of Nature* have “fallen in love” with a false image of themselves, and as a result have fallen from

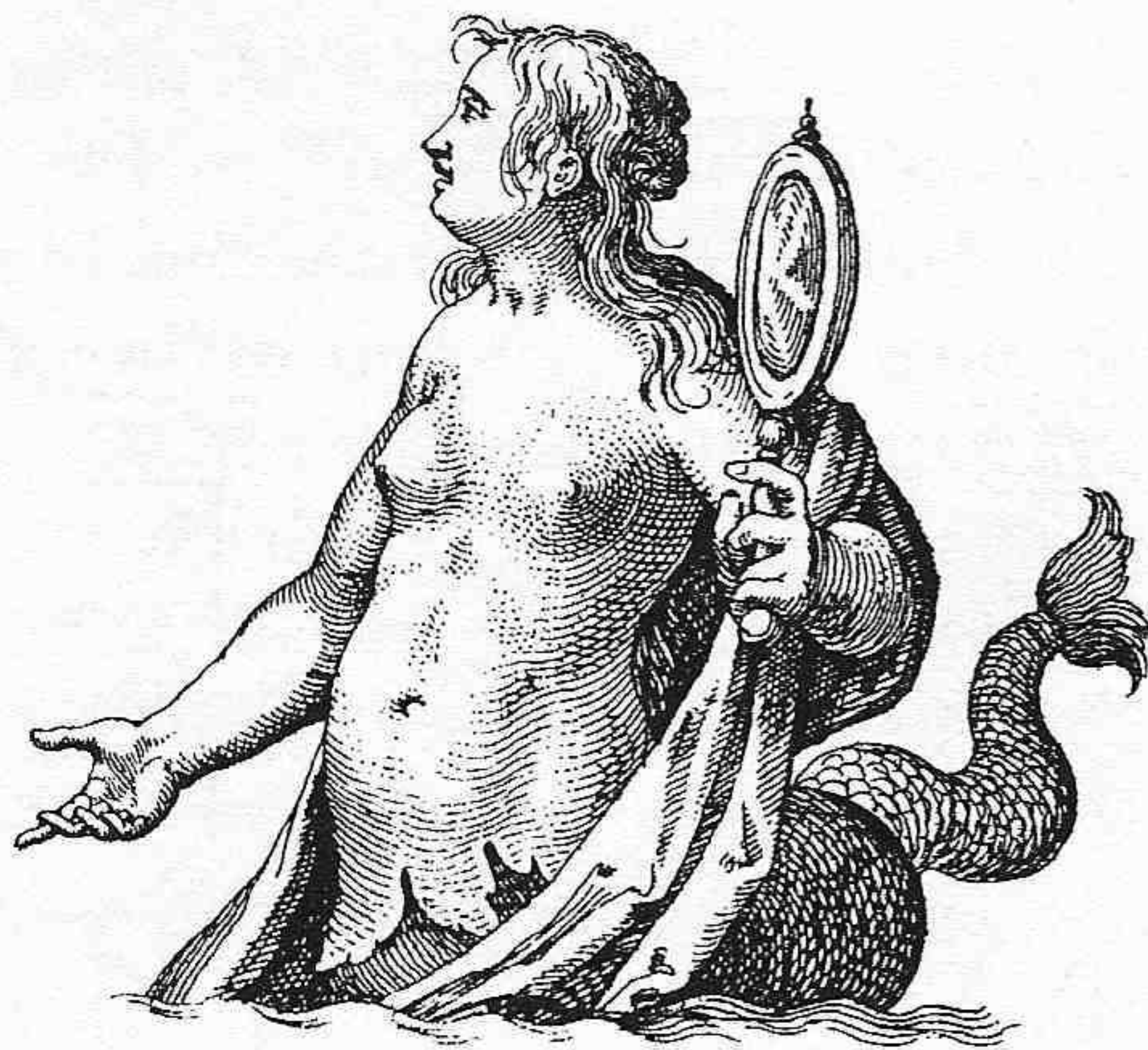
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2 *Liber CLXXXV* papers D & E, point 7.

3 For a more detailed account of *The Fatal Image of Nature*, see chapter 6.



*The Three Pillars of the Tree of Life*



*Siren with a magic mirror*

the path of the Inward Journey. This danger appears in an illustration from the literature of Alchemy, where a siren in the form of a mermaid holds a mirror of false reflection.

Here also is the essence of the myth of Narcissus, who was destroyed by becoming a victim of his own reflection. In yet another myth, it is the infant Dionysus who is torn to pieces by the Titans while playing with a mirror, among other things. According to Proclus, the mirror signified that Dionysus beheld his own image and advanced toward it with desire. Like Narcissus, he yearned for self-realization and became confined in matter, that is, he fully identified himself with the world of incarnation and lost sight of his divine origin.<sup>4</sup>

The lessons of these myths resonate with a constant theme. These gods were punished for falling in love with the world of carnal man. The candidate likewise is confronted with such an ordeal. The pull of the world is strong, taking on the characteristics of the utterance of the Demiurge who is said to have created it, "It is I who am God; there is none [apart from me]."<sup>5</sup>

4 Proclus, *Timaeus* iii 63, cited by G. R. S. Mead, *Orpheus*, p.160. Cf. Thomas Taylor, *The Commentaries of Proclus on the Timaeus of Plato*, p. 453.

5 *The Nag Hammadi Library in English, The Hypostasis of the Archons*, p. 153. The Demiurge, whether known as Sakla, Samael, Ialdabaoth or Jehovah,

We must never lose our sense of perspective while pursuing the Great Work. We must live *in the world*, with all its problems and perils, and not apart from it, yet all the while balancing the spiritual life with the temporal life. As we are warned by the myths of old, the aspirant must not succumb to the lure of the profane world, nor be seduced by an inflated and false image of self. The Weapon associated with Qoph is the Magick Mirror, which the well-trained student should never forget is carried primarily as a warning against the error of spiritual vanity and self-deception.

### L.:P.:D.:

The initial Equilibration required is indicated from the very beginning on the Oath of the Probationer. In the four corners of the form of the Oath, written within four triangles, signifying the four sides of the Pyramid, there appear the following triads:

Life	Liberty	Love	Light
Putrefaction	Power	Passion	Perception
Death	Destiny	Debauch	Darkness

The initial letter of the four triads, written in Hebrew, לפר have the value of 114, which is a multiple of 2, 3, or 6 (Wisdom, Understanding, Beauty). The peak of that pyramid is Beauty (Tiphereth), which is nourished by Wisdom and Understanding. In Hebrew לפר is an unused root meaning “to flame, to shine,” the root source of the word that means “lamp.”<sup>6</sup>

In Greek characters the Letters are Λ, Π, Δ, which, when combined, form the sigil illustrating the union of the Triad and

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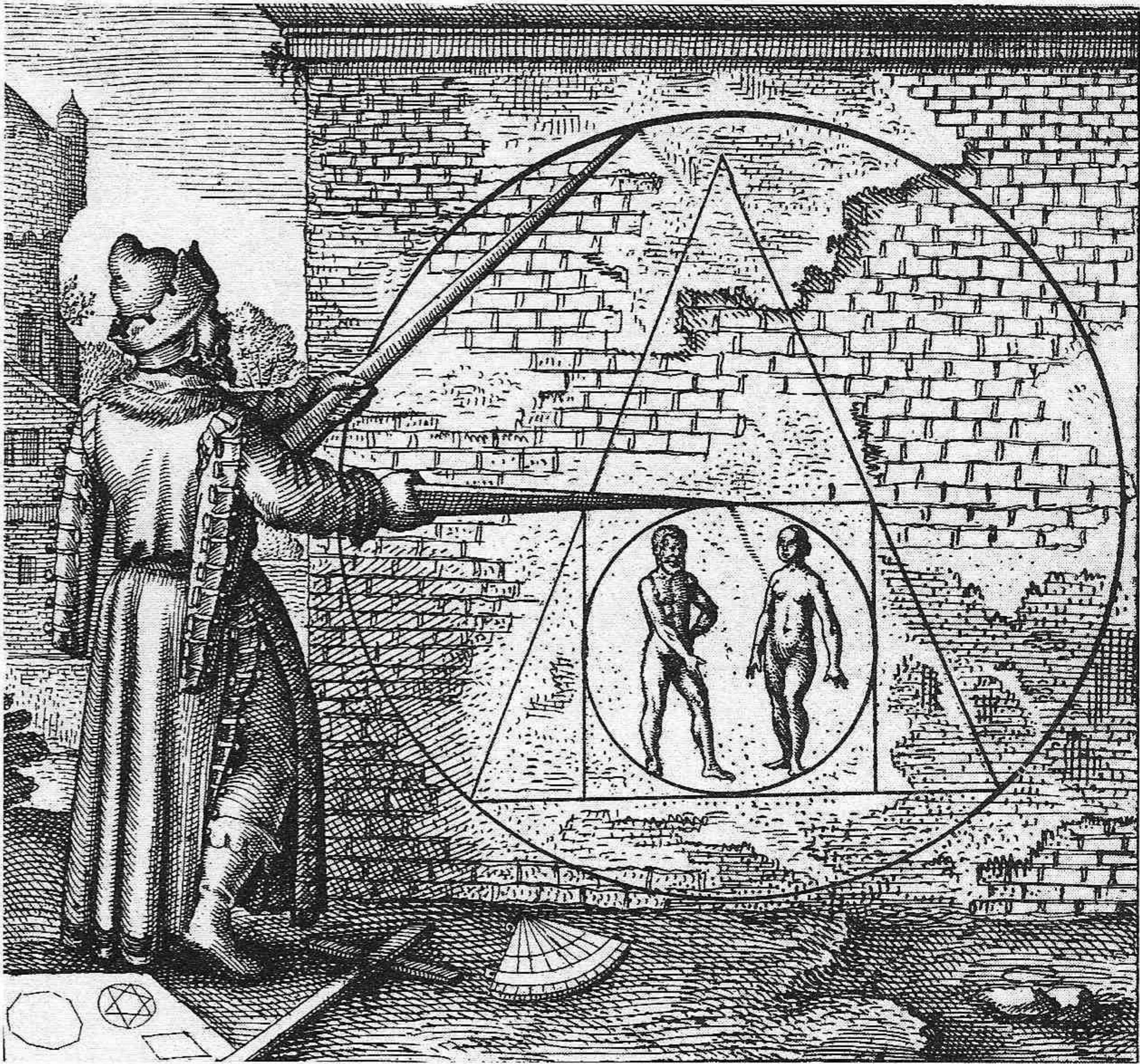
is the “god of the blind.” Beholding his own reflection in the primal waters, he mistakenly thought he was the Sole God.

<sup>6</sup> *Genesius' Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, p. 440.



Liberty Power Destiny	The Seal of V.V.V.V.V. 8° = 3°	Life Putrefaction Death
The Seal of O.S.V. 6° = 5°	A.:A.:.	The Seal of D.D.S. 7° = 4°
<b>The Oath of a Probationer.</b>		
<p>I, <u>Frank Bennett</u>, being of sound mind and body, on this <u>12</u> day of <u>March</u> [An <u>V</u> ☉ in <u>21</u> ° of <u>X</u>] do hereby resolve: in the Presence of <u>Pendurabo</u> a neophyte of the A.:A.:. To prosecute the Great Work: which is, to obtain a scientific knowledge of the nature and powers of my own being.</p>		
<p>May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!</p>		
<p>Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.:A.: and in one year from this date may I be admitted to the knowledge and conversation of the A.:A.:!</p>		
<p>Witness my hand <u>Frank Bennett</u></p>		
<p>Motto <u>Sapientia - Amor - Potentia.</u></p>		
Love Passion Debauch	The Seal of N.S.F. 5° = 6°	Light Perception Darkness

*Frank Bennett's Probationer Oath*



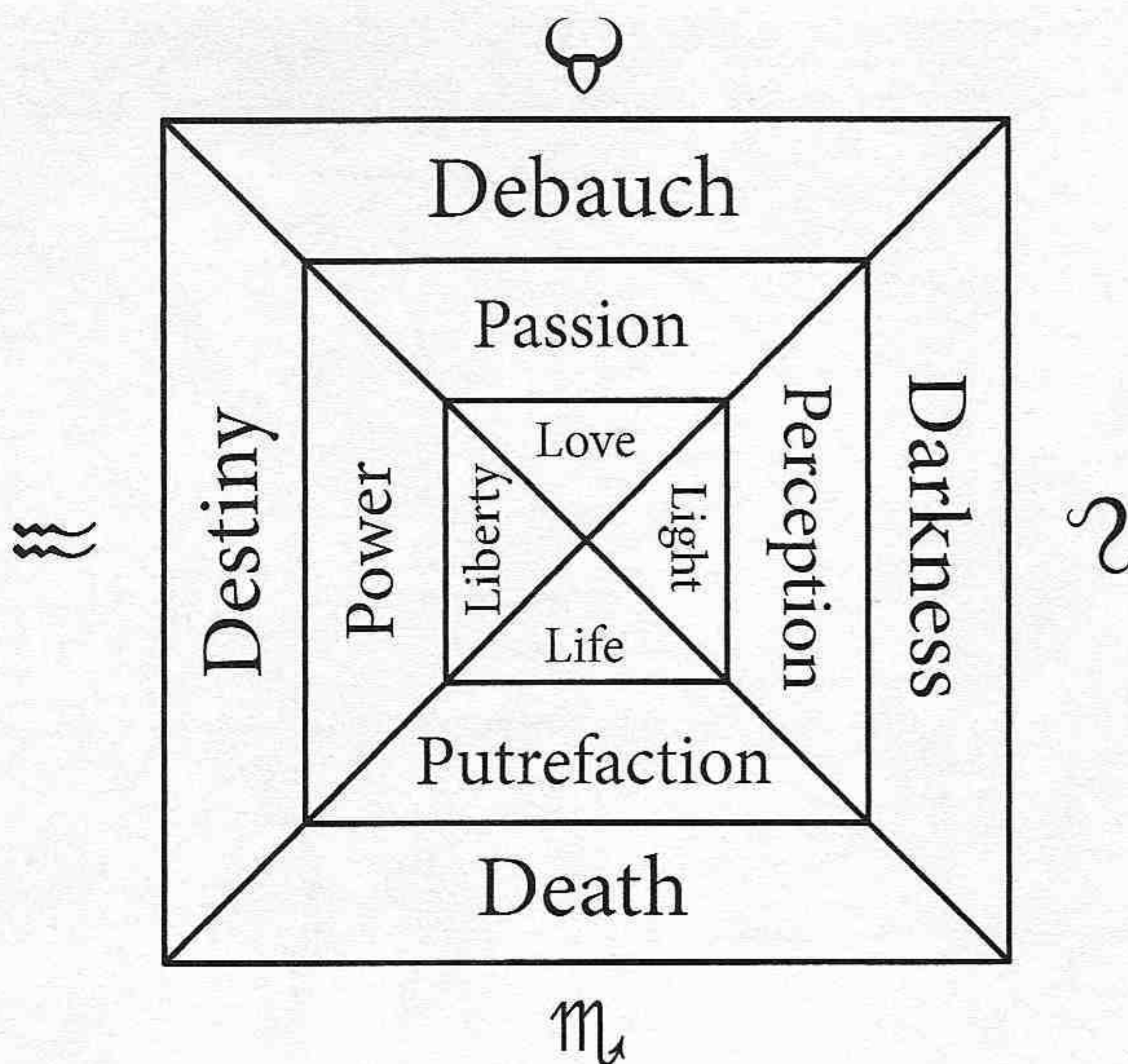
*The Squaring of the Circle*

the Quaternary, the Divine and the Human,  $\triangle$ . Eliphas Levi wrote concerning this:

We have spoken of the magical importance of the triad and the tetrad. Their combination constitutes the great religious and kabalistic number which represents the universal synthesis and comprises the sacred septenary.<sup>7</sup>

This emblem of the Septenary formed by the union of Triangle and Square is also the Key to “Squaring the Circle,” a problem to which the Alchemists devoted no small amount of time.

<sup>7</sup> Eliphas Levi, *Transcendental Magic: its Doctrine and Ritual*, p. 250.



*The Pyramid L.P.D.*

To “square the circle” is another term for “fixing the volatile.”<sup>8</sup> It is a motif that is used throughout the Grade System of the A.:A.: indicating the Sealing of the Grade. Thus, for example, the Grade of Neophyte is represented as  $1^\circ = 10^\square$ , confirming the attainment of the first step ( $1^\circ$ ) on the balanced Tree of Life, which is realized in Malkuth the Tenth Sephira ( $10^\square$ ).

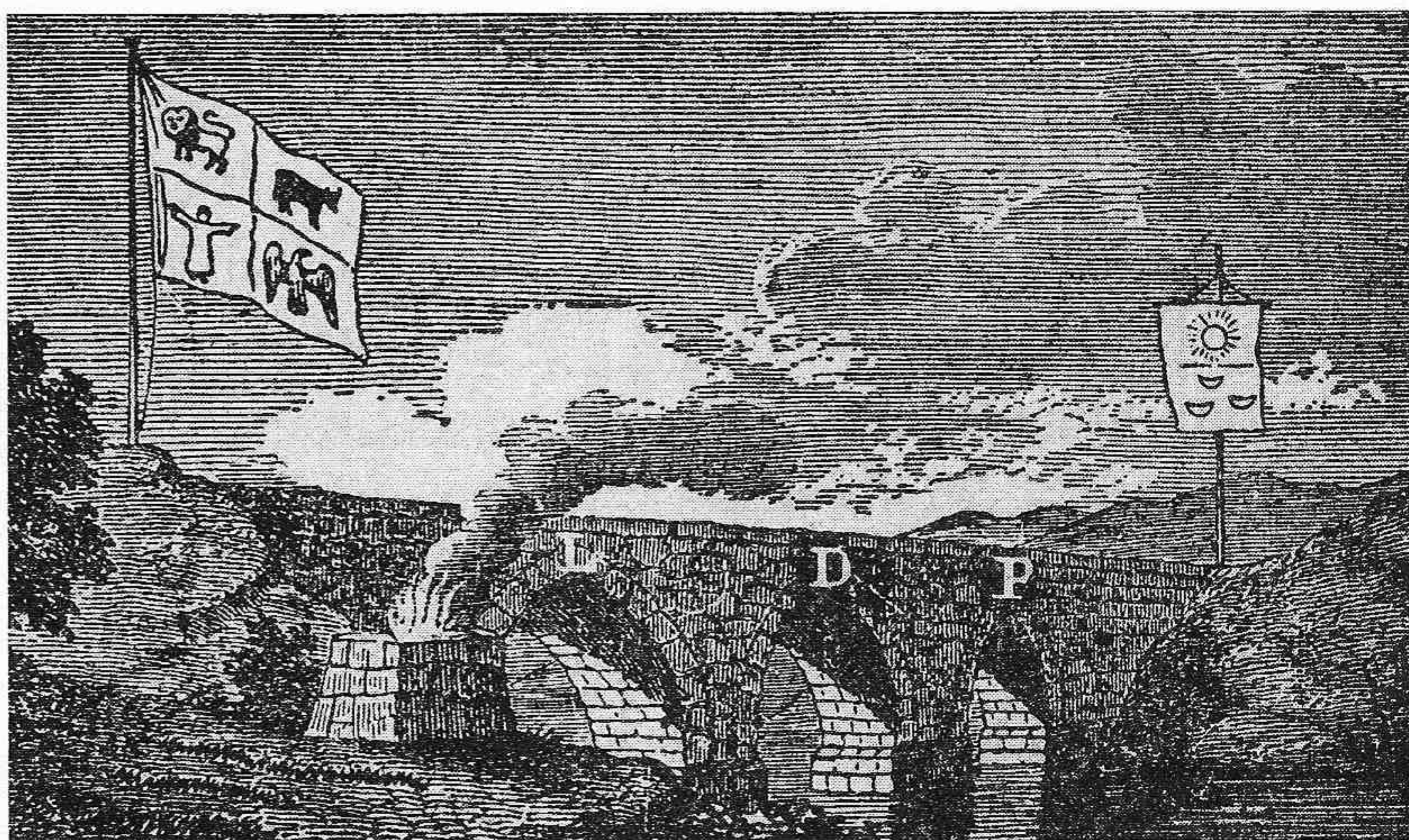
By way of the simplest explanation, L.:P.:D.: may be said to be attributed to  $\text{⚖}$ ,  $\text{♂}$ , and  $\text{♀}$ ,<sup>9</sup> representing the Balance of the *Active* and *Passive*; the Balance of Severity and Mercy, the Scourge and Crook of Osiris  $\text{⚡}$  crossed in Harmony over the heart.<sup>10</sup>

However, as valid as these expositions are, they do not reveal the central meaning of the words written on the four sides of the Pyramid.

<sup>8</sup> For “fixing the volatile,” see also chapters 1 and 5.

<sup>9</sup> L =  $\text{⚖}$  =  $\text{⚖}$ , P =  $\text{♂}$  =  $\text{♂}$ , D =  $\text{♀}$  =  $\text{♀}$ .

<sup>10</sup> The Heart = Tiphereth, “Harmony” which is also the Spirit crowning the four elements of Earth (Malkuth), Air (Yesod), Water (Hod), and Fire (Netzach).



*L.D.P. on the bridge*

As discussed in the previous chapter, the Pyramid must be built from the ground up, stone by stone. The Candidate's origins are declared in the first four stones of the base: Asar, feet bound by the rags of unwilled *Destiny* in the *Darkness of Death*, his force dissipated in *Debauchery*. To lift himself up from his state of torpor, he must lay the second series of stones, pass through the stage called *Putrefaction* and be transformed into one who may develop the *Spiritual Perception* that will give him the *Power* to unbind his own feet and discover the nature of his own being. Only then can the capstone of the Pyramid be set in place, which is *Life, Light, Liberty and Love*.

The Letters L.:D.:P.: are known by our Masonic brethren in the 15th degree of the *Chapter of the Rose Croix*. In this degree, the initials appear over the arches on a bridge. This refers to the Biblical story of the Babylonian Captivity of the Jews and their subsequent release by order of the decree of Cyrus<sup>11</sup> whereupon they returned to Jerusalem to realize God's promise and rebuild the Temple. Hence, in Freemasonic lore, the original meaning of these words is said to be *Liberté de Passer*.<sup>12</sup> The 15th degree

11 *II Chronicles* 36:22–23.

12 "Liberty of Passage."

of Freemasonry essentially teaches the lesson of fidelity to one's obligations and perseverance in the face of adversity.

The cloud will be lifted up, the gate of mystery be passed, and the full light shine forever; the light of which that of the Lodge is a symbol. Then that which caused us trial shall yield us triumph; and that which made our heart ache shall fill us with gladness; and we shall then feel that there, as here, the only true happiness is to learn, to advance, and to improve; which could not happen unless we had commenced with error, ignorance, and imperfection. We must pass through the darkness, to reach the light.<sup>13</sup>

### The Dark Night

No sooner do students firmly set themselves upon the path, having experienced the central initiation of the Neophyte,<sup>14</sup> then they may find themselves in a state that we call "The Dark Night of the Soul."<sup>15</sup> The exact nature of this passage through Night differs somewhat from Candidate to Candidate, depending on the intellectual and emotional character of the aspirant. What can be said with certainty is that it is not a pleasant business. The simplest practices become burdensome in the extreme and one is loathe to persist. That spiritual quest which was a source of joy becomes the yoke of slavery; the fount of inspiration which flowed so freely becomes as dry as dust; the quest for Light upon the path seems hopelessly impossible; there is the onset of depression. Miguel de Molinos describes it with the passionate words of one who has experienced it:

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13 Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, page 240.

14 This chapter should be studied simultaneously with chapter 6.

15 For the term "Dark Night of the Soul" we are indebted to the masterpiece that bears this title, written by St. John of the Cross (1542–1591), Spanish mystic, poet, Doctor of the Church, and Brother of the A.:A.:

Nature herself, apparently, will torment thee, she being always an Enemy to the Spirit, which in depriving her of sensible Pleasures, remains Weak, Melancholy, and full of Irksomness, so that it feels like a Hell in all Spiritual Exercises, particularly that of Prayer, hence it grows extremely impatient to be at an end of it, through the uneasiness of Thoughts, the lassitude of Body, importunate Sleep, and the not being able to curb the Senses, every one of which would for its own share, follow up its own Pleasure. Happy art thou if thou canst persevere amidst this Martyrdom!<sup>16</sup>

The causes for this experience are numerous. St. John of the Cross explores them in detail, and you will be well rewarded for a careful study of his masterful exposition. For some of the most sincere and dedicated, it would appear that the crux of the matter is truly a result of looking deeply into the Magick Mirror. When one first comes into genuine contact with the Holy Guardian Angel, even in its most rudimentary way (for so it is in the beginning), the gulf between Man and God appears so vast that our sensibilities are stunned and shamed into the unconscious realization of our worthlessness in comparison to the Beloved. This is due to the polarizing tendency of the psyche. An encounter with God stands in stark contrast to the confrontation with the depths of the human personality. Hence, the initial experience of the Holy Guardian Angel can constellate its opposite, which is the Shadow, or Evil Persona. Again, depending on the nature of the errors inherent in the character of the candidate, this experience may be mitigated or intensified accordingly. Not all of us are shamed and smitten by the glory of the Holy One on the road to Damascus, but some of us deserved it and received it in full measure as recompense for our vanity and pride. Unlike the apostle Paul, some of us received improved eyesight as the result, along with a much needed attitude adjustment.

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16 Miguel de Molinos. *The Spiritual Guide which Disentangles the Soul*, Book I, XI:71.

Ah! messenger of the beloved One, let Thy shadow be over me! Thy name is Death, it may be, or Shame, or Love. So thou bringest me tidings of the Beloved One, I shall not ask thy name.<sup>17</sup>

The onset of the Dark Night is considered by the Brothers of the A.:A.: to be equivalent to the descent of Grace, rather than a curse, for it is a cleansing procedure—a purgative for the soul. It is for this reason that the great mystics write of its necessity and its redeeming quality. This Dark Night of the soul likewise corresponds to the first major phase of the Alchemical process which is called the *Nigredo*, or “blackness.”<sup>18</sup>

The *Nigredo* is sometimes represented in Alchemical literature by the Raven, a black carrion-eating bird. The *caput corvi*, “head of the Raven,” is another word for the *caput mortuum*, the “dead head” ☠ which the Alchemists identified with the head of Osiris.<sup>19</sup> We are reminded here that ☿ means “back of the head.”

It stands in contradistinction to Atu XIX, The Sun, which is ☉, meaning “head.” ☉ is the revealed face, the solar orb in full view. But ☿ is the concealed face, the back of the head, the solar orb in eclipse, hence darkness.

The *Nigredo* is connected directly to the operations of *Mortificatio* and *Putrefactio*, both of which are replete with the emblems of death and decay, the precursors of change.<sup>20</sup> This is further indicated on the Tarot card by the dual form of the jackal god Anubis, the embalmer of Osiris. Passage through the *Nigredo* is essential before the candidate can experience the *Albedo* or whitening, represented by the rising of the Sun. In

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17 *Liber LXV*, II:33–34.

18 The Alchemical process has three phases: *Nigredo* (blackening), *Albedo* (whitening) and *Rubedo* (reddening). These phases likewise correspond to the three Orders of A.:A.:, the G.D., the R.R.et A.C. and S.S.

19 The Alchemical symbol for Caput Mortuum was ☉ which also signified “residue.”

20 *Mortificatio* and *Putrefactio* are attributes of Atu XIII, “Death,” astrologically Scorpio.

psychological terms, the *Nigredo* equates to confrontation with the Shadow, the negative aspects of the personality. In the language of our system, we might say that the black god Osiris must behold his own reflection in this magick mirror. All of us must come face to face with the dark aspects of our character before we can perform the Opus and transmute the worthless Lead into Gold. To accomplish this requires passage through the "gates of blackness," the passage of the Midnight Sun.<sup>21</sup> Crowley called Atu XVIII "the Gateway of Resurrection."<sup>22</sup>

As stated above, this experience is not the same for everyone, nor is it undergone at any particular interval in the Initiatic process. There is no certainty on this point. It is possible that a seeker may experience the Dark Night prior to the central experience of the Neophyte. What we can say with certainty is that the *Nigredo* will come. It is Apep that deifieth Asar.<sup>23</sup>

It is precisely at this stage that it is all the more essential to persevere in your daily practices and devotions. Holding fast to the assigned task requires more than teeth-gritting in most cases. One is assailed by all the "wiles of the Devil," to speak metaphorically, and the temptations presented will seem sound enough at the time, and often they are more than desirable. The chosen practice will be deemed to be utterly useless; perhaps another one would be more efficacious. Procrastination is not only justifiable because of other demands, it is desirable. One may be led to believe that continuing in the practice will drive you mad. Better yet, abandon the Great Work entirely since it is so tedious and one has so little hope of attaining. Even more insidious is the lure that the "dryness" is part of a "great attainment"; yes, why not? This intolerable blackness of soul is the ordeal of the Abyss, and rather than a lowly Neophyte, the aspirant is truly a Master of the Temple! The varieties are end-

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21 This is not to be confused with the Gates of Binah and the task of the Babe of the Abyss. Here we are dealing with a lesser mystery that pertains to the work of the Outer College.

22 Crowley, *The Book of Thoth*, p. 111.

23 *Liber LXVI*, I:1. Cf. *Liber LXV*, IV:24–26 and V:57.



less, and they are all lies. You cannot rely on the Intellect to get through this period; you can't reason your way out of it. The ego-making faculty is precisely what is being threatened by the Initiatic process, and the Ruach will strain at the leash to break the hold on it and escape the fate that awaits it.

The best way to succeed in this endeavor is to embrace the practice of *Vairagya*, which essentially means “non-attachment” or “indifference.”<sup>24</sup> One must develop a complete indifference to the work, yet never wavering from continued practice. Any type of desire must be put aside. It must not matter whether you succeed or not; it must be of no consequence. Should you remain a Neophyte for the rest of your life, it must make no difference. Work without lust for result. If the practice drives you mad, then you will just have to go mad, but the practice will continue in the asylum. If the Devil himself tells you that God wants to speak to you face to face, you must shrug it off and tell him you're not interested, you have a practice to do. And if that damns you to hell for eternity, then you must be willing to go to hell without giving a damn yourself. This cannot be a feigned indifference, for that would only be putting a top hat on a pig. It must be real indifference, and only continued effort will achieve it. Then, when the veil does finally lift, the dark cloud is seen to have been an illusion all the while; Khephra will have borne you through the Midnight to the Dawn.

Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her. Yea! I gave her the flower of my youth. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me. Yet I worshipped her,

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<sup>24</sup> *Vairagya* is the opposite of *Raga*, “attachment.” The practice of *Vairagya* is almost essential for Yoga practices at the outset.

and gave her of the flower of my youth. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.<sup>25</sup>

### An Horror of Darkness

Analytical psychologist Edwin Edinger makes the following observation:

Even if it is caused by the wisdom of God, the blackening or eclipse of the sun remains a fearful experience. In fact, fear is proverbially linked to wisdom in the saying, “The fear of the Lord is the beginning of wisdom.” (Prov. 1:7)<sup>26</sup>

The somewhat archaic expression “God fearing” refers specifically to one who is reverent or respectful of the divine. Two of the definitions of “fear” are in fact “awe” and “reverence.” It is this kind of fear that is well known to anyone who has experienced the presence of the Holy Guardian Angel.

Follow out these my words.

Fear nothing.

Fear nothing.

Fear nothing.

For I am nothing, and me thou shalt fear.<sup>27</sup>

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25 *Liber LXV*, II:7–14.

26 Edinger, *Anatomy of the Psyche*, p. 158.

27 *Liber LXVI*, 57–59.

In his commentary on Atu XVIII in *The Book of Thoth*, Crowley stated, “This is that which is written of Abraham in the *Book of the Beginning*: ‘An horror of great darkness came upon him.’”<sup>28</sup> What exactly does he mean by this? First, the “Book of the Beginning” refers to Genesis, where in chapter 15 we find the account of the Abrahamic Covenant. In order to understand Crowley’s precise meaning, it is necessary to elaborate.

The original name of Abraham was simply Abram, spelled in Hebrew as אַבְרָם. God had revealed himself to Abram as *El Elyon*, אֵל עֵלְיוֹן, “The Most High God,” promising Abram that, even though he was childless and in advanced years, he would have an heir that would come forth from his own loins.<sup>29</sup> The Lord took Abram and said,

Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be.<sup>30</sup>

Abram believed the Word of the Lord and counted it to him for Righteousness. At sunset, when the sun was going down, a deep sleep fell upon Abram,

And, lo, an horror of great darkness fell upon him.<sup>31</sup>

In the night of that great darkness, God made his Covenant with Abram. Several years later, when Abram was ninety-nine years old, God returned and revealed Himself as *El Shaddai*, אֵל שַׁדַּי, “Almighty God.”<sup>32</sup> In this form of *El Shaddai*, He then changes both the names of Abram (אַבְרָם) and his wife Sarai (שָׂרַי) to Abraham (אַבְרָהָם) and Sarah (שָׂרָה)<sup>33</sup> and reaffirming the prom-

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28 Crowley, *The Book of Thoth*, p. 113.

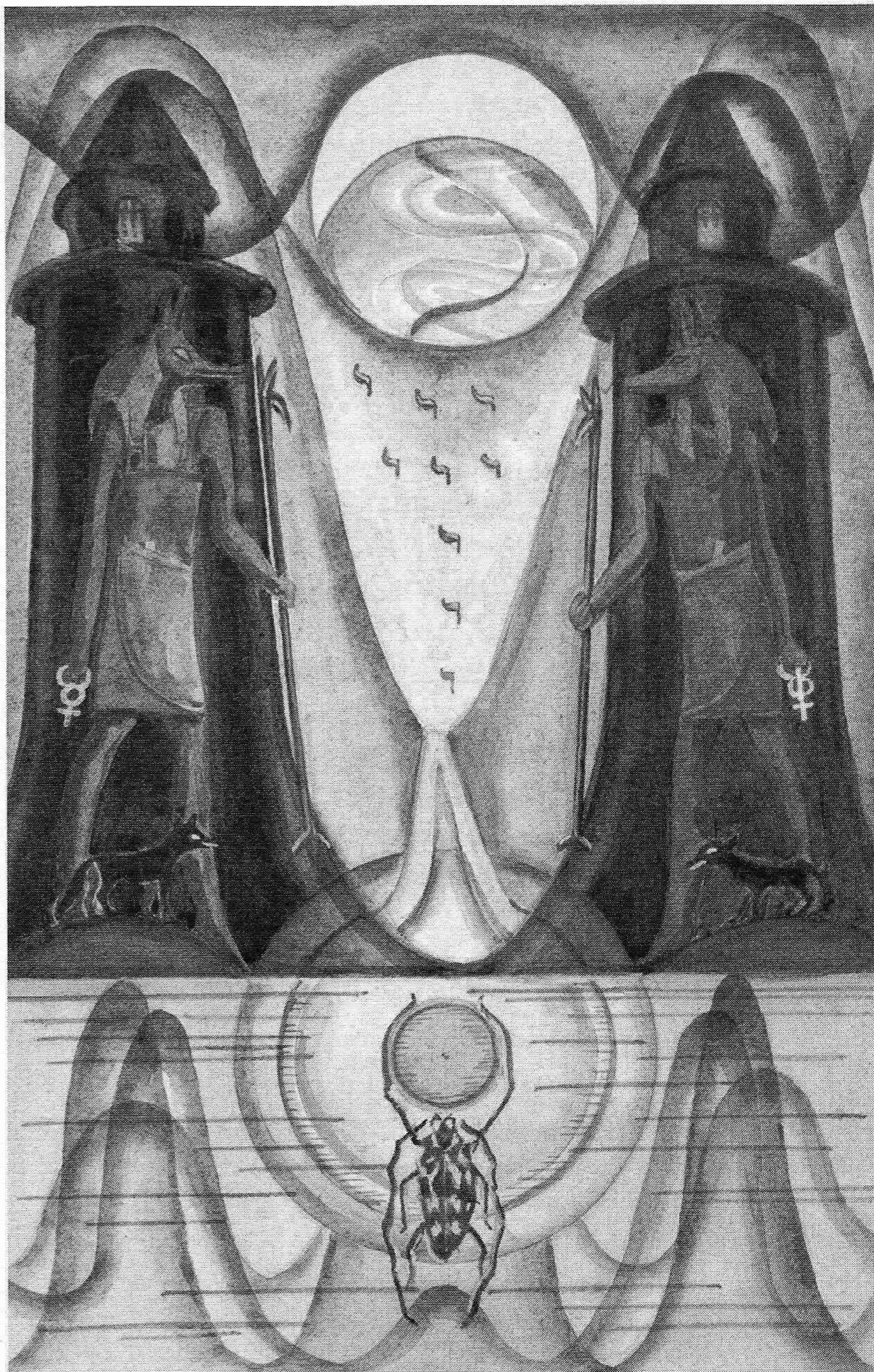
29 *Genesis* 14:18–24, 15:1–4.

30 *Ibid* 15:5.

31 *Ibid* 15:12.

32 The full name אֵל שַׁדַּי חַי Shaddai El Chai, “Almighty and Ever-Living God” is assigned to Yesod of Assiah, and the name signifies God as Pangenetor.

33 The Yod is removed from the name of Sarai, and the letter Heh is then



*Atu XVIII Moon Card—Thoth Tarot*

ise that a son would be born unto them. The newly named Sarah had a reaction to this news that one might expect from a woman who was almost ninety years old. She laughed. The King James English version of Genesis renders an explanation in the archaic phrasing of the time:

Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.<sup>34</sup>

It “*ceased to be with Sarah after the manner of women.*” In other words, she no longer menstruated. The character of Sarah in this drama corresponds directly to Atu XVIII, The Moon. This card represents that phase of womanhood which Crowley, in seemingly uncharitable fashion, called “the hag.”<sup>35</sup> She is the barren woman, whose menstrual blood has ceased to flow. The Lunar cycle which insures the potential for life has ceased. The description of the Tarot Trump in *The Book of Thoth* gives a direct hint to this.

We see a path or stream, serum tinged with blood, which flows from a gap between two barren mountains; nine drops of impure blood, drop-shaped like Yods, fall upon it from the Moon.<sup>36</sup>

Now, one may look at this graphic depiction in one of two ways: the glass may be either half-empty, or half-full depend-

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added to both names. The combination of both names prior to this change and afterwards, has the same numerical value: אברהם + שרי = 243 + 510 = 753. אברהם + שרה = 248 + 505 = 753.

34 *Genesis* 18: 11 (AV).

35 Crowley, *777 And Other Qabalistic Writings*, p. 121. Crowley was not being rude, but referring to a broader mystical motif that includes figures such as Kundry or Baba Yaga. Cf. *Quadrant*, Vol. 12, No. 2, Philip T. Zabriskie, “The Loathly Damsel Motif of the Ugly Woman” where this motif is examined. Zabriskie notes that the archetype of “the ugly woman may summon one to a life task; she may bring, or embody, a calling.” (p. 61).

36 Crowley, *The Book of Thoth*, p. 112.

ing on your point of view. The stream is either drying up, or it is beginning to show signs of Life. The specific wording used to describe this stream gives us the clue: "serum tinged with blood." This does not indicate menopause, but the *beginning of the menstrual period*. It comes as the trickling sound of life-giving water where one would anticipate hearing only the howling of dry wind over dust.

God had made a Covenant with Abraham that Sarah's barren womb would spring to life, and that she would bear him an heir despite her advanced years and in the face of all logic. And this came to pass according to the promise of the Lord. According to the legend, Sarah was ninety and Abraham was one hundred years old when their son Isaac was born.

Now, within the text of this myth lies an important lesson which is directly applicable to this exposition. Aspirants to the A.:A.: who have sworn the Oath to attain and serve mankind, have forged a Covenant which will be fulfilled in time. Even at the darkest hour, when all hope is lost and spiritual yearning seems to have dried to dust, perseverance to the Task will be rewarded. From these dregs the Elixir of Life will be distilled.

Let Kheph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my Lord hath revealed Himself as a mighty serpent, and my heart is the blood of His body.<sup>37</sup>

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<sup>37</sup> *Liber LXV*, IV: 26.



## CHAPTER 5



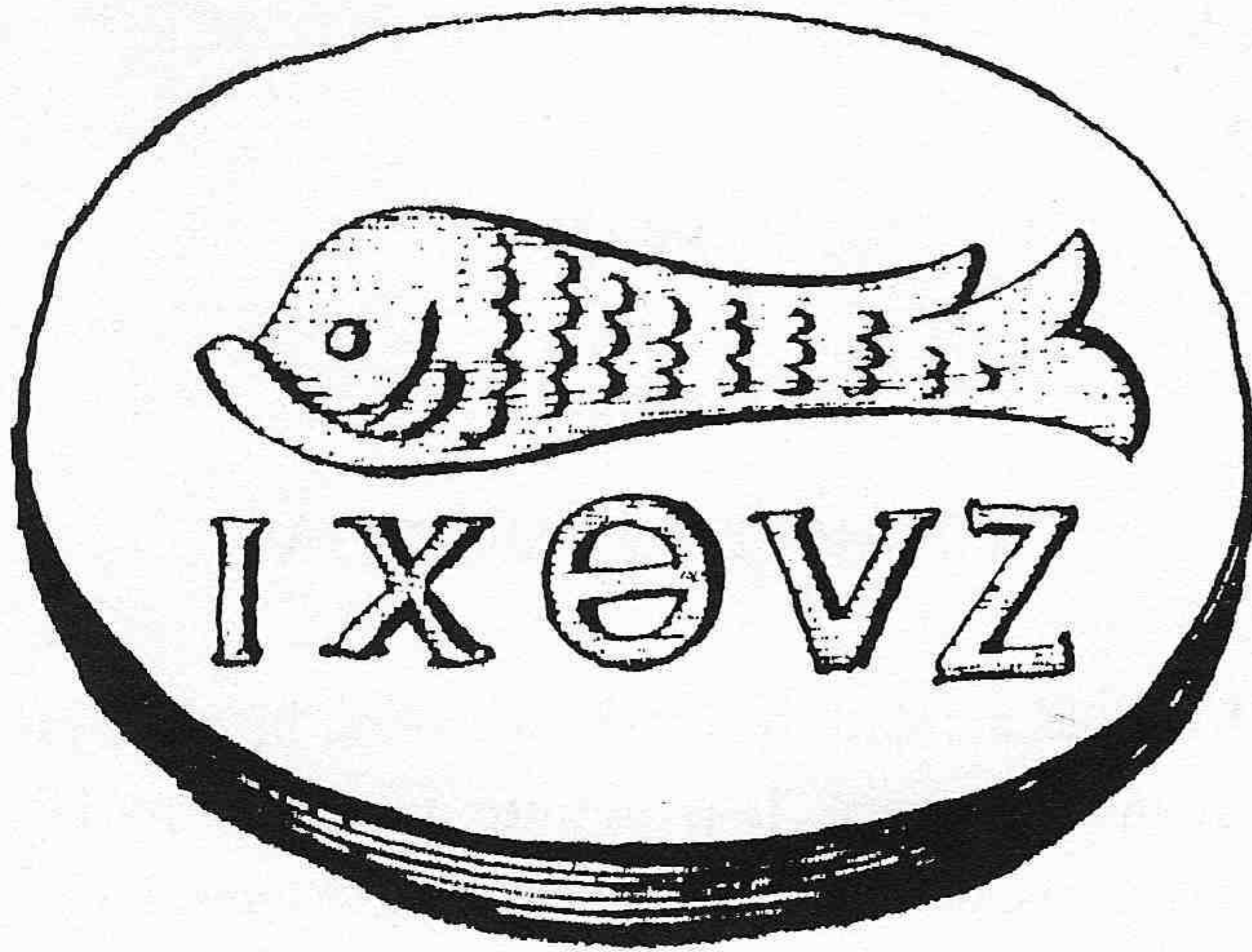
### CHRISTEOS LUCIFTIAS

I behold a small dark orb, wheeling in an abyss of infinite space. It is minute among a myriad vast ones, dark amid a myriad bright ones. I who comprehend in myself all the vast and the minute, all the bright and the dark, have mitigated the brilliance of mine unutterable splendour, sending forth V.V.V.V.V. as a ray of my light, as a messenger unto that small orb.

Liber X, 1-2

As students of the Thelemic Tarot are aware, prior to the advent of the New Aeon the Hebrew letter Tzaddi was attributed to Atu XVII, The Star. One of the striking revelations associated with Liber CCXX involved the switch of attributions between the letters צ and א, the latter being formerly attributed to The Emperor, Atu IV. It would be sufficient if this revelation gave us no more than the perfect symmetry of Tarot and bore witness to the praeter-human source of Liber CCXX. For those who have studied this problem in depth, it is unparalleled in simplicity and beauty. Yet, there is more than this. It indicates a vital point of doctrine which has been, and still remains, closely guarded. It is this underlying doctrine which is truly “revealed to the wise,” not the correspondences which shield it and, ultimately, serve to reveal it. Crowley himself could never discuss





*IXΘΥΣ figurine*

this openly in print, for he was bound by a certain Oath that touches directly upon the central mystery. Even concerning those things not bound by Oath, he remained for the most part silent.

It is not surprising that the symbolism of the Star should be so directly involved in a doctrinal mystery of the New Aeon. Every man and every woman is a star, and the emphatic point that the Khabs is in the Khu, not vice versa, is a cornerstone of Thelemic revelation. Furthermore, the word "star" in Arabic, *نجم* = 93, which focuses our attention to the significance of the word itself in relation to the Magnum Mysterium. In the unfolding of this mystery we must look not to the myriad of stars that comprise mankind, but to the nature of one Star that shines above all others in magnitude, and the relationship of that Star to the switch in the system of Tarot.

In balancing the attributions of Tarot, by switching Tzaddi and Heh, one must wonder why Crowley did not switch the Roman Numerals of the Trumps as was done with Atu VIII (♁) and Atu XI (♂). If he had followed the same procedure, The Star would have received the number IV in addition to ♃,



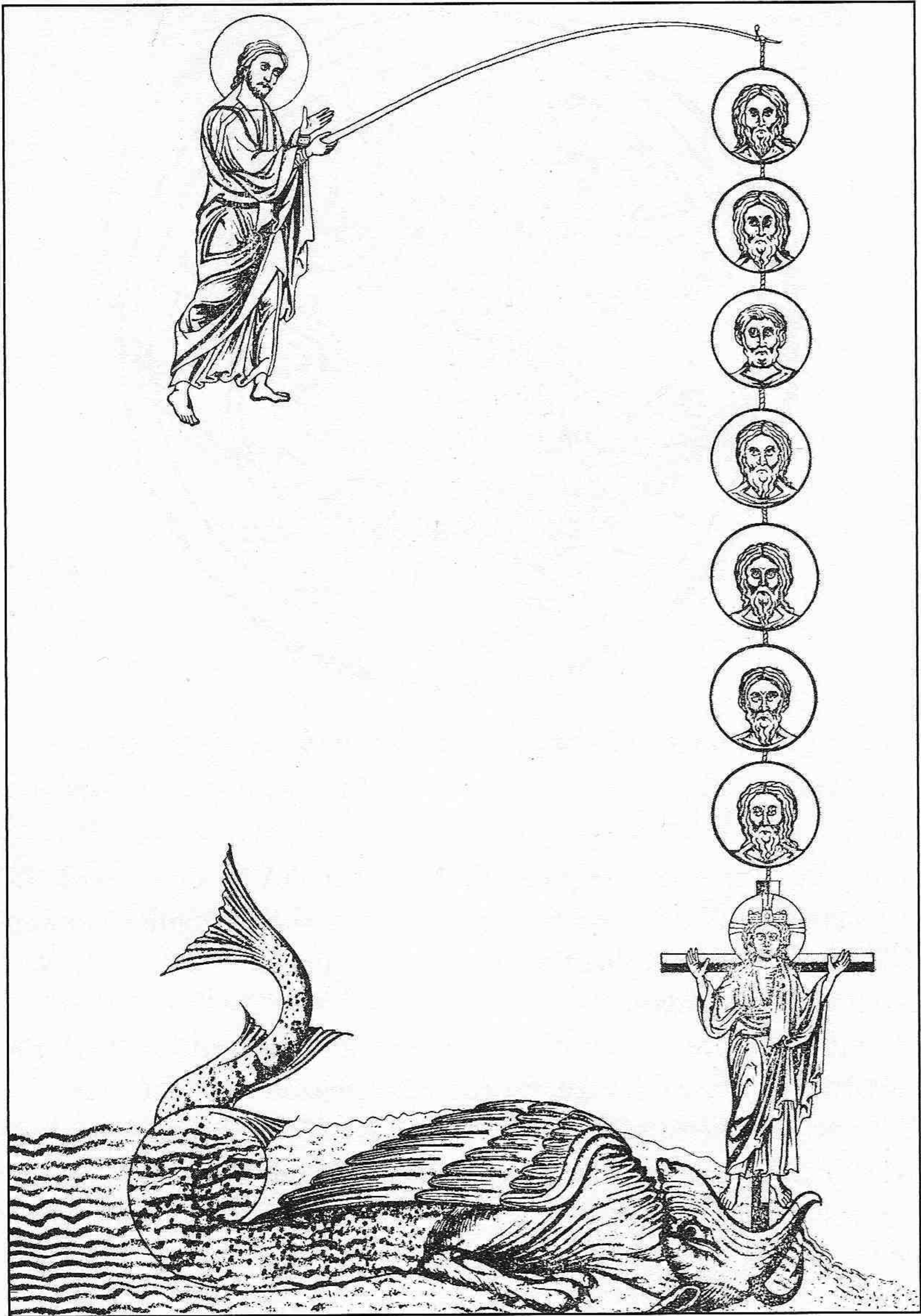
*Ring of the Fisherman*

and The Emperor assigned the number XVII along with 𐤒. Yet, both Trumps in question still retain their original Roman Numerals. The implication is that the numbers *as attributed* have vital significance.

Furthermore, since the astrological attributions are not involved in this exchange, it becomes apparent that the meaning lies with the Hebrew letters themselves. We must ask ourselves why Tzaddi cannot effectively represent the Star in the New Aeon.

### The Fishhook and the Fisherman

The Hebrew letter Tzaddi ז signifies "a fishhook." This refers to the graphic form of the Old Hebrew letter ז which represented an archaic fishhook. Several verses in the Old Testament show that fishing with hooks was widely practiced in ancient times. A single reference in the New Testament in *Matthew 17:27*



*God as a Fisherman*

indicates the use of a baited hook. The use of hooks for fishing predates even the mastery of metallurgy which allowed the development of the barbed hook.

The word Tzaddi itself seems to be connected with fishing as an aspect of hunting. The root  $\text{זצ}$  means "to lie in wait." The word  $\text{צד}$  means "adversary," from the root  $\text{צד}$  "to be adverse."<sup>1</sup> The fishhook is one of the primary weapons of the fisherman and is directly linked to the symbolism of the fisherman himself, as well as that of the fish. The most predominate adoption of these motifs occurs with the rise of Christianity.

Before the time of the Carthaginian theologian Tertullian,<sup>2</sup> the acrostic  $\text{Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ}$  "Jesus Christ, Son of God, Saviour," for  $\text{ΙΧΘΥΣ}$  "fish," was well known. In his commentary on Matthew the Christian teacher Origen<sup>3</sup> called Jesus "he who is figuratively called a fish." Also, during this early period the baptismal font was called a *piscina*, "fish pond." Archeologists have found small fish figurines dating from the early second century which were thought to have been used by early Christians to identify one another. All this suggests quite naturally that the believers were fishes. Tertullian himself wrote, "But we poor fishes, following after our  $\text{ΙΧΘΥΣ}$ , Jesus Christ, are born in water, nor are we saved, except by abiding in the water."<sup>4</sup>

In another inscription dating to the fourth century, believers are called "divine descendents of the heavenly fish."<sup>5</sup> St. Damian (d. 1072) described monks as fishes, "because all pious men are little fishes leaping in the net of the Great Fisher."<sup>6</sup>

1 Gesenius' *Hebrew and Chaldee Lexicon*, p. 701.

2 Circa 160–230 E.V.

3 Circa 185–254 E.V.

4 Trans. C. Dodgson, *Tertullian*, Vol. I, *Library of Fathers of the Holy Catholic Church*, p. 256.

5 Franz Josef Doelger,  $\text{ΙΧΘΥΣ}$ : *Das Fischsymbol in frühchristlicher Zeit*. Vol. I, pp. 12 ff.

6 Cited by Jung, *Aion*, p. 113.



ΟΡΦΕΟΣ ΒΑΚΚΙΚΟΣ

This identification with the fish is in fact suggested by the gospels, as in Matthew 4:19 where Jesus desires to make Peter and Andrew “fishers of men.” The “miraculous draught of fishes” in Luke 5:4–10 was used by Jesus to signify the mission of Peter. Even today, the ring of the Pope is called “The Fisherman’s Ring,” for it bears the image of Peter as a fisherman.<sup>7</sup>

An Alexandrine hymn from the second century describes Jesus himself as a man-catcher:

Fisher of men, whom thou to life dost bring!  
from the evil sea of sin

<sup>7</sup> The Papal ring called the Fisherman’s Ring (*annulus piscatoris*), affirms his investiture and is placed on his finger immediately after election. The ring is destroyed upon his death.

and from the billowing strife  
gathering pure fishes in,  
caught with the sweet bait of life.<sup>8</sup>

A variation of this theme appears in a quotation attributed to St. Cyprian which reads:

Like a fish which darts at a baited hook, and not only does not lay hold of the bait along with the hook, but is itself hauled up out of the sea; so he who had the power of death did indeed snatch away the body of Jesus unto death, but did not observe that the hook of the Godhead was concealed therein, until he devoured it; and thereupon remained fixed thereto.<sup>9</sup>

Carl Jung noted that that this motif is quite similar to the Jewish tradition that Leviathan will be caught by the fisherman Messiah and served up as a feast for the Messianic banquet. In this quotation the figure of Leviathan is identified with death or the devil. The "sweet bait of life" is graphically represented in a twelfth century manuscript which depicts God with a fishing pole, the seven-fold line of David decorating the line, the cross as a fishhook and Jesus as the bait.<sup>10</sup> The same motif is found in the legend of the fountain of Hera (in Christian times identified with the Virgin Mary) which was said to contain the one fish (μόνον ἰχθύον) that was caught by the "hook of divinity" and "feeds the whole world with its flesh." Likewise, an inscription from Hieropolis in Syria describes the "fish caught by a pure virgin" as "blessed nourishment," by which is meant "eucharistic food," which is of course the body of Jesus.<sup>11</sup>

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8 Trans. W. Wilson, *Writings of Clement of Alexandria*, Vol. I, p. 344.

9 Cited by Jung, *Aion*, p. 112, note 38.

10 G. Keller and A. Straub (trans.) Herrad von Landsberg *Hortus deliciarum*.

11 Julius Baum, "Symbolic representations of the Eucharist," *The Mysteries*, pp. 267-268.

Concepts of the fish/fisherman motif that clearly evolved in “pagan” circles were embraced without question by Christians despite their echoes of utterly non-Christian ideas. One such example is the legend of Orpheus. The name of Orpheus is derived from the name of a fish,<sup>12</sup> thereby giving it the meaning “fisherman.”<sup>13</sup> This is significant in that the mythology of Orpheus is that of another god-man who suffers death under tragic circumstances, reflecting the legend of Zagreus (Dionysus) in particular, and the motif of the dying god in general. It becomes all the more noteworthy because Jesus is later identified with Orpheus, being called the “true Orpheus” who redeems his bride from the depths of Hades.<sup>14</sup> An early representation of the crucifixion labels Jesus, ΟΡΦΕΟΣ ΒΑΚΚΙΚΟΣ.<sup>15</sup> A hymn as late as the twelfth century repeats this theme:

As of old the serpent brazen  
unto Israel brought salvation  
lest in pharaoh’s hands they die,  
so his bride our Orpheus raises  
from the nether deep, and places  
in his royal seat on high.”<sup>16</sup>

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12 Derived from ὀρφῶς, “great sea perch,” *epinephelus gigas*. Liddell and Scott, *A Greek-English Lexicon*, p. 1258A.

13 Robert Eisler, *Orpheus the Fisher*, pp. 6ff.

14 Hugo Rahner, “The Christian Mystery and the Pagan Mysteries,” *The Mysteries*, p. 379.

15 Correctly, Ορφεὺς Βακχικός. This ring-seal amulet is dated to the third or fourth century BCE. Its authenticity as an artifact from a Gnostic sect exhibiting a syncretism of Orphic and Christian symbolism has been contested primarily because there are no other contemporaneous examples of similar motifs. Regardless of whether the amulet is younger than the 4th century, it was created by someone who visualized a commonality between Christ and Orpheus which is an archetypal link, regardless of time.

16 Hugo Rahner, “The Christian Mystery and the Pagan Mysteries,” *The Mysteries*, p. 379.

Lastly, there is the figure of the Fisher King in the Celtic legend of the Graal. The Fisher King, who is guardian of the Graal, suffers from perpetual sickness, being neither alive nor dead, but suspended in a state between life and death, until the mystery of the Graal be revealed to mortal man. When this mystery is revealed, only then will the Fisher King be restored to life and the wasted land become fertile again. Despite its pagan overtures, the essence of this theme becomes that of Jesus Christ, wounded for the sins of mankind, redeemer of the world.

In view of these facts, one must wonder what indeed prompted the sudden activation of the symbolism of the fish and fisherman and the self-identification of the new Christian sect with the various components of that motif. The tenacity of this identification and its enduring characteristic is symptomatic of a psychic reality imposing itself on the consciousness of the Christian believers, rather than a conscious act of deliberate association. It is highly unlikely that IXΘΥΣ is no more than a clever anagram and the fish emblem merely a secret code of identification during the period of persecution. The identification of the Messiah with the fish and the the lamb are archetypal associations that developed from the unconscious of man independently. Clearly, the astrological significance of these symbols was well-known. Astrologers during the first and second centuries were aware of celestial procession which had moved the spring point from the constellation Aries to that of Pisces the fish. To the ancient mind, this was not the source of these mythologems, but rather confirmation of their validity. Jung writes:

Above all it is the connections with the age of the fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves ("fishers of men," fishermen as the first disciples, miracles of loaves and fishes), or immediately afterwards in the post-apostolic era. The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc. At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had





*The Star (Bembo)*

assimilated the figure of the Redeemer; in other words, it was a symptom of Christ's assimilation into the world of ideas prevailing at that time. But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram (ἀρνίον, lamb) of the declining Aries era.<sup>17</sup>

It is no coincidence that Tzaddi, the fish-hook, weapon of the fisherman, is transferred to the Tarot card to which Aries is assigned. The symbols of the fish in relationship to the Messiah

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<sup>17</sup> Jung, *Aion*, p. 90.

have been superseded with the coming of the Aeon of the Child. On the other hand, the symbol of the Star, which has traditionally been associated with the Messiah, still maintains that significance in this Aeon, and therein is a great mystery.

### The Star of Messiah

Since ancient times, the birth of an eminent person has been identified with the rising of a star. This is not only a common tradition among the Jews but all over the Near East. The coming of the Messiah has always been associated with a star. The Old Testament paradigm is found in the Book of Numbers:

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.<sup>18</sup>

This relationship with Messiah is an example of the star as an emblem of hope. According to the Zohar, the coming of Messiah would be heralded by a star rising out of the East and swallowing up seven stars in the North.<sup>19</sup> A fixed star would appear in the middle of the firmament and would be visible for seventy days. It would have seventy rays and would be surrounded by seventy other stars.<sup>20</sup>

In the apocryphal *Testament of Levi* the star of Messiah was predicted to “arise in heaven as of a king, lighting up the light of knowledge as the sun of day.”<sup>21</sup> Likewise, the apocryphal *Testament of Judah* says, “And after these things shall a star arise to you from Jacob in peace.”<sup>22</sup>

In the gospel of Matthew the Magi appear in Jerusalem searching for the new Messiah, saying “for we have seen his star

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18 *Numbers* 24:17.

19 *Zohar*, I, 119a.

20 *Zohar*, III, 212b.

21 Charles, *Apocrypha & Pseudepigrapha of the O.T.*, Vol. II, p. 314.

22 *Ibid*, p. 323. Both of these passages are indebted to *Numbers* 24:17.

in the east, and are come to worship him.”<sup>23</sup> Leaving Jerusalem, “the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.”<sup>24</sup>

The non-canonical *Protevangelion of James* gives a more vivid account of this Star, describing it as “an indescribably great star” that shone among the stars of heaven, and so outshined all the other stars, that that they no longer were visible.<sup>25</sup>

In the tradition of Masonry, the Blazing Star which guided the Magi is the image found in all initiations<sup>26</sup> and announces the “birth of the Sun.”<sup>27</sup>

Alchemists, who drew heavily upon the scriptures and interpreted them intuitively according to their own genius rather than literally, signified the Quintessence by this same Star ✨, the steganographic emblem for *Sal Armoniacum*, or “Salt of Harmony.” The *nigredo* phase of the Work is said to end with the appearance of the “starry aspect,” likened to “the night sky which told shepherds and kings that a child was born in Bethlehem.”<sup>28</sup> Thereupon appears the “Mercury of the Wise.”

One of the oldest representations of the Tarot Card extant, painted by Bonifacio Bembo in the fifteenth century, displays a woman holding a Star of eight points, identical in every respect with the Alchemical emblem of *Sal Armoniacum* ✨. Another card, attributed to Antonio di Cicognara of the fifteenth century, depicts a crowned woman holding the identical emblem.<sup>29</sup> The imagery associated with Aquarius which adorn all later representations of The Star are not present. This and other evidence for Alchemical influence upon the development of Tarot is

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23 *Matthew* 2:2 (AV).

24 *Ibid*, 2:9–10.

25 Edgar Hennecke, *New Testament Apocrypha*, Vol. I, p. 386.

26 Albert Pike, *Morals and Dogma*, p. 842.

27 *Ibid*, p. 787.

28 Stanislas Klossowski de Rola, *Alchemy*, p. 11.

29 Richard Cavendish, *The Tarot*, p. 126.

compelling. These illustrations suggest that in the earliest stages, the single most important component of this card is the emblem of the Star, and the Star is none other than that of the Messiah.

### The Fixed Mercury

I have written at some length about the motif of the Messiah as expressed in Christian literature since this is the *imago* that is predominate in the consciousness of western man. It may be safely said that the average person on the street is totally unaware of the subtleties embodied in the figure. Nor is it common knowledge that the Christ image appears in various guises outside the Judeo-Christian literature, and that Christian mystics such as the Alchemists, among others, identified Christ with a host of attributes thoroughly non-Christian. The character of the Messiah as the “anointed one,”<sup>30</sup> “God with us,”<sup>31</sup> is a universal archetype that is recognizable despite the many faces and diverse names that accompany his appearance throughout history. The Christ of Christianity has itself degenerated into a figure scarcely identifiable and unquestionably shorn of all claims for divinity due to the refusal of Christians to accept the *Imago Dei* as a symbol of spiritual wholeness, encompassing the dark as well as the light. However, as Horace said, “you may drive out Nature with a pitchfork but she will always return.”<sup>32</sup> It is therefore not surprising that the archetype of the Christ consistently re-emerges throughout the last twenty centuries wearing his pagan garment, proclaiming his universal attributes, and trying to claim his rightful place.

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30 χριστός “Christ,” literally “anointed one” < χρίω “to consecrate,” i.e. “anoint (with oil),” from which also χρίσμα “endowment” (i.e. chrism). Likewise in Hebrew משיח, “anointed” (Messiah) < משה “to consecrate” i.e. “anoint” (with oil).

31 Hebrew עִמָּנוּאֵל “God with us,” given as “Emmanuel” (Ἐμμανουήλ) in Matthew 1:23.

32 “*Naturam expellas furca, tamen usque recurret.*”

In the literature of the Hermetic Order of the Golden Dawn an astral vision entitled *The Vision of the Universal Mercury*<sup>33</sup> recounts the appearance of a god with “a form like unto Mercury of the Greeks” who cried aloud and said, “I am Hermes Mercurius, the Son of God . . .” This figure also carried a scroll upon which was written *Lumen est in Deo, Lux in himine factum*, “The light is in God, the light hath been made unto man.” The vision ends with the following Latin phrases:

Christus de Christo.	“The Christ from the Christ.”
Mercurius de Mercurio.	“The Mercury from the Mercury.”
Per viam crucis.	“Through the path of the cross.”
Per vitam Lux.	“Through the life of the Light.”
Deus te Adjutabitur!	“God shall be thy help!”

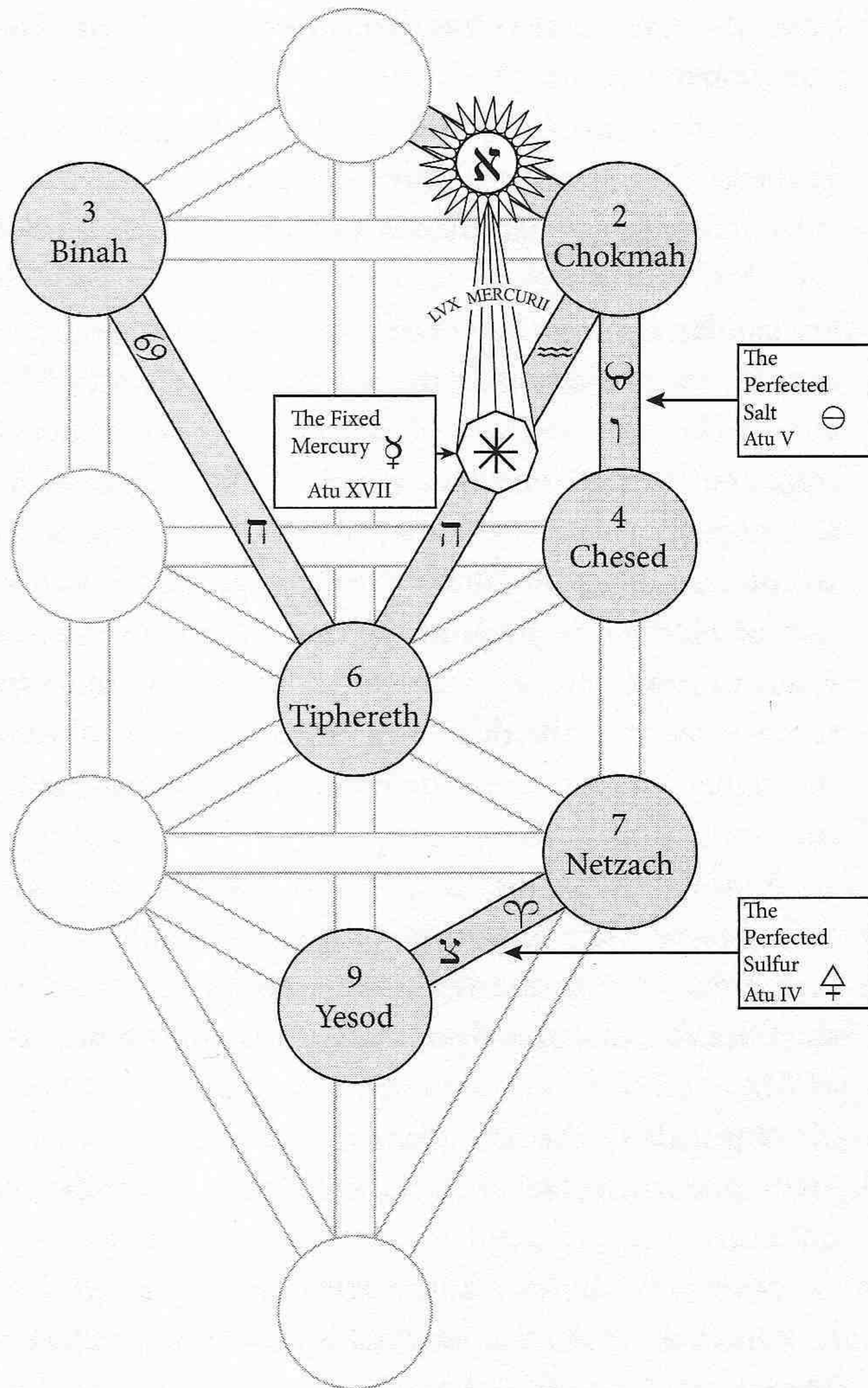
These final phrases in the form of an invocation were clues to “fixing the volatile,” distilling and transmuting the fleeting image of Mercury into a constant (i.e. *conscious*) Mercury. *Christus de Christo* and *Mercurius de Mercurio* formulated an instruction to extract the true Christ from the common Christ, the fixed Mercury from the volatile Mercury via the regimen of ♃ (the path of the Cross) and LVX (i.e. LXV = 65 = אֶרֶב).<sup>34</sup>

Despite the utterly unambiguous self-identification of Mercury as “the Son of God” and a direct reference to Christ, the Adept who recorded *The Vision of the Universal Mercury* did not notice the equivalence or was deliberately silent on the matter. It is possible, but not probable, that a conscious connection was not made. This document was in Crowley’s possession and studied by him long before the reception of Liber 415, “The Paris Working.”<sup>35</sup> Crowley specifically mentions *The Vision of*

33 Regardie, *The Golden Dawn*, 5th ed., pp. 476–478.

34 This is the Latin invocation mentioned in Opus II of the Paris Working. Crowley claimed never to have understood its meaning.

35 There are distinct echoes of *The Vision of the Universal Mercury* in Crowley’s vision of the 29th Aethyr which reads, “Lux in Luce, Christus in Cruce, Deo Duce, Sempertino.” However, Crowley adds that these words are



*Mercurius de Mercurio*

*the Universal Mercury* immediately before he writes, “This is absolutely new to me, this conception of Christ and Mercury.”<sup>36</sup> If we are to take him at his word, it seems that like Frater S.R.M.D. (S.L. Mathers), he did not admit the message of the

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probably inaccurate or incomplete.

36 Crowley, *The Paris Working*, Opus II. *Equinox*, IV:2, p. 359.

god consciously until *Opus II* of *The Paris Working* brought it to consciousness:

In the beginning was the Word, the logos, who is Mercury, and is therefore to be identified with Christ. Both are messengers; their birth-mysteries are similar; the pranks of their childhood are similar. In "The Vision of the Universal Mercury," Hermes is seen descending upon the sea, which refers to Maria. The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in "The Vision of the Universal Mercury" is Golgotha; Maria is simply Maia with the solar R in her womb. . . . compare Christ's descent into hell with the function of Hermes as guide of the dead. Also Hermes leading up Eurydice, and Christ raising up Jarius' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the sun . . .

Note Christ as the Healer, and also his own expressions: "The Son of Man cometh as a thief in the night"; and also this scripture: "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be."

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican.

Note also Mercury as the deliverer of Prometheus.

One half of the Fish symbol is also common to Christ and Mercury; fish are sacred to Mercury . . . Many of Christ's disciples were fishermen, and he was always doing miracles in connection with fish.

Note also Christ as the mediator: "No man cometh unto the Father but by Me," and Mercury as Chokmah "through whom alone we can approach Kether."<sup>37</sup>

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37 Ibid, pp. 359-360.

This vision is a practical example of the instruction *Christus de Christo*. The subsequent instruction, *Mercurius de Mercurio*, is provided in an excerpt from Perdurabo's vision of the 6th Aethyr which clearly identifies the Star with the Universal Mercury and thus The Christ:

above me appears the starry heaven of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of *aleph*. And the letter *cheth* is also involved in the interpretation of this star, and the paths of *hé* and *vau* are the separations which this Star unites . . . It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and *hé* and *vau* are the perfected sulphur and salt.<sup>38</sup>

Perdurabo received this Vision prior to the revelation that The Star is properly attributed to Heh rather than Tzaddi, thus the expression of the final sentence. Now we understand that Heh is the Fixed Mercury, while Tzaddi (The Emperor) and Vau (The Hierophant) are the perfected sulphur and salt. The Urn of the Magus is eventually formed from this Fixed Mercury. Furthermore, the Fixed Mercury has become the path joining Tiphereth with Chokmah, one of the three paths transmitting the influence of the Supernals to the center of human experience.<sup>39</sup> In the Aeon of the Father the symbolism of the Messiah was attributed to the path uniting Netzach and Yesod, with a natural tendency to degenerate into the sloppy sentimentality and illusion typical of the age of Grace.

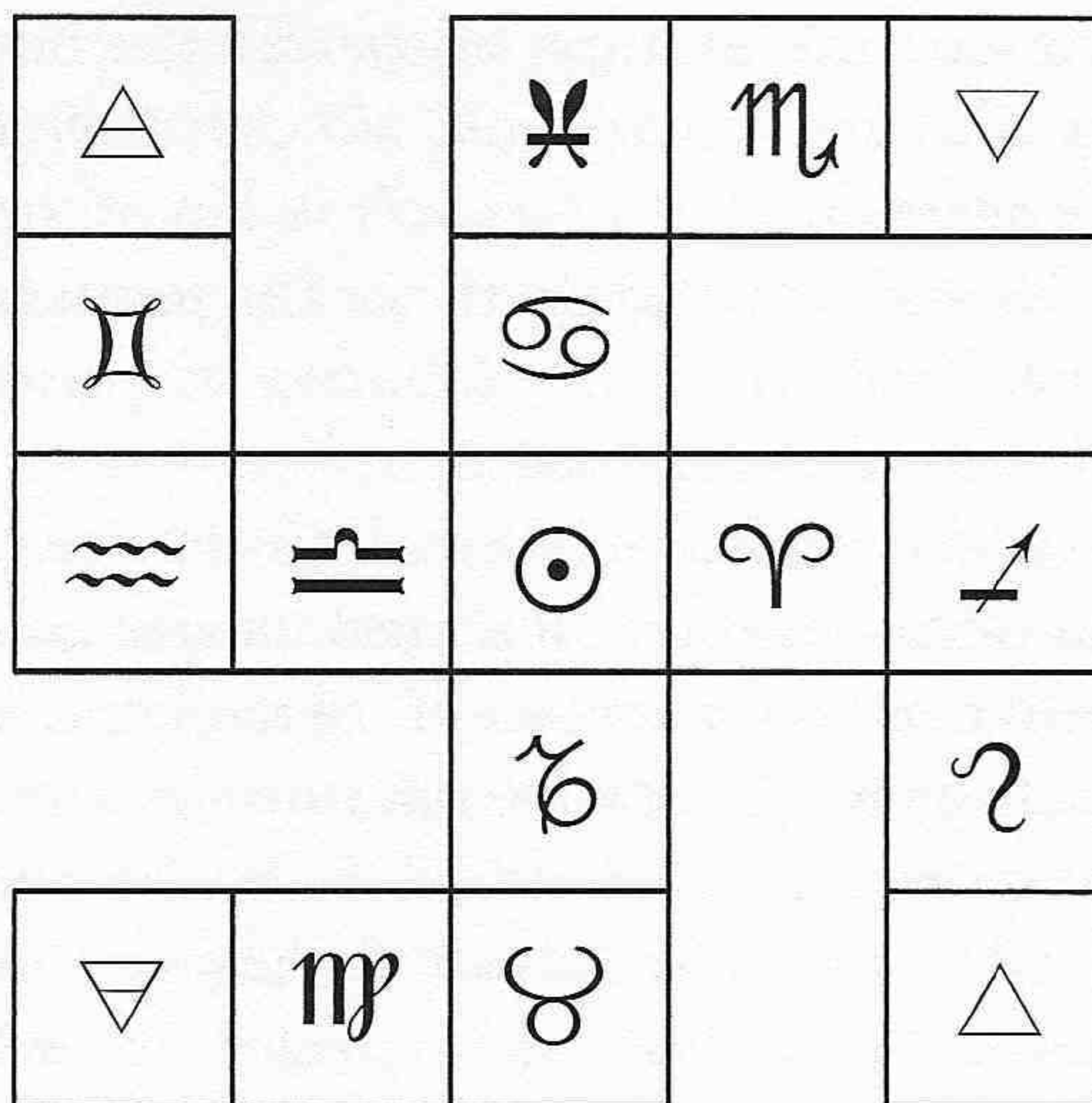
It becomes clear that the message and function of the Messianic symbolism has undergone a transformation with the advent of the Aeon of the Child. Therein, we may begin to postulate the

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38 *Liber CDXVIII*, 6th Aethyr.

39 Tiphereth is the only Sephiroth receiving influence from each of the three Supernals on the Tree of Life. All other Sephiroth receive only one channel of influence.





*The Hermetic Cross*

purpose and function of the Messiah in this Aeon, and with extreme caution, unveil the identity of that Messiah.

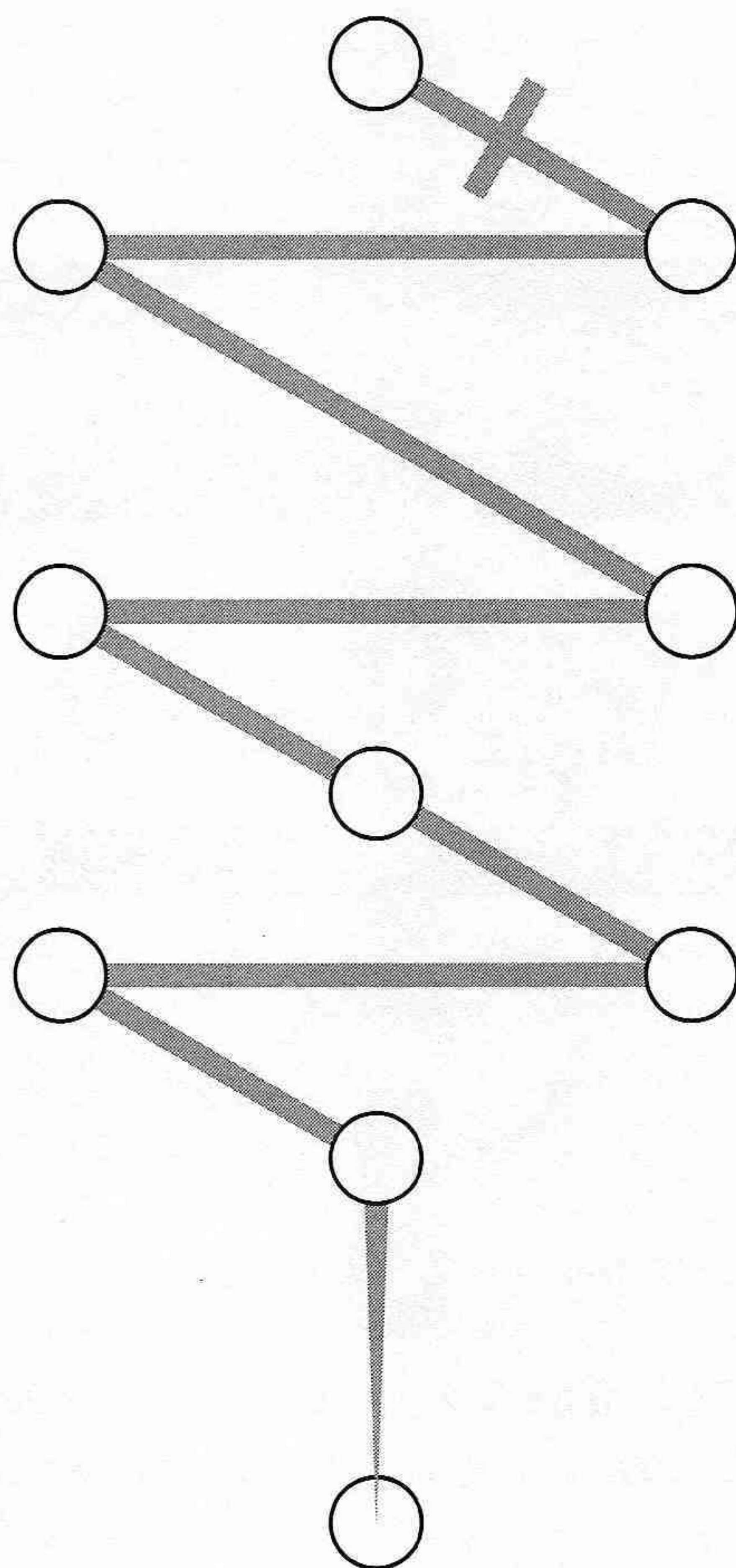
### Fluidic Fire

Since the 16th century with the appearance of the Marseilles Tarot, the predominate figure of Atu XVII has been depicted as a naked woman pouring water from twin vases. Over the head of the Woman, a large Star is depicted surrounded by seven smaller stars. In the background, a small bird sits in a tree. This is beautifully described in Liber VII:

Only one fish-hook can draw me out; it is a woman kneeling by the bank of the stream. It is she that pours the bright dew over herself, and into the sand so that the river gushes forth.

There is a bird on yonder myrtle; only the song of that bird can draw me out of the pool of Thy heart, O my God!<sup>40</sup>

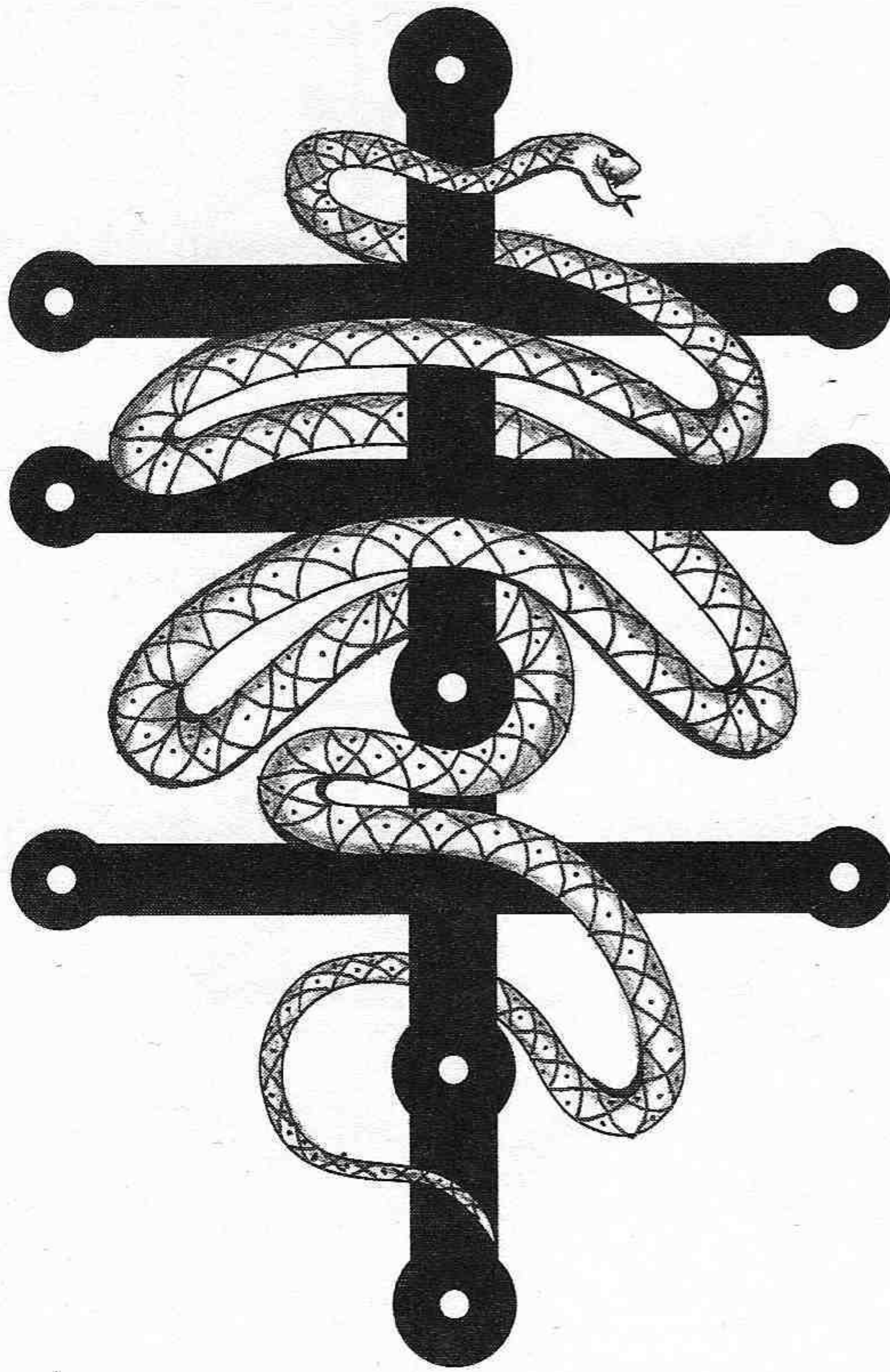
<sup>40</sup> *Liber VII*, V:5–6. It is significant that this description begins with verse 5, the number of 5.



*The Flaming Sword*

The old Hermetic Order of the Golden Dawn taught that the large Star was Sirius, primarily because the heliacal rising of Sirius after a seventy-day period of obscuration marked the beginning of the Nile flood in Egypt, hence a relationship to Aquarius, the water-bearer. The Woman herself was said to be “Aima Elohim, pouring upon the earth the waters of creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.”<sup>41</sup>

<sup>41</sup> Hermetic Golden Dawn Philosophus Ritual. Regardie, *The Golden*



*The Serpent of Brass*

The River floweth and faileth not, yet it may change course. In the Vision predating the Aeon of the Child by four years, there is the foreshadowing of such an event:

Seal the book with the seals of the Stars Concealed: for the Rivers have rushed together and the Name  $\overline{\text{יהוה}}$  is broken in a thousand pieces (against the Cubic Stone).<sup>42</sup>

The “Rivers” described in this Vision are the four rivers of Eden, the branches of the River that “floweth and faileth not.” Accord-

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*Dawn*, Vol. II, Book 2, p. 188.

42 *Liber CDXVIII*, 30th Aethyr.

ing to dogmatic Qabalah of western mysticism, the River Naher was described as flowing from the Supernal Eden unto Daath where it was divided into four heads, being the rivers Pison (fire) flowing into Geburah, Gihon (water) flowing into Chesed, Hiddikel (air) flowing into Tiphereth, and Phrath (earth) flowing into Malkuth. After the so-called "fall of Adam" Tetragrammaton Elohim placed the four letters  $\text{יהוה}$  between the devastated Garden and the Supernal Eden. The four rivers formed a Cross upon which the "second Adam" (Jesus) was symbolically crucified.

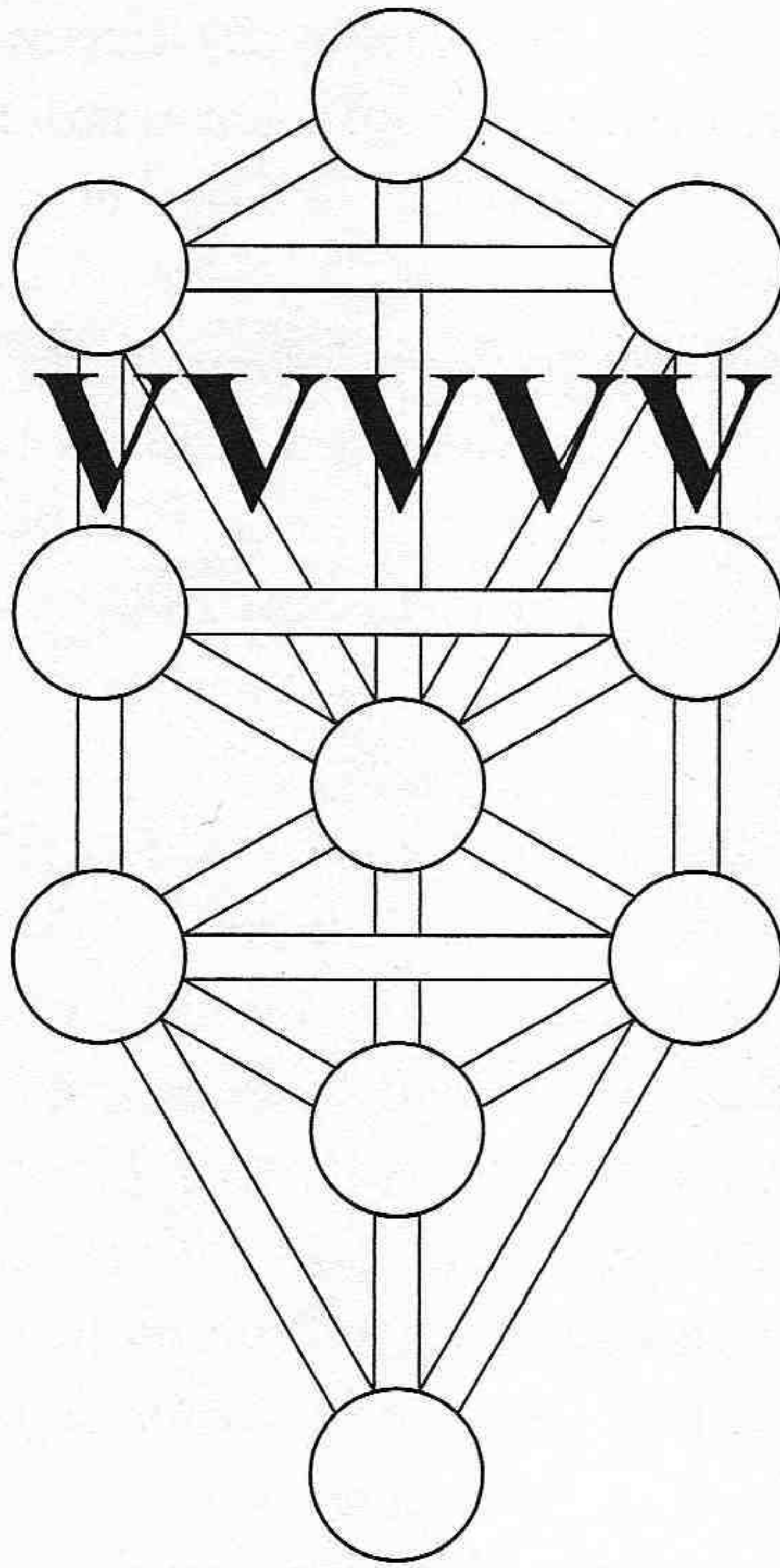
The rushing together of the Rivers described in the Vision and the Voice predicts the annihilation of the Cross of Suffering (the throne of the Christian Messiah) and the destruction of the Name of Jehovah which sealed its establishment. The Cubic Stone against which the name of Jehovah is broken has six sides with twelve lines and eight points, the total of which is twenty-six, the balance of the elements in the Tetragrammaton. But more than this, *the Cubic Stone is the Throne of the Emperor*.<sup>43</sup>

The Woman of the Star pours the bright dew over herself ( $\text{יה}$  final), and into the sand of the accursed Abyss so that the river ( $\text{יה}$  prima) gushes forth. She is thus the *Anima Mundi* even as she is the Lady of the Great Sea. A clue to her true identity is offered in *The Wake World*:

Then there was another passage which was really too secret for anything; all I shall tell you is, there was the most beautiful Goddess that ever was, and she was washing herself in a river of dew. If you ask what she is doing, she says: "I'm making thunderbolts." It was only starlight, and yet one could see quite clearly, so don't think I'm making a mistake.<sup>44</sup>

43 Cf. Papus, *The Tarot of the Bohemians*, pp. 119–121. The cube is derived from 4, the number of the Trump. Some of the older Tarot packs display the cubic throne prominently.

44 *Konx Om Pax*, *The Wake World*, p. 9.



*The Guard of Water*

As revealed by Liber CDXVIII, the light of that Star comes from the path of Aleph, and Aleph is the Thunderbolt by shape. This is also indicated by Liber CCXXXI, which describes The Star as follows:

Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.<sup>45</sup>

Qabalistically the thunderbolt is indicated in two ways. First, the thunderbolt is represented symbolically as the Fylfat Cross or Swastika. This emblem is also called *The Hermetic Cross*. In

<sup>45</sup> *Liber CCXXXI*, 17. Note that the sigil of the Geni of Tzaddi compares to that of the Geni of Aleph, and both depict the Swastika which is the Thunderbolt.

this form the Thunderbolt is comprised of 17 visible squares out of 25 uniting the four elements, the twelve signs of the Zodiac and the Sun.

The Thunderbolt is thus 17, the number of The Star and IAO (𐤀𐤌), by shape Aleph, which is 1, hence Kether, The Crown.

In another form, the Thunderbolt is depicted as The Flaming Sword which is hurled forth from Kether to unite the ten Sephiroth.

This Thunderbolt is balanced by The Serpent of Wisdom who unites the twenty-two paths of the Sephiroth from the Kingdom to the Crown. The Serpent of Wisdom is synonymous with the Serpent of brass that Moses raised in the wilderness as a prototypical Messiah.<sup>46</sup>

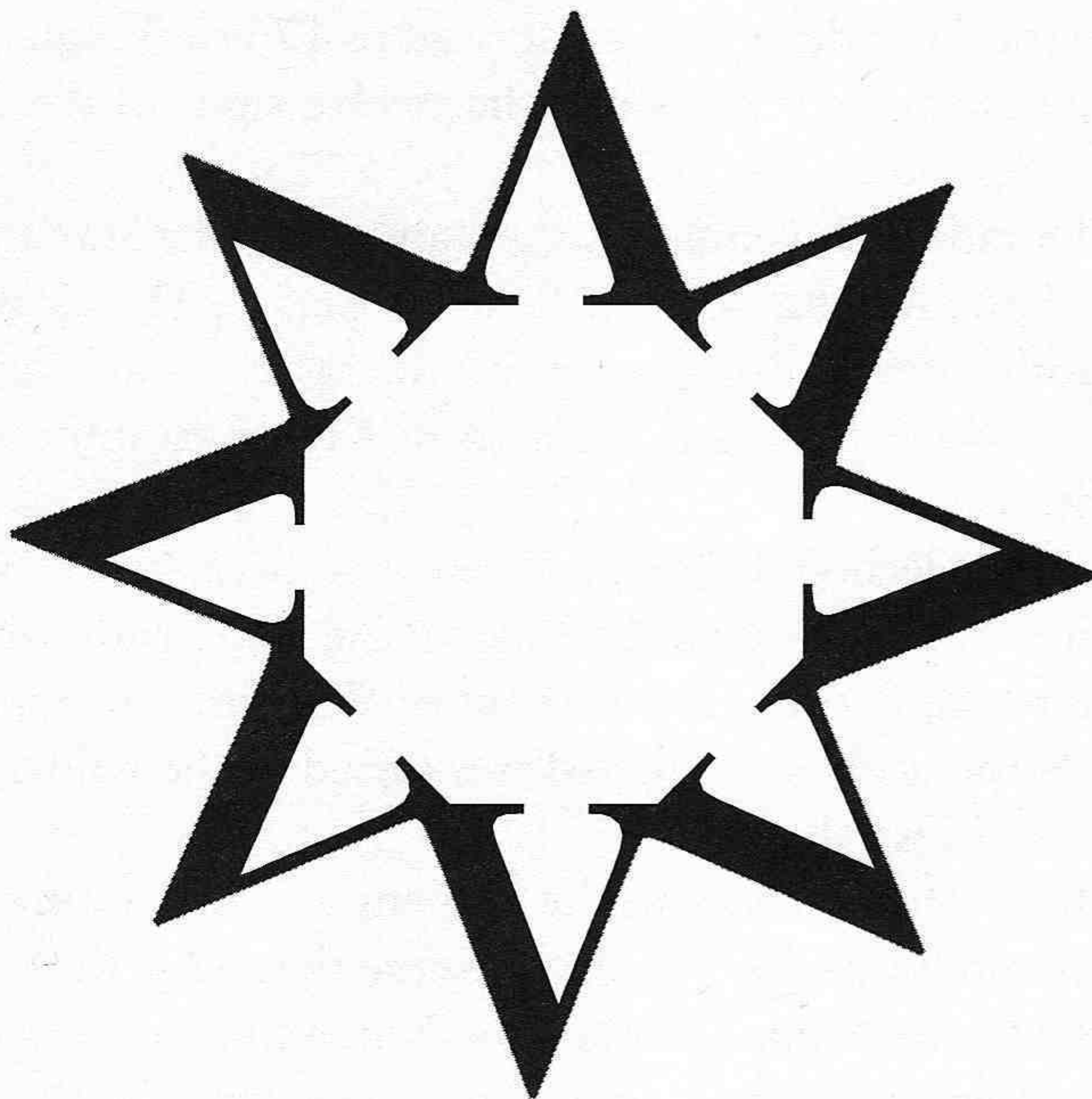
Together, The Sword and the Serpent are 32, uniting the 10 Sephiroth and 22 paths. We also observe that 32 is the numeration of the Great Name אֱהִיָּהוּה , the Name that combines אֱהִיָּה and יהוה Microprosopus and Macroprosopus. In this Great Name, appearing thrice, it is Heh, the letter of the Great Mother, the correct letter of The Star, that conceals the three Mother Letters א, ב, and ש. Thus is the Great Name transformed from 32 to 358, the number of Messiah, משיח, The Flaming Sword, who is also שׁחַ The Serpent.

In the Aeon of the Child, the Thunderbolt is one of the symbols of Messiah, as it is revealed in the Holy Books:

Blessed, blessed blessed; yea, blessed; thrice and four times blessed is he that hath attained 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.<sup>47</sup>

<sup>46</sup> *Numbers* 21:8–9. The Serpent of Brass is depicted as entwined about the a Triple Cross comprised of the Middle Pillar and the reciprocal paths uniting the Sephiroth. By shape, this Cross suggests the Triple Papal Cross, which was depicted on older forms of Atu V, The Hierophant, formerly called “The Pope.” Cf. Papus, *The Tarot of the Bohemians*, p. 123, and A.E. Waite, *The Pictorial Key to the Tarot*, p. 89.

<sup>47</sup> *Liber CDXVIII*, 1st Aethyr.



*The Star of the Messiah*

Is not the starry heaven shaken as a leaf at the tremulous rapture of your love? Am not I the flying spark of light whirled away by the great wind of your perfection?

Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the grey city in the old and desolate land; I will cleanse it from its great impurity. And thou, O prophet, shalt see these things, and thou shalt heed them not.<sup>48</sup>

It is written that he shall “guard the ways,” for the Flaming Sword “which turneth every way” is placed at the east of Eden to “keep the way of the tree of Life.”<sup>49</sup> As it is written beneath the Trigam  $\equiv$  in Liber Trigrammaton:

<sup>48</sup> *Liber LXV*, V:2–4.

<sup>49</sup> Cf. *Genesis* 3:24.

The master flamed forth as a star and set a guard of Water in every Abyss.<sup>50</sup>

By the phrase “every Abyss,” we are to understand the five paths intersected by the Abyss, that link the Supernals with the lower Sephiroth: the paths of  $\lambda$ ,  $\bar{\eta}$ ,  $\bar{\nu}$ ,  $\bar{\iota}$ , and  $\bar{\pi}$ . A “guard of Water”  $\nabla$  (also called the “Heart of Blood”) placed in each path conceals and reveals the Name:

Now and again Travellers cross the desert; they come from the Great Sea, and to the Great Sea they go.

As they go they spill water; one day they will irrigate the desert, till it flower.

See! five footprints of a Camel! V.V.V.V.V.<sup>51</sup>

### The voice which shook the earth

We learn from a careful reading of the Holy Books of Thelema that the Messiah, or “annointed one,” was sent to Earth as a messenger, from the “Ages beyond the Ages,” and from the Space beyond our vision.<sup>52</sup> The Voice of the Lord of the Aeon, speaking in Verse 2 of Liber X describes Him as “a ray of my light.”<sup>53</sup> That “ray of light,” the “flying spark of light,” is He who speaks from the Invisible Throne.<sup>54</sup>

On ancient skin was written in letters of gold: Verbum fit Verbum.

Also Vitriol and the hierophant’s name V.V.V.V.V.

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50 *Liber XXVII*.

51 *Liber CCCXXXIII*, chapter 42.

52 See *Liber X*, 1–4.

53 The number of the verse corresponds to Chokmah, the Word. The speaker describes Himself as, “I who comprehend in myself all the vast and the minute (i.e. Nuit and Had), all the bright and the dark . . .” (*LVX* and *NOX*). Cf. *Liber LXV*, III:33.

54 Cf. *Liber XC*, 43.



All this wheeled in fire, in star-fire, rare and far and utterly lonely—<sup>55</sup>

These verses from Liber VII conceal the emblem of confirmation for this mystery. Therein are eight occurrences of the letter “V” written in the upper case: Verbum, Verbum, Vitriol, and V.V.V.V.V., “wheeling” in star-fire, forming the Star of the Logos, the Star whose Word transformed the world, the Star of the Messiah.

The appearance of our Messiah was not intended to evoke the exoteric worship of men or to be openly known as the anointed one. His mission was to bring to man the Word which would intoxicate the inmost, not the outermost.

Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.”<sup>56</sup>

This Messiah came gently and secretly to the earth, likened unto a soft petal of amaranth<sup>57</sup> blown by the wind.<sup>58</sup> Even so, it was known that his coming would be accompanied by the birth pangs of a new age and that His servant would be rejected by men.<sup>59</sup> This Christ is the Guardian of the Abyss, He who is like a Woman that jetteth out the milk of the stars from her paps.

And for this is BABALON under the power of the Magician, that she hath submitted herself 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 . . . <sup>60</sup>

<sup>55</sup> *Liber VII*, IV: 41–43.

<sup>56</sup> *Liber LXV*, II: 28.

<sup>57</sup> The amaranth signifies a flower that never fades.

<sup>58</sup> *Liber LXV*, I:34.

<sup>59</sup> Cf. *Liber LXV*, I:36–38, I:50–52, I:57, and V:30–33.

<sup>60</sup> *Liber CCCCXVIII*, 3rd Aethyr.



*The Heart of Blood on the Robe of a Neophyte*

### The Mystery of Redemption

The word “redeem” means to “to buy back,” “to recover ownership by paying a required sum.” In the Old Testament, the primary word used is גאל, which according to semitic tradition signified the redemption by kinship. The next of kin would purchase back the property of a relative, or marry his widow, and fulfill the requirement of a kinsman. Redemption is connected to bondage or imprisonment, as in פדה, “to pay ransom.” The use of the concept in the New Testament occurs less frequently than in the Old, but the connotation of redemption/ransom is apparent in the use of λυτρωτής as “redeemer.”<sup>61</sup> The Christian doctrine of the Redeemer is based on the premise that Jesus paid the full price for the redemption of souls by his death in order to satisfy the requirement imposed by Jehovah: the bloody sac-

<sup>61</sup> Cf Browne, *Triglot Dictionary of Scriptural Representative Words in Hebrew, Greek and English*, p. 334.

rifice as the ransom for sin. Our view of this particular doctrine is made clear in chapter 1, and a careful reading of that chapter will make it apparent that our own use of the word "Redeemer" has nothing whatsoever in common with this unseemly doctrine of the Dying God.

Heh final of Tetragrammaton is attributed to Pentacles, or Coins. The "redemption" of Heh final is the restoration of the Daughter Malkuth to the Throne of the Mother Binah. The messenger of Babalon who delivered that Word of the Scarlet Woman unto the world was V.V.V.V.V., and that Word embodied the means of crossing the Abyss. It is not accomplished by vicarious atonement and faith in the labors of another; within the crucible of each individual heart the coin must be redeemed by self-sustained effort.<sup>62</sup> The price is paid with our own blood, not by faith in the blood of another. The Robe of the Neophyte of the A.:A.: is therefore adorned with a descending Red Triangle that is a Heart of Blood,<sup>63</sup> affirming commitment to the Great Work and the ultimate outpuring of that blood into the Cup of Babalon of which it is likewise an emblem.

Lest there be misunderstanding on this point and it is mistakenly belived that we are fostering a false Soteriology, I will speak plainly. The Messiah was not Aleister Crowley; despite all his genius, which is undeniable, he was merely the Scribe for a greater Adept. Neither does V.V.V.V.V. only represent a motto of Aleister Crowley. Frater Perdurabo, upon attaining to Magister Templi, took a motto with these initials, for reasons that are known to certain Initiates of the A.:A.: It would be improper to discuss this matter openly in this place. However, it is essential to understand that V.V.V.V.V. is another Magister entirely,

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62 This was neatly summarized by James Wasserman who wrote, "the salvation of humanity needs to be achieved one person, one mind, one soul at a time. That only by rooting out the evil and ignorance within oneself is it truly possible to root out evil and ignorance in the world." (*The Slaves Shall Serve*, p. 17).

63 For a color illustration of this Robe, see *Liber Vesta*. Cf also *Liber VII*, V:42 and *Liber LXV*, III:28.

individual and unique, insofar as such terms apply above the Abyss.

In V.V.V.V.V. is the Great Work perfect.

Therefore none is that pertaineth not to V.V.V.V.V.

In any may he manifest; yet in one hath he chosen to manifest; and this one hath given His ring as a Seal of Authority to the Work of the A.:A.: through the colleagues of FRATER PERDURABO.

But this concerns themselves and their administration; it concerneth none below the grade of Exempt Adept, and such an one only by command.

Also, since below the Abyss Reason is Lord, let men seek by experiment, and not by Questionings.<sup>64</sup>

Frater Perdurabo's commentary to this chapter from the Book of Lies is quite to the point:

V.V.V.V.V. is the motto of a Master of the Temple (or so much He disclosed to the Exempt Adepts), referred to in Liber LXI. It is he who is responsible for the whole of the development of the A.:A.: movement which has been associated with the publication of THE EQUINOX; and His utterance is enshrined in the sacred writings.

It is useless to enquire into His nature; to do so leads to certain disaster. Authority from him is exhibited when necessary, to the proper persons, though in no case to anyone below the grade of Exempt Adept. The person enquiring into such matters is politely requested to work, and not ask questions about matters which in no way concern him.<sup>65</sup>

Having written as much as is lawful concerning this great mystery, the sincere and serious student who seeks understanding is admonished to seek this Truth in prolonged study of the Sacred

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64 *Liber CCCXXXIII*, Cap. 41.

65 *Ibid*, Commentary to Cap 41.

Writings and in the practices prescribed by the Brethren of the A.:A.:

Nor is it fitting for the cobbler to prate of the Royal matter. O cobbler! mend me this shoe, that I may walk. O king! if I be thy son, let us speak of the Embassy to the King thy Brother.

Then was there silence. Speech had done with us awhile.<sup>66</sup>

He that hath ears to hear, let him hear.

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<sup>66</sup> *Liber LXV*, I:11–12.

## CHAPTER 6



### THE IMAGE OF GOD

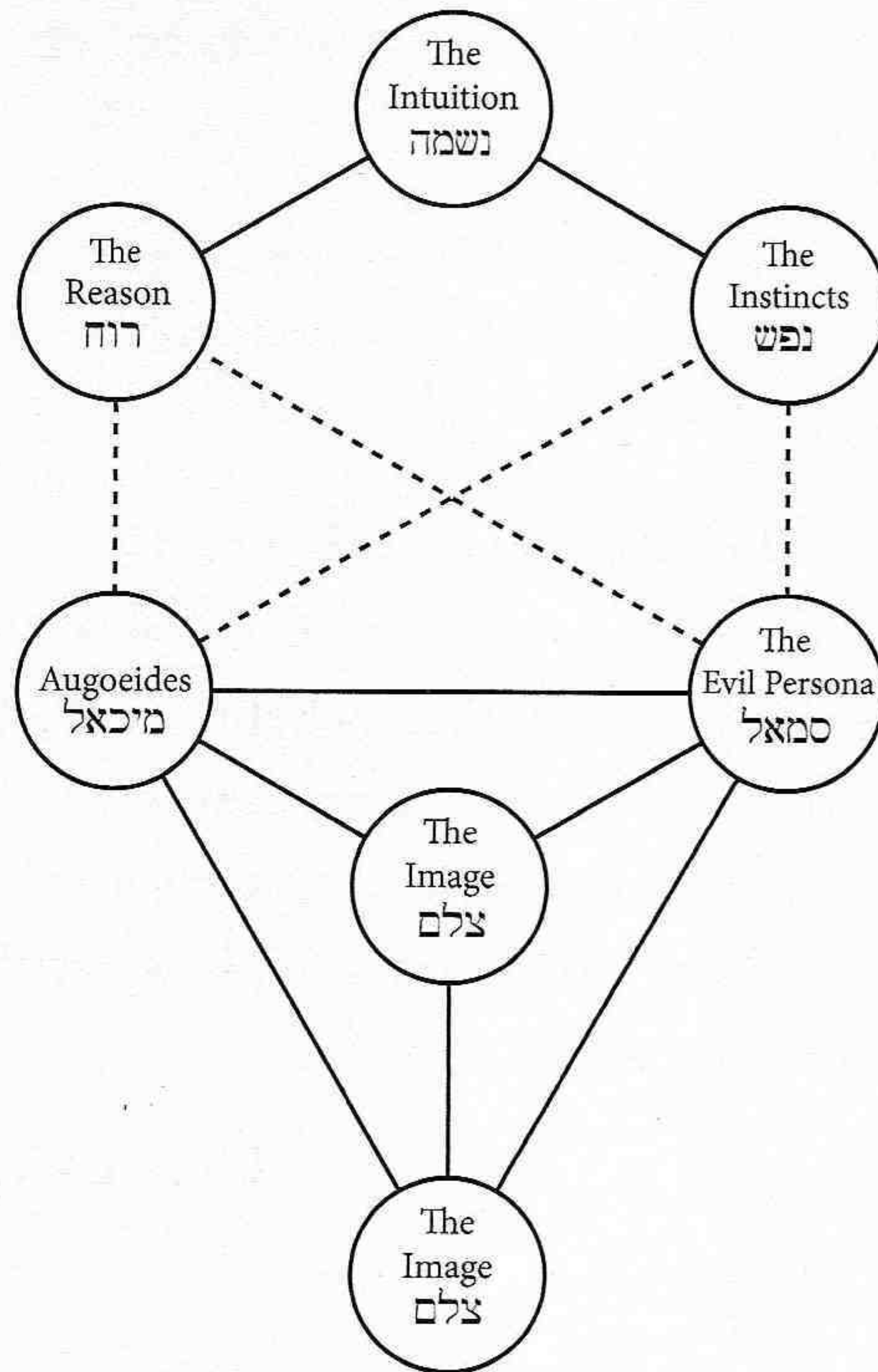
They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.

Liber LXV, V:35

The central Initiation of the Neophyte of the A.:A.: is the attainment of the Vision of the Holy Guardian Angel. The identification of this experience as a “vision” has been the source of confusion for many students, especially those who have a tendency toward exoteric religion. The experience is neither an astral image or related to any of the common elementary dhyanas.<sup>1</sup> It must not be confounded with that Samadhi which is sometimes called the “vision of God.” The Vision of the Holy Guardian Angel is not associated with “visions” or trance states at all. It is the transformation of the Nephesh from a state of idle wandering to a condition of attentiveness to the One Word, which is unknown but certain, declaring its presence self-evidently by the demonstration of true aspiration.

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1 See *Book 4*, part 1, chapter 6.



*The Tzelim*

### The Fatal Image of Nature

Eliphas Levi described the soul of man as a veiled light comprised of the Neshamah or Intuition (which he called the “pure spirit” or “higher aspirations”), the Ruach (the “Reason”), and the Nephesh (which he called the “plastic mediator” or “the passions”). Levi’s interpretation of the doctrine of the Tzelim<sup>2</sup> held that the veil of the soul is the “shell” of the image, and that this image was double, since it reflected the “good Angel of the Soul” (the Holy Guardian Angel) as well as the “evil Angel of the Soul” (the Evil Persona). Utilizing the nomenclature of traditional Qabalah, he identified the “good Angel” as *Michael*, the

<sup>2</sup> צלם “image.”

“evil Angel” as *Samael*. The “shell,” that is the Qliphah, of *both* is reflected in the Nephesh as well as the Ruach.

The task of the aspiring Neophyte is not to fall victim to the magnetic pull of the Evil Persona, which has much in common with what depth psychology calls the Shadow, the negative aspects of the personality. It is no wonder that Levi described the Tzelim as “a sphinx which propounds the enigma of life.” The image of the Evil Persona reflected into the Nephesh is called *the fatal image of nature*. Levi considered it that which succumbs to the outer as opposed to the inner. Crowley called it *the refusal of initiation*. According to Levi, the fatal image endowed the Nephesh with its attributes, but he stated that the Ruach could replace that image with the image of the good Angel through inspiration from the Neshamah.

On this point we will lock horns with Levi. Neophytes take heed to this warning: *both* images must be ignored, for they are but shells and phantoms, and the Ruach has not the means to distinguish between them. Why? Because either image contains elements of the other, a house of mirrors that is as true as it is false. This is one reason the Holy Guardian Angel speaking in Liber LXV describes Himself as “an Image of an Image,” and one reason why the Magic Mirror is attributed to Qoph, the changing Moon, and the phantoms of the Qliphoth. Levi correctly said that the Nephesh was immortal through the destruction of forms. However, it is the nature of the Nephesh to tend toward the petrifying of Spirit by self-indulgence, aggravated by the Ruach with its tendency for reductionism.

### Image of an Image

At the very beginning of Liber LXV we are urged not to allow ourselves to be entangled in deific images while in quest of the *summum bonum*.

Be not contented with the image. I who am the Image of an Image say this. Debate not of the image, saying Beyond! Beyond! One mounteth unto the Crown by the moon and by



the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth. Not otherwise may ye reach unto the Smooth Point.<sup>3</sup>

One should keep in mind that language itself is but another form of the image. Therefore, no matter how successful the language or *imago*, it still falls short of the Truth because of the limitations of the conscious mind. This is no less true of Liber LXV than any other Holy Book. Thus we are admonished not to be content with any image, regardless of its form, but to continue aspiration, even unto the Crown.

Yea, in the end  
 Vision all vision must transcend.  
 These glories are mere scaffolding  
 To the Closed Palace of the King.<sup>4</sup>

The image-making faculty of the psyche is the Self, the transpersonal center of the human being.<sup>5</sup> Although the image stems from the transpersonal depths of the Unconscious, it must be transmitted to consciousness via the Ego, and thus it is contaminated by interaction with the conscious content of the psyche. One great danger is the possibility of confusing the image for that which the image represents, effectively severing the possibility for the *participation mystique*. The end result is a total projection of the image into a restricting framework translated solely by the intellect. The vital interaction between the individual and the *mysterium* invariably degenerates into rational conflict and petrifies into bloodless dogma. Jung makes this point effectively:

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3 *Liber LXV*, I:7–10.

4 *AHA (being Liber CCXLII)*, p. 36.

5 Cf. Edinger, *Ego and Archetype*, p. 285.

Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection), the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in and influence on the conscious mind . . . It may easily happen, therefore, that a Christian who believes in all the sacred figures is still undeveloped and unchanged in his inmost soul because he has "all God outside" and does not experience him in the soul.<sup>6</sup>

The blood is the life, and the Spirit must have life if it is to dwell in the world. The Candidate is of course the vehicle of Life for the indwelling Spirit. Now here, we are not talking about passive participation in the process; that would amount to what might be aptly described as vampirism and possession. This is not part of the program. We are talking about a process wherein the Candidates enflame themselves with prayer, and actively seek interaction with the Divine Influence. If we think of this only as the dramatic encounters that are often described as visions or trances, we fail to consider the extremely important yet subtle interaction that guides our feet upon the path. Not only through prayer and practices, but in careful study of the Holy Books, all things must be directed constantly and patiently toward the Divine. It must be made part of daily life at all times; it must be sealed up in the Heart in order to have a genuine, living experience.

This is sometimes extremely difficult to do, especially when experiencing periods of dryness and emptiness which some cul-

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<sup>6</sup> *Psychology and Alchemy*, p. 11. Although Jung gives Christianity as the primary example of this type of projection, it is by no means limited to practitioners of that faith.



*Fermentatio*

tures have called the “loss of soul,” previously described as the “Dark Night of the Soul.” Such difficulties are not limited to such dramatic periods as these. While simply trying to earn a living in the natural world, raise a family, and just survive day to day, it can seem at times that the golden thread has been lost. Rather than recoil from the Work with frustration and disgust, the Candidate must continue to hold fast to that which is True, and continue to study and seek guidance. Those who sincerely study the verses of the Holy Books and take them to their heart by binding Words with Deeds, have the promise of a blessing. The claim cannot be made that it will come instantly, but to those who persevere, it will come. Therefore at the end of Liber LXV it is written:

And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up

the book into their blood were the chosen of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travellers call Naught.<sup>7</sup>

### Mystery of the Leaven

The initiation resulting from the Vision of the Holy Guardian Angel occurs at the level of the Nephesh. The catalyst of the change, as well as the transformation process itself, is initially unconscious to the seeker. Liber LXV gives a distinctive hint concerning this operation:

Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.<sup>8</sup>

Another name for wolf's bane is "monks-hood," due to its unique flower which is shaped remarkably like the hood on a monk's robe. Traditional interpretation considers the shape of the hood of the monk, or Hermit, to suggest the Hebrew letter Yod.<sup>9</sup> Thus, in its outer form, the plant is a reminder of the secret seed. While Yod is the most diminutive of all Hebrew letters, it is the letter from which all others derive. Wolf's bane is also a deadly poison; even the smallest portion can inflict harm. Steel, on the other hand, as a man-made substance does not occur in nature without conscious intervention; it is a fitting emblem of the intellect, an amalgam of natural material taken from the earth and forged into a piercing tool. In LXV, I:13 the Holy Guardian Angel does not identify with the steel of the intellect, but with the beautiful flower growing from the earth, (the Nephesh). The action of the silent poison is "not so sharp"

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<sup>7</sup> *Liber LXV*, V:59.

<sup>8</sup> *Liber LXV*, I:13.

<sup>9</sup> A blatant example of this may be seen in The Hermit card as interpreted by Paul Foster Case.

as a violent and sudden penetration by steel. That is, it begins at the unconscious level and works quietly but steadily.

The first interaction between the Angel and the adept equates to the Alchemical operation called *Fermentatio*. Ruland defines this operation as,

The exaltation of a Matter into its essential part by means of a ferment which penetrates the entire mass, and operates therein in a peculiar manner, acting immediately on the Spiritual nature . . . For even as a small modicum of ferment . . . can leaven a large mass of flour, so does the chemical ferment assimilate itself to the thing to be fermented. Whatsoever be the nature of the ferment, of such is the fermented matter.<sup>10</sup>

Symbolism of the leaven or ferment occurs repeatedly in the Old Testament, but always with a negative connotation. Leaven was strictly forbidden in all sacrifices to Jehovah since it was considered to typify corruption and decay. As a memorial to the Passover and a prototypical redemption by the blood of the lamb, Israelites were forbidden to consume leavened bread for seven days. Those who violated this ordinance were to have their souls (Nephesh) cut off from the body of Israel.<sup>11</sup> This equates directly with a threat of eternal damnation. This tradition continues to this day and has a direct parallel in the unleavened wafers of Christian communion which signify the body of Christ, the lamb without spot or blemish. In a word, fermentation has traditionally been associated with the work of the Devil.

The word "ferment" means to make turbulent, to agitate and seethe. Alchemists noted that after the introduction of the leavening agent, which is the seed of the Work, there was a time of repose before the storm arose. Gradually, as the ferment assimilated itself to the First Matter, the subject of the Work became occluded in a storm of chemical action before reaching the cli-

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<sup>10</sup> Martin Ruland. *A Lexicon of Alchemy*, p. 144.

<sup>11</sup> *Exodus* 12:14–15.

max of the operation. For this reason, Hermeticists associated the process of *Fermentatio* with Typhon, the Lord of storm,<sup>12</sup> or with Pluto or Hades, god of the underworld. Alchemical literature describes the leavening agent as *Sal Tartari* ☐, the “Salt of Tartarus.”<sup>13</sup>

The “Secret Fire” which transmutes the First Matter or “Salt of the Earth,”<sup>14</sup> is said to be composed of two substances. One is *Sal Tartari*, the salt of Hell; the other is *Sal Armoniacum* ✱, the “Salt of Harmony,” symbolized by the Star of the Messiah. Herein is the doctrine of the Sword and the Serpent, and the mystery of נחש who is the Redeemer משיח.<sup>15</sup>

The leaven taketh, and the bread shall be sweet; the ferment worketh, and the wine shall be sweet. My sacraments are vigorous food and divine madness. Come unto me, O ye children of men; come unto me, in whom I am, in whom ye are, were ye only alive with the life that abideth in Light.”<sup>16</sup>

Having previously affirmed that the blood is the life of the Spirit in the world, how then is this leavening agent, this poison, introduced into the blood of the Candidate? It is transmitted by

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12 Etymologically, “Typhon” is related to “typhoon.” Cf. also צפון, “north,” the direction in the Middle East from whence storms proceed. Opposite the sun at its zenith, north is the place of the greatest symbolic darkness.

13 From the Greek Τάρταρος, considered as the deepest pit of Hell. Students should carefully read *Liber LXV*, I:1, I:14–17, I:47–48, I:56–64, III:30–31, 38–39, IV:24–25, 43–45, *Liber VII*, I:28–30, and *Liber XC*, 15–17.

14 One of the mystical titles of the Candidate is בן אדם “son of Adam,” i.e. “son of man.”

15 The flaming sword connects the Sephiroth, while the Serpent of Wisdom connects the paths. Together they yield 32, the value of אהיהוה, Macroprosopus united with Microprosopus. Replacing the three ה’s with the Mother Letters מ, ש, and א gives 358, the values of נחש and משה. Concerning the Secret Fire, suffice it to say that its symbol is the arrow ↗. Students should remember that סמך = 120 = ען, City of the Sun, the paths of The Devil and Death.

16 *Liber CDXVIII*, 20th Aethyr.

means of a kiss from the Holy Guardian Angel. The symbolism of kissing the Angel is first described in *The Wake World*:

His mouth is redder than any roses you ever saw. I wake up quite when we kiss each other, and there is no dream any more. But when it is not trembling on mine, I see kisses on his lips, as if he were kissing some one that one could not see.<sup>17</sup>

It must be understood that a literal “kiss” is not intended by this language. The union between the Candidate and the Holy Guardian Angel is symbolically described as a consummated Marriage. The Angel is represented as the Prince (ן), while the Candidate is represented as the Bride (ן final of ןןן). Prior to the Sacred Union (the Knowledge and Conversation of the Holy Guardian Angel), a Candidate may be permitted to experience a brief encounter with the Angel, a mere “kiss” compared to consummation in the wedding bed. Gradually, as such brief encounters are able to be assimilated, a change begins to occur within the Candidate. Even as the single string of a musical instrument will begin to vibrate in Harmony with a neighboring string singing a pure note, so will the aspirant begin to undergo a subtle change. The result is powerfully described in *Liber LXV*:

Even as evil kisses corrupt the blood, so do my words devour the spirit of man. I breathe, and there is infinite dis-ease in the spirit. As an acid that eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man. I shall not rest until I have dissolved it all.<sup>18</sup>

### Lord of the Gates of Matter

As the essential First Matter, the *Prima Materia*, the Candidate is the actual “life blood” of the operation. Despite our continuous

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17 *Konx Om Pax*, *The Wake World*, p. 1.

18 *Liber LXV*, I:14–17.

reminders of the base condition of the material, it is unquestionable that there is inherent worth in each seeker after the Mysteries, not only for themselves, their inferiors in the Chain, or the Work as a whole, but to the Angel as well. The extent of this Mystery is beyond the scope of this discussion, but the student would benefit from a careful study of *The Wake World* on this very point. Nevertheless, the First Matter must be transformed and made ready for the journey, and that is the beginning of the elaborate process that will eventually set the Daughter Malkuth upon the Throne of the Mother Binah.

The transformation of Malkah, the inferior queen and Bride of Microprosopus, lies in becoming wholly virgin unto the Lord. This has nothing whatsoever to do with the normal concept of sexual chastity. It is simply one-pointedness in the Work. Every thought, every deed, must become dedicated to the One Purpose. The Nephesh may therefore become readied for union with the Lord. The Bride is then duly prepared to join unto the Bridegroom, who is the Holy Guardian Angel. This too embodies the symbolism of Osiris, prepared for Initiation by his sister Isis (Nature) and Nephthys (Perfection).

The body is weary and the soul is sore weary and sleep weighs down their eyelids; yet ever abides the sure consciousness of ecstasy, unknown, yet known in that its being is certain. O Lord, be my helper, and bring me to the bliss of the Beloved!

I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.

I felt the red lips of nature and the black lips of perfection. Like sisters they fondled me their little brother; they decked me out as a bride; they mounted me for Thy bridal chamber.<sup>19</sup>

That which is poetically described as the kiss of the Angel is the initial personal contact, described above as the Vision of the Holy Guardian Angel. It is the beginning of Union, an affirma-

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<sup>19</sup> *Liber LXV*, IV: 29–31.



tion of the *Coniunctio* of Candidate and Initiator, not yet consummated, but affirmed.

At the outset, this interaction between initiate and Angel takes on what may only be called an impersonal character, for the intimacy of total union is only realized with the Knowledge and Conversation of the Holy Guardian Angel. The True Identity of the Angel will not be revealed until the moment of consummation, but the Candidate will eventually receive a Name whereby He may be addressed.<sup>20</sup> As the Lord Initiating, the Angel is the true Hierophant in the Ritual of Initiation, and therefore a form of Hoor.<sup>21</sup>

... now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.<sup>22</sup>

This in no way should be interpreted literally. The Angel is Hoor in the same sense that the Candidate is Asar. For not only is the Angel Hoor, He is the Lord of the Gates of Matter who dispels the illusion therein. He is Pan, the All, the One, the None.<sup>23</sup>

But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I flamed, and dispelled the illusion. Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity.<sup>24</sup>

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20 The term "He" in this context is used in an archetypal sense, for the Candidate, regardless of sex, is the Bride, the Angel the Bridegroom. The Angel, being above the Abyss, is not limited by the restrictions of incarnation, but will appear as Vau to Heh Final.

21 The Hierophant in the Outer Order is perceived as Hoor-Apep. In the Inner Order He is Hoor-Ra. In the Third Order, He is Hoor-Set.

22 *Liber LXV*, V:5. See chapter 8 where this same symbolism is explained on the Universal scale as opposed to the Individual.

23 See chapter 8 for a full discussion of this matter.

24 *Liber LXV*, V:9-10.

## CHAPTER 7



### MYSELF MADE PERFECT

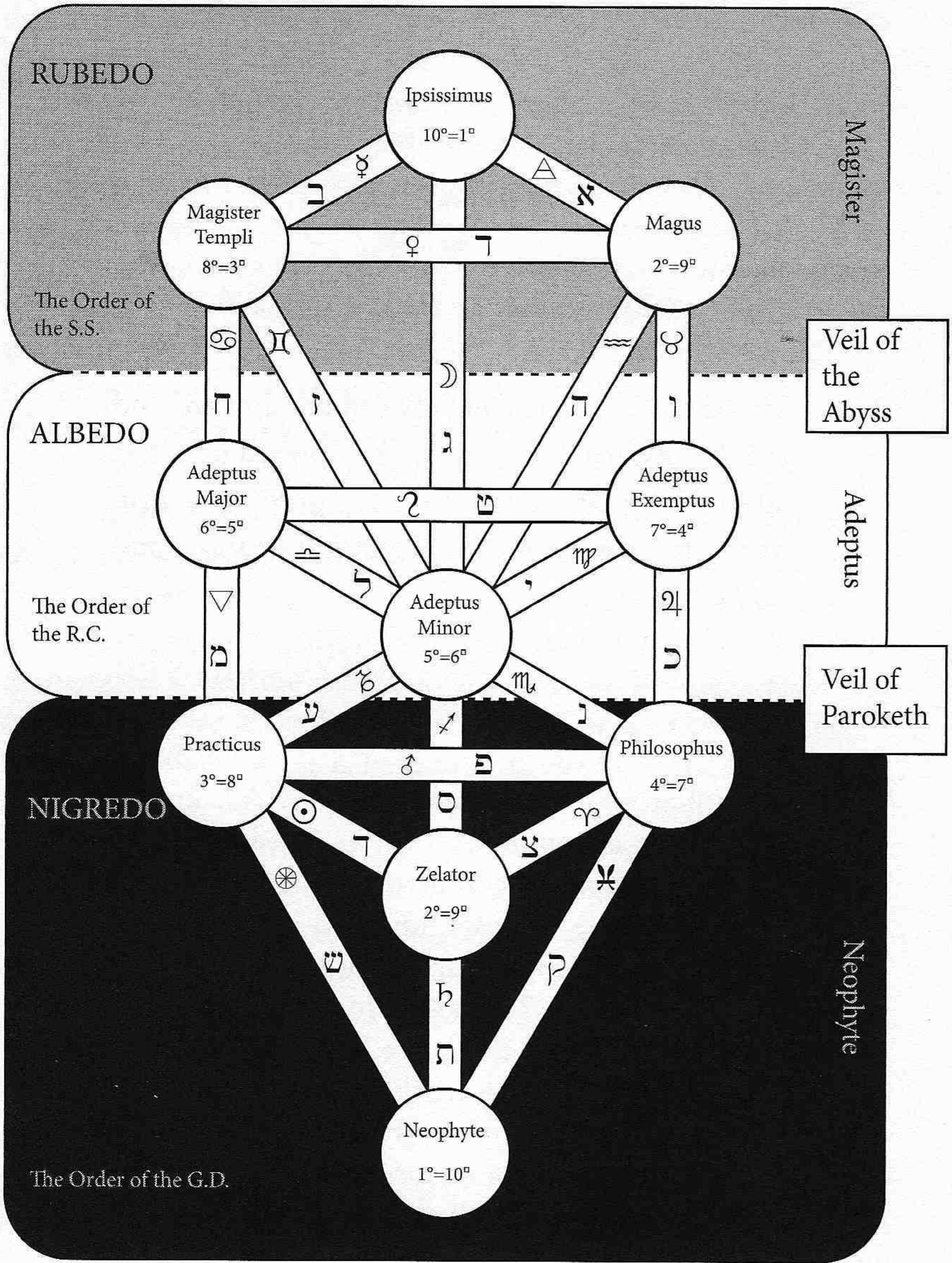
Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Yesod is *Yod* Tetragrammaton, and *yod* is a hand . . .

Liber CDXVIII, 5th Aethyr

Those familiar with the system of the A.:A.: know that the Outer College is comprised of four Grades, the Inner College of three Grades, and the Supreme College of three Grades.<sup>1</sup> These divisions, while corresponding to the Sephiroth of the Tree of Life, are really conveniences for the purpose of training and the delegation of the Tasks therein. At the most basic level, within the Three Orders, there are Three Grades: Neophyte, Adeptus, and Magister. These are the critical points in the career of an aspirant; The Vision of the Holy Guardian Angel (Neophyte), The Knowledge and Conversation of the Holy Guardian Angel (Adeptus), and the crossing of the Abyss and admittance into the City of the Pyramids (Magister).

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<sup>1</sup> Probationer, being outside the Order, is not counted. Likewise, Dominus Liminis is not considered a Grade per se, since it is technically a Title awarded by Authority. The same holds for Babe of the Abyss, which is not a Grade.



*The Three Divisions of the Order and the Work*

The various Oaths and Tasks of the Outer College Grades are all adumbrations of the Neophyte, the “newly planted” one.<sup>2</sup> This general assignation of the term Neophyte to all seekers to the Outer College is referred to the Hebrew letter Samekh, which is ♃ in the zodiac. The upward arrow of Sagittarius is the path leading from Yesod to Tiphereth and aptly signifies affirmed intention to the Divine. It is a simple and sublime symbol of applied Will.

### The Two Arrows

Careful study of *The Vision and the Voice* will reveal that there are two arrows which figure prominently in the symbolism of attainment. The first, as indicated above, represents human aspiration and is referred to the path of Samekh and ♃; the second, the downward Arrow, signifies Divine inspiration.<sup>3</sup> The “upward arrow” is fired by the “firm hand” from Yesod which is Yod Tetragrammaton; that is to say, it is shot by the hand of Man.<sup>4</sup> The Divine Arrow is shot downward.<sup>5</sup>

In Ritual, this upward arrow is indicated by the incense rising from the fire of the thurible. We ignite the incense in the thurible even as we must ignite ourselves in prayer. The downward arrow in Ritual is represented by the Holy Oil which is used in the act of consecration. It is thus symbolic of the descending chrism of Divine Grace.

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2 It is a tradition that Adepti of the Inner Order continue to use their Neophyte motto for identification throughout their lives. Once one attains Neophyte, one is always, at one level or another, a Neophyte.

3 This Divine Arrow is referred to the path of Gimel. Cf *Liber CDXVIII*, 5th Aethyr.

4 Yod = י which means “hand,” the first letter of יסוד the Foundation, and יהוה, the four-lettered Name of God, the “Tetragrammaton,” not only referred to the four Elements, but the Tree of Life in its entirety. There is no God but Man.

5 The terms “upward” and “downward” are strictly intellectual devices used in reference to the two dimensional diagrams of the Tree of Life. They are not to be understood in any literal sense whatsoever.



*The ascending & descending vapors*

In Michael Maier's *Symbola aureae alba*, we find an Alchemical emblem of striking parallel symbolism. The alchemist Maria Prophetissa<sup>6</sup> points to two vessels. The vapor from the lower rises to embrace the vapor descending from the upper vessel. Entwined, these fumes form a *vesica piscis* that surrounds and nourishes the *Herba Alba* (the "white plant") with five stems and flowers. The white plant signifies the *Albedo* stage of the work, and having five flowers, it indicates the crowning of the elements by the Spirit, the flowering of the Quintessence. Only the combination of Aspiration and Inspiration will prompt the blooming of this flower.<sup>7</sup>

6 Also called Maria the Jewess. She was undoubtedly identified with Mary Magdalene, and was a proponent of the *Hieros gamos*, as is evident in this emblem.

7 The symbolism of this Alchemical emblem also embodies the practical aspect of the *Hieros gamos*, or Mass of the Holy Ghost.



*The Lunar Archer*

The bow and arrow is historically associated with several deities of the hunt, such as Diana and Artemis. At a very early time, the bow was associated with the Moon, probably due to the shape which recalls that of the lunar crescent. In ancient Egypt, these items were also associated with Neith, an archaic goddess of possible Libyan origins. Richard Wilkinson writes,

The bow functioned from early times as a symbol and attribute of the goddess Neith, whose cult center was the ancient site of Sais in the delta region. Although Neith is frequently represented holding a bow, the weapon's exact significance is not fully understood, as it is difficult to know if her image as a warlike deity is the cause or the result of her association with the bow.<sup>8</sup>

<sup>8</sup> Richard H. Wilkinson, *Reading Egyptian Art*, p. 185.



of Egyptology have proved that the word  $\text{šn}^c$  actually means “chest” or “breast”<sup>11</sup>

The arms of the deceased were usually folded across the chest like the symbol of  $\times$ , the crossed arrows of Neith. Among Royalty, the crossed arrows are doubly reflected in the crossing of the Crook and Scourge  $\text{⌘}$ , representative of the Powers of Attack and Defense, Severity and Mercy, Speech and Silence.<sup>12</sup>

Within this curious symbolism there are clearly archetypal elements that relate to the heart, sacred truth and love. An interesting modern example is in the common child’s oath, “I cross my heart and hope to die.”<sup>13</sup> The Christian action of forming the sign of the Cross is another example. Even the quaint little symbol of Cupid’s arrow piercing the heart has its origins in the Collective Unconscious, and is more than a device for advertising Valentine’s Day.

The path of Samekh leads to Tiphereth which is attributed to the heart, since it is the center of the Microcosm. The upward arrow fired from Yesod the Moon is directed toward Tiphereth the Sun, the Heart of man. It is the direction of the Will toward “fixing” the volatile material that will form the Quintessence. This Quintessence is formulated with the union of the adept and the *Augoeides*.

I shoot up vertically like an arrow, and become that Above.<sup>14</sup>

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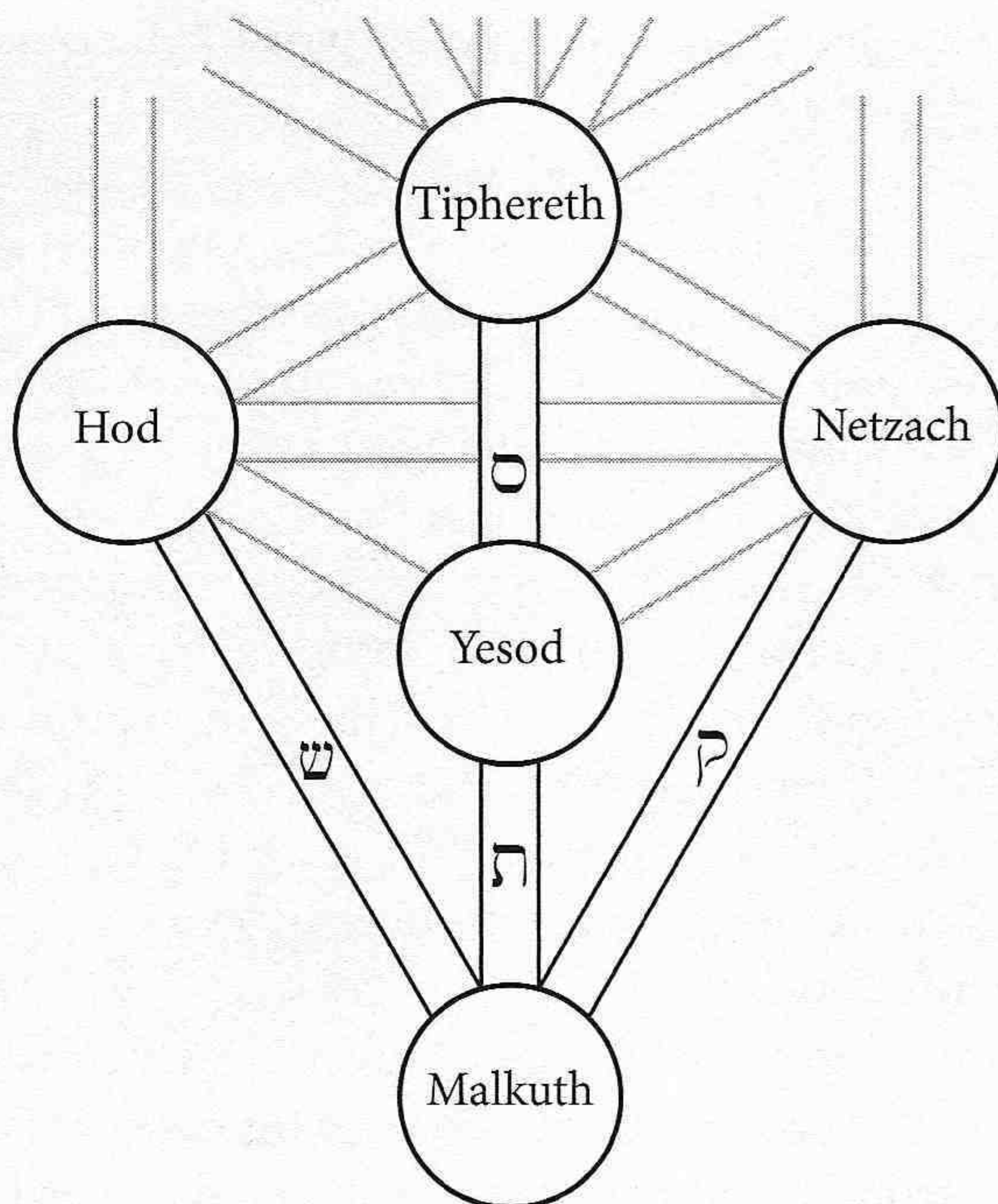
11 R. O. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 269.

12 In the Alphabet of the Arrows, the two crossed arrows signify the letter H. Cf. *Equinox*, IV:2, p. 230.

13 The completion of this little Oath, “stick a needle in my eye” might therefore be interpreted by humorous minded Qabalists to represent an affront to the Devil.

14 *Liber VII*, I:37. This verse has a specialized meaning for the Babe of the Abyss. Note that 37 = יהידה “Yechidah,” the flame which is the Spark of Godhead referred to Kether. However, its general meaning of the upward Arrow as a symbol of yearning to the Holy One is applicable to any student at any level.





*The Heavenly Bow and Arrow*

This equates to aiming to the center of the target, what we now call the “bull’s eye.”<sup>15</sup> The symbolism of archery is found throughout the literature of Alchemy, since it is a perfect emblem of trying to reach a difficult goal, and the spiritual quest in general. This identification of the arrow with prayer and aspiration is a very old one. In fact, the word in the New Testament that translates as “sin” is ἁμαρτία, a term from warfare which literally means “to miss the mark.”<sup>16</sup> It is synonymous with the Hebrew אָחַז “to miss, err from the mark,” as in archery.<sup>17</sup>

15 The Alchemical sign of Gold ☉ = the “Bull’s eye” or center of the target. Also, The Heart = ☉ = Tiphereth = ך = ♀ = “bull,” with apologies to the Hierophant. By such means devout Qabalists may turn rabbits into bears and thereby slay the enemies of the King.

16 Bauer, *A Greek-English Lexicon of the New Testament*, p. 42–43. See also Trench, *Synonyms of the New Testament*, pp. 239–241.

17 Browne, *Triglot Dictionary of Scriptural Representative Words*, p. 382.

How differently we can now read Romans 3:23: “for all have *sinned*, and fallen short of the glory of God.”<sup>18</sup> Few of us would quarrel with the full translation, “for all have *missed the mark*, and fallen short of the glory of God.” There is no amorphous, generalized and meaningless, guilt-ridden sense of “sin” here. We strive to reach the divine, and often we fall short of our target. There is no wrong to be found in it. It is the striving that ultimately yields the success.

### The Rainbow of Promise

For as that straight path of the Arrow cleaving the Rainbow became righteousness in her that sitteth in the hall of double truth, so at last is she exalted unto the throne of the High Priestess, the Priestess of the Silver Star, wherein also is thine Angel made manifest.<sup>19</sup>

The paths of Qoph, Shin and Tau on the Tree of Life, taken together, form the word קשת which means “a bow.”<sup>20</sup> In the midst of these three paths lies the path of Samekh, the Arrow, set in the bow, symbolically aimed at Tiphereth.

The word קשת not only signifies a bow used to fire arrows, but also refers to the “heavenly bow,” that is the Rainbow. This symbolism is taken from Genesis 9:12–15 and the myth of Noah and the flood:

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

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and *Genesisus' Hebrew and Chaldee Lexicon to the Old Testament*, p. 271.

18 The Authorized Version translation of πάντες γὰρ ἤμαρτον καὶ υστεροῦνται τῆς δόξης τοῦ θεοῦ.

19 *Liber CDXVIII*, 17th Aethyr.

20 *Genesisus' Hebrew-Chaldee Lexicon to the Old Testament*, pp. 747–748.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.<sup>21</sup>

The rainbow thus became a beautiful symbol of promise, appearing in the sky after the storm, a reminder of a covenant between God and Man. Alchemists seized upon this symbolism, readily identifying the rainbow with the many colors of the Peacock's tail. In the process of the Alchemist's operations, at the end of the Nigredo, the dark phase of the Great Work, a light of many colors appeared in the cucurbite. This they called the "rainbow" or "Peacock's Tail." It announced the end of the first phase, the Nigredo, and promised the appearance of the Albedo or "Whitening," which is the second phase of the Work. There is a parallel to this symbolism in the system of the A.:A.: The Work of the Outer College corresponds to the Nigredo phase. The Work of the Inner College R.R. et. A.C. corresponds to the Albedo. Hence, the emblem of the peacock's tail, the "coat of many colors," is referred to Samekh.

### Transmutations

In the first chapter, I made a brief reference to a significant change that occurred with the advent of the Aeon of the Child, in what pertains to the formula of L.V.X. I stated that L.V.X. will no longer open the Vault of Abiegnus, the Mountain of the Adepts, as it did in the Aeon of Osiris, and will now explain why.

First, for those unfamiliar with the Vault of Abiegnus, this is the mystical name Initiates applied to the Tomb of the Adepts, which was said to be situated in the center of the earth, in the Mountain of the Caverns, which is the Mountain of God in

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21 *Genesis* 9:12-15 (AV).

the Center of the Universe. Abiegnus was the name given to the sacred Rosicrucian Mountain of Initiation. It indicated the mystical tomb of the Father of the Order of the Rosy Cross, Christian Rosencreutz. In the old Order of the Golden Dawn, the Initiation ceremony of the Adeptus Minor 5° = 6□ was based entirely upon the discovery of this hidden sepulcher and the mysteries of Resurrection. The symbolism was strictly that of Christian mysticism, and it must be said, was beautifully rendered. Crowley himself stated that it was a ritual of "such profundity and beauty that it is difficult to conceive of any man not being a better and a more illuminated man for having passed through it."<sup>22</sup> The "Light of the Cross" (L.V.X) which along with the Key Word I.N.R.I. opened the tomb, was completely identified with Jesus Christ, and the Candidate who was symbolically crucified with Christ, rose with him. It was a marvelous example of the formula of the Dying God applied to Ritual. Despite its beauty, which is undeniable, it is an incomplete formula and no longer is applicable to Tiphereth. In order to understand this more fully, we must first turn our attention to the changes the New Aeon brought to our comprehension of the symbolism of the Tree of Life, and the formulae that can lead to that comprehension.

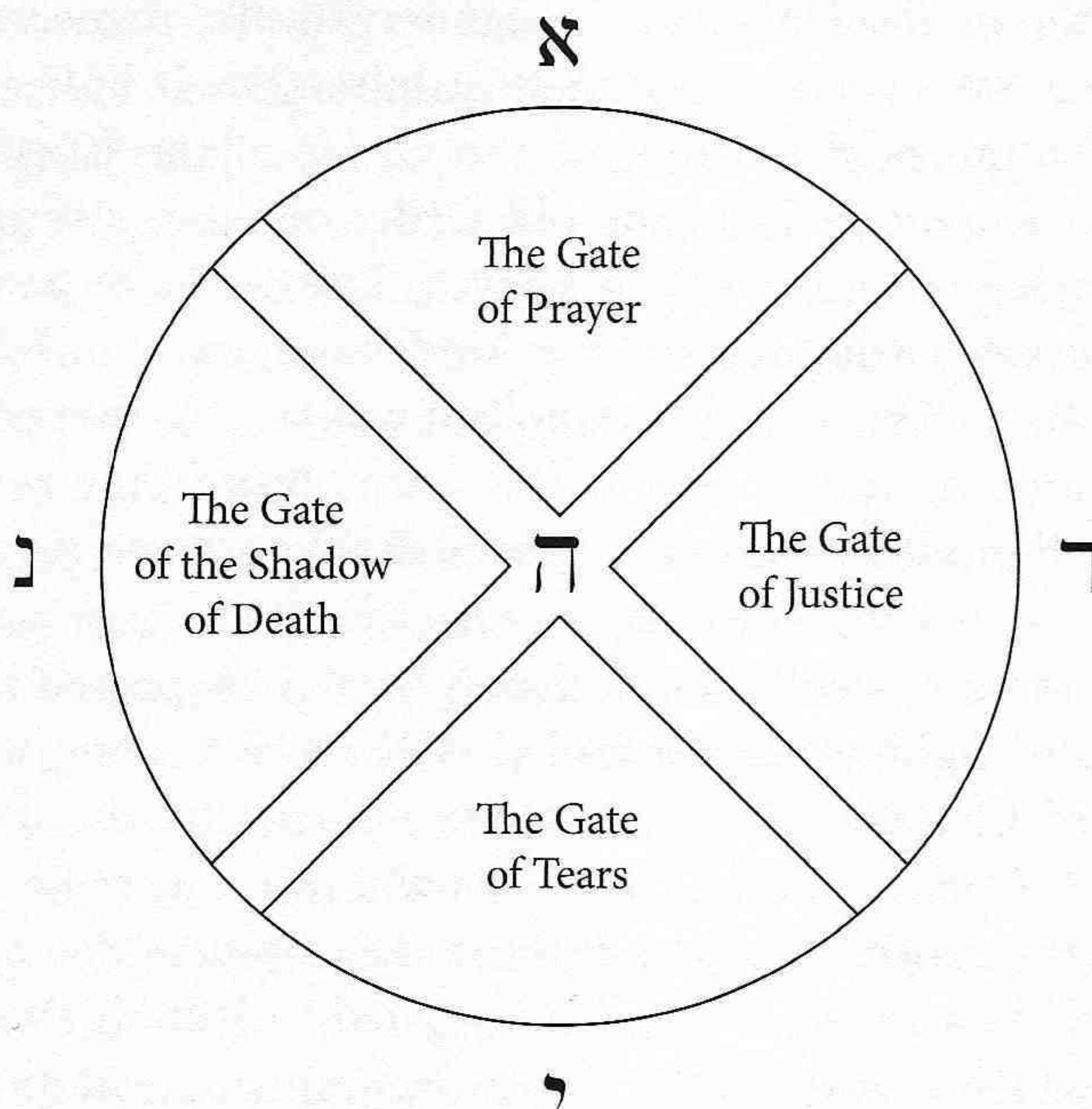
With the coming of the Aeon of Horus, the Lord of the Aeon planted the seeds of change in the fertile earth of Malkuth, shook the stability of Yesod, and rearranged the Harmony of Tiphereth. The water of Life was sprinkled in the dry sands of the Abyss so that one day they will flower. The formulae that were considered Supreme were overshadowed by those of a new age. The Eye of Hoor was opened and the established kingdoms were shattered in pieces.<sup>23</sup>

Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.

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22 *Equinox*, I:3, p. 207.

23 See chapter 8.



*The Four Gates*

From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof. Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools. Also thou shalt convert the all-sweeping air into the winds of pale water, thou shalt transmute the earth into a blue abyss of wine. Ruddy are the gleams of ruby and gold that sparkle therein; one drop shall intoxicate the Lord of the Gods my servant. Also Adonai spake unto V.V.V.V.V. saying: O my little one, my tender one, my little amorous one, my gazelle, my beautiful, my boy, let us fill up the pillar of the Infinite with an infinite kiss!

So that the stable was shaken and the unstable became still.

They that beheld it cried with a formidable affright: The  
end of things is come upon us.

And it was even so.<sup>24</sup>

Let us begin by examining the symbolism of Malkuth. In the previous Aeon, Malkuth was depicted as a circle divided into four quadrants ⊗, represented in the Queen scale of colors as Citrine, Olive, Russet and Black.<sup>25</sup> These four colors signified the four elements attributed to Malkuth. Crowley writes,

the New Aeon has brought fullness of Light; in the Minutum Mundum, Earth is no longer black, or of mixed colours, but is pure bright green.<sup>26</sup>

This change is also visible on the Lamén of the Rose Cross. The lower arm representing Malkuth is now a vivid Emerald Green.<sup>27</sup> This is representative of what the Alchemists called *benedicta viriditas*, “blessed greenness.” The appearance of the color green signified the generation of all things and the ability to grow. In Alchemical literature it is the indicator of hope and the future. It was considered a color associated with Perfection, even though it indicated *verdigris*, the “leprosy of the metals,” for this state of corrosion was a precursor of the transformation of the gross material to Gold.

In the name of the Lord of Initiation, Amen.

I fly and I alight as an hawk: of mother-of-emerald are my  
mighty-sweeping wings.

I swoop down upon the black earth; and it gladdens into green at  
my coming.

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24 *Liber LXV*, V:25–33.

25 See *Liber 777*, Column XVI.

26 Crowley, *Book of Thoth*, p. 119.

27 See the back of the Thoth Tarot deck or the dust jacket of this book.

Children of Earth! rejoice! rejoice exceedingly; for your salvation is at hand.<sup>28</sup>

As stated earlier, L.V.X. will now only open the Four Gates at the foot of the mountain of Abiegnus. Now, the “foot of the mountain” is Malkuth, who bears the title “Gate of the Daughter of the Mighty Ones.” The four quadrants of Malkuth are the Four Gates. These Gates must, in some fashion, be entered by all mankind eventually, in order to partake fully of the material life. A person of normal consciousness may indeed pass through them in the course of his life. In this case, it would be one at a time. Rarely are all conquered. The Initiate, on the other hand, granted the Keys to the Kingdom, may enter them simultaneously by virtue of the Great Name. This is a matter known to Neophytes of the A.:A.: who have experienced Ritual DCLXXI.<sup>29</sup> Having confronted the challenges of the guardians of the Gates, and being gilded by the fullness of Light, they are granted admission. The price of admission in this manner is high, for having gone thus far, there is no turning back. Yet, it is the LVX of Adonai that lights the path of the Candidate with every step, and the LVX of Adonai that opens the way.

The Four Gates are thus depicted surrounded by a letter of the Name of Adonai, and in the midst, He is represented by the letter ך, which is in this case ך final of Tetragrammaton, that is to say, Malkuth.<sup>30</sup> Thereby, a Pentagrammaton is formed that signifies the transformative power of the New Light: אדךהי. The value of this Pentagrammaton = 1 + 4 + 5 + 50 + 10 = 70, which is that of ץ, The Eye, Atu XV, The Lord of the Gates of Matter.<sup>31</sup>

<sup>28</sup> *Liber XC*, 0–3.

<sup>29</sup> 671 is the value of תרעא “Gate.” *Ritual DCLXXI* is the Initiation Ritual of the Neophyte Grade.

<sup>30</sup> The initial ך of Tetragrammaton is attributed to Binah. The Daughter is the Mother.

<sup>31</sup> “Lord of the Gates of Matter” is the Mystical Title of Atu XV, The Devil. Cf. *Liber 777*, Column CLXXX. See also *Liber LXV*, IV:45.

and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof He is like a Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.<sup>32</sup>

The second great Initiation encountered by aspirants to the A.:A.: is that of the Zelator, 2°=9□, referred to Yesod, The Foundation. In the former Aeon, this Grade was called “Theoricus.”<sup>33</sup> The name was changed to Zelator to emphasize the practical and difficult work of that Grade in the reformulated Order. In taking the Oath of a Zelator, the initiate swears to obtain control of the foundations of his being.<sup>34</sup> This is a necessary prelude because of what may follow. In the task of the Zelator, the Geburah clause (the 5th) states: “Let him be mindful that the word Zelator is no idle term; but that a certain Zeal will be inflamed within him, why he knoweth not.” Those Neophytes who have succeeded in their task are eligible for admission to the Initiation Ritual of the Zelator Grade, which is known in the A.:A.: curriculum as Ritual CXX. The number 120 is significant. First, it is the number of Samekh spelled in full,  $\aleph \beth \daleth$ . Secondly, it was a very important number in the previous Aeon in the Symbolism of the Adeptus Minor Ritual. The secret door that concealed the entrance to the tomb of Christian Rosencreutz was said to be inscribed “Post CXX Annos Patebo” (“In 120 years I come forth”). Beneath the Roman numerals CXX the candidate beheld an inscription which was interpreted to mean “Post annos Lux Crucis Patebo” (“At the end of the years, I, the Light of the Cross, will disclose myself”). In short, it signified the Resurrection of the Adept who was identified with the Crucified and Risen Christ.

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32 *Liber LXV*, V:65. The Thunderbolt =  $\aleph$ , Pylon =  $\beth$ , the Snake =  $\daleth$ , the Phallus =  $\aleph$ , and the Woman =  $\beth$ .

33 Formerly, the Grade attributed to Malkuth was called “Zelator” for the Candidate within, and “Neophyte” for the Candidate without. The Candidate “without” is now called “Probationer” and is considered beyond the Gates of Malkuth in the realm of the Qliphoth.

34 *Liber CLXXXV*, Paper C.



Crowley had this to say concerning the number 120:

120 = 1 x 2 x 3 x 4 x 5, and is thus a synthesis of the power of the pentagram . . . Hence its importance in the 5=6 Ritual . . . I however disagree in part; it seems to me to symbolize a lesser redemption than that associated with Tiphereth. Compare at least the number 0.12 and 210 in Liber Legis and Liber 418, and extol their superiority. For while the first is the sublime formula of the infinite surging into finity, and the latter the supreme rolling-up of finity into infinity, the 120 can symbolize at the best a sort of intermediate condition of stability. For how can one proceed from the 2 to the 0?<sup>35</sup>

Thus, he was to assign the number 120 to the Zelator Ritual, because it represented a “lesser redemption” than that of Tiphereth. In this Aeon, there is no formal Ritual that celebrates the *Coniunctio* which seals the Grade of Adeptus Minor. The Rite that accomplishes this great task is private and unique to each individual aspirant. To paraphrase Crowley, no man knows his brother’s God nor the Rite that invokes him. The attainment of the Adeptus Minor is the Ceremony of the union of the adept with the Holy Guardian Angel, not merely a symbolic Ritual as before.

Many of the symbolic aspects of the previous Ritual of Tiphereth shifted to Yesod. The aspirant to Zelator in Ritual CXX is Asar-un-Nefer, “Myself made Perfect.” Freed of the swathing of the corpse, the candidate becomes one with the self-slain Ankh-af-na-Khonsu, receiving the reproductive power to impregnate the Egg of Light, and reception into the Order of Θελημα. His feet no longer bound by the rags of death, Asar-un-Nefer is prepared for his redemption by Isis and her dark sister Nephthys, so that as Hoor, he may go forth to do his Will on earth among the living. And being thus redeemed, he is prepared for the bridal chamber wherein he may be united with his

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35 Crowley, *777 and Other Qabalistic Writings*, p. 32.

one True Lord. As it is written, “Who will shall attain! By the Moon, and by Myself, and by the Angel of the Lord!”<sup>36</sup>

All these things take place under the all-seeing Eye and by virtue of the Rose and the Cross.

While the emblem of the Rose and Cross is specifically referred to Tiphereth, it is by no means limited to Tiphereth, for the Rose is Nuit, and the Cross is Had.<sup>37</sup>

Glory unto the Rose and the Cross, for the Cross is extended unto the uttermost end beyond space and time and being and knowledge and delight! Glory unto the Rose that is the minute point of its centre! Even as we say; glory unto the Rose that is Nuit the circumference of all, and glory unto the Cross that is the heart of the Rose.<sup>38</sup>

As I stated in the first chapter, the key word N.O.X. is that which will open the Gates of the City of the Pyramids in Binah. Now the primary reason that L.V.X. will no longer open the Vault of Abiegnus, the mountain of the Adepts, is because the Vault must be opened by virtue of the word N.O.X.. Why? Because Abiegnus, the Mountain of the Adepts in the New Aeon is identical with Zion, the Holy Mountain of God, the City of the Pyramids under the Night of Pan.<sup>39</sup>

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36 “Tu fu tulu. Pa, Sa, Ga.” (*Liber CDXVIII*, 2nd Aethyr). Pa = “The Moon,” Sa = “Myself,” Ga = “The Angel of the Lord.” Cf. The photo of the Sign of Man on page 74. Note that “Sa” is found in the midst of “Asar.”

37 From the Individual point of view, the Rose is Nu, the Cross is Hadit.

38 *Liber CDXVIII*, 23rd Aethyr.

39 Zion, צִיּוֹן = 156, the number of Babalon, באבאלען In Arabic, Zion retains the meaning “fortress” Cf. *Liber CDXVIII*. צִיּוֹן also means “a desert,” and “a Pillar” (*Genesius’ Hebrew and Chaldee Lexicon*, p. 708b.) The latter words derive from different roots, but are identical Qabalistically. See also *Liber CDXVIII*, 2nd Aethyr for the Initiated interpretation of the Call of the 30 Aethyrs, in particular the sentence “His building, let it be for a cave for the Beast of the Field.” (*Equinox*, IV:2, p. 227).

Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.<sup>40</sup>

It is for this reason that *Liber Cheth vel Vallum Abiegni* is the full title of Liber CLXVI. For *Vallum Abiegni* means "The Wall of Abiegnus." Liber Cheth is the book of the secret of the Holy Graal and pertains to the Mystery of the Magister Templi. Abiegnus no longer signifies the tomb of the risen Christ, but rather the tomb of the Saints who have poured the last drop of their blood into the Cup of Babalon. For only those who have drawn the black bean may plant the Rose; only those who have drunk the waters of Death may water the Rose, and only those who have been consumed in the Fire of life may sun the Rose that blooms in Tiphereth. The seed of that flower is hidden beyond the great wall of Abiegnus, in the Vault of the Saints, in the City of the Pyramids.

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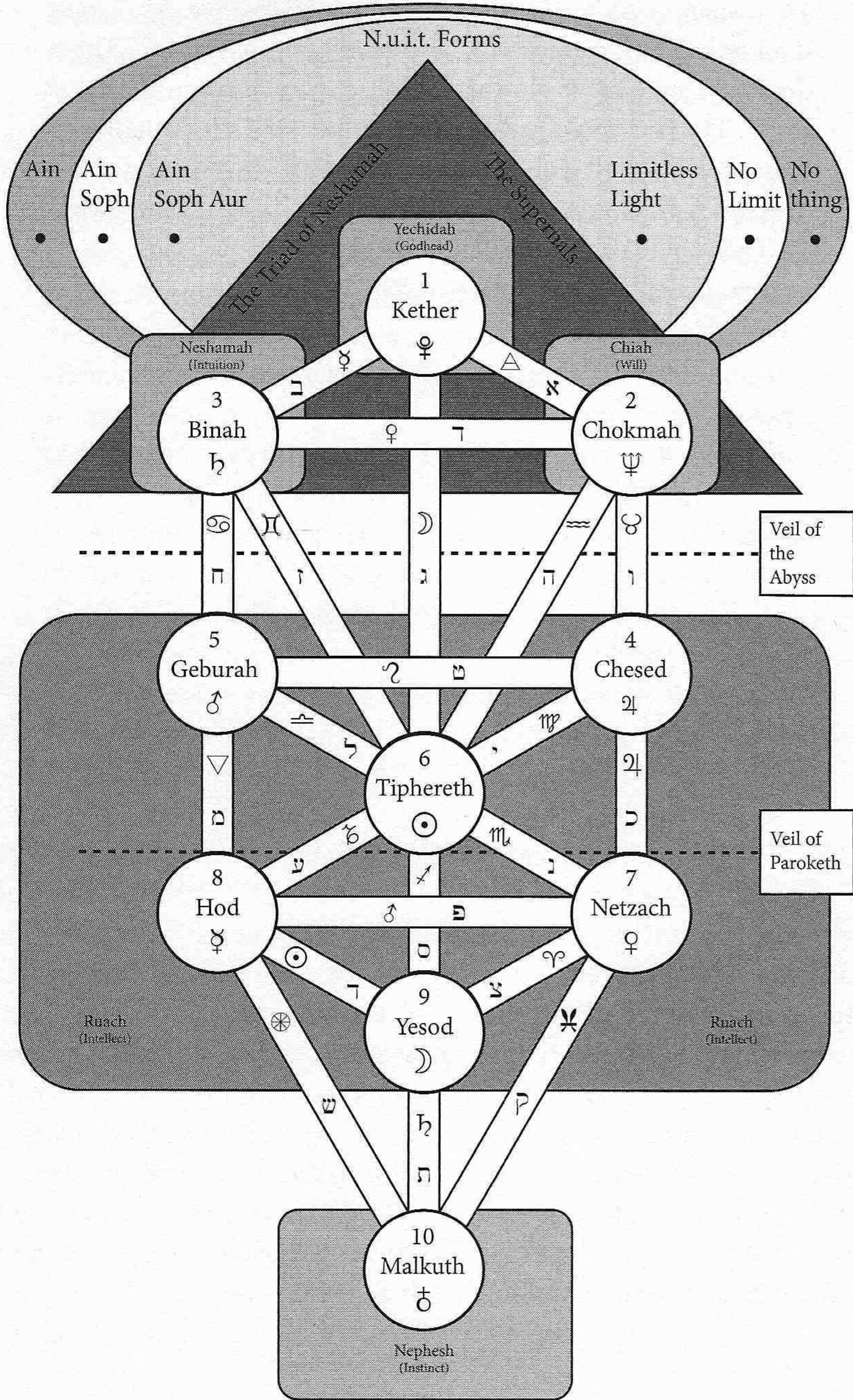
40 *Liber CDXVIII*, 12th Aethyr.

Thou shalt crush me in the wine-press of Thy love. My blood shall stain Thy fiery feet with litanies of Love in Anguish. There shall be a new flower in the fields, a new vintage in the vineyards. The bees shall gather a new honey; the poets shall sing a new song. I shall gain the Pain of the Goat for my prize; and the God that sitteth upon the shoulders of Time shall drowse.

Then shall all this which is written be accomplished:  
yea, it shall be accomplished.<sup>41</sup>

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41 *Liber VII*, III:56–60.



Tree of Life

## CHAPTER 8



## WORMWOOD

Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down in the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.

Liber LXV, V:5

**A**t the outset of this treatise, I briefly touched upon the progression of the Aeons that inevitably led to the supplanting of the Aeon of the Father by the newly-born Aeon of the Child. A critical evaluation of the advancement of the Aeons encompasses more than religious motifs and philosophical ideation; by necessity it includes the whole of secular history as well. The entirety of human development is intrinsically bound together by the weft and weave of idea and realization, both philosophical and practical, spiritual and secular. However, here we are primarily concerned with the development of pre-historical and historical religious motifs as expressions of an ontological quest. We apply the term “Aeons” to vast periods of time demarcated by a verifiable change in the comprehension and expression of man’s relationship to the Divine, or what we call the formulae of Initiation.

The terms we apply to these landmark epochs are merely for convenience of reference. The names of the deities utilized are representative of archetypal characteristics only. The term

“Æon of Isis” signifies the period in pre-history where the dominant religious contents were expressed in terms of a Matriarchy. Isis is the Egyptian example *par excellence*. Likewise, Osiris as the spouse of Isis, is an ideal figure to represent the Patriarchal epoch which immediately succeeded the Matriarchal. It therefore follows that the Æon of the Child would be named after Horus, the offspring of Isis and Osiris. No prejudice toward Egyptian symbolism is indicated in this; other God names could certainly have been selected and carried the same archetypal significance. However, since the events resulting in the dictation of *Liber Legis* occurred in Egypt, and much of the book is cloaked in Egyptian-influenced language and symbolism, it is a convenience that fits easily into the scheme of the system and successfully conveys the broader intent of the convention.<sup>1</sup>

### Dialectic of Motion

Christian philosophers, all of whom, generally speaking, are at some level Spiritual Determinists, view all development as exogenous, emanating from God the Creator: God created it, God informs it, and God will determine its final outcome. Depth Psychology, on the other hand, presents a more endogenous view that considers historical stages of development inherently molded by psychic content. Practitioners of the physical sciences typically endorse a third view wherein exogenous and endogenous catalysts for development are measurable in some fashion in the laboratory. There are a variety of combinations of all of them, and the descriptions above are by no means inclusive of all schools of thought on the subject. However, it is sufficient to represent the argument.

It should be apparent to even the most cursory reader of Thelemic doctrine that we are not advocates of Determinism. For the benefit of the reader who is unfamiliar with this line of thought, Determinism is a doctrine that prescribes every single

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1 Cf. *Liber LXI*, 23.

act or event to an inevitable sequence of antecedents. These antecedents may be environmental, physiological, psychological, or spiritual, but always independent of the Human Will. The philosophy of determinism disallows the interaction of the Human Will. This is completely antithetical to the Law of Thelema.

While discussing the progression of the Aeons, we do tend to use terms that would seem to support an exogenous influence on the development of mankind. The claim for influence by Praeter-human Intelligence, which at bottom is a claim for exogenous interaction, is quite a different view than determinism or predestination.

In the progression of the Aeons, from Mother to Father and to Child, there are clear echoes of a process called the Dialectic of Motion. This system of inquiry and analysis was developed by the early 19th century philosopher Hegel. The dialectical method of Hegel proposed that historical movement and progress occurs as a direct result of conflicting opposites. This philosophy includes the idea that the conflict continues between the Ideal and the Actual, or the Potential World and the Actual World. Hegel rightly realized that due to the duality of the Reason, even though we seek the Truth as a whole, the Reasoning faculty must create distinctions. It is an inherent condition of *Separatio* that two forms of argument are developed; every argument is balanced by a counter-argument. The confrontation of one with the other will yield a reconciling third condition which is formed directly from components of the first two, and which represents a higher level of development. The Dialectic of Motion thus has three phases. The first argument is the *Thesis*, the counter-argument is the *Antithesis*. The third stage is the *Synthesis*.<sup>2</sup>

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<sup>2</sup> Hegel himself did not use the terms Thesis/Antithesis/Synthesis. These terms were later applied to the exposition of Dialectical Motion as a convenient summary of Hegelian thought.



As an extremely simple example, consider the Dialectic of Existence:

Thesis:	Not Being
Antithesis:	Being.
Synthesis:	Becoming

Or in another way:

Thesis:	I am a child. I am not an adult.
Antithesis:	I am an adult. I am not a child.
Synthesis:	I am a person, once a child. I became an adult.

In this same manner, the Dialectic of Generation formulates a three-fold argument which is applied to the three Aeons:

Thesis:	Mother	Isis
Antithesis:	Father	Osiris
Synthesis:	Child	Horus

Another example is represented in what I will call the *Dialectic of Thelema*.<sup>3</sup> It has two basic forms, one being from the point of view of the Individual, the second being the viewpoint of the Collective of mankind.

From the *Individual perspective*:

Thesis:	Nu	(unbounded possibilities)
Antithesis:	Hadit	(manifestation of one possibility)
Synthesis:	Ra Hoor Khu	(result of that union)

From the *Collective or Universal perspective*:

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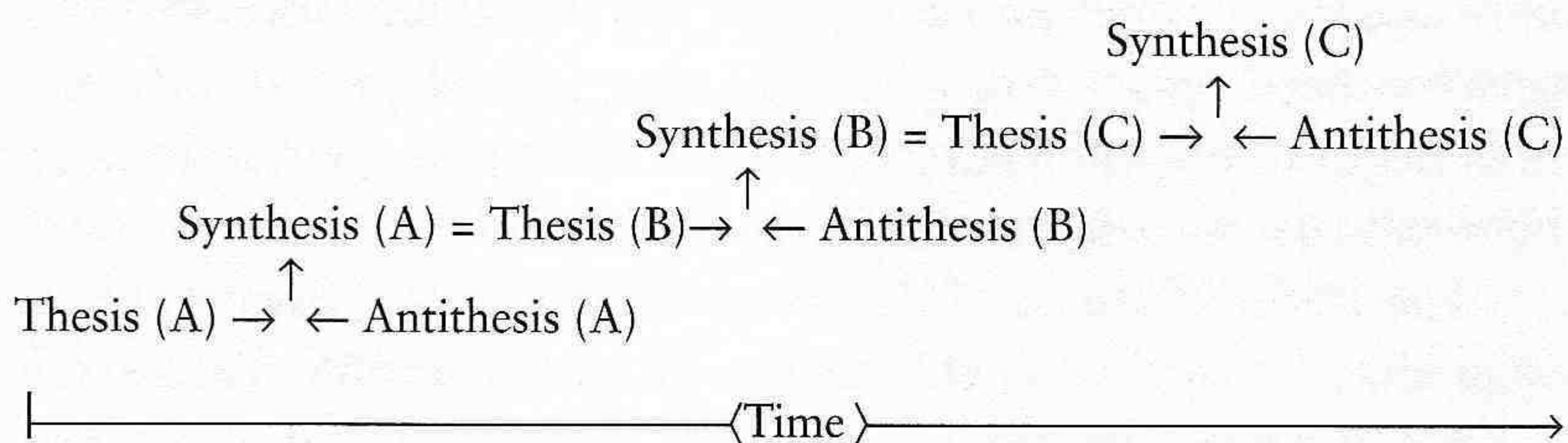
<sup>3</sup> The Dialectic of Thelema is inherently more complex and requires extensive elucidation.

Thesis:	Nuit	(the host of mankind—the company of Heaven)
Antithesis:	Had	(a single person—a Star)
Synthesis:	Ra Hoor Khut	( a child—result of that union) <sup>4</sup>

The Synthesis produced in the process of Procreation is an ideal example for the formulation of the Dialectic of Motion. The Mother and Father have unique genetic characteristics. The Child inherits aspects of both, forming a unique Third person with characteristics of both parents.<sup>5</sup>

For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocratres his twin is hidden within him.”<sup>6</sup>

Progressive movement occurs in this Dialectic because the Synthesis resulting from the Thesis/Antithesis argument becomes the Thesis for the subsequent argument. Thus, the resulting movement is not a purely linear progression, but rather in a “stair step” manner that leads forward and upward in graduated steps:



4 The Child does not necessarily indicate a physical child born from the sexual union of two people. While it certainly can be an actual child, the construct applies equally to each and every Synthesis resulting from the interaction of the Thesis and its Antithesis.

5 For example, a daughter will receive identical mitochondrial DNA directly from the Mother, while the father contributes Nuclear DNA. A son inherits the Y chromosome directly from the Father.

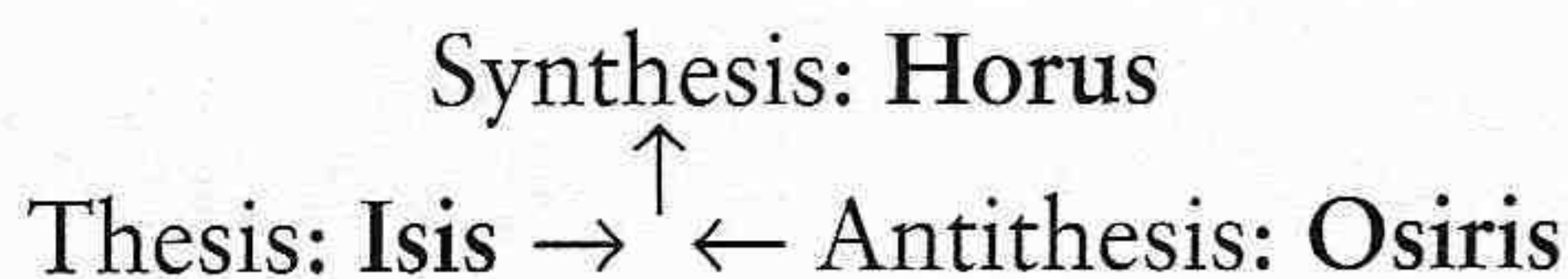
6 *Liber CCCLXX*, 7.

### Microcosmos

When we apply the Dialectic of Motion to the psychic unfolding of mankind, we see a microcosmic image of the physiological pattern of development. The history of the evolution of the human psyche, and hence our spiritual concepts, wherein we formulate a relationship between the personal and transpersonal, have followed a pattern that perfectly reflects the natural development of a child.<sup>7</sup> As Erich Neumann has demonstrated in his landmark studies *The Great Mother* and *The Origins and History of Consciousness*, the primordial *Imago Dei* is that of the "Round" or the womb, when the ego was still contained in the unconscious.<sup>8</sup> In this primitive stage, the ego, like a newly-formed fetus, had not yet differentiated itself. To the fetus, the womb is all-containing, feeding and nurturing, and to the pre-nascent consciousness of primitive man, all perception was undifferentiated from the *imago* of the womb. There is no doubt that such a period represents the primordial stage of what we call the Matriarchal epoch or Aeon of Isis. The timeline for the initiation of this stage would certainly have been at the dawn of man, prior to the age of the Neanderthal and Cro-Magnon.

With the formulation of a differentiation of consciousness between the Mother and the Child, the initial perception of distinction between "I and Thou," a more developed set of symbols begin to emerge. They are characteristic of the relationship between the post-nascent child and the Mother.

The Aeon of Isis, and the Aeons of Osiris and Horus which immediately succeeded this primeval epoch, should be considered within the framework of the Dialectic of Motion:




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<sup>7</sup> Depth Psychology asserts that the Individuation process for each person follows this same pattern of development.

<sup>8</sup> Erich Neumann, *The Origins and History of Consciousness*, pp. 5–38.

In order to extrapolate from this basic structure and explain the essential characteristics of the Aeons, I have utilized the terms *Introversion*, *Extraversion* and *Centroversion*<sup>9</sup> which are found in the language of depth psychology. Some commonality is certainly present, however they are applied here strictly for the etymological value of the words, without any suggestion that any inference be drawn that their use in this thesis is identical in any sense other than the most general meaning of the words.

### Introversion

*Introversion* means to “turn within” or “turn inward.” In common usage it is used to denote people concentrating their interests upon themselves, or personality types not given to forms of outward expressionism. Here, it is used to denote an inwardly composed and structured epoch in which the symbolism of the feminine is the framework wherein ontological theorems are expressed and interpreted. The Aeon of Isis was prototypical of *Introversion*. The Great Mother created all things, dominated all creation, and in the end, all returned to the enveloping womb. In the dawn of spirituality for humankind, the great goddess, under a variety of names and aspects, reigned over the psyche.

After a normal span of growth, a baby finds the shelter of the womb constricting, and in the struggle of birth is separated from the mother, yet still dependent upon her for nourishment, protection and care. To the newly-born infant, the Mother is the center around which all life evolves. Though now differentiated physically from the Mother, the infant is still dependent upon her for food, comfort and love.<sup>10</sup> During this phase of psychic development, the *Imago Dei* was that of the Mother, and the relationship to the Mother Gods mirrored that of a post-nascent infant. The Mother reigned supreme over all the earth and sky.

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9 “Centroversion” was coined by Erich Neumann.

10 Recent studies have shown that infants deprived of human affection and contact fail to develop properly emotionally and mentally. One of the chief characteristics associated with many of the deities of the Matriarch is Love.

The mysteries of conception, birth, life and death were all within the domain of the Great Mother.<sup>11</sup> All things sprang from her womb and all things upon death returned to the earth of which she was likewise the avatar. As I mentioned above, this period is prehistoric, but fragmentary artifacts unearthed by archaeologists bear witness to the supremacy of the matriarch during this epoch.<sup>12</sup> It was the age of the Aeon of Isis, which we know from vestiges of legend and images which remain but whose origins predate the historical written records of man.<sup>13</sup>

### Extraversion

The epoch of Extraversion is that of the Aeon of Osiris and the emergence of the dominant Patriarchal Gods. A vast number of such deities could be enumerated, and we only scratch the surface by mentioning Osiris, Amon, Attis, Jehovah, Jupiter, Odin and so on. A developing child will soon affect a *Separatio* from the Mother in order to begin to formulate independence. In like manner, the gods of the Patriarchal period emerged from under the shadow of the Mother's dominance and asserted themselves, subjugating the role of the Mother to the supportive role.

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11 See also chapter 1.

12 The Supremacy of the Matriarchal Epoch is not to be understood as sociological supremacy. It does not require a time where the world was ruled by armed Amazons with their heels upon the necks of men. The Matriarchal dominance occurred at the archetypal level.

13 Crowley gives the number of years for each Aeon as approximately 2,000 years. However, based on 1904 as the genesis of the Aeon of the Child, this would place the origins of the Aeon of Osiris at approximately 100 BC. and the Aeon of Isis beginning at approximately 2,100 BC. Historical evidence does not support that timeline. The Patriarchal Period was in full bloom as far back as 2,100 BC. Crowley's definition of Aeons was based on the Astrological progression of the Zodiac. These views are irreconcilable with historical evidence, and should therefore be reconsidered. If we are to truly understand the progression of the Aeons, it must be done by studying empirical evidence, not by static adherence to traditional interpretations. The Method of Science cannot be hamstrung by the Aim of Religion.

As could be expected from an extraverted perspective, the Patriarchal period was characterized by outward expansion of cultures, development of agriculture, advancement of art, writing, philosophy, and more sophisticated and lethal weaponry. This is not to suggest that this natural evolution occurred worldwide simultaneously. A firm and unified demarcation is impossible and unlikely in any case. Even at the personal level, not all children develop at exactly the same rate even within a common family group. To bring this point home, consider that we proclaim the New Aeon to have begun in 1904 E.V. At the moment of this writing, it is clear that vast changes in the psyche of man are beginning to reshape the planet. Yet, it would be naïve to assume that an entirely new viewpoint is shared by all its inhabitants in this moment. The leaven is working even now and will bear more fruit in its own time. However, we must not forget that transitions such as these are antagonistic in many ways to established structures and are met with hostility. The Aeon of Osiris usurped the Aeon of Isis, and we may safely assume it was not met with open arms, hugs and kisses. In like manner, the Aeon of Horus comes now as the stranger to the camp of the ruling Father, the heretic to the priesthood, and the revolutionary to existing social mores.

Further Adonai spake unto V.V.V.V.V. and said: Let us take our delight in the multitude of men! Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit! Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor? (The Magister saw it and rejoiced in the beauty of it.) Listen! (From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent. So they will reproach thy servant saying: Who hath set thee to save us?<sup>14</sup>

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14 *Liber LXV*, I:32–37.

### Centroversion

The advent of the New Aeon initiated a new period in human development which is a theoretical and practical Synthesis of its precursors. Encompassing characteristics of both the Introverted and Extraverted Aeons, like a child inheriting traits of Mother and Father, the Aeon of the Horus formulates a third period which is establishing a unique point of view independent of its predecessors. The viewpoint of this tertiary stage is definitively Centroverted. Comprised of both Introverted and Extraverted aspects, the Centroverted Aeon proposes a condition which distills the essence of its inheritance and establishes a unique, individual perspective that surpasses that inheritance in all its forms. An essential symbolic aspect of the Centroverted Aeon is that this child is neither male nor female. The Child Horus is hermaphroditic. Because of this, as only one example, we may foresee the complete rejection of prejudice in all its forms. This will take time to come to complete fruition, yet in Western societies, since the advent of the Aeon of Horus, in the sociological arena we have seen the advance of the Women's Movement, the Civil Rights Movement and the movements for sexual liberty, whether heterosexual or homosexual. The Aeon is still young, and we see these hopeful advances as mere shadows of a forthcoming era of freedom wherein mankind breaks the bonds of a tyranny of restriction.

### Turning to the Center

For the purposes of this thesis in respect to the individual practices of the System, *Introversion* may be considered as identical with Mysticism in contradistinction to Magick which is a functional method of applied *Extraversion*. Magick is expansion; the process of change is incurred through extension of the senses. Mysticism is contraction; change is affected by inwardly directed practice. Both of these methods have active and passive aspects.

*Centroversion* is the combination of both methods in balanced application. Yet, on the other hand, *Centroversion* has a character all its own. In keeping with the theory of the Dialectic of Motion, we can always expect the *Centroversed* function to include aspects of the *Introverted* and *Extraverted* functions while formulating an independent condition. This is very hard to define in terms of our System for non-initiates, but the *Dominis Liminis* of the A.:A.: will comprehend it if I give the *Hierogamos*, commonly called the *Mass of the Holy Ghost*, as only one example of a practical application of this theorem.<sup>15</sup>

### Bitter Truth

In chapter 5 of Liber LXV, the coming of the New Aeon is likened unto a Star that falls from the heavens upon the earth.<sup>16</sup> This event is first described in chapter 1 of Liber LXV as a falling petal of amaranth<sup>17</sup> blown by the wind.<sup>18</sup> The dichotomy of the symbolism here is striking and bears an important message. The New Aeon in actuality makes its appearance gently,

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15 We may also include here the Zero=Two Equation:  $(+1) + (-1) = 0$ .

16 *Liber LXV*, V:5.

17 Cf. chapter 5 of this book. The symbolism of the advent of the New Aeon, the Lord of the Aeon (Heru-ra-ha) and the Messiah of this Aeon (V.V.V.V.V.) often overlap and therefore at times are indistinguishable. These symbols have an inherent elasticity due to their Universal character. The falling petal of amaranth is a good example, simultaneously representing the Messiah, the Lord of the Aeon, and the Aeon itself. Crowley himself had a tendency to interpret the Holy Books from the individual perspective of his own attainment, which is understandable. As the Scribe of the Holy Books and the avatar of the New Aeon, they are particularly valid from that point of view. However, his Commentaries at times fail to capture the transpersonal viewpoint pertinent to the world at large, or fail to note the subtle distinctions between 666, V.V.V.V.V., and the Scribe. Cf. his commentary to *Liber LXV*, V:3 where he vainly attempts to interpret the "grey city" literally as London and misses the entire point of the verse. In this case, he had the wisdom to question the validity of his own interpretation, but clearly could not see the forest for the trees.

18 *Liber LXV*, I:34.



as a falling flower petal. Yet, it is perceived by the followers of the Old Aeon doctrines as a Tsunami that floods their world,<sup>19</sup> or as an earthquake, plague and terror.<sup>20</sup> The symbolism of the destructive falling Star is likewise found in the Book of Revelation, appearing with the Third Trumpet of Judgment:

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: And the name of the star is Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.<sup>21</sup>

This star is called “Wormwood” (ἄψιυθος) because it embitters and poisons the waters upon the earth. This verse from Revelation is reminiscent of a passage from the Book of Amos in the Old Testament:

Ye who turn judgment to wormwood, and leave off righteousness in the earth. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with might: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.<sup>22</sup>

It is important to remember that here we are dealing with archetypal symbolism, and in what concerns the Book of Revelation quoted above, it is that of the Antichrist who, for all intent and purpose, is the exact opposite of the figure of Christ. The

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19 *Liber LXV*, I:36.

20 *Liber LXV*, I:57.

21 *Revelation* 8:10–11 (AV).

22 *Amos* 5:7–8. (AV). “Wormwood” is a translation of לענה, from an unused root לען, Arabic لعن to curse. (*Genesius’ Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, p. 440.)

authors<sup>23</sup> of the Apocalypse would certainly have been familiar with this passage in the Book of Amos, where the Lord is defined as the creator of the seas upon the earth which are poisoned with the bitterness of Wormwood by his nemesis. Jung has noted how the appearance of this Antichristian figure was necessitated by the imbalance created in the psyche when the divine figure of Christ was rendered completely void of darkness by his followers:

Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it. It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance. This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder is called Satanaël. The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law whose existence, though unknown to the author of the Johannine Epistles, brought him a sure knowledge of the impending enantiodromia.<sup>24</sup> Consequently he wrote as if he were conscious of the inner necessity for this transformation, though we may be sure that the idea seemed to him like a divine revelation. In reality every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious compliment, thereby increasing the tension between above and below.<sup>25</sup>

The “fiery star that falleth upon the darkness of the earth” (LXV, V:5) and the star which is called “Wormwood” in the Apocalypse are identical, the former fulfilling the inevitable need to restore balance within the psyche. The Christian writers who penned the Apocalypse could view this event as nothing other

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23 It is clear from a critical analysis of the Book of Revelation that more than one writer contributed to the text.

24 “Enantiodromia,” a term coined by Jung for the point of extremity where a thing begins to change into its exact opposite.

25 Jung, *Aion*, pp. 42–43.

than catastrophic and a sign of the “end time” since they, like most believers, were trapped in a one-sided doctrine wherein divinity is denied omnipotence and omnipresence by the absence of self-contained opposition. The appearance of the *oppositum* in such cases is viewed as hostile and the interpretation projected upon it is of a negative character. This is carried over to the current day. Hence, the star “Wormwood” is linked by fundamentalist Christian commentators with a reference from the Book of Isaiah:

How art thou fallen from Heaven, O Lucifer, son of the morning!<sup>26</sup>

In turn, this verse is identified with a passage in the Gospel of Luke, which is likewise the same falling star described in our Holy Book, Liber LXV, V:5

I beheld Satan as lightning fall from heaven.<sup>27</sup>

For the literally-inclined and simple-minded, let me hasten to clarify this point: Thelemites do not “worship Satan” or subscribe to any such nonsense. The word “Satan” (שָׂטָן) means “adversary”<sup>28</sup> The New Aeon in many ways stands in opposition to the tenets of the Aeon of Osiris, and in this sense, is certainly the accuser of its brethren. Crowley’s personal identification of Satan with Aiwass has been egregiously misinterpreted as an admission of Satanism. The reader should consult Hymenaeus Beta’s editorial introduction to the Official A.:A.: publication

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26 *Isaiah* 14: 12 (AV). The word הִלֵּל, *stella lucida* or “bright star” is translated in The Authorized Version of the Bible as “Lucifer” (light bringer).

27 *Luke* 10:18 (AV).

28 *Genesius’ Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, p. 788 The word is rendered in New Testament Greek as Σατᾶν.

of Book Four<sup>29</sup> for a thorough explanation of this subject. He wisely concludes his discussion with a firm warning:

Given Satanism's ludicrous modern connotation of sociopathic criminality, to term Thelemites 'Satanists', as has sometimes been done, is slander or libel.<sup>30</sup>

It is therefore not surprising that the common perception of the inevitable changes to be wrought by the New Aeon be one of hostility and bitterness. We have ample evidence in the world today of the God of one person or group being the Devil of another. Through 2,000 years of history, marked by persistent doctrinal deviation and corruption, Christianity has putrefied to the point where the object of worship is completely unknown. Christians have failed to heed the warnings of their own scriptures:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.<sup>31</sup>

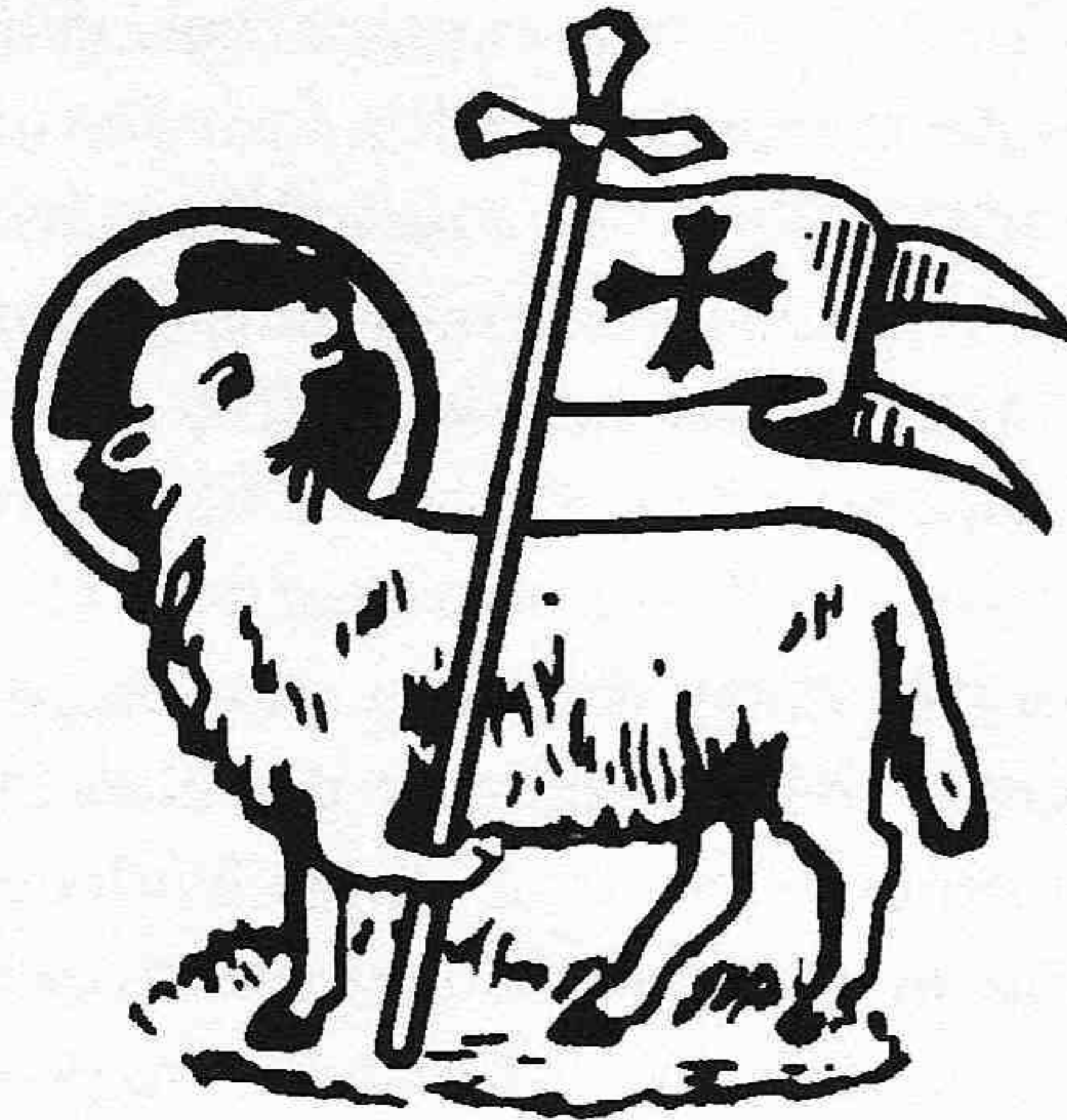
Herein is a great mystery that reveals the true character of modern Christianity, casting the light of truth into the dark corners of its heart. It is a mystery which we declare, but one to which Christians are oblivious, blindly following the true shepherd of their flock:

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29 *Magick, Liber ABA, Book Four, Parts 1–IV*, revised second edition, pp. lxiii–lxiv.

30 *loc. cit.*

31 *II Corinthians*, 11:13–15.



*Agnus Dei*

And Satan is worshipped by men under the name of Jesus ...<sup>32</sup>

In the Vision and the Voice, there is a striking account of the vision of Atu X, The Wheel, the wheel of *samsāra*. The Wheel is rimmed by an emerald snake, a form of the Uroboros, emblematic of eternity. Three animals sit upon the wheel: a raven, a wolf, and a lamb. The lamb sits at the top of the wheel, in the figure of the *Agnus Dei*, the familiar Christian emblem of the lamb and the Flag.

The speech of the lamb follows:

I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come to the centre of the wheel. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest. But I am he of whom it is written: He shall deceive the very elect. For in the beginning the Father

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<sup>32</sup> *Liber CDXVIII*, 3rd Aethyr. The four great princes of evil of the world, Satan, Lucifer, Leviathan and Belial, are said to rule over Christianity, Hinduism, Islam and Buddhism respectively.

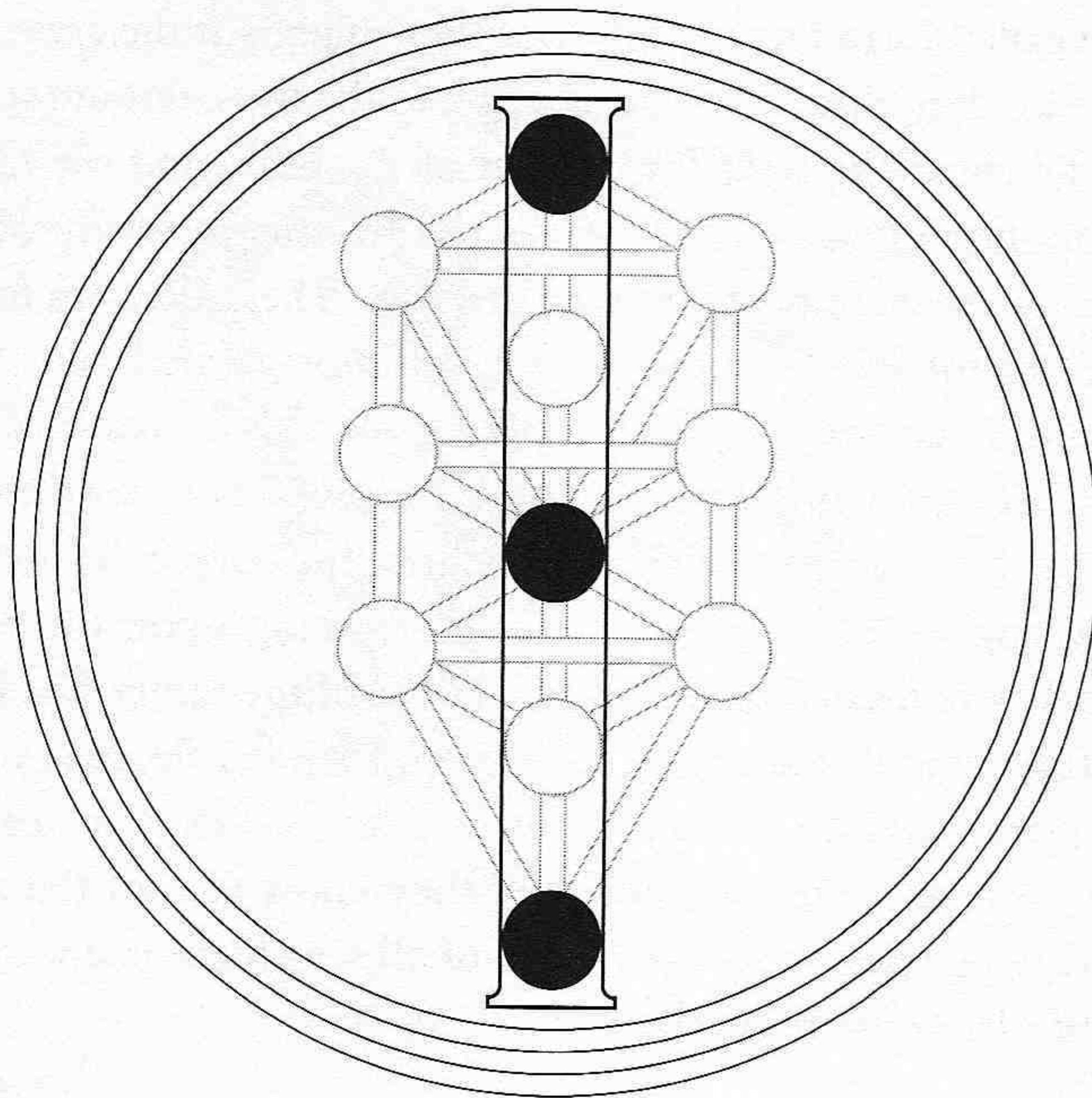
of all called forth lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did he choose above all to simulate the pure prompting of the soul. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me, I have given over to the wrath of the raven and the wolf. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that teareth flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of all sent forth from before his face from the beginning.<sup>33</sup>

### The Pillar in the Void

The appearance of the Aeon of the Child fulfills the mythos and the spiritual function of the previous two Aeons. In verse 5 of the fifth chapter of Liber LXV quoted at the beginning of this chapter, it is said that “Now is the Pillar established in the Void.” There is clearly a comparison here with the Middle Pillar on the Tree of Life which balances the Pillar of Mercy and the Pillar of Severity, which by analogy therefore signify the Patriarchal Aeon (Pillar of Mercy) and the Matriarchal (Pillar of Severity). The significant use of the word “Void” indicates the Three Veils of the Negative, which are אֵין (Nothing), אֵין סוּף (Without Limit) and אֵין סוּף אֹר (Limitless Light). Compare the first verse of Liber Trigrammaton:

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33 *Liber CDXVIII*, 20th Aethyr.



*The Pillar in the Void*



Here is Nothing under its three forms. It is not, yet informeth all things.<sup>34</sup>

The phrase “Nothing under its three” conceals a notariqon of Nuit: [N]othing [u]nder [i]ts [t]hree. This yields the curious sentence “Here is N.u.i.t. forms.” The three “forms” are of course formless, having no boundary or limit, yet represent the field of possibilities wherein manifestation occurs.<sup>35</sup> In his commentary to Liber Trigrammaton, Crowley attributes the Trigram ⋮ to the upper case form of the English letter “I.”<sup>36</sup> By shape, the letter

<sup>34</sup> *Liber XXVII.*

<sup>35</sup> Cf. *Liber CCXX*, I:45.

<sup>36</sup> This commentary was published by the A.:A.: in *Equinox*, IV:1 “Commentaries to the Holy Books and other papers” p. 346.

“I” is that of a Pillar, and, corresponding to the Trigram ☵, it signifies the Pillar in the Void.<sup>37</sup>

In the Trigram ☵, the three points represent the Tao in all three positions of the figure. The three positions of the Trigrams, which read from bottom to top, are attributed as follows:

Line 3 (top)	Heaven	The Intuitive	Neshamah <sup>38</sup>
Line 2 (middle)	Man	The Rational	Ruach
Line 1 (bottom)	Earth	The Instinctive	Nephesh

Projected onto the Tree of Life, we see the inclusive character of the Trigram ☵ forming the Middle Pillar in the midst of the Negative field of possibilities:

The Pillar, which is Hoor in his form as *Heru-ra-ha*, the Lord of the New Aeon, is established or manifest by being “let down into the Animal Soul of things,” which is the Nephesh of the world. In exactly the same fashion as our first interaction with the Holy Guardian Angel occurs at the level of the Nephesh,<sup>39</sup> the first encounter of the world with its new Lord occurs at the level of the unconscious Instincts. The influence of the Lord of the Aeon comes through Kether, the first Sefhira on the Tree of Life. In reality, this conception is for our limited perceptions only, since his Nature is entirely beyond the Tree of Life, within the Void of the Three Forms of Nothing. Functionally, He is operative through the Supernals, Kether-Chokmah-Binah. The

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37 The English letter “I” is derived from Greek Iota which originated with Yod ( י ) the simplest letter from which all Hebrew letters are derived by extension and permutation. In this way, it is the root of form. The “I” or Yod is indicative of the Phallus, herein united with the Void or Vagina, symbolically forming Φ hence Φαλλος + Κτεις.

38 The highest aspect of the Soul is actually a Trinity comprised of the Yechidah (the Spark of Godhead), the Chiah (Will), and the Neshamah (Intuition). All three are grouped under the main heading of the Intuitive as they function as a collective unit. Since these functions are above the Abyss and therefore beyond the Reason, any statement that can be made about them tends toward the Negative rather than the Positive.

39 See chapter 6 for a detailed discussion of this process.



changes to the material world, are only effected by this influence being “let down” into the Nephesh of the world (the Instinctual level) and forming a direct, unbroken connection to the Ruach of the world (the Intellectual level) and ultimately to the Neshamah (the Intuitive level). The connecting link is symbolized by The Pillar in the Void. The influence upon the Nephesh of the world was like that of planting a seed in fertile soil. After the seed is planted, the husbandman returns to his home and waits for the land to bear fruit. In like fashion, the Supernal influence returned to its dark home above the Abyss, for that Star cannot bear the touch of profanity, and shields itself from the gaze of the unworthy. Hence, it is then said:

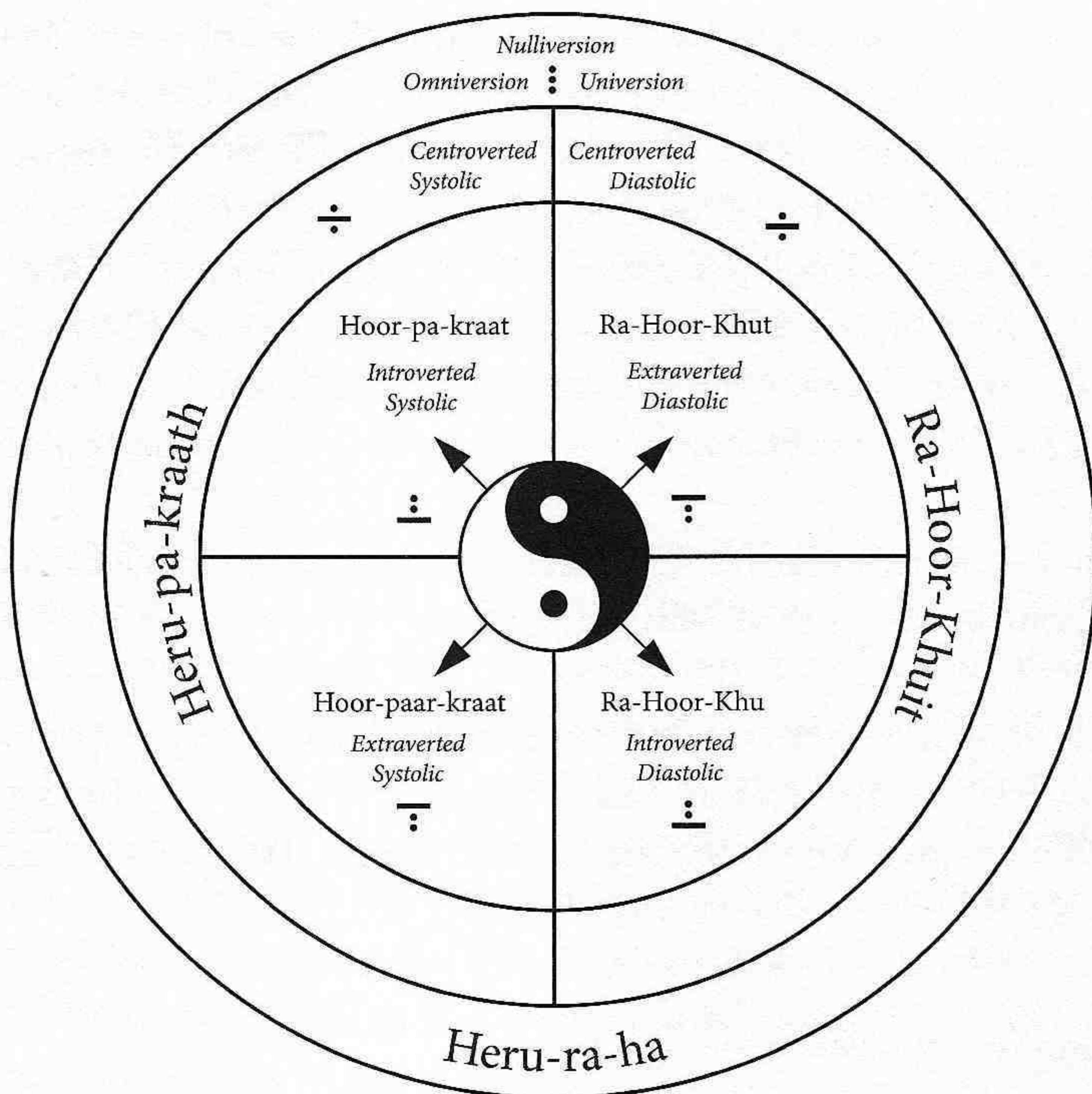
Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou be apart from the Impressions. I am thou, and the Pillar is ‘stablished in the void. Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is ‘stablished in the void. Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is ‘stablished in the void. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.<sup>40</sup>

### The Sevenfold Arrangement of Hoor

The all-inclusive Nature of the Lord of the Aeon rules the Introverted, Extraverted and Centroverted functions. Yet, possessing the Universal character of all-inclusiveness, He encompasses these entirely and surpasses them. He is All, He is One, He is

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<sup>40</sup> *Liber LXV*, V:22–26. Note that the “E” is now dropped from the word “established.” In the commentary to *Liber Trigrammaton*, the letter E is attributed to the Trigram ☵ which is assigned to Daath on the Chinese Tree of Life. The “Pillar” has withdrawn itself beyond the touch of the Reasoning faculty, and is only directly accessible by the Angel who is one with the Magister who communicates with his Adept, who in turn relates to the candidate.



*The Sevenfold Arrangement of Hoor*

None. These attributes are therefore *Omniversion* (All), *Universion* (One) and *Nulliversion* (None).<sup>41</sup>

Introversion, Extraversion and Centroversion all have “active” and “passive” qualities. It would perhaps be more accurate to refer to these qualities as “Systolic” (contracted) and “Diastolic” (expanded), in keeping with the sense of the Yin and the Yang, the Yielding and the Firm. The three lines of the Trigrams are attributed as follows:

Line 3 (top)	Outer	Extraversion	Heaven
Line 2 (middle)	Center	Centroversion	Man
Line 1 (bottom)	Inner	Introversion	Earth

<sup>41</sup> The doctrine implied is that All is contained within Kether (the One) which = None.

The *Tao Teh Ching* states that “the space between Heaven and Earth is their breathing apparatus.”<sup>42</sup> This passage is commonly interpreted as the Trigrams between ☰ and ☷. Although this is valid, the Trigrams in *manifestation* represent a later stage development. Initially, it refers to the *Middle Line of the Trigrams*, the Line of Man. This important doctrine places Man himself at the center as the Systole and Diastole of both the Outer or Exoteric (Heaven) and the Inner or Esoteric (Earth).

Unmanifested, (Tao) is the Secret Father of Heaven and Earth.  
 Manifested, it is their Mother.<sup>43</sup>

Combining Introversion, Extraversion and Centroversion with Omniversion, Universion and Nulliversion, seven forms result, which are attributed to the initial seven Trigrams of Liber XXVII:

Omniversion/Universion/Nulliversion	☰
Introverted (Diastolic)	☱
Introverted (Systolic )	☲
Centроверed (Diastolic)	☴
Centроверed (Systolic)	☵
Extraverted (Diastolic)	☶
Extraverted (Systolic )	☷

These seven forms, all referred to Trigrams that represent influences that are above the Abyss, may likewise be referred to the sevenfold Nature of Hoor. The mysteries of the sevenfold arrangement of Hoor are first revealed in Liber CDXVIII in the 22nd Aethyr. It begins with a revelation of three aspects, which are none other than Extraversion, Introversion and Centroversion.

<sup>42</sup> Lao Tzu, *Tao Teh Ching*, (trans. Aleister Crowley), chapter 5.

<sup>43</sup> Ibid, chapter 1.

My arms were out in the form of a cross, and that Cross was extended, blazing with light into infinity. I myself am the minutest point in it. This is *the birth of form*.

I am encircled by an immense sphere of many-coloured bands; it seems it is the sphere of the Sephiroth projected into the three dimensions. This is *the birth of death*.

Now in the centre within me is a glowing sun. That is *the birth of hell*.<sup>44</sup>

Here again we find the Three phases represented by the lines of the Trigram. Crowley explains that the “birth of form” is the conception of the Self in extension. The “birth of death” is the conception of the Self extended, not into the positive balanced cross, but into the negative circle (or sphere) of Nuit. The “birth of hell” is the conception of one’s own Star as one’s True Self.<sup>45</sup> By comparison, the Self in extension is Extraversion. The Self extended into the negative (contracted) is Introversion. The “birth of hell,” perception of one’s innermost Nature is Centroversion.

The Vision continues with the voice of Heru-ra-ha:

The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue. (Before me is the flaming Rosy Cross.) I have opened mine eye, and the universe is dissolved before me, for force is mine upper eye-lid and matter is my lower eye-lid. I gaze into the seven spaces, and there is naught.

The rest of it comes without words; and then again:

I have gone forth to war, and I have slain him that sat upon the sea, crowned with the winds. I put forth my power and he was broken. I withdrew my power and he was ground into fine dust.

Rejoice with me, O ye Sons of the Morning<sup>46</sup>; stand with me upon the Throne of the Lotus; gather yourselves up unto

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44 *Liber CDXVIII*, 22nd Aethyr.

45 *Equinox*, IV:2, p. 81 footnote.

46 Cf. *Isaiah* 14:12 where Lucifer is called the “Son of the morning.”

me, and we shall play together in the fields of light. I have passed unto the Kingdom of the West after my Father.<sup>47</sup>

Behold! where are now the darkness and the terror and the lamentation? For ye are born into the New Aeon; ye shall not suffer death. Bind up your girdles of gold! Wreathe yourselves with garlands of my unfading flowers!<sup>48</sup> In the nights we will dance together, and in the morning we will go forth to war; for, as my Father liveth that was dead, so do I live and shall never die . . .

. . . a terrible voice cries: Begone! Thou hast profaned the mystery; thou hast eaten of the shew-bread; thou hast spilt the consecrated wine! Begone! For the Voice is accomplished. Begone! For that which was open is shut. And thou shalt not avail to open it, saving by virtue of him whose name is one, whose spirit is one, whose individuum is one, and whose permutation is one;<sup>49</sup> whose light is one, whose life is one, whose love is one. For though thou art joined to the inmost mystery of heaven, thou must accomplish the sevenfold task of the earth, even as thou sawest the Angels from the greatest unto the least. And of all this shalt thou take back with thee but a little part, for the sense shall be darkened, and the shrine revealed. Yet know this for thy reproof, and for the stirring up of discontent in them whose swords are of lath, that in every word of this vision is concealed the key of many mysteries, even of being, and of knowledge, and of bliss<sup>50</sup>; of will, of courage,

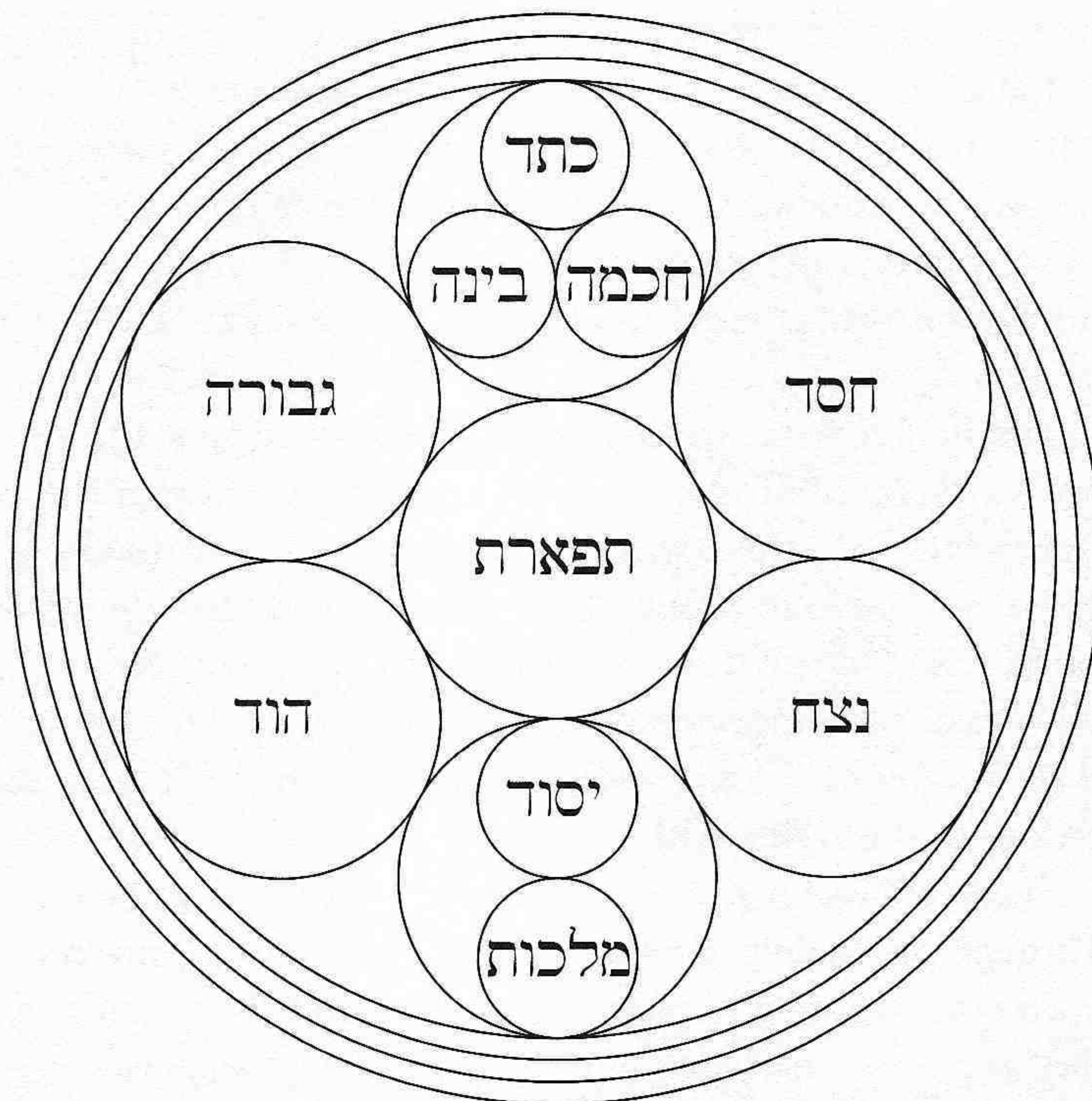
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47 The Father Osiris. Cf. chapter 3, "West and East."

48 The "unfading flower" is the Amaranth. See again *Liber LXV*, I:34–36.

49 ARARITA, a seven-lettered name for God which means "One is His beginning; One is his Individuality; His Permutation is One." The formula of ARARITA is used to equate any idea with its opposite.

50 Being, Consciousness and Bliss (Sat-Chit-Ananda). Cf *Liber I*, 17 where these are related to the ∴ trigram: "Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in *Liber XXVII*, "Here is Nothing under its three Forms."



*The Seven Palaces of the Tree of Life*

of wisdom, and of silence, and of that which, being all these, is greater than all these. Begone! For the night of life is fallen upon thee. And the veil of light hideth that which is.<sup>51</sup>

The Sevenfold task and the sevenfold aspects of Introversion, Extraversion, Centroversion, Omniversion, Universion and Nulliversion may be directly related to the Seven names of Hoor which are:

Hoor-paar-kraat, Ra-Hoor-Khuit, Heru-pa-kraath, Ra-Hoor-Khu, Ra-Hoor-Khut, Heru-ra-ha and Hoor-pa-kraat.<sup>52</sup>

It is imperative to note that the “Sevenfold task of the earth” includes all ten Sephiroth of the Tree of Life, not merely the

<sup>51</sup> *Liber CDXVIII*, 22nd Aethyr.

<sup>52</sup> Cf *Liber CCXX*, I:7, 36, 49, 52, II:8, 64, III: 1, 35.

seven Sephiroth below the Abyss. When the Voice of Heru-ra-ha in the 22nd Aethyr proclaims, "I gaze into the seven spaces, and there is naught," the reference is to the Seven Palaces of the Sephiroth, which encompass the entire Tree of Life.

Now, readers may well ask what such a complex doctrine has to do with their individual study and practice. How is this relevant?

In the first chapter of this book, I remarked that the revelation of the Aeon of Horus involved a transformation of the First Matter (Man) into the Arcane Substance, and that the Stone of the Wise was a Black Stone. This Work flowers for the student by the process of discovery of this secret Lapis, and the long and arduous task of comprehending the seven-fold character of the Lord of the Aeon, alike in each of us, and also in a unique way, according to our True Will.

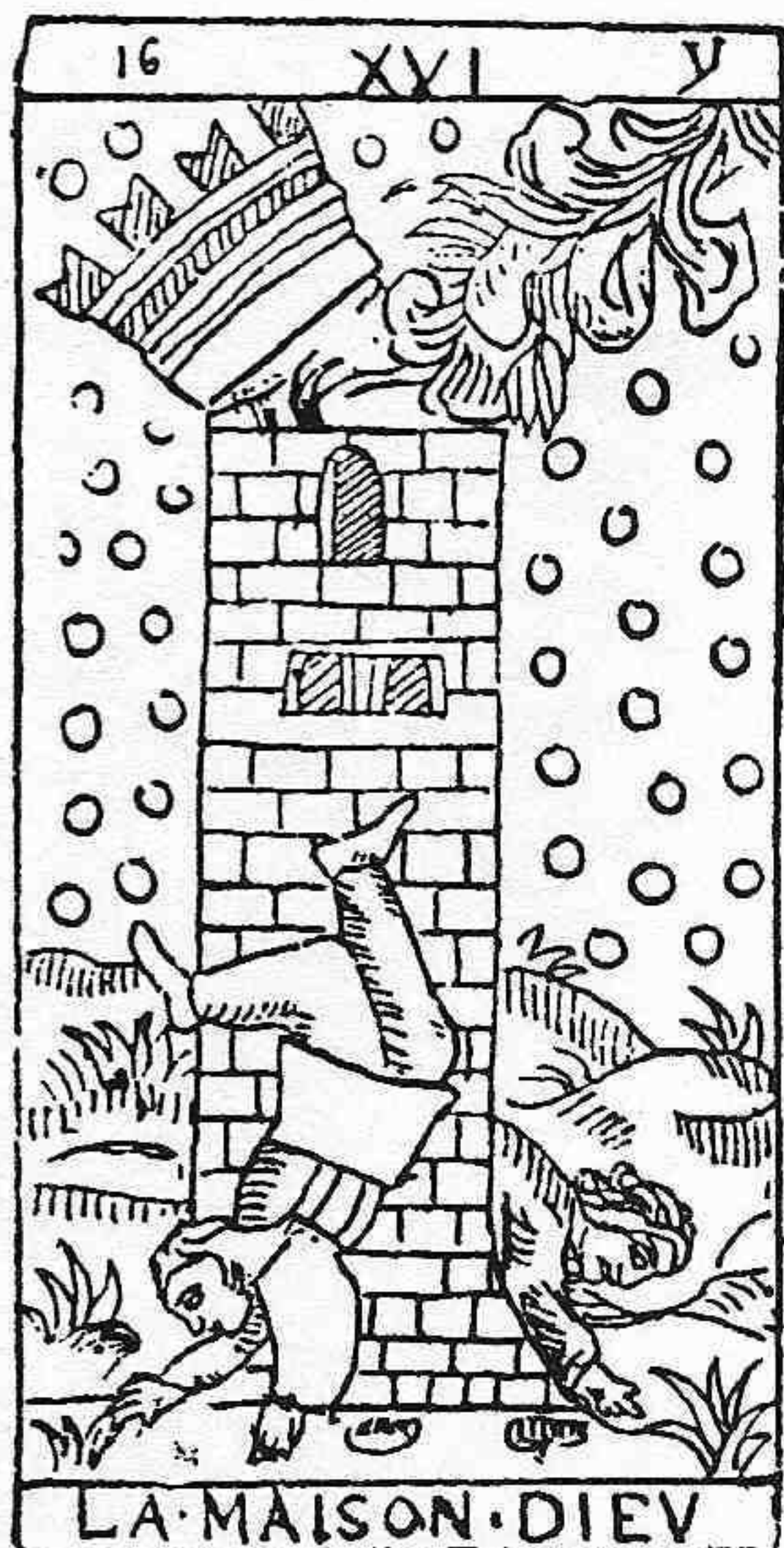
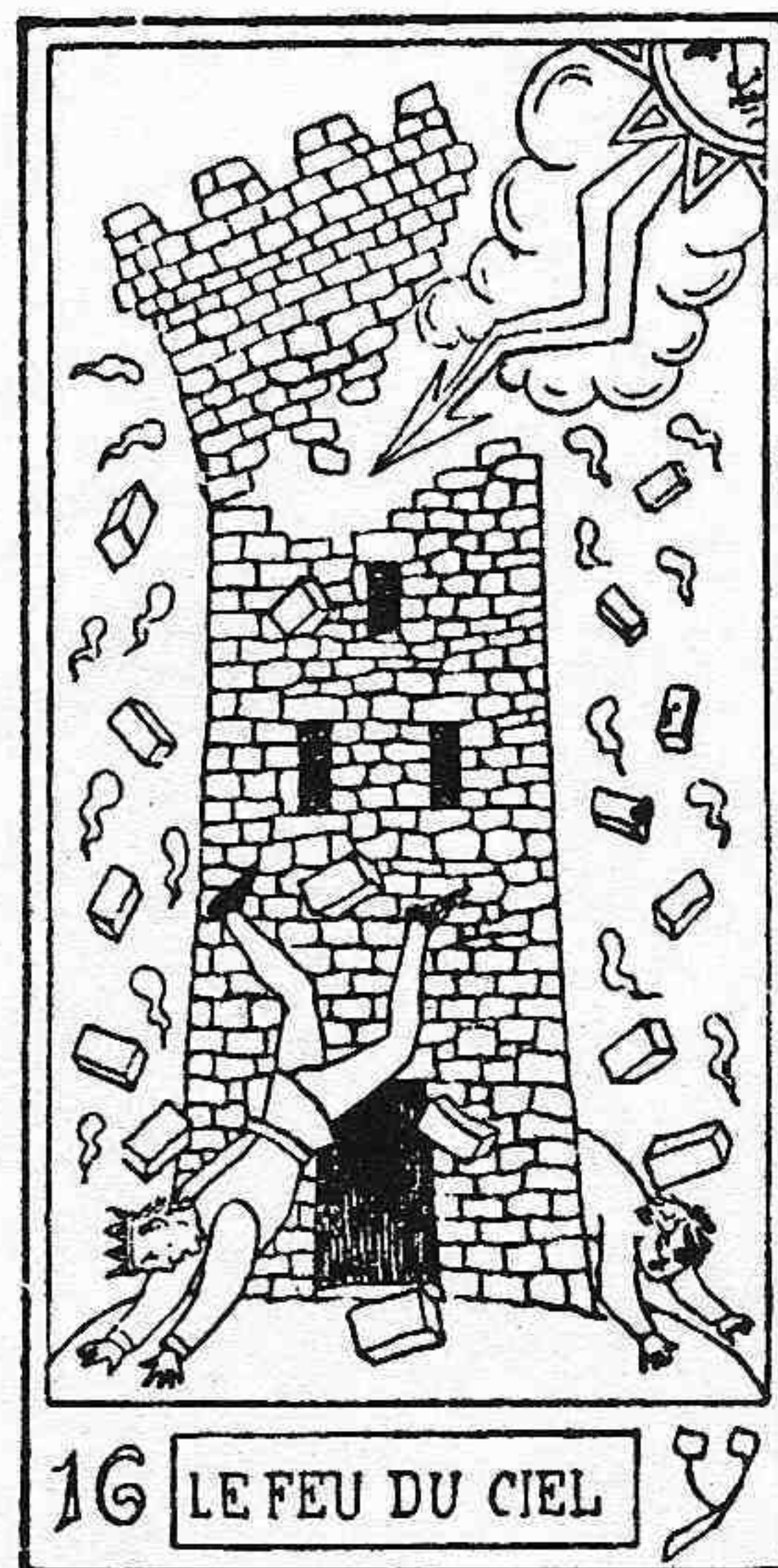
Through the midnight thou art dropt, O my child, my conquerer, my sword-girt captain, O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.

My prophet shall prophesy concerning thee; around thee the maidens shall dance, and bright babes be born unto them. Thou shalt inspire the proud ones with infinite pride, and the humble ones with an ecstasy of abasement; all this shall transcend the Known and the Unknown with somewhat that hath no name. For it is as the abyss of the Arcanum that is opened in the secret Place of Silence.<sup>53</sup>

Still, in the face of such difficult doctrines requiring diligent study of a host of material, all the while pursuing painstaking practices that seem so far removed from theory, one may wonder how it may be applicable to any young student. I will take refuge in the words of one far greater than myself and apply them directly to this question.

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53 *Liber LXV*, V:6-7.

*Le Maison Dieu**Le Feu Du Ciel*

Men and women of the Earth, to you am I come from the Ages beyond the Ages, from the Space beyond your vision; and I bring to you these words.

But they heard him not, for they were not ready to receive them.

But certain men heard and understood, and through them shall this Knowledge be made known.

The least therefore of them, the servant of them all, writeth this book.

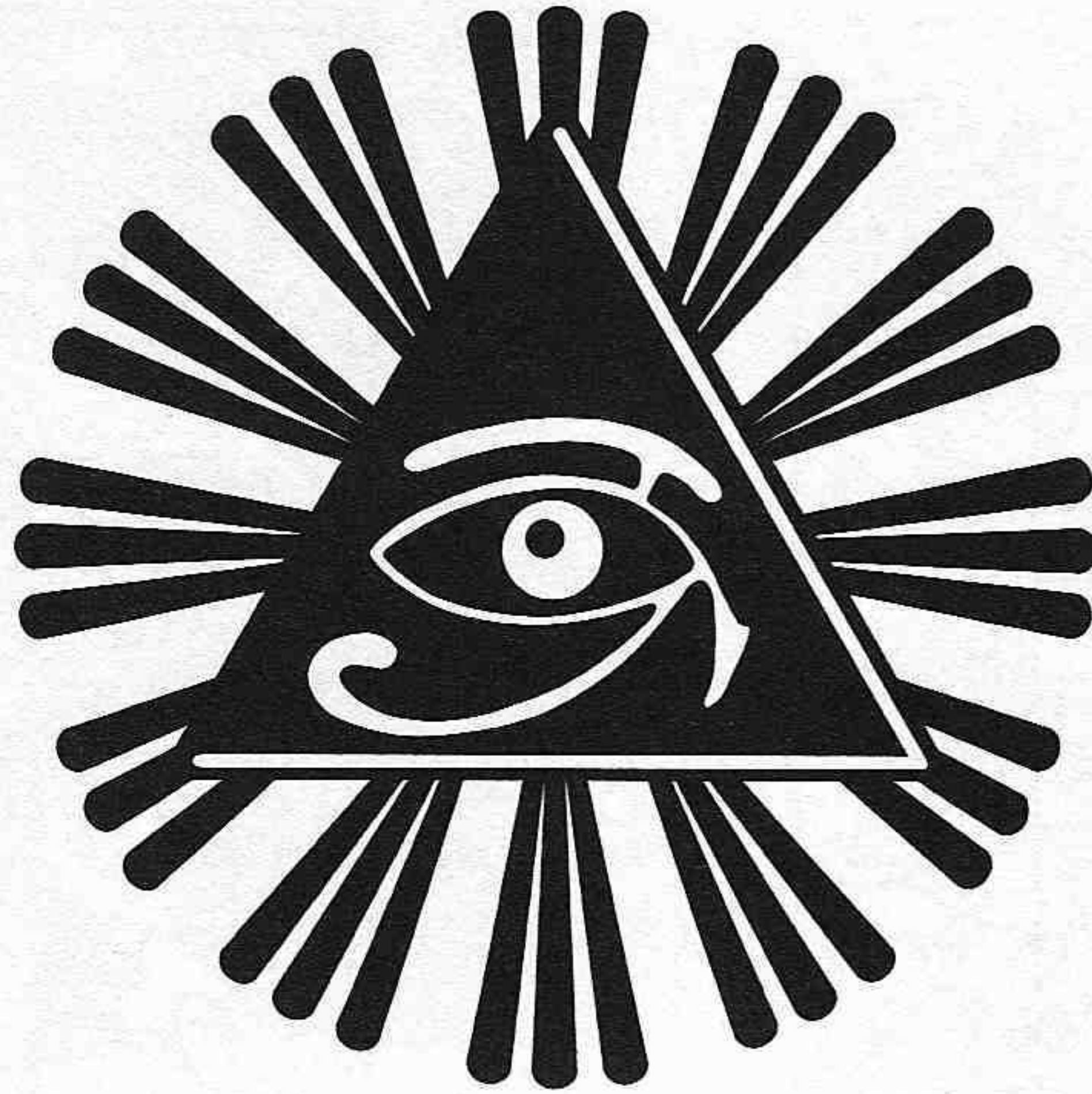
He writeth for them that are ready. Thus is it known if one be ready, if he be endowed with certain gifts, if he be fitted by birth, or by wealth, or by intelligence, or by some other manifest sign. And the servants of the Master by his insight shall judge of these.

This Knowledge is not for all men; few indeed are called, but of these few many are chosen.

This is the nature of the Work.<sup>54</sup>

<sup>54</sup> *Liber X*, 4–10. Beginners should not think that “wealth” necessarily means wordly goods. Cf. *Liber LXV*, III:61, IV:11–12, and V:20.





*The Sigil of A.: A.:*

### The Tower of God

The Pillar described above also has a reflection that is depicted on Atu XVI, The Tower. This Tarot Trump is attributed to the Hebrew letter  $\beth$  and the planet Mars  $\♂$ . In the Thelemic Tarot, the image of the card is dominated by a great eye, which is the Eye in the Triangle on the Sigil of A.: A.:, the Eye of Hoor.

The Card depicts the destruction of the material world by fire, which emanates from a great mouth at the bottom of the Card. The Hebrew letter  $\beth$  means “mouth.” The Eye at the top of the Card has been likened to the opened Eye of Shiva which destroys all things.<sup>55</sup> The work of the Outer College of the A.: A.: is attributed to the Hebrew letter  $\beth$  because that work, in its various forms, is ultimately the work of Destruction.<sup>56</sup>

<sup>55</sup> “Eye” is the meaning of the Hebrew letter  $\daleth$  which is assigned to Atu XV, The Devil. It is the Eye of Wormwood, the “fallen” Star.

<sup>56</sup> The work of the Inner College (Preservation—“Silence”) is attributed to the Letter  $\daleth$  while the work of the Supreme College (Construction—“Silence in Speech”) is attributed to  $\beth$ . The total of  $\beth$  (80) +  $\daleth$  (10) +  $\daleth$  (3) = 93. See *Liber CD* (*Equinox*, IV:1, p. 357).



*Atu XVI Tower Card—Thoth Tarot*

The original forms of Atu XVI, such as the French packs which were alternately named “Le Maison Dieu” (The House of God) or “Le Feu Du Ciel” (The Fire of Heaven), were based on the Biblical myth of the fallen Tower of Babel, destroyed by God to bridle the unrestrained ambition of man.<sup>57</sup>

In these packs, the emphasis is placed on the bolt of lightning which destroys the Tower. God was offended that men, who were of a single tongue (which is to say, a single mind), dared to build a Tower that would reach as high as Heaven, and challenge the realm of God himself. The Tower was thus blasted to the ground, and men were scattered to the corners of the earth, their tongues confounded. Thereafter, the place was called “Babel,” a word which means “a confusion of sounds,” as in the modern word “babble.” Yet, the origin of the Hebrew word “Babel” is the Akkadian Bāb-ilu, which means “Gate of God.”<sup>58</sup>

This myth is one that is particularly representative of a doctrine of Theism, clearly delineating the order of man below and God above. This imagery is deeply engrained in the psyche of those trapped in the viewpoint of the Old Aeon. Some people will still semi-jokingly suggest that another person might get “struck by lightning” for expressing “impious” opinions or using language which is deemed sacreligious. Although one normally hears this sort of thing from the semi-literate sheep in the flock of God the Father, and while it may be a caricature of the Patriarchal doctrines, it is a good representation of that inverted perspective. In *The Vision and The Voice*, the symbolism of the blasted Tower is incorporated to show the destruction of the Old Aeon, with its upside-down theology, and how it must be replaced. The voice of Jehovah God makes the following statement:

Woe unto me that am cast down from my place by the might of the new Æon. For the ten palaces are broken, and the ten

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<sup>57</sup> *Genesis* 11:1–9.

<sup>58</sup> Babel is likewise linked to “Babylon.”

kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid his hands upon eleven. For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place. Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat.”<sup>59</sup>

In a footnote to this passage,<sup>60</sup> Crowley emphasizes the iconography of the older forms of Atu XVI, which illustrates a figure cast out of the Tower whose headlong fall takes the form of the Hebrew letter ׀, which is attributed to ה the goat. Note carefully that the text above states that “they that walk upon their hands” are the ones who will build the holy place, shattered by the All-seeing Eye. They that walk upon their hands are those who have inverted their Spiritual perspective, realizing that the Khabs is within the Khu, not vice-versa.

The corrupt structures we have erected, whether due to the inheritance of our Fathers, or by our own fallacious labors, must be rejected and torn down. In the same sense that the card represents the destruction of the Old Aeon by the fire of Horus, so too does it represent the destruction of the “existing material,” the “dross” of the aspirant to Initiation. Crowley writes, “To obtain perfection, all existing things must be annihilated. The destruction of the garrison may therefore be taken to mean their emancipation from the prison of organized life, which was confining them.”<sup>61</sup> Crowley subtitled the card “War.” We are reminded of “The Battle of the Ants” from *The Book of Lies*:

That is not which is.

The only Word is Silence.

The only Meaning of that Word is not.

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<sup>59</sup> *Liber CCCXVIII*, 16th Aethyr.

<sup>60</sup> *The Equinox*, IV:2, *The Vision & The Voice with commentary and other papers*, p. 126.

<sup>61</sup> Aleister Crowley, *The Book of Thoth*, p. 108.

Thoughts are false.  
Fatherhood is unity disguised as duality.  
Peace implies war.  
Power implies war.  
Harmony implies war.  
Victory implies war.  
Glory implies war.  
Foundation implies war.  
Alas! for the Kingdom wherein all these are at war.<sup>62</sup>

So begins the long struggle in which we are at war with our True Will. Within the sphere of the Candidate, the old temple must be razed in order for the new to take its place. To rebuild it anew, seekers must effect an *animadversion* toward the New Aeon.<sup>63</sup> They must begin to “walk upon their hands.”

This initial process of destruction is also symbolically represented in what we call the “Speech in the Silence.” From the point of view of the Supernals, which is to say, that of the Holy Guardian Angel, the Speech by which the Silence is broken is the voice of the candidate, which is that of untrained and rude clamor, the voice of Babel. For the adept, the Speech in the Silence is the utterance of the Angel, which is *the Voice of the Silence itself*.

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62 Aleister Crowley, *The Book of Lies*, chapter 5.

63 From the Latin *animadvertere*, “to turn toward.”

## Final Words

The principal work that must be performed by students is the transformation of the gross matter by a trial of fire, preparing the material for the next step, the work of the Inner College, which is crowned by the Knowledge and Conversation of the Holy Guardian Angel. This initial work, if satisfactorily performed, is usually difficult and often painful. Thus, it is likened unto destruction by earthquake, whirlwind, and fire.

The Work of the Outer College is thus primarily of a preparatory nature. As I stated earlier, the Temple must be duly prepared if God is to indwell it. By quieting the body, the mind, and the emotions—and being tested in dedication and service to others—the candidate is enabled to still the clamor that surrounds the traveler on an undirected path and at last find the golden thread that leads inevitably to the Holy of Holies. This is the Path of the Inward Journey, where guided by the unwavering hand of Truth, one may enter the Silence and hear the Voice of the Beloved, whose Speech is Silence. For those of you who read these words, and set out upon that journey, I wish you Godspeed.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

And with this, Speech is done with us for awhile.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire.

And after the fire, a still small voice.<sup>64</sup>

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<sup>64</sup> *I Kings*, 19: 11–12 (AV).



## GLOSSARY

**A.:A.:** The Order of the Silver Star. See *One Star in Sight*.

**Abiegnus** The symbolic mountain of God in the center of the Universe, the Sacred "Mountain of Initiation" of the Brethren of the Rosy Cross, the "Mystic Mountain of the Caverns."

**Abomination of Desolation** A biblical prophecy in the Book of Daniel, foretelling the desecration of the Jewish Temple by one who would cause the sacrifice and oblation to cease. Jesus referred to this prophecy in his Olivet discourse as a sign of the end of the world. It is now interpreted to mean the end of the era of the Dying God and the desolation of his Temples.

**Abyss** The great gulf that separates the Seven Lower Sephiroth from the Three Supernal Sephiroth. It is the demarcation between the Actual (the faculties of Reason and Emotions) and the Ideal (the Divine).

**Adeptus** In the System of the A.:A.:, one who has attained to a Grade within the Inner Order R.R. et A.C.

**Adeptus Major** A Grade of the Inner Order of the A.:A.: corresponding to the Sephira Geburah. Designated as 6° = 5□.

**Adeptus Minor (without)** A Grade of the Inner Order of the A.:A.: corresponding to the Sephira Tiphereth. Designated as 5° = 6□. The Adeptus Minor (without) signifies one who has undertaken the Task of the Grade but has not yet attained to the Knowledge and Conversation of the Holy Guardian Angel, and thus is technically "without" the Inner Order.

**Adeptus Minor (within)** A Grade of the Inner Order of the A.:A.: corresponding to the Sephira Tiphereth. Designated as 5° = 6□. The Adeptus Minor (within) signifies one who has attained to the Knowledge and Conversation of the Holy Guardian Angel.

**Adonai** אֲדֹנָי, "Lord." In the Holy Books of Thelema, Adonai signifies the Holy Guardian Angel.

**Aeon** Vast periods of time demarcated by a verifiable change in the comprehension and expression of man's relationship to the Divine. Crowley considered Aeons to encompass 2,000 years, and based



this on zodiacal progression. Empirical evidence proves that the Aeon of Osiris exceeded 4,000 years; the period of the Aeon of Isis is unknown. The projected length of time for the current Aeon of Horus is not indicated anywhere in the Holy Books. It is unknown.

**Aeon of the Child** A name for the Aeon of Horus, so-called because Horus is the child of Osiris and Isis.

**Aeon of Isis** The period in pre-history wherein the dominant religious contents were expressed in terms of Matriarchal symbolism.

**Aeon of Osiris** The period of time wherein the dominant religious contents were expressed in terms of Patriarchal symbolism. The Aeon of Osiris succeeded the Aeon of Isis over 4,000 years ago and ended in 1904 E.V.

**Aeon of Horus** The current period wherein the dominant religious contents are expressed in terms of Symbolism of The Child, governed by the Law of Thelema. The Aeon of Horus succeeded the Aeon of Osiris in 1904 E.V.

**Aethyrs** The thirty Aethyrs or "Aires" are angelic transconscious regions extending in ever widening circles beyond the Watchtowers of the Universe. They may be accessed by means of the Enochian Calls or Keys. The plane of the Aethyrs penetrates and surrounds the universe wherein the Sephiroth are established, including not only knowledge of the Sephiroth and the Paths, but also of Thelema. *The Vision and the Voice* (Liber CDXVIII) is an account of their exploration by Frater P. and his Scribe, Frater O.V.

**Agape** ἀγάπη, "Love." Agape has the numeric value of 93 which is also that of Θελημα, "Will." Love is the law, love under will.

**Agnus Dei** "Lamb of God" (Latin). A name for Jesus Christ, commonly represented as a lamb carrying a Christian flag. See chapter 8, page 174.

**Aima Elohim** אִמָּא אֱלֹהִים, a name of the Great Mother Binah. The name indicates the fertile, feminine aspect of God (Elohim) whose masculine aspect (Chokmah) is called אב "Father."

**Ain** אֵין, "Not." Outermost of the Three Veils of the Negative beyond the emanation of the Tree of Life.

**Ain Soph** אֵין סוֹף, "Without Limit." Second of the Three Veils of the Negative beyond the emanation of the Tree of Life.

**Ain Soph Aur** אֵין סוֹף אֹר, "Limitless Light." Innermost of the Three Veils of the Negative beyond the emanation of the Tree of Life.

**Aires** See Aethyrs.

**Aiwass** Praeter-human intelligence who dictated the Book of the Law to Aleister Crowley in Cairo, Egypt on April 8, 9 and 10 of 1904 E.V. In Greek, the name Αἰφασς has the numeric value of 418, which is likewise that of אַבְרָהָאֲדָבְרָא , "Abrahadabra," the Word of the Aeon, and הֶרֶוֹרָאֵהָ , "Heru-ra-ha," Lord of the Aeon. In Hebrew, Aiwass = עו"ז = 93, which is the value of Θελημα, the word of the Law.

**Albedo** "Whitening" (Latin) The Second stage in the Alchemical process.

**Alchemy** The Art and Science of transmuting base material into Gold, discovery of the panacea and the Elixir of Life. The word is derived ultimately from the Egyptian word Khem, "Egypt" (see Khem, below), from whence it was believed to have originated.

**Aleph** א, 1st letter of the Hebrew Alphabet. Aleph means "Ox." Numeric value = 1.

**Amaranth** A symbolic flower that never fades, thus signifying eternity.

**Amente** The West. Used as a metaphor for death and the netherworld. Egyptian 𓆎 imnt, "the West." Coptic ΔΜΝΤΕ. Spelled "Amennti" in LXV, V:44

**Anima Mundi** "Soul of the world" (Latin). The soul or life-giving essence which permeates and animates nature. A designation of Malkuth.

**Ankh-af-na-khonsu** A Theban Priest (circa 725 B.C.E.) whose funerary Stèle figured prominently in the revelation of The Book of the Law. Crowley is considered to have been his reincarnation. Cf. Liber CCXX, I:14. Egyptian 𓆎𓆏𓆑𓆒 3nh f.n.hnsw, literally, "He lives for Khonsu." Known to modern Egyptologists as Ankhefenkhons I.


**Apep** The great serpent, enemy of Ra, the sun God. In the Holy Books, Apep signifies a form of destruction, prerequisite for change. Cf. LXV, IV:24. Egyptian 𓆎𓆏𓆑𓆒 3pp.


**Apothis** Ἀποθις, Greek form of Apep, from ΔΦΩΦ, the Coptic form of the Egyptian 𓆎𓆏𓆑𓆒 3pp, "Apep."

**Archetype** A term used by Analytical Psychology for a primordial component of the Collective Unconscious that has been altered by becoming conscious, taking form from the individual conscious-


ness in which it appears. Mythological and Religious motifs are all examples of archetypes.


**Asana** "Posture" (Sanskrit, literally, "sitting"). A practice of Yoga utilizing various postures to still the body. See Book IV, Part I, chapter I.

**Asar** Transliteration of the name of Egyptian god Osiris used in the Holy Books. Cf. CCXX, I:49 Asar signifies any human being. Egyptian  *wsir*, "Osiris."

**Asar-un-Nefer** A name of Osiris, interpreted as "Myself made Perfect." Egyptian  *Wsir-wnn-nfr*, "Osiris the beautiful." In Greek as Ὀσόροννωφρις.

**Ashlar** A square block of building stone. In Masonry, the Perfect Ashlar signifies the rough stone brought to perfection and readied to become the cornerstone of the Temple.

**Asi** The goddess Isis, wife of Osiris, mother of Horus. Cf. LXV, IV:25. Egyptian  *3st*.

**Atu** A transliteration of the Egyptian word  *tw* "houses." A name applied to the 22 Trumps of Tarot, the *Atu Tabuti*, or "Houses of Thoth"

**Audere** "Dare" (Latin), one of the Powers of the Sphinx, attributed to Elemental Water, and Scorpio, the Kerubic sign of Water. Cf. Powers of the Sphinx.

**Augoeides** ἀυγοειδής, "of the nature of light" or literally, "image of the dawn." A term for The Holy Guardian Angel.

**Ayin** אַי, 16th letter of the Hebrew Alphabet. Ayin means "Eye." Numeric value = 70.

**Ba** English transliteration of the Egyptian  *ba* "soul." Cf. Coptic βα.


**Babalon** A name of Binah in her capacity as Bride of the Beast, Redeemer of the World. The Name Babalon written in Hebrew, באבאלען = 156 (12 x 13). Cf. City of the Pyramids and Zion. This complex doctrine must be studied fully in Liber CDXVIII.




**Babe of the Abyss** A Title given to an aspirant in transition between the R.R. et A.C. and the S.S. The goal of the aspirant is to successfully cross the Abyss and re-enter the Womb of the Great Mother in Binah, being reborn as a Master of the Temple.

- Beast** An Officer of the A.:A.:, whose number is that of a man, 666. The Beast is a Magus of the Third Order. Crowley's motto as a Magus was TO MEΓA ΘHPION, "the Great Beast," which adds to 666. In Hebrew, תר"ן "Beast" also = 666. Cf. Scarlet Woman.
- Beth** ב, 2nd letter of the Hebrew alphabet. Beth means "house." Numeric value = 2.
- Binah** ב"נה, "Understanding." 3rd Sefhira on the Tree of Life.
- Centroversion** A turning to the Center. A Practice which combines the methods of Introversion and Extraversion in balanced application.
- Chesed** חסד, "Mercy." 4th Sefhira on the Tree of Life.
- Cheth** ח, 8th letter of the Hebrew Alphabet. Cheth means "fence" and has a numeric value of 8. Spelled in full, ח"ח has a value of 418.
- Chiah** ח"ח, "To live (in the sense of 'breathing')" (from the root חיה "life"). An aspect of the human soul. The Will.
- Chokmah** חכמה, "Wisdom." 2nd Sefhira on the Tree of Life.
- Christian Rosencreutz** Mythical founder of the Brothers of the Rosy Cross, commonly known as "Rosicrucians." Cf. C.R.C.
- City of the Pyramids** A mystical name for the Sefhira Binah, described as the City of Night wherein the Masters of the Temple are entombed. The name is derived from the Enochian system wherein the four tablets, called the Four Watchtowers, are each comprised of 156 squares, each of which is a three-dimensional Pyramid. 156 is the number of Babalon.
- Collective Unconscious** A term used by Analytical Psychology for the strata of the human psyche shared by all mankind. Called "collective" because it is not personal, but transpersonal and Universal. The contents of the Collective Unconscious are the archetypes.
- Coniunctio** "Union" (Latin).
- C.R.C.** Initials of the mythical founder of the Brothers of the Rosy Cross. Interpreted by some to signify "Christian Rosenkreutz." Known simply to Initiates of the R.C. as "Our Father and Brother C.R.C."
- Cross of Suffering** A symbol of the Cross used in a Temple of Initiation by the Hermetic Order of the Golden Dawn. It signified the crucifixion of Jesus Christ and the Candidate's identification with him. The Cross of Suffering is an abrogate symbol in this Aeon.

- Cross of Themis** A black Cross that represents the Hegemon in a Ritual of Initiation. The Cross of Themis (Justice) signifies equilibration within the sphere of the Candidate.
- Cup** One of the five primary Magical Weapons. The Cup is attributed to the element Water, and the initial ה of יהוה. The task of constructing the Cup is assigned to the Practicus of A.:A.:.
- Daath** דעת, "Knowledge." The "false Sephira" that resides in the Abyss, and ultimately identified with confusion.
- Daleth** ד, the 4th letter of the Hebrew Alphabet. Daleth means "door." Numeric value = 4.
- Dark Night of the Soul** An Ordeal commonly experienced by aspirants to the Great Work, marked by a period of "dryness" and a sense of Spiritual emptiness and helplessness.
- Dharana** A meditation practice that involves focusing on a single point. See Book IV, Part I, chapter 5.
- Dhyana** A very important trance state wherein the conditions of time, space and thought are abolished. See Book IV, Part I, chapter 6.
- Dominus Liminis** A Title given to Initiates of the A.:A.: indicating the point of passage between the Outer Order (G.D.) and the Inner Order (R.R. et A.C.)
- Dying God** A spiritual motif predominate in the Aeon of Osiris, wherein the god-hero is slain and is resurrected from death. A central aspect of the motif of the Dying God is "glorification through suffering," a concept antithetical to the doctrines of Thelema.
- Eden** עדן, a symbolic name for the Three Supernal Sephiroth Kether, Binah and Chokmah.
- Equinox of the Gods** A term originating with the Equinox Ritual of the Hermetic Order of the Golden Dawn where the presiding Officer of the previous six months (who represented Horus) took the place of the retiring Hierophant (who represented Osiris.) The term was utilized by Aiwass in Liber CCXX, I:49 to signify the point of transition from the Aeon of Osiris to the new Aeon of Horus wherein the latter took the seat of the Initiator or Hierophant.
- Evil Persona** The negative aspects of the human psyche. Corresponds to the Jungian term "Shadow."
- Extraversion** A turning outward. The Practice of Magick as opposed to Mysticism. Cf. Introversion and Centroverson.

- Eye of Shiva** The Eye of the Destroyer Shiva, one of the three Gods of the Hindu Trimurti, who annihilates the Universe upon opening his eye. On the XVIth Tarot Trump "The Tower," the Eye of Shiva is identified with the Eye of Horus. Cf. *The Book of Thoth*, pp. 107–108.
- Fatal Image of Nature** The image of the Evil Persona reflected into the Nephesh of an aspirant. Fascination with the false allure of the profane world.
- Fermentatio** "Fermenting" (Latin). An Alchemical operation resulting in the transformation of Matter by the introduction of a fermenting agent.
- Flaming Sword** The symbolic sword that follows the numeric sequence of the Sephiroth on the Tree of Life from Kether to Malkuth.
- Four Powers of the Sphinx** The four virtues of the Adept, which are to "Know" (SCIRE), "Dare" (AUDERE), "Will" (VELLE) and keep "Silence" (TACERE). The harmonious interaction of these four produce a fifth Power, which is IRE, "To Go." See chapter 2, page 3.
- Geburah** גבורה, "Strength," the 5th Sephira on the Tree of Life.
- G.D.** Abbreviation for "Golden Dawn," the Outer Order of the A.:A.:.
- Gihon** גִּיחוֹן, one of the four symbolic rivers of Eden that branched out from the river Naher. The river Gihon flowed into Chesed. Its attribution is the element Water.
- Gimel** ג, the 3rd letter of the Hebrew Alphabet, Gimel means "camel." Numeric value = 3.
- Golden Dawn** The Outer Order of the A.:A.:, comprised of the Grades Neophyte, Zelator, Practicus and Philosophus.
- Great Sea** A name for Binah, the 3rd Sephira on the Tree of Life. Attributed to the initial ה of יהוה, Binah is thus the Element Water.
- Great Work** The Work of Initiation performed in service to mankind.
- Gunas** Literally "thread" (Sanskrit). Interpreted in the sense of "tendency." There are three Gunas which comprise the thread of tendencies for phenomenon or behavior. Sattva, Rajas and Tamas.
- Had** A variation of Hadit (see below). Had is the core of any Star, one objective manifestation of Nuit. Cf. Liber CCXX, I:1.
- Hadit** The secret core of one's own Star, a manifestation of Nu viewed subjectively. Cf. Liber CCXX. Depicted as The winged globe, Egyp-

- tian  $\Xi\hat{\Theta}$  *Bhdt(y)*, “The Behedite” Transliterated as *Hud-t* in the Bulaq translation of the Stèle of Revealing.
- Harpocrates** ἁρποκράτης. Greek spelling of the Egyptian god  *Hr-p3-hrd*. The god of Silence. Twin of Horus. Cf. Hoor-pa-kraat.
- Heart of Blood** A symbol of the life-blood of the aspirant which is sanctified, ultimately for sacrifice in the Cup of Babalon. Represented by the descending Red Triangle on the Robe of a Neophyte of the A.:A.:. Cf. Liber LXV, III: 28, Liber VII, V:42 and Liber Vesta vel פרכת sub figura DCC, Robe of the Neophyte.
- Heh** ה, the 5th letter of the Hebrew Alphabet. Heh means “window.” Numeric value = 5.
- Hermetic Cross** A symbolic representation of the thunderbolt, taking the appearance of a Fylfat Cross or Swastika, formed from a square divided into 25 equal smaller squares, of which 17 are visible. The 17 squares are attributed to the 12 signs of the Zodiac, the Sun, and the 4 elements. See chapter 5, page 114.
- Heru-ra-ha** The Lord of the New Aeon. While composed as an Egyptian word, there are no known historical examples to equate to such an orthography. It first appears in Liber CCXX, III:35. Spelled Qabalistically, using Hebrew letters, הַרְוֹרֵאָהָא, it adds to 418.
- Hexagram of Nature** A hexagram formed on the Tree of Life representing the structure of man in his natural state. Also called the “planetary hexagram.” If drawn in color, the ascending Triangle formed thereby is Red while the descending Triangle is Blue. See chapter 1, illustration 2. See also Liber Vesta vel פרכת sub figura DCC, the Robe of the Probationer.
- Hexagram of Thelema** A Hexagram representing the structure of man in harmony with the Law of Thelema. The ascending Triangle is Blue, while the descending Triangle is Red. It is the averse image of the Hexagram of Nature.
- Hiddikel** הַדִּיקֵל, one of the four symbolic rivers of Eden that branched out from the river Naher. The river Hiddikel flowed into Tiphereth. It’s attribution is the element Air.
- Hierophant** The Supreme Officer in a Temple of Initiation. From ἱεροφάντης, “Initiator.” Also the name of Tarot Trump V.
- Hieros gamos** ἱερός γάμος, “Sacred Marriage” Greek term used to signify the union between the aspirant and the Holy Guardian

- Angel. Also used to signify the ceremony known as the Mass of the Holy Ghost.
- Hod** הוד, "Splendor." The 8th Sephira on the Tree of Life.
- Holy Guardian Angel** The Holy Guardian Angel is a term used to indicate the transpersonal Entity who serves as the True Spiritual Instructor for an aspirant. Sometimes called "The Higher Divine Self" or "The Higher Genius," neither of which are correct or satisfactory.
- Holy of Holies** קדש הקדשים, A term in the Hebrew scriptures that referred originally to the Inner Sanctuary of the Tabernacle. The Holy of Holies was hidden by a Veil (Paroketh) which could only be entered by the High Priest once a year on Yom Kippur in order to offer a sacrifice before the Mercy Seat of the Divine Presence. The term has been appropriated to represent Tiphereth and the Holy Guardian Angel. The term is also used to signify the Inner Secret Sanctuary entered by the Priest in the Mass of the Holy Ghost.
- Hoor** English transliteration of the Egyptian  Hr, "Horus" used in the Holy Books. (e.g. Liber CCXX, I:49 ) Cf. Coptic ϣωρ.
- Hoor-pa-kraat** English transliteration of the Egyptian  Hr-p<sup>3</sup>-hrd, "Harpocrates" in Liber CCXX, III:35. See Harpocrates.
- Horus** Ὅρος, the Greek form of the Egyptian god  Hr. See Hoor. Cf. Liber CDXVIII, Aethyr 16.
- IAO** ΙΑΩ, A Greek form of the name Yahweh. Also interpreted as the initials of Isis, Apophis and Osiris, signifying Life/Death/Resurrection.
- Imago Dei** "Image of God" (Latin.)
- Inner College** Another name for the Second Order of the A.:A.:, the R.R. et A.C.
- Inner Order** The Second Order of the A.:A.:. See R.R. et A.C.
- I.N.R.I.** Initials of the Latin inscription placed over the head of Jesus at his crucifixion, *Jesus Nazareus Rex Iudeorum*, "Jesus of Nazareth, King of the Jews." The letters are also interpreted to signify Yod (Virgo, Isis, Mighty Mother), Nun (Scorpio, Apophis, Destroyer), Resh (Sol, Osiris, Slain and Risen), thus part of the formula of The Dying God.
- Introversion** A turning within. The Practice of Mysticism as opposed to Magick. Cf. Extraversion and Centroversion.



- Ipsissimus** The Supreme Grade of the Third Order of the A.:A.:, corresponding to the Sefhira Kether. Designated as  $10^\circ = 1^\square$ .
- Ire** "To Go" (Latin), one of the Powers of the Sphinx, attributed to Spirit, the Crown of the Pentagram. Cf. Powers of the Sphinx.
- Isa** English transliteration of Coptic  $\overline{\text{IC}}$ , "Jesus" Cf. Liber CCXX, I:49.
- Isis** Ἴσις, Greek form of the name for Egyptian goddess  $\text{Ist}$ , wife of Osiris, Mother of Horus. Cf. Asi above, and compare Nephthys.
- Jehovah** יהוה, i.e. "Yahweh," an English transliteration for the God of the Old Testament. Cf. Tetragrammaton.
- Ka** Egyptian  $\text{K3}$ , "Soul, spirit, essence." The word appears in the Paraphrase of the Stèle of Revealing, and in *Liber CCXX*, III:37. Curiously, the word is not on the Stèle itself. Interpreted herein as The Holy Guardian Angel.
- Kaph** כ, the 11th letter of the Hebrew Alphabet. Kaph means "palm (of the hand)." Numeric value = 20.
- Kether** כתר, "Crown." The 1st Sefhira on the Tree of Life.
- Khabs** Egyptian  $\text{h3-b3-s}$ , "Star." An individual Star, meaning an individual person. The Khabs is the Spiritual manifestation of one person from the infinite possibilities of Nu. It is the "House" of Hadit.
- Khem** Egyptian  $\text{Kmt}$ , "the Black Land," i.e. "Egypt."
- Khephra** Egyptian  $\text{hprr}$ , the scarab-headed god. In the Holy Books, Khephra signifies the sun at midnight. Cf. *Liber CCXX*, III:38.
- Khu** Egyptian  $\text{3h}$ , Coptic  $\text{I3}$ . The magical garment of the Initiate; the Form manifested by the Khabs from the potentiality of Nu.
- Lamed** ל, the 12th letter of the Hebrew Alphabet. Lamed means "ox goad." Numeric value = 30.
- Lamp** The fifth of the five primary Magical Weapons. The Lamp corresponds to Spirit, the Crown of the four elements, and is thus referred to Tiphereth and the Grade of Adeptus Minor. See *Liber A vel Armorum* and *Book IV*, Part II, chapter X.
- Lapis** "Stone" (Latin).
- Logos** λόγος, "word." Used to designate a divine utterance and one who incarnates and personifies it. Crowley is considered the Logos of the Aeon whose word is Thelema.

**Lord of the Aeon** Cf. Heru-ra-ha.

**L.V.X.** Symbolic formula, derived from the initials of the Latin LVX "Light." The letters signify "Light of the Cross." L.V.X. was the central formula of the Aeon of Osiris. Cf. N.O.X..

**Maat** Transliteration of Egyptian  $\underline{\text{𓄌}} \text{ M}^{\text{3}}\text{t}$ , the goddess of Truth.

**Macrocosm** The "Great World" (Latin) Used symbolically to signify The Divine as opposed to the Human (the Microcosm).

**Macroprosopus** "Vast Countenance" (Latin), for Hebrew אַרְיָן אַנְפִּין, a name for Kether.

**Magick** The art and science of causing change to occur in conformity with Will.

**Magister** In the System of the A.:A.:, one who has attained to a Grade in the Third Order.

**Magister Templi** "Master of the Temple." (Latin) An exalted Grade of the Third Order of the A.:A.: corresponding to the Sefhira Binah. Designated as  $8^{\circ} = 3^{\square}$ .

**Magus** An exalted Grade of the Third Order of the A.:A.: corresponding to the Sefhira Chokmah. Designated as  $9^{\circ} = 2^{\square}$ . Considered the highest Grade attainable while incarnate.

**Maim** מ, the 13th letter of the Hebrew Alphabet. Maim means "Water." Numeric value = 40.

**Malkah** מַלְכָּה, "Queen." A name for Malkuth. Malkah signifies the Inferior Queen (ה final of יְהוּה) and the Bride of Microprosopus (ו of יְהוּה).

**Malkuth** מַלְכוּת, "Kingdom." The 10th Sefhira on the Tree of Life.

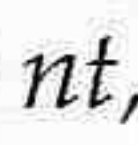

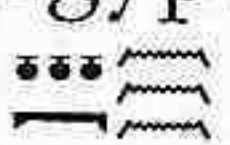
**Mantra** "Prayer" or "Hymn" (Sanskrit) A sound, word or phrase used to develop one-pointedness of thought. See *Book IV*, Part I, chapter II.

**Mercury (Alchemical)** ☿, One of the Three Principles of Alchemy, representing swiftness, clarity and fluidity. Corresponds to Sattvas. Cf. Salt and Sulphur.

**Messiah** מְשִׁיחַ "anointed" < מָשַׁח "to consecrate" i.e. "anoint" (with oil).

**Microcosm** The "Small World." (Latin) Used symbolically to indicate the Human as opposed to The Divine (the Macrocosm).

**Microprosopus** "Lesser Countenance" (Latin) for Hebrew זַעִיר אַנְפִּין, a name for ו of יְהוּה.

- Middle Pillar** Symbolic Pillar on the Tree of Life, encompassing the Sephiroth Kether, Tiphereth, Yesod and Malkuth. Represents the balance of the Pillar of Severity and the Pillar of Mercy.
- Minutum Mundum** "Little world" (Latin.) Another name for the Microcosm, often applied to the diagram of the Tree of Life.
- Mortificatio** "Dying" (Latin). A term used in the Alchemical process wherein the existing condition perishes.
- Mountain of Adepts** See Abiegnus.
- Naher** נהר, the symbolic river that flowed out of the Supernal Eden unto Daath, where it divided into Four Heads, being the rivers Pison, Gihon, Hiddikel and Phrath. Naher signifies the "never failing waters" of the river of life.
- Neith** Νηιθ, Greek form for the name of Egyptian  nt, goddess of Sais.
- Neophyte** Initial Grade of the Outer Order of the A.:A.: corresponding to the Sephira Malkuth. Designated as 1° = 10<sup>□</sup>.
- Nephesh** נפש, "Soul" (literally, "Breath"). Aspect of the human Soul. The instincts, emotions. Sometimes called "the Animal Soul."
- Nephtys** Νέφθης, Greek form of Egyptian  Nbt-*hwt*. Sister of Isis, who assisted in the embalming of Osiris. She is considered to signify "Perfection" (i.e. the Divine), balancing Isis who signifies "Nature" (i.e. the Human). Her name literally means "Lady of the House."
- Neshamah** נשמה, "Breath, Spirit." Aspect of the human Soul. The Intuition.
- Netzach** נצח, "Victory." The 7th Sephira on the Tree of Life.
- Nigredo** "Blackening" (Latin). The Initial Stage of the Alchemical process.
- N.O.X.** Symbolic formula based on the initial letters of the Latin NOX "Night." The letters N.O.X. signify the "Night of Pan." N.O.X. is the central formula of the Aeon of Horus. Cf. L.V.X..
- Nu** A variation of Nuit (see below), Nu represents the infinite possibilities of manifestation for one's self. First appears in Liber CCXX, II:1. This word is *not* related to the "Nu" found in old books on Egyptology, which represents an outdated form for transliterating  *nnw*, i.e. Nun, "The primaeval waters." Cf. Coptic ΝΟϞΝ.

- Nuit** The goddess of Infinite Space. Nuit represents the infinite possibilities of manifestation for mankind. Egyptian  $\text{𓂏𓏏}$  *nwt*.
- Nulliversion** A turning toward nothingness, a condition of non-existence. An attribute of the Lord of the Aeon. Cf. Omniversion and Universion.
- Nun**  $\text{נ}$ , the 14th letter of the Hebrew Alphabet. Nun means "Fish." Numeric value = 50.
- Omniversion** A turning toward all things, a condition of non-exclusion. An attribute of the Lord of the Aeon. Cf. Universion and Nulliversion.
- Opus** "Work" (Latin). Often used to refer to an operation of Magick or the Great Work itself. Cf. Great Work.
- Orpheus** Ὀρφεύς, legendary Thracian poet and musician, credited with founding the Orphic Mysteries.
- Osiris** Ὄσιρις, Greek form for the name of the Egyptian god of death and resurrection. Cf. Asar.
- Outer College** Another name for the Outer Order of the A.:A.:, the G.D..
- Outer Order** The Outer Order of the A.:A.:, the G.D..
- Paroketh** פַּרְכֵּת, "Veil." The symbolic Veil that shields the sanctity of the Inner Order of the A.:A.: from the Outer Order. The name is taken from the Veil in the Holy Tabernacle which separated the holy place from the Holy of Holies. Cf. *Exodus 26:31 ff*.
- Peh** פ, the 17th letter of the Hebrew Alphabet. Peh means "Mouth." Numeric value = 80.
- Pantacle** One of the five primary Magical Weapons. The Pantacle is attributed to the element Earth, and the final ה of יהוה. The task of constructing the Pantacle is assigned to the Neophyte of A.:A.:.
- Pentagrammaton** A five-lettered Name. Traditionally, the Pentagrammaton has been taken to signify the name יהשוה. Cf. Yeshuah. However, any five-lettered name is technically a Pentagrammaton, such as אֵדֶהי. (see chapter 7)
- Perdurabo** "I will endure unto the end." Motto of Aleister Crowley as an aspirant to the Hermetic Order of the Golden Dawn.
- Perfect Ashlar** Cf. Ashlar.
- Philosophus** A Grade of the Outer Order of the A.:A.: corresponding to the Sefhira Netzach. Designated as  $4^\circ = 7^\square$ .

- Phrath** פרת, one of the four symbolic rivers of Eden that branched out from the river Naher. The river Phrath flowed into Malkuth. Its attribution is the element Earth.
- Pillar of Mercy** Symbolic Pillar on the Tree of Life, encompassing the Sephiroth Chokmah, Chesed and Netzach.
- Pillar of Severity** Symbolic Pillar on the Tree of Life encompassing the Sephiroth Binah, Geburah and Hod.
- Pison** פישון, one of the four symbolic rivers of Eden that branched out from the river Naher. The river Pison flowed into Geburah. Its attribution is the element Fire.
- Powers of the Sphinx** The four Virtues of the Adept. They are: *to Will*, *to Dare*, *to Know* and *to Keep Silence*. The Power *to Will* is attributed to Fire, *to Dare* is attributed to Water, *to Know* is attributed to Air, and *to Keep Silence* is attributed to Earth. By the harmonious application of these, the fifth Element of Spirit is formulated in the being of the Adept, granting the fifth Power of the Sphinx, which is *To Go*. The Latin names of these Powers are *Velle* (to Will), *Audere* (to Dare), *Scire* (to Know), *Tacere* (to Keep Silence) and *Ire* (to Go).
- Practicus** A Grade of the Outer Order of the A.:A.: corresponding to the Sephira Hod. Designated as 3° = 8□.
- Pranayama** “To control the prana (or breath)” (Sanskrit). A practice of Yoga using measured breathing to help still the functions of the body. See *Book IV*, Part I, chapter II.
- Prima Materia** “First Substance” (Latin). Alchemical term for the initial material in the transformative process.
- Probationer** A preliminary Grade that designates an aspirant to the Outer Order of the A.:A.: Probationer is considered outside the Order among the Qliphoth. Designated as 0° = 0□.
- Putrefactio** “Decomposing” (Latin). A term used in the Alchemical process wherein the existing condition putrefies.
- Qabalah** קבלה, “Receiving.” Name applied to Jewish system of mysticism, the methodology of which was subsequently widely adopted by the Western esoteric schools. The Exoteric Qabalah is the methodology for expressing the doctrines in symbolic language and diagrams. The Esoteric Qabalah is the interpretation of these symbols in a cohesive system.
- Qliphah** קליפה, Singular of Qliphoth.

- Qliphoth** קל'פות, "husks, bark, shells." The unbalanced world. The world of the profane. Impure aspects of the human psyche.
- Qoph** ק, the 19th letter of the Hebrew Alphabet. Qoph means "Back of the head." Numeric value = 100.
- Quintessence** From Latin *Quinta Essentia*, "Fifth Essence." The Fifth and crowning essence (after the four elements Air, Earth, Fire and Water). Synonymous with Spirit.
- Ra** Transliteration of the Egyptian ☉☩ r, god of the Sun.
- Rajas** "Activity" (Sanskrit) One of the three Gunas, or tendencies. Rajas represents action, excitability and energy. It has an affinity with the element Fire and Alchemical Sulphur ♁. Cf **Tamas** and **Sattva**.
- R.R. et A.C.** Initials of the Latin *Roseae Rubeae et Aureae Crucis*, "Red Rose and Golden Cross." The Name of the Inner or Second Order of the A.:A:..
- Resh** ר, the 20th letter of the Hebrew Alphabet. Resh means "Head." Numeric value = 200.
- Rose Cross** The lamen of the Rose upon the Cross is the traditional lamen of the Adeptus Minor and symbol of the Inner Order R.R. et A.C.. In its simplest form it is a Rose of 5 petals upon a golden calvary cross. The complete form of the Rose Cross (obverse) may be seen on the dust jacket of this book, and on the backs of the cards in the Thoth Tarot Deck.
- Ruach** רוח, "Spirit, Breath." An aspect of the human soul. The intellectual faculty.
- Ruach Elohim** רוח אלהים, "Spirit of God (Elohim)." The Holy Spirit.
- Rubedo** "Reddening" (Latin). Third stage in the Alchemical process.
- Sal Armoniacum** \* The "Salt of Harmony" (Latin). An Alchemical agent, which together with Sal Tartari, comprises the fermenting agent in the operation of Fermentatio.
- Sal Tartari** ♁ The "Salt of Tartarus" (Latin). An Alchemical agent, which together with Sal Armoniacum, comprises the fermenting agent in the operation of Fermentatio.
- Salt** ⊖, One of the Three Principles of Alchemy, representing heaviness, fixation and the inactive principle of Nature. Corresponds to **Tamas**. Cf. **Sulphur** and **Mercury**.
- Samadhi** The supreme trance state wherein subject and object are dissolved in union. See *Book IV*, Part I, chapter 7.

- Samekh** ט, the 15th letter of the Hebrew Alphabet. Samekh means "Prop." Numeric value = 60.
- Samsara** "Wandering on" (Sanskrit.) The Wheel of Samsara is the Wheel of Destiny, which signifies endless and illusionary motion, a characteristic of incarnation.
- Samyojana** "fetter" (Pali). A tie to the sensible world. Buddhism lists ten such fetters. Cf. Liber 777, Col. CXIX.
- Satan** שָׂטָן, "adversary." The mythological "devil" perceived as the enemy of God.
- Sattva** "Lucidity" (Sanskrit) One of the three Gunas, or tendencies. Sattva represents clarity, fluidity and equability. It has an affinity with the element Air and Alchemical Mercury ☿. Cf **Rajas** and **Tamas**.
- Scarlet Woman** A technical name for any Master of the Temple who, under the Night of Pan in the City of the Pyramids, has sacrificed every drop of his Blood into the Cup of Babalon. The term was also used by Crowley as a Title for an Officer of the Third Order, consort of The Beast.
- Scire** "To Know" (Latin), one of the Powers of the Sphinx, attributed to Elemental Air, and Aquarius, the Kerubic sign of Air. Cf. **Powers of the Sphinx**.
- Second Order** See **R.R.** et **A.C.** or **Inner Order**.
- Secret Chiefs** The Hidden Adepts who guide and direct all three Orders of the A.:A.:, and who are responsible for the revelation of the Law of Thelema.
- Secret Fire** ⚡, An Alchemical compound which transmutes the Prima Materia into the Quintessence. Composed of *Sal Tartari*, the "Salt of Hell," and *Sal Armoniacum*, the "Salt of Harmony."
- Separatio** "to Divide" (Latin). An operation of Alchemy which separates a unit into different components.
- Sephira** סְפִירָה, "A Number." Singular of Sephiroth.
- Sephiroth** סְפִירוֹת, "Numbers." A name given to the numerical emanations of the Tree of Life, from 1 to 10. Plural of Sephira.
- Serpent of Brass** A brass serpent entwined about a triple cross. Based on Numbers 21:8-9, which is the story of the serpent Nehushtan that Moses raised in the wilderness as a prototypical model of redemption. The symbol was used in the Hermetic Order of the G.D. Philosophus Initiation ritual, where the beams of the triple

cross signified the Middle Pillar and the reciprocal paths uniting the Sephiroth.

**Serpent of Wisdom** Symbolic serpent that follows the order of the paths on the Tree of Life from Tau to Aleph, thereby uniting the Sephiroth from 10 to 1. The Serpent signifies the path of Return from Malkuth to Kether.

**Set** Transliteration of Egyptian  $\text{𓆎}$  *Sth*, the enemy and slayer of Osiris. Sometimes given as “Seth,” as in Greek ΣΗΘ. The animal used to depict Set is unknown.

**Shaddai**  $\text{יְשׁוּבָה}$ , “Almighty.” A name of God.

**Shells** See Qliphoth.

**Shin**  $\text{שׁ}$ , the 21st letter of the Hebrew Alphabet. Shin means “Tooth.”  
Numeric value = 300.

**Smooth Point**  $\text{נקודה פשוטה}$ . A Name for Kether.

**Solve et Coagula** Latin Alchemical phrase that means “Analysis and Synthesis.”

**S.S.** Initials of the Supreme Order of the A.:A.:. Some consider the initials to signify “Silver Star.”

**Stèle of Revealing** A funerary Stèle of Ankh-f-n-Khonsu, a Theban Priest (circa 725 BCE) It figured prominently in the Revelation of the Book of the Law. See *ΘΕΛΗΜΑ: The Holy Books of Thelema*, Appendix A for the hieroglyphic text and translations. See *Magick (Book 4, Parts I–IV)* 2nd rev. ed., pp. 299–301 for a reproduction in color with the paraphrase of the inscriptions by Crowley.

**Student Grade** A purely academic Grade required of aspirants to the Outer Order of the A.:A.:. A Student who has satisfied the requirements may be admitted as a Probationer.

**Sulphur**  $\text{♁}$ , One of the Three Principles of Alchemy, representing fiery and swift creative energy. Corresponds to **Rajas**. Cf. **Salt** and **Mercury**.

**Summum Bonum** “The Highest Good” (Latin). A name for the Quintessence. Sometimes applied to the Great Work in general.

**Supernals** The first three Sephiroth on the Tree of Life: Kether, Chokmah and Binah.

**Sword** One of the five primary Magical Weapons. The Sword is attributed to the element Air, and  $\text{ו}$  of  $\text{יהוה}$ . The task of constructing the Sword is assigned to the Zelator of A.:A.:.



**Tacere** "To Keep Silent" (Latin), one of the Powers of the Sphinx, attributed to Elemental Earth, and Taurus, the Kerubic sign of Earth. Cf. **Powers of the Sphinx**.

**Tahuti** Transliteration of Egyptian  *Dhwti*, "Thoth," god of Wisdom, writing and magic.

**Tamas** "Obscurity" (Sanskrit) One of the three Gunas, or tendencies. Tamas represents inaction, sluggishness and torpor. It has an affinity with the element Water and Alchemical Salt  $\ominus$ . Cf **Rajas** and **Sattva**

**Tau** ט, the 22nd letter of the Hebrew Alphabet. Tau means "Cross." Numeric value = 400.

**Teth** ט, the 9th letter of the Hebrew Alphabet. Teth means "Serpent." Numeric value = 9.

**Tetragrammaton** A four-lettered Name. Most commonly, Tetragrammaton refers specifically to the name of God, יהוה. The Tetragrammaton is symbolically attributed to the constitution of man, and is thus signifies the elemental aspects of man himself.

**Tetragrammaton Elohim** יהוה אלהים, "The Lord God."

**Thelema** Θελημα, "Will." The word of the Law. Cf. Liber CCXX, I:39.

**Thelemite** See Liber CCXX, I:40: "Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law."

**Themis** Θέμις, The Greek goddess of Justice. Corresponds to the Egyptian Maat.

**Third Order** The Supreme Order of the A.:A.:, called the S.S.

**Thoth** Θωθ, the Greek form for the name of the Egyptian god Tahuti.

**Tiphereth** תפארת, "Beauty." The 6th Sephira on the Tree of Life. Sometimes called "Harmony."

**Tree of Life** Symbolic diagram of Ten Sephiroth united by twenty-two paths, representing the successive emanation of the Universe from Nothingness into Being and the potential path of return.

**Typhon** Τυφών. In Greek Mythology, a monster who was called the son of Typhoeus, father of the winds. Typhon was identified with the Egyptian Set, the destroyer. The modern English word "typhoon" was, in form, influenced by this word.

**Tzaddi** ז, the 18th letter of the Hebrew Alphabet. Tzaddi signifies a "Fish-hook." Numeric value = 90.

**Tzelim** צלם, "image."

**Universion** A turning to Oneness, a condition of Singularity. An attribute of the Lord of the Aeon. Cf. **Omniversion** and **Nulliversion**.

**Uroboros** Ουρόβορος. An archetype represented as a snake swallowing its own tail, signifying the Primordial Round, or Eternity, without beginning or end.

**V.V.V.V.V.** Initials of the Name of an exalted adept of the rank of Master of the Temple (or this much He disclosed to the Exempt Adepts) whose utterances are enshrined in the Holy Books. Also the initials of Aleister Crowley's Latin motto as Magister Templi, *Vi Veri Universum Vivus Vici*, "By the force of Truth I have conquered the Universe while living."

**Vairagya** "non-attachment" (Sanskrit). The practice of "indifference," working without lust for result.

**Vau** ו, the 6th letter of the Hebrew Alphabet. Vau means "Nail." Numeric value = 6.

**Velle** "To Will" (Latin), one of the Powers of the Sphinx, attributed to Elemental Fire, and Leo the Kerubic sign of Fire. Cf. **Powers of the Sphinx**.

**Wand** One of the five primary Magical Weapons. The Wand is attributed to the element Fire, and ו of יהוה. The task of constructing the Wand is assigned to the Philosophus of A.:A.:

**Wrong of the Beginning** The initial appearance of "Existence" from "Non-existence." Called the "Wrong of the Beginning" because the formation of 1 (Kether) disrupted the Perfection of 0 (Ain).

**Yama** "Control" (Sanskrit). The act of avoiding that which causes excitement of the mind. See *Book IV*, Part I, chapter III.

**Yechidah** יחידה, "Only One." The highest aspect of the human Soul. The spark of Godhead.

**Yeshuah** ישועה, "Jesus." The four letters of Tetragrammaton יהוה with ו (Spirit) in their midst.

**Yesod** יסוד, "Foundation." The 9th Sephira on the Tree of Life.

**Yod** י, the 10th letter of the Hebrew Alphabet. Yod means "Hand." Numeric value = 10.

**Yod Tetragrammaton** יוד יחודה, “hand of the Lord.” See Tetragrammaton.

**Zagreus** Ζαγρεύς, son of Zeus and Persephone, slain by the Titans and resurrected as Dionysus Διόνυσος. This Dying God myth was incorporated by devotees of Orpheus.

**Zayin** ז, the 7th letter of the Hebrew Alphabet. Zayin means “Sword.”  
Numeric value = 7.

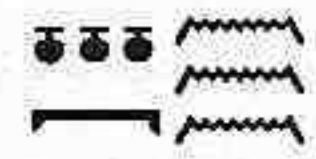
**Zelator** A Grade of the Outer Order of the A.:A.: corresponding to the Sefhira Yesod. Designated as 2° = 9□.

**Zion** ציון, The Holy City of God. Zion has the numerical value of 156 which is that of באבאלען “Babalon.” Zion is another name for Binah, the City of the Pyramids.

APPENDIX I

THE PROCLAMATION OF  
THE PERFECTED ONE

My hair is the hair of Nun!



My face is the face of Ra!



My eyes are the eyes of Hathor!



My ears are the ears of Ophois!



My lips are the lips of Anubis!



My teeth are the teeth of Selqet!



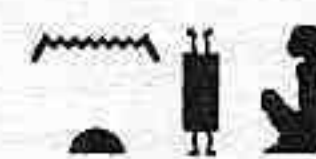
And my teeth are the teeth of Asi!



My arms are the Ram, Lord of Mendes!



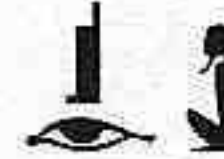
My breast is the breast of Neith!



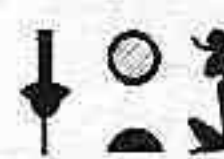
My back is the back of Set!



My Phallus is the Phallus of Asar!



My belly is the belly of Sekhmet!



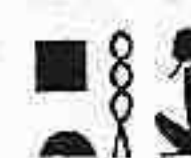
My anus is the Eye of Hoor!



My legs are the legs of Nuit!



My feet are the feet of Ptah!



My fingers and toes are living Uraeus Serpents!









There is no member of the body of Asar which is not a member of God!

1 1 1

## APPENDIX 2

## SOME USEFUL ATTRIBUTIONS

Orientation	East	West	South	North	Height and Depth
Zodiac sign	♈	♍	♏	♊	♎
Ruler	♀	♂	☉	♃	♀
Exaltation	♃	♀	♁	♅	♃
Cherub	Bull	Woman-Serpent	Lion	Eagle	God and Man
NOX Sign	Vir	Mulier	Puer	Puella	Mater Triumphans
Pentagrammation (Thelemic)	⋄	⋄	⋄	⋄	⋄
Function	Father	Mother	Son	Daughter	The Woman Satisfied
Atu Name	Hierophant	Death	Lust	The Star	Adjustment
Atu Number	V	XIII	XI	XVII	VIII
Word of Power	Therion	Babalon	Hadit	Nuit	Θελημα
LAShTAL	AL	LA	AL	LA	ShT
Imago Dei	Harmachis	Ahathoor	Mau	Khephra	Ra-Hoor-Khut Hoor-pa-kraat
Mysterium	Throne of Ra	the Ka	the Khu	the Khabs	Porta Secreta
Ritual Attitude					 
Attitude Name & meaning	<i>Henu</i> Praise	<i>Hai</i> Rejoicing	<i>A'ash</i> Summons	<i>Dua</i> Adoration	<i>Sa</i> <i>Neter</i> Man God

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J. DANIEL GUNTHER is a life-long student of esotericism, mythology and religion. For over thirty years he has been a member of A.:A.:, the teaching Order established by Aleister Crowley. He is considered one of the foremost authorities on the doctrines of Thelema and the syncretic method of Magick and Mysticism taught by A.:A.:. He is on the editorial board of *The Equinox*, published by Weiser, and has served as consultant and advisor for numerous other publications in the field of occultism.

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*Initiation in the Aeon of the Child* is the first publication of some of the oral instructions of the modern A.:A.:, the teaching order co-founded by Aleister Crowley in 1906–07 e.v. J. Daniel Gunther writes with clarity, authority and persuasive earnestness about recondite and difficult subjects, such as the evolution of Thelema beyond the dispensation given Aleister Crowley in *The Holy Books*. He employs copious illustrations to clarify his exposition.

This is one of those rare books that rises, in some passages, to the level of transmitted doctrinal insight. Yet Gunther's writing always remains grounded in sound scholarship, with particular attention to Egyptology and the psychological studies of C. G. Jung and Erich Neumann. The book was written from the standpoint of an experienced teacher. Gunther's collegial writing style is therefore accessible to new students, yet rewarding—especially after repeated readings—to experienced practitioners.

This book is both enlightened and enlightening, and a welcome addition to the post-Crowleyan literature. It is clearly deserving of a place in the curricula of both A.:A.: and O.T.O., and it deserves to be welcomed and studied carefully by Thelemites of all persuasions.

HYMENAEUS BETA

Frater Superior, Ordo Templi Orientis

J. Daniel Gunther provides a beautifully crafted description of the modern path of Initiation, an exposition of the means by which Man becomes God. This book is not a rehash of time-tested ideas. Nor is it a collection of recipes for leftovers concocted from second, third, or fourth-hand accounts of what so and so may have thought about this or that. In my opinion, this is the most important *original* work to be published since the death of Aleister Crowley.

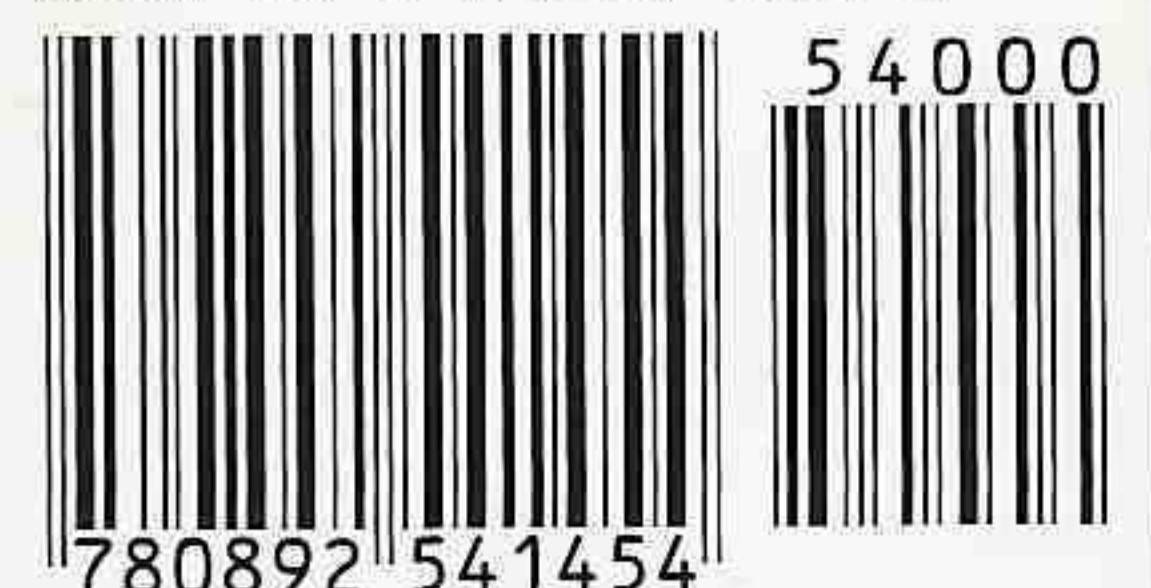
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From the Introduction



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