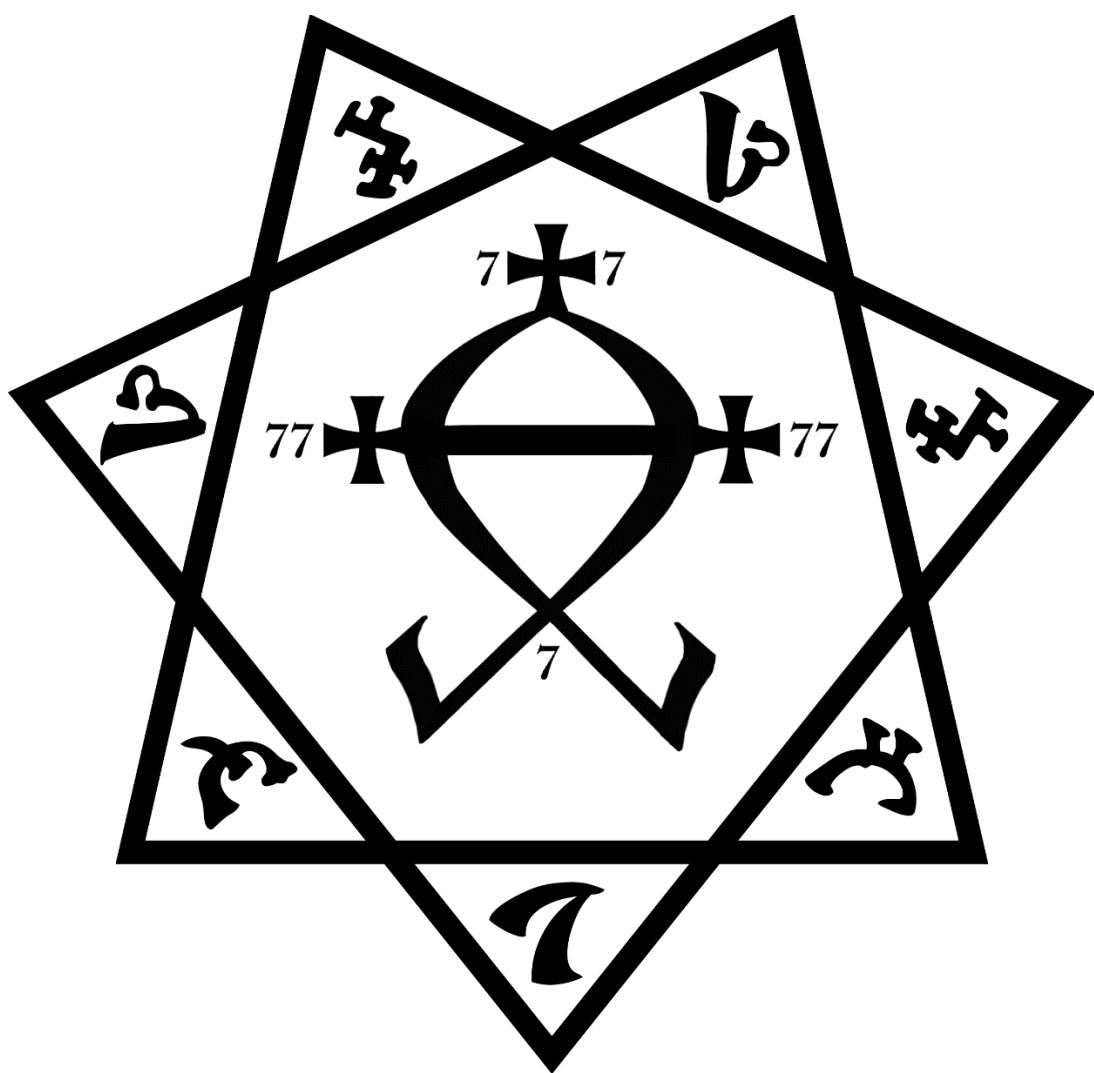


The Vision and the Voice

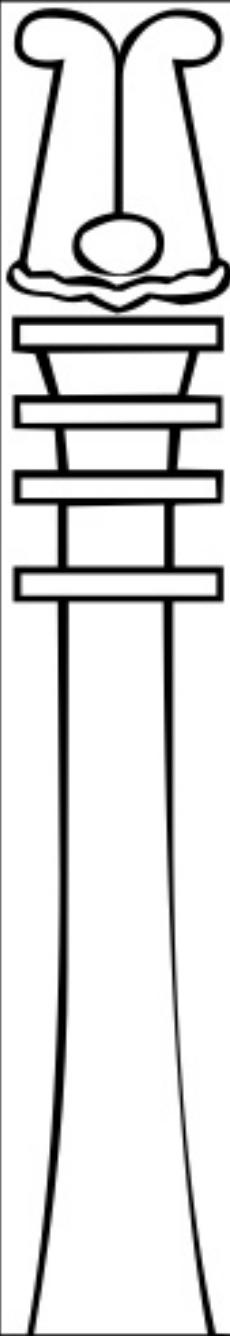
being of the Angels of the Thirty Æthyrs

(Mexico, 1900 and Algeria, 1909)

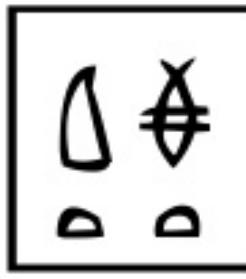
As delivered to Perdurabo and O.V.



IN NOMINE BABALON



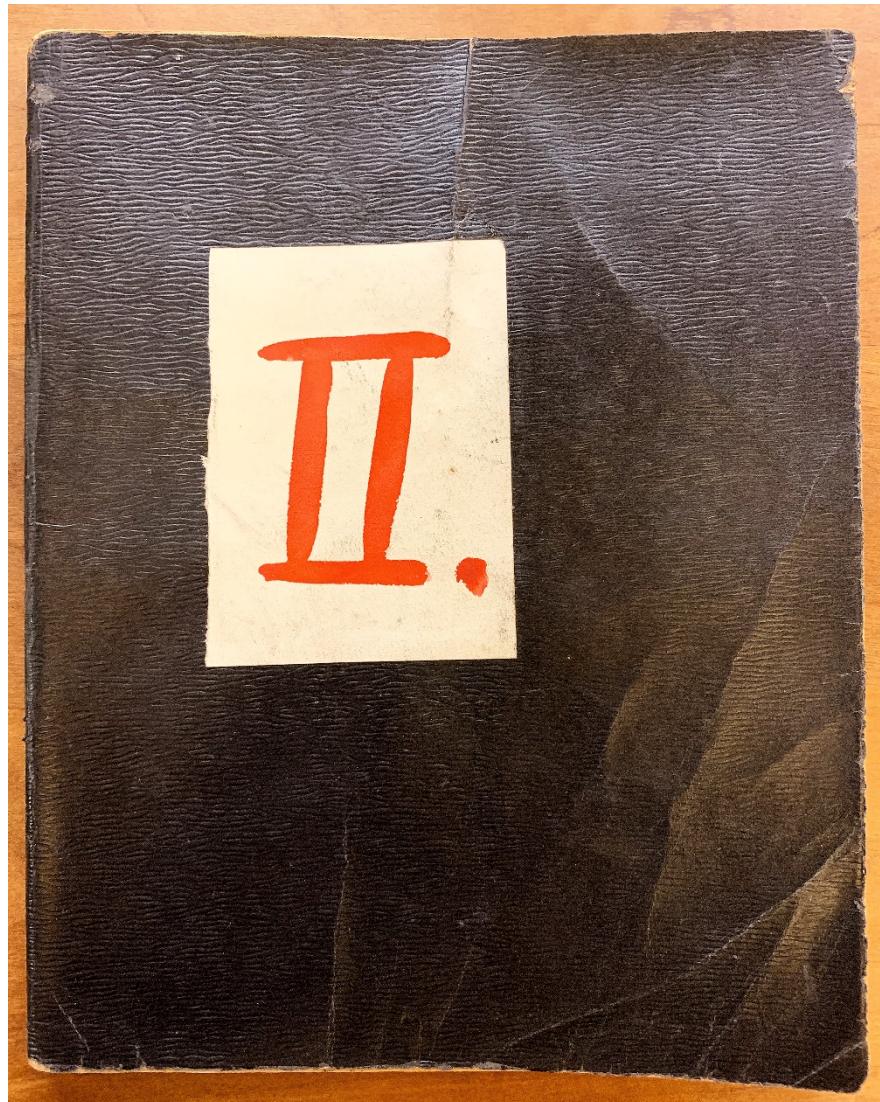
LIBER
XXX ÆRVM
VEL SÆCULI
SUB FIGURÂ
CDXVIII
BEING OF THE
ANGELS OF THE
THIRTY ÆTHYRS
THE VISION
AND THE
VOICE





A::A::

Publication in Class A.



The Vision and the Voice

Liber CDXVIII

(being the actual notebooks of
the Angels of the Thirty Æthyrs)

Volume II: Notebook II (18th to 13th Æthyrs)

Double struck text (~~example~~) is crossed out in the manuscript, but included on the typescript.

Slashed-out text (~~example~~) is indicative of another type of edit to the manuscript that is not a simple crossout and replace.

Greyed out text (~~example~~) is pencil additions, overwrites, etc. or a correction in a different ink or writing tool than the original version.

It is advisable to consult the source notebook page in these instances.

The 15th Aethyr, p. 93-94, “beryl-stone” is either Crowley's blue pencil edit or an anomalous blue ballpoint edit after his death. Original 1910 Equinox I:5 supplemental, 1930 Warburg TS (Regardie with Crowley annotations) and 1952 Germer editions all have “beryl-stone”, but it clearly is not that in the uncorrected notebook and is almost certainly burial-stone outside of that edit.

The 14th Aethyr is listed as UTI in the manuscript, and is notated as such here. It is, of course, VTA in Dee and Causabon and West 36.

The purpose here is to make the material available, as it is and was and shall ever be, without second-guessing – search and see, and let the Aires be your guide! As it stands, it is truly a document of our heritage and demands in multiple places for no changes to be made.

IN NOMINE BABALON





II.

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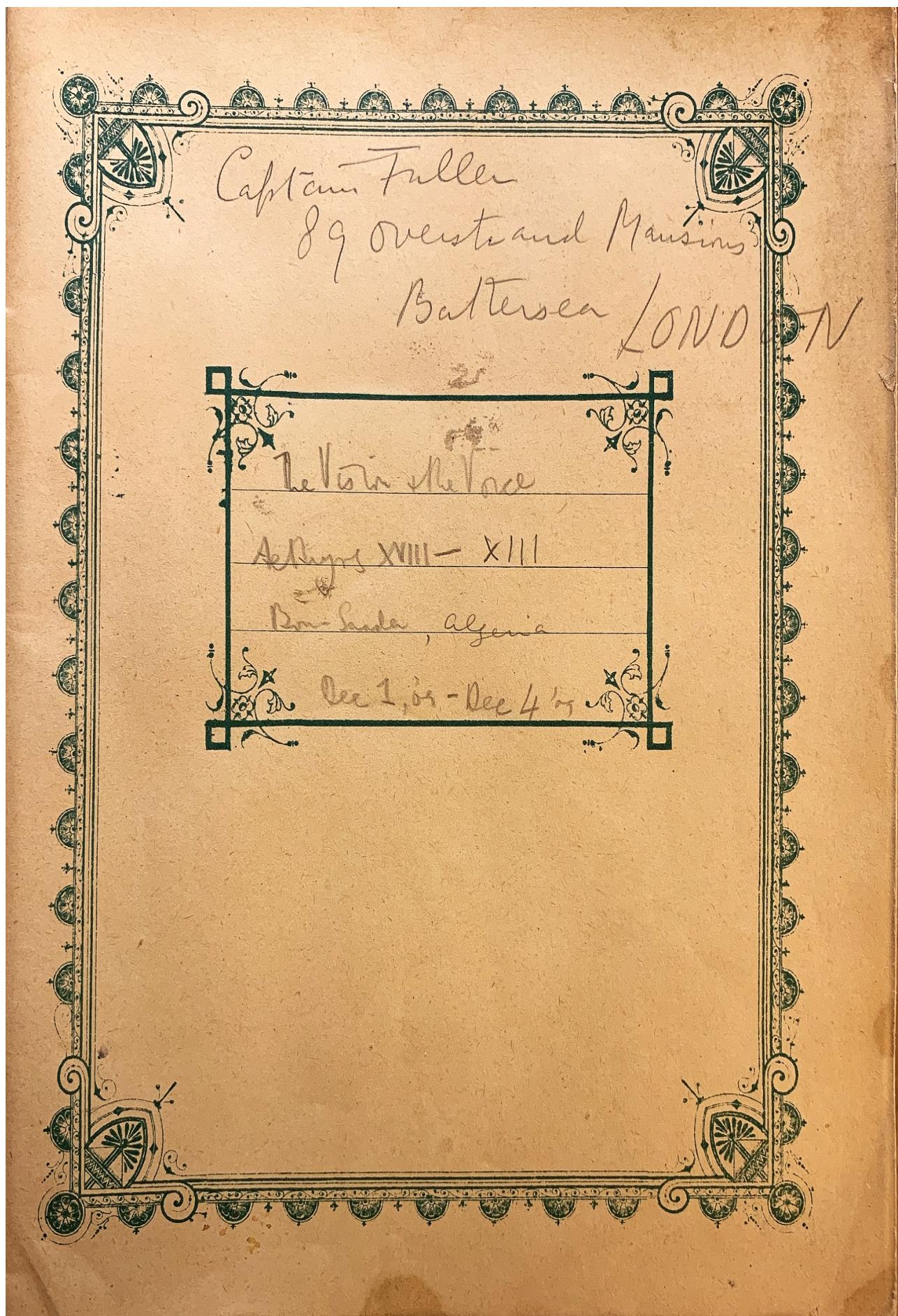
Captain Fuller
89 Overstone and Mansions
Battersea LOND N

160 in the race

Actions XVIII - XII

Bon-Sante, Algiers

Dec 1, 03 - Dec 4, 03



Cry.
The Vision of the 18th Adyrs,
which is called 2 E.N.

Armen comes before any Vision:
Accused are they, also enter
herein if they have nails, for they
shall be forced reward; or if they
have thorns, for they shall be crowned
withal; or if they have alms,
for arid whips shall they be
scorched; or if they bear arms, for
their arms shall be turned to bitter-
ness; or if they have a spear, for
with a spear shall they be pierced
unto the heart. And the nails are
fancies, & almid there are three; ~~the~~
the fancies of gift, the fancies of gift,
the desire of love. [And the
thorns are thoughts, & the alms
are regrets, & the arms is ease, &
the spear is attachment.]

And now here dawns the
scene of the Crucifixion, but the
Crucified One is an enormous bat,

¶

The Vision Cry of the 18th Æthyr,
which is called ZEN.

A voice comes before any vision:
Accursed are they who enter
herein if they have nails, for they
shall be pierced therewith; or if they
have thorns, for they shall be crowned
withal; or if they have whips,
for with whips they shall be
scourged; or if they bear wine, for
their wine shall be turned to bitter-
ness; or if they have a spear, for
with a spear shall they be pierced
unto the heart. And the nails are
desires, of which there are three; these
the desire of light, the desire of life,
the desire of love. [And the
thorns are thoughts, & the whips
are regrets, & the wine is ease, &
the spear is attachment.]
And now there dawns the
scene of the Crucifixion; but the
Crucified One is an enormous bat,

¶ The two others are two little children.
It is night, & the night is full of
horrible things & howlings, & an
angel cometh forth, & saith: Be
wary, for if thou change so much
as the shape of a letter, the holy
art is blasphemed. But enter
into the mountain of the law, for
that shineth now and more then that
calvary which mock'd it, as his ape
(mock'd not?) is but the empty
shell of the mystery of ZEN⁹. Behold,
I say unto thee, many are the
advents that have looked upon the
book parts of my father, & cried,
Our eye fail before the glory of thy
countenance. And with that he gave
the sign of the redness of the veil,
& tears down the vision. And
behold! Admiring columns of
fiery light, seventy-two. ~~And~~
Upon them is support a mountain
of pure crystal. The mountain is
a cone, the angle of the apex being

& for the two thieves are two little children.

It is night, & the night is full of
hideous things & howlings, & an
angel cometh forth, & saith: Be
wary, for if thou change so much
as the style of a letter, the holy
word is blasphemed. But enter
into the mountain of the cavern, for
that this, (how much more then that
calvary which mocks it, as his ape
mocks Thoth.[?]) is but ~~an~~ thee empty
shell of the mystery of ZEN? Verily,
I say unto thee, many are the
adepts that have looked upon the
back parts of my father, & cried,
our eyes fail before the glory of thy
countenance. And with that he gives
the sign of the rending of the veil,
& tears down the vision. And
behold! whirling columns of
fiery light, seventy-two. And
~~u~~Upon them is supported a mountain
of pure crystal. The mountain
is a cone, the angle of the apex being

six letters. And within the crystal
is a pyramid of ruby, wherein he
great pyramid of sijel. And I
am entered in by the little door
thereof, & I am come into the
chamber of the King, which is
furnished like unto the vault of the
adgets, or rather it is fitting to
say that the vault of the adgets is
a vle imitation of it. ~~But the~~
For there are four sides to the
chamber, which with the roof &
the floor & the chamber itself
makes seven. So also is the
fassos seven, for that which is
arising is like unto that which
is arising. And there is no
furniture, & no symbols. But
light streams from every side
upon the pavtos. This light is not
blue of Horns, but being refined it
is brilliance. For the light of
Horns only appears blue because
of the imperfection of our eyes.

sixty degrees. And within the crystal
is a pyramid of ruby, like unto the
great Pyramid of Gizeh. And I
am entered in by the little door
thereof, & I am come into the
chamber of the king, which is
fashioned like unto the vault of the
adepts, or rather it is fitting to
say that the vault of the adepts is
a vile imitation of it. But the
For there are four sides to the
chamber, which with the roof &
the floor & the chamber itself
makes seven. So also is the
Pastos seven, for that which is
within is like unto that which
is without. And there is no
furniture, & no symbols. But
ILight streams from every side
upon the pastos. This light is that
blue of Horus, but being refined it
is brilliance. For the light of
Horus only appears blue because
of the imperfection of our eyes.

But though the light goes from
the factors, yet the factors remain
perfectly dark, so that it is
invisible. It had no form.

Only, at a certain point in the
chamber, the light is better
back. I lie prostrate upon the
ground before this mystery. Its
splendor is impossible to describe.
I can only say that its splendor
is so great, that my heart stops
with the terror & the wonder & the
softness of it. I am almost mad.

A million insane images chase
each other through my brain.
A voice comes; it may
be our voice; I do not know it.

"When his hands know me, & do
earth 901, my little flame shall
utterly expire, in thy great land
N.O.X." There is no answer.

(20 minutes) And now, after so long
a while, the Angel lifts me,
& takes me from the room, & sets me

But though the light pours from
the pastos, yet the pastos remains
perfectly dark, so that it is
invisible. It hath no form.

Only, at a certain point in the
chamber, the light is beaten
back. I lie prostate upon the
ground before this mystery. Its
splendour is impossible to describe.

I can only say that its splendour
is so great, that my heart stops
with the terror & the wonder & the
rapture of it. I am almost mad.

A million insane images chase
each other through my brain.

. A voice comes; is my
own voice; - I did not know it.

“When thou shalt know me, O thou
empty god, my little flame shall
utterly expire, in thy great word
N.O.X.” There is no answer. . . .

(20 minutes) . . . And now, after so long
a while, the Angel lifts me,
& takes me from the room, & seats me

in a little chamber where is another
Angel like a fair youth, in shining
garments, who makes all partake
of the sacraments; bread that is
labour, & fire that is art, & a rose
that is sin, & wine that is death.
And all about us is a great
company of angels in many-clad
robes, ~~rose~~, ^{rose} ~~blue~~ ^{blue} pink-green, & 15-
blue, & pale gold, & silver, & lilac,
solemnly chanting, without a word.
It is music wonderful, beyond
all that can be thought.

And now we go out of the
chamber; who at whose ~~door~~
~~there are three statues~~ or the
right is a gla, & the right figure
is lsi, & the left figure ~~depthy~~,
& they're folding their wings over ~~over~~
& supporting Ra.

I wanted to go
back to the Kui's chamber.
The Angel which we saw
saying: This shall see her

in a little chamber where is another
Angel like a fair youth, in shining
garments, who makes me partake
of the sacraments; bread, that is
labour, & fire, that is wit, & a rose
that is sin, & wine that is death.

And all about us is a great
company of angels in many-coloured
robes, ~~robes, rose,~~ rose, spring-green, & sky-
-blue, & pale gold, & silver, & lilac,
solemnly chanting, without words.

It is music wonderful, beyond
all that can be thought.

And now we go out of the
chamber; ~~who at whose door~~
~~there are three statues~~ on the
right is a pylon, & the right figure
is Isis, & the left figure Nephthys,
& they're folding their wings over, over,
& supporting Ra.

I wanted to go
back to the King's Chamber.

The Angel pushed me away,
saying: Thou shalt see these

visis from afar off, but thou
shalt not far take of them
Save in the manner prescribed.
For if thou drayke so much
as the stile of a letter, the ho
wot is blasphemed. And this
is the manner prescribed:
Let there be a room furnished
as for the whil of passing
through the Twa. And let the
adventur be clad in the robes
& let him bear the inscription
grade, & at the least he shall
be a veophyte. Three days
& three nights shall he have
been in the tomb, vigilant &
fasting, for he shall sleep no
longer than three hours at any
one time, & he shall drink
pure water, ^{few} little sweet
cakes consecrated up to the
moon, & fruits & the eggs of
the duck, or of the goose, or
of the plover. And he shall

visions from afar off, but thou
shalt not partake of them
save in the manner prescribed.

For if thou change so much
as the style of a letter, the holy
word is blasphemed. And this
is, the manner prescribed.

Let there be a room, furnished
as for the ritual of passing
through the Tuat. And let the
aspirant be clad in the robes “,
& let him bear the insignia,” his
grade, & at the least he shall
be a neophyte. Three days
& three nights shall he have
been in the tomb, vigilant &
fasting, for he shall sleep no
longer than three hours at any
one time, & he shall drink
pure water, & [eat] little sweet
cakes consecrated unto the
moon, & fruits, & the eggs of
the duck, or of the goose, or
of the plover. And he shall

be shut in, so that no man
may break a spur to meditation.
But in the last twelve hours he
shall not eat nor sleep. Then
shall he break his fast,
eating rich food, & drinking
sacred wine, & wine heat foam,
& he shall banish the elements
& the planets & the signs & the
spirit of, & then shall he
take the holy table that he
had made for his altar, &
he shall take the seal of
the Testy, of which he will
partake which he hath
written in the ~~Goodwin~~ ^{Anglican},
character, or in the character
of the holy alphabet that is
revealed in ~~POP~~ ^{POP} ~~POP~~,
~~in the vellum~~ upon a fair sheet
of virgin vellum, & Mercivit
shall be conjur the Testy,
chanting the call. And in
the camp that is here

be shut in, so that no man
may break in upon his meditation.

But in the last twelve hours he
shall neither eat nor sleep. Then
shall he break his fast,
eating rich food, & drinking
sweet wines, & wines that foam,
& he shall banish the elements
& the planets & the signs & the
sephiroth, & then shall he
take the holy table that he
hath made for his altar, &
he shall take the call of
the *Æthyr* of which he will
partake which he hath
written in the Enochian Angelic,
character, or in the character
of the holy alphabet that is revealed in Pop & POP, upon
virgin vellum, upon a fair sheet
of virgin vellum; & therewith
shall he conjure the *Æthyr*,
chanting the call. And in
the lamp that is hung

above the altar shall be
burn the candle that is written.
There shall be kneeling
before the holy table, & it shall
be given him to partake of
the mystery of the Achyr, &
concerning the ink with which
he shall write, for the first
Achyr, gold, for the second,
scarlet, for the 3rd, violet,
4th, emerald,
5th, blues,
6th, sapphires,
7th, purple,
8th, indigo,
9th, grey,
10th, black,
11th, maroon,
12th, russet,
13th, green-grey,
14th, amber,
15th, olive,
16th, pale blue,
17th, orange,

above the altar shall he
burn the call that he hath
written. Then shall he kneel
before the holy table, & it shall
be given him to partake of
the mystery of the *Æthyr*, &
concerning the ink with which
he shall write; for the first
Æthyr, gold, for the second,
scarlet, for the 3rd, violet,
4th, emerald,
5th, silver,
6th, sapphire,
7th, orange,
8th, indigo,
9th, grey,
10th, black,
11th, maroon,
12th, russet,
13th, green-grey,
14th, amber,
15th, olive,
16th, pale blue,
17th, crimson,

Secty.

for the 18th, ~~yellow~~, bright yellow,
19th, crimson ad mixed with silver,
20th, mauve,
21st, pale green,
22nd, rose-madder,
23rd, violet & cobalt,
24th, butte-brown, blue-
25th, ~~butte~~ ~~butte~~ a cold dark grey.
26th, white flecked with red, blue & yellow,
~~27th~~ ~~the~~ the edges of the letters
~~28th~~ shall be green.
27th, ~~dark~~ dark clouds of
~~28th~~ reddish brown.
28th, indigo.
29th, bluish-green.
30th, mixed colours.

This shall be the form
to be used by him also
would for sake of the mystery
of any Secty. And let him
not charge so much as the
style of a letter, let the
word word be dear pleased.

for the 18th, ~~Æ~~thyrs, ~~Æ~~thyrs, bright yellow,
19th, crimson adorned with silver,
20th, mauve,
21st, pale green,
22nd, rose-madder,
23rd, violet cobalt,
24th, beetle-brown, blue-brown colour,
25th, a cold dark gray,
26th, white flecked with red, blue, & yellow,
27th, the edges of the letters
28th, shall be green.
27th, Angry clouds of
30th ruddy brown.
28th, indigo.
29th, bluish-green.
30th, mixed colours.

This shall be the form
to be used by him who
would partake of the mystery
of any ~~Æ~~thyrs. And let him
not change so much as the
~~style~~ style of a letter, lest the
holy word be blasphemed.

And let him depart,
after he hath been permitted
to partake of this mystery, that
he await the completion of
the first hour of his retirement,
before he open the door of
the place of his retirement,
lest he contaminate his
glory with uncleanness, & lest
they that behold him be
stricken by his glory unto
death.

For this is a holy
mystery, & he that I do
first attain to reveal the
alphabet thereof perceived not
one ten-thousandth part of the
fringe that is upon His holy
vesture.

Come away! For
the clouds are gathered
together, & the air heaved
like the womb of a woman,
is travail. Come away! Lest

And let him beware,
after he hath been permitted
to partake of this mystery, that
he await the completion of
the 91st hour of his retirement,
before he open the door of
the place of his retirement,
lest he contaminate his
glory with uncleanness, & lest
they that behold him be
smitten by his glory unto
death.

For this is a holy
mystery, & he that did
first attain to reveal the
alphabet thereof, perceived not
one ten-thousandth part of the
fringe that is upon His holy
vesture.

Come away! For
the clouds are gathered
together, & the air heaveth
like the womb of a woman
in travail. Come away! Lest

The
he took ~~the~~ eight trains from
his hand, & unleash his bounds
& thunders. Come away!
For the voice of the Archfiend is
accomplished. Come away!
For the Seal of his ^{longing mind} ~~is~~ is
made sure. And let then be
praise & blessing unpeakeble
unto him that setteth upon
the holy Rose, for he caught
four mercies as a speck knitt
that scattered gold. And he
had shut up pit ganter &
golden it away as a unier
that boarthen com of little
work.

All this while the
Arch had been fuling all
barbarts, for he is
tuned in to golden cross
with a red at its heast,
& that is the red cross
wherein is set the golden
slove-stone.

Bn-Saada. Dec: 1, 1901.

2.30 - 4.10, P.M.

he loose ~~the~~ the lightnings from
his hand, & unleash his hounds
of thunder. Come away!

For the voice of the *Æ*Ethyr ~~is~~ is
accomplished. Come away!

For the seal of His ~~(be revealed?)~~ loving-kindness is
made sure. And let there be
praise & blessing unspeakable
unto him that sitteth upon
the holy throne, for he casteth
down mercies as a spendthrift
that scattereth gold. And he
hath shut up judgments &
hidden it away as a miser
that hoardeth coins of little
worth.

All this while the
Angel hath been pushing me
backwards, & now he is
turned in to a golden cross
with a rose at its heart,
& that is the red cross
wherein is set the golden
shew-stone.

Bou-Sâada. Dec: 1, 1909.

2.30-4.10 p.m. ,

Cry
The ~~wise~~ of the 13th Astrologer,
which is called TAN.

but the stone here first
comes the head of a dragon, & then
the Angel Matinier. She is not the
mere elemental, ^{not} which are world
suppose from the account of ^{her form is differently}
Casanova. I enquire why, &
she says: Since all things are
God, in all things those secret just
so much of God as thy capacity
affordeth thee. But believe!

Thou must pierce deeply into this
Astrologer before true images appear.
For ~~Face~~ TAN is that which
transforneth judgment into justice.
BAL-BAL is the sword, & TAN the
balancer.

A pair of balancers
appears in the stone, & on the
bar of the balance is written:
Nothing about a fault is iniquity.
And behind the balance

The Vision Cry of the 17th Æthyr,
which is called TAN.



Into the stone there first
cometh the head of a dragon, & then
the Angel Madimî. She is not the
mere elemental, which that one would
suppose from the account of
Casaubon. I enquire why her form is different, &
she says: Since all things are
God, in all things thou seest just
so much of God as thy capacity
affordeth thee. But behold!
Thou must pierce deeply into this
Æthyr before true images appear.
For Tan TAN is that which
transformeth judgment into justice.
Bal BAL is the sword, & TAN the
balances.

A pair of balances
appears in the stone, & on the
bar of the balance is written:
motion about a point is iniquity.

And behind the balances

is a flame, luminous, azure. And
someday converted into the
flame, but I cannot find how,
are these words: Break is iniquity.
(That is, ~~any~~ ^{any} wind must
stir the feather of truth.)

And behind the flame
is a shining filament of quartz,
suspended vertically, from the
abyss to the abyss. And in the
midst is a winged disk of some
extremely delicate, translucent
substance, on which ^{are} written the
words in the 'Fagor'-alphabet:
Torsion is iniquity. (This means,
that the Rashith Ha-Gilgalim is
the first appearance of evil.)

And now an angel
appears, like as he were carved
in black diamonds. And he crieth:
Woe unto the Second, whom all
nations of men call Triton. Woe
unto the First, whom all grades of
Adicts call the First. Woe unto

is a plume, luminous, azure. And somehow connected with the plume, but I cannot divine how, are these words: Breath is iniquity. (That is, ~~any whip~~, any wind, must stir the feather of truth.)

And behind the plume is a shining filament of quartz, suspended vertically from the abyss to the abyss. And in the midst is a winged ~~disek~~ of some extremely delicate, translucent substance, on which (~~are~~) is written the words in the 'dagger' alphabet: Torsion is iniquity. (This means, that the Rashith Ha-Gilgalim is the first appearance of evil.)

And now an Angel appears, like as he were carven in black diamonds. And he cries: Woe unto the Second, whom all nations of men call the First. Woe unto the First, whom all grades of Adepts call the First. Woe unto

me, for I, even as they, have
worshipped him. But she, in
whose fangs are the galaxies, and
he that never shall be known, in
them is no motion. For the infinite
without filled all and more not,
& the infinite within goeth indeed,
but it is no odds, all else were the
space-marks confounded.

And now the Angel is
but a shining speck of blackness
in the midst of a tremulous
sphere of liquid & vibrating light,
at first gold, then becoming green,
& lastly pure blue. And I see
that the green of Libra is made
up of the yellow of air & the blue
of water, Sun & cups,
judgment & mercy. And this word
TAH meant mercy. And the
feather of Haat is blue because
the truth of Justice is mercy. And
a voice cometh as it were, the music
of the ripples of the surface of the sphere:

me, for I, even as they, have
worshipped him. But she, in
whose paps are the galaxies, and
he that never shall be known, in
them is no motion. For the infinite
without filleth all and moveth not,
& the infinite within goeth indeed,
but it is no odds, ~~ell~~ else were the
space-marks confounded.

And now the Angel is
but a shining speck of blackness
in the midst of a tremendous
sphere of liquid & vibrating light,
at first gold, then becoming green,
& lastly pure blue. And I see
that the green of Libra is made
up of the yellow of air & the blue
of water, Swords & cups,
judgment & mercy. And this word
TAN meaneth mercy. And the
feather of Maat is blue because
the truth of justice is mercy. And
a voice cometh as it were, the music
of the ripples of the surface of the sphere:

Truth is Delight. (This means,
that the Truth of the universe is Delight.)
As another voice comes; it
is the voice of a mighty Angel,
all in silver, the scales of his
armour & the plumes of his wings
are like mother-of-pearl in a
framework of silver. And he
saith: In truth is the equity
that ye have made for yourselves
between truth & falsehood. But
is that not a作ing of this,
for there is only Truth. Your
falsehood is but a little falser
than your truth. Yet by your
truth shall ye come to Truth.
Your truth is your truth & will
Adonai the Beloved One. And
the Alchemical Marriage of the
Alchemists segment with a
Weighing, & he that is not found
wanting hath within him the
spark of fire, so dense & so intense
that it cannot be moved, though

Truth is delight. (This means
that the Truth of the universe is delight.)

A Another voice cometh; it
is the voice of a mighty Angel,
all in silver, the scales of his
armour & the plumes of his wings
are like mother-of-pearl in a
framework of silver. And he
sayeth: Justice is the equity
that ye have made for yourselves
between truth & falsehood. But
in Truth there is nothing of this,
for there is only Truth. Your
falsehood is but a little falser
than your truth. Yet by your
truth shall ye come to Truth.
Your truth is your troth with
Adonai the Beloved One. And
the Chymical Marriage of the
Alchemists beginneth with a
Weighing, & he that is not found
wanting hath within him one
spark of fire, so dense & so intense
that it cannot be moved, though

all the winds of heaven shoul
clamour against it, & all the waters
of the abyss surge against it, ~~and~~
all the multitude of the earths
beasts ~~themselves~~ upon it to scatter
it. Nay, it shall not be moved,
And this is the fire of which it is
written: Hear then the voice of
fire. And the voice of fire is
the second chapter of the Book of
the Law, that is revealed unto ^{him that is} a
score & half a score & those that
are scores, & six, by Amwas, that is
his guardian, the mighty Angel
that extended from the first
unto the last, & maketh known
the mysteries that are beyond.
And the method & the form of
invocation whereby a man shall
attain to the knowledge of & co-
-versation of his Holy Saorcan
Angel shall be given unto thee
in the proper place, & seeing that
the word is ~~that~~ ^{that} lieth than lightning,

all the winds of heaven should
clamour against it, & all the waters
of the abyss surge against it, and
all the multitude of the earths
heap~~s~~ themselves upon it to smother
it. Nay, it shall not be moved.

And this is the fire of which it is
written: Hear thou the voice of
Fire. And the voice of fire is
the second chapter of the Book of
the Law, that is revealed unto him that is a
score & half a score & three that
are scores, & six, by Aiwass, that is
his guardian, the mighty Angel
that extendeth from the first
unto the last, & maketh known
the mysteries that are beyond.
And the method & the form of
invocation whereby a man shall
attain to the knowledge and con-
-versation of his Holy Guardian
Angel shall be given unto thee
in the proper place, & seeing that
the word is deadlier than lightning,

*

This I performed in a sort of cave upon the
ridge of a) at 12-3 P.M. on Dec 2.

great mountain in the Desert near Bon-Saca

* This I performed in a sort of cave upon the
ridge of a at 12-3 p.m. on Dec 2.
great mountain in the Desert near Bou-Saada

So thou meditate strictly nose-
-upon, solitary, in a place where
is no living thing ^{visible} but only the
light of the sun! And thy head
shall be bare. Thus mayst thou
become fitted to receive this, the
holiest of the mysteries, ^{and} it is the
holiest of the mysteries because it
is the next step. And thou
mysteries which lie beyond, though
they be holier, are not holy unto
thee, but only remote. (The sense
of this passage seems to be, that
the holiness of a thing implies ~~its~~
its personal relation with ~~you~~ ^{one} ~~you~~ /
as one cannot blaspheme an
unknown God because one does not
know what to say to annoy him. And this explains the perfect indifference
of those who try to irritate the saints;
the most violent attacks are very
often merely clumsy compliments.)

Now the gospel is
spread completed over the globe,

do thou meditate straitly there-upon, solitary, in a place where is no living thing *visible*, but only the light of the sun. And thy head shall be bare. Thus mayest thou become fitted to receive this, the holiest of the Mysteries. *a*And it is the holiest of the Mysteries because it is the next step. And those Mysteries which lie beyond, though they be holier, are not holy unto thee, but only remote. (The sense of this passage seems to be, that the holiness of a thing implies *its* personal relation with *you* one, just as one cannot blaspheme an unknown God, because one does not know what to say to annoy him. And this explains the perfect inefficiency of those who try to insult the saints; the most violent attacks are very often merely clumsy compliments.)

Now the Angel is spread completely over the globe;

a fiery film of silver upon that
luminous blue.

And a great voice cried:
Behold the Queen of Heaven, how
she hath worn her robes from the
loom of Justice. For that straight
path of the Arrow cleaving the Rainbow
became right cowers, in her that sitteth
in the hall of double truth, so at
last is she exalted unto the throne
of the High Priests, the Priests of
the Silver Star, wherein also is
thine Angel made manifest. And
this is the mystery of the Camel
that is ten days in the desert, &
is not athirst, because he hath
within him that water which
is the dew distilled from the nights
of Truth. Triple is the cord of silver,
that it may not be loosed, &
thine score & half a score & three
is the number of the name of thy name,
for that the ineffable wisdom, that
also is of the place of the stars, is formed

a dewy film of silver upon that
luminous blue.

And a great voice cries:

Behold the Queen of Heaven, how
she hath woven her robes from the
loom of justice. 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. And
this is the mystery of the camel
that is ten days in the desert, &
is not athirst, because he hath
within him that water which
is the dew distilled from the night
of Nuit. Triple is the cord of silver,
that it may be not loosed, &
three score & half a score & three
is the number of the name of my name,
for that the ineffable wisdom, that
also is of the sphere of the stars, informeth

me. This am I crowned with
the triangle that is about the eye,
& therefore is my number three.
And in me there is no imperfection,
because through me descended the
influence of TARO. And that is
also the number of Ajiwas the
mighty Angel, the Minister of
Silence. And even as the
skew-stone burned thy forehead
with its intolerable flame, so he
who hath known me, though but
from afar, is marked out to
choose from among men, & he
shall never turn back or turn
aside, for he hath made the
link that is not to be broken,
nay, not by the malice of the
Four Great Princes of the earth of
the world, nor by Chrysopas, nor
mighty Devil, nor by the wrath
of God, nor by the affliction &
feebleness of the soul, for with
this ~~assurance~~ assurance be not thou

me. Thus am I crowned with
the triangle that is about the eye,
& therefore is my number three.
And in me there is no imperfection,
because through me descendeth the
influence of TARO. And that is
also the number of Aiwass the
mighty Angel, the Minister of
Silence. And even as the
shew-stone burneth thy forehead,
with its intolerable flame, so he
who hath known me, though but
from afar, is marked out &
chosen among men, & he
shall never turn back or turn
aside, for he hath made the
link that is not to be broken,
nay, not by the malice of the
Four Great Princes of the evil of
the world, nor by Chorozon, that
mighty Devil, nor by the wrath
of God, nor by the affliction &
feebleness of the soul. Yet with
this ~~assur~~ assurance be not thou

content, for though the ~~hat~~ ^{hat} the
wings of the Eagle, they are vain,
except they be ~~attached~~ ^{joined} to the
shoulders of the Bull. Now, therefore,
I send forth a shaft of my light,
even as a ladder let down ~~from~~
from the heaven upon the earth, &
by this black cross of Theavis
that I hold before thine eye, do I
sacar unto thee that the path shall
be open ~~from~~ henceforth for evermore.

And there is a clash of
a myriad silver cymbals, &
silence, & then three times a
note is struck upon a bell, a loud
sound like the holy Tibetan bell,
made of electrum magiam.

And I am happily
returned unto the earth.

Bor-Lâada, Dec: 2, 1909.

~~12.35~~ 1.45 a.m.
12.15 ⁽⁺⁾ ₍₋₎ 2, a.m. .

content; for though thou hast the wings of the ~~e~~Eagle, they are vain, except they be joined to the shoulders of the Bull. Now, therefore, I send forth a shaft of my light, even as a ladder let down ~~for~~ from the heaven upon the earth, & by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open ~~from~~ henceforth for evermore.

And there is a clash of a myriad silver cymbals, & silence, & then three times a note is struck upon a bell, which sounds like the holy Tibetan bell, that is made of electrum magicum.

And I am happily returned unto the earth.

Bou-Sâada. Dec: 2, 1909.

12.30 - 1.45 a.m. . .

(?) (?)

12.315(?) - 2 a.m. .

Cry.

The ~~water~~ of the 16th Acty, r,
which is called LEA.

These are faint & flickering
images in a misty landscape, all very
transient. But the general impression
is of moon-rie at midnight, & a
crowned virgin riding upon a bale.

And they come up into the
surface of the stone. And she is
saying a chant of praise: Glory
unto him that hath taken upon
himself the image of foil. For
by his labour is my labour accom-
plished. For I, being a woman, but
ever to mate myself with some
beast. And this is the salvation
of the world, that always I am
deceived by some god, & that
my child is the guardian of the
labyrinx that hath two - + - seven
fathers. ^{As}

Now she is gone.

And now there are Ayds,

۲۷۳

The Vision Cry of the 16th Æthyr,
which is called LEA.

These are faint & flickering
images in a misty landscape, all very
transient. But the general impression
is of moon-rise at midnight, & a
crowned virgin riding upon a bull.

And they come up into the
surface of the stone. And she is
singing a chant of praise: Glory
unto him that hath taken upon
himself the image of toil. For
by his labour is my labour accom-
-plished. For I, being a woman, lust
ever to mate myself with some
beast. And this is the salvation
of the world, that always I am
deceived by some god, & that
my child is the guardian of the
labyrinth that hath two-&-seventy
paths. 

Now she is gone.

And now there are Angels,

walking up & down in the store.
They are the Angels of the Holy Seven-
-fold Table. It seems that they
are waiting for the Angel of the
Achy to come forth. And now
he appears in the gloom. He is
a night King, with crown & orb
& scepter, & his robes are of
purple & gold. And he casts
down the orb & scepter to the
earth, & the tears of his crown,
& flows it on the ground, & tramples
it. And he tears out his hair,
that is of red & gold-twisted
with silver, & he plucks at his
beard, & cries with a terrible
voice: Woe unto me that am
cast down from my place by the
night of the new day. For
the ten palaces are broken, &
the ten Kings are carried away
into bondage, & they are set to
fight as the gladiators in the
circus of him that had laid

walking up & down in the stone.

They are the Angels of the Holy Seven-fold Table. It seems that they are waiting for the Angel of the Æthyr to come forth. And now at last he appears in the gloom. He is a mighty King, with crown & orb & sceptre, & his robes are of purple & gold. And he casts down the orb & sceptre to the earth, & he tears off his crown, & throws it on the ground, & tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, & he plucks at his beard, & cries with a terrible voice: Woe unto me that am cast down from my place by the might of the new æon. For the ten palaces are broken, & the ten kings are carried away into bondage, & they are set to fight as the gladiators in the circus of him that hath laid

his hand upon eleven. For the
ancient tower is shattered by the
host 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 jewel, for they shall be filled
with the vigour of the goat. All
that was ordered & stablished is
shaken. The ~~peacock~~ of Wonders is
come. Like locusts shall they
gather themselves together, the
serpents of the stars & of the rocks,
& they shall eat up every thing
that is upon the earth. For all
because the Lost of Righteousness
delighted in them. The prophets
shall prophesy about these things,
& the wizard shall perform
wondrous things. The sorcerers
shall be despised of all men, &
the eunuch shall rule the
earth. Blessing unto the cause of

his hand 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. All that was ordered & stable is shaken. The Æon of Wonders is come. Like locusts shall they gather themselves together, the servants of the star & of the snake, & they shall eat up everything that is upon the earth. For why? Because the Lord of Righteousness delighteth in them. The Prophets shall prophesy monstrous things, & the wizard shall perform monstrous things. The sorceress shall be desired of all men, & the enchanter shall rule the earth. Blessing unto the name of

the Beast, for he hath let loose a
mighty flood of fire from his
mawhood, & from his wombhood
hath he let loose a mighty flood
of water. Every thought of his mind
is as a tempest that uprooteth
the great trees of the earth, &
shaketh the mountains thereof.
And the throne of his spirit is
a mighty throne of judgment &
of salvation, so that he that
look upon it shall cry: Behold
the abomination, & of a swift
messenger shall that throne be built,
& it shall be set upon an high
mountain, & men shall see it afar
off. Then will I gather together
my chariots & my horsemen, & my
ships of war. By sea & land
shall my armies & my navies
encamp it, & I will encamp
round about it, & besiege it, &
by the flame thereof shall I be
utterly consumed. Many have

the Beast, for he hath let loose a mighty flood of fire from his manhood, & from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, & shaketh the mountains thereof.

And the throne of his spirit is a mighty throne of madness & desolation, so that they that look upon it shall cry: Behold the abomination, & of a single ruby shall that throne be built, & it shall be set upon an high mountain, & men shall *see* it afar off. Then will I gather together my chariots & my horsemen, & my ships of war. By sea & land shall my armies & my navies encompass it, & I will encamp round about it, & besiege it, & by the flame thereof shall I be utterly devoured. Many lying

spirits have I sent into the
world that my Name might
be established, & they shall
all be overthrown. Great is
the Beast that came forth
like a lion, the servant of the
Star ~~of~~ & of the Turk. He
is the Eternal One; He is the
Straight ~~One~~ One. Blessed are they
upon whom he shall look with
favour, for nothing shall stand
before his face. Accursed
are they upon whom he shall
look with disfavour, for nothing
shall stand before his face.
And he shall reveal every
mystery that hath not been
revealed from the foundation
of the world unto his chosen.
And they shall have power
over every spirit of the earth,
& of the earth & under the earth;
of the land & in the water; of
abiding air & of nothing free.

spirits have I sent into the world that my Æon might be established, & they shall be all overthrown. Great is the Beast that cometh forth like a lion, the servant of the Star ~~off~~ & of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall stand before his face. Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And he shall reveal every mystery that hath not been revealed from the foundation of the world unto his chosen.

And they shall have power over every spirit of the Æthyr & of the earth & under the earth; on dry land & in the water; of whirling air & of rushing fire.

And he shall have power over
all the inhabitants of the
earth, & every tongue of God
shall be subdued beneath
their feet. The Angel shall
come unto them & walk with
them, & the great God of
heaven shall be their guest.
But I must sit apart, with
sorrows upon my heart, his crowned &
beloved. I must lurk in
forbidden corners of the earth.
I must plot secretly in the bye-
ways of great cities, in the fog,
& in marshes of the rivers of
Perilous. And all my counsels
shall not serve me. And all
my undertakings ~~to~~ shall be
brought to naught. And the
ministers of the Beast shall
catch me, & tear out my tongue
with pieces of red-hot iron, &
they shall board my forehead
with the wort of hemlock, & they

And they shall have power over
all the inhabitants of the
earth, & every scourge of God
shall be subdued beneath
their feet. The Angels shall
come unto them & walk with
them, & the great gods of
heaven shall be their guests.

But I must sit apart, with
dust upon my head, discrowned &
desolate. I must lurk in
forbidden corners of the earth.

I must plot secretly in the by-
ways of great cities, in the fog,
& in marshes of the rivers of
pestilence. And all my cunning
shall not serve me. And all
my undertakings ~~ha~~ shall be
brought to naught. And the
ministers of the Beast shall
catch me & tear out my tongue
with pincers of red-hot iron, &
they shall brand my forehead
with the word of derision, & they

shall shake my head, & fling
out my beard, & make a show
of me. And the spirit of Bo-
-mug, shall come upon me
despite me ~~ever~~ and answ, as
ever now upon my heart & upon
my throat, & upon my tongue
laced with strong acid are the
words: You nation. For so must
I give glory to him that hath
supplanted me, that hath cast
me down into the dust. I have
hated him, & with hate my
bones are rotten. I would have
spat upon him, & my spittle
hath defouled my beard. I
have taken up the sword against
him, & I am fallen upon it.
And mine entrails are about my
feet. Who shall strike with his
mace? Hath he not the sword
& the spear of the morning? lost
of the sun? Who shall smite
with him? & who shall lift

shall shave my head, & pluck
out my beard, & make a show
of me. And the spirit of pro-
-phecy shall come upon me
despite me Ever ever & anon, as
even now upon my heart & upon
my throat & upon my tongue
seared with strong acid are the
words: vim patior. For so must
I give glory to him that hath
supplanted me, that hath cast
me down into the dust. I have
hated him, & with hate my
bones are rotten. I would have
spat upon him, & my spittle
hath befouled my beard. I
have taken up the sword against
him, & I am fallen upon it.
And mine entrails are about my
feet. Who shall strive with his
might? Hath he not the sword
& the spear of the warrior=lord
of the Sun? Who shall contend
with him? Who shall lift

himself up against him? For
the ladder of his seat is
more than the height of the
Most High. Who shall reach
up to him in application,
Save those that he shall set
upon his shoulders? would
God that my tongue were torn
out by the roots, & my throat
cut across, & my heart torn
out & given to the vulture,
before I say this that I cannot
say: ~~Bliss~~ Blessing & worship to
the Compleat of the Lovely
Star.

And now he is fallen
full to the ground in a leap,
& fast is upon his head, &
the throne upon which he sat is
shattered into many pieces.
And truly sawing in this
unutterable gloom, far, far
above, is the face that is the
face of a man & of a woman,

himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, & my throat cut across, & my heart torn out & given to the vultures, before I say this that I must say: Bless Blessing & Worship to the Prophet of the the Lovely Star!

And now he is fallen quite to the ground, in a heap, & dust is upon his head, & the throne upon which he sat is shattered into many pieces. And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man & of a woman,

upon his brow is a circle,
upon his breast is a circle,
upon the palm of the right hand
is a circle. Gigantic is his
stature, & he wears the Utaw
crown, & the leopard's skin, &
the flaming rays ~~of the~~ of
of a god. And invisibly
about him is Nut, & in his
heart is that it, & between
his feet is the great god Ra.
Hoor Huur. And in his right
hand is a flaming sword, & in
his left a book. It is he
silent, & that which is under-
stood between him & me shall
not be revealed in this place.
And the mystery shall be revealed
to whomsoever shall say, with
ecstasy & worship in his heart,
with a clear mind, & a passionate
body; it is the voice of a god, &
not of a man.

And now all that glory

& upon the brow is a circle,
& upon the breast is a circle,
& in the palm of the right hand
is a circle. Gigantic is his
stature, & he hath the Uræus
crown, & the leopard's skin, &
the flaming orange of the apron
of a god. And invisibly
about him is Nuit, & in his
heart is Hadit, & between
his feet is the great god Ra
Hoor Khuit. And in his right
hand is a flaming wand, & in
his left a book. Yet is he
silent, & that which is under-
stood between him & me shall
not be revealed in this place.
And the mystery shall be revealed
to whosoever shall say, with
ecstasy of worship in his heart,
with a clear mind, & a passionate
body; It is the voice of a god, &
not of a man.

And now all that glory

hath withdrawn itself, & the
old King lies prostrate, abject.
And the virgin that rode upon
the bull cometh forth, led by
all those that sit at the
Holy Sacrefold Table, & they
are dancing round her with
garlands & heards of flowers,
loose robe & hair dancing in the
wind. And she smileth upon
me with infinite brilliance, so
that the whole body & flower
waxeth, & she says, with a subtle
sub-meaning, pointing downward:
By this, that. *

And I took her hand
& kissed it, & I say to her: Am I
not nearly forgot of the iniquity
& my forefathers?

With that she bends
down, & kiseth me on the mouth,
and says: "Get a little, & on thy
left arm shall thou carry a
man-child, & give him to drink

hath withdrawn itself, & the
old King lies prostate, abject.
And the virgin that rode upon
the bull cometh forth, led by
all those Angels of the
Holy Sevenfold Table, & they
are dancing round her with
garlands & sheaves of flowers,
loose robes & hair dancing in the
wind. And she smiles upon
me with infinite brilliance, so
that the whole *Æthyr* flushes
warm, & she says with a subtle
sub-meaning, pointing downwards:
By this, that. **▲**

And I took her hand
& kissed it, & I say to her: Am I
not nearly purged of the iniquity
of my forefathers?

With that she bends
down, & kisses me on the mouth,
and says: "Yet a little, & on thy
left arm shalt thou carry a
man-child, & give him to drink

of the milk of thy breasts. But
I go dancing.

And I wave my hand,
& the Aethyr is empty & dark,
& I bow myself before it in
the sign that I, & only I, may
know. And I sink through
waves of blackness, poised on an
eagle, down, down, down.

And I give the sign
that only I may know.

And now then is working
in the stone but the black moss
of Themi, & on it these words:

Memento sequor. (Those
words probably mean that Themi
& Row is to be followed
by that of Themi.)

Bor-Satara. 4.50 - 6.5, p.m..

Dec. 2, 1909.

of the milk of thy breasts. But
I go dancing."

And I wave my hand,
& the *Æ*thyr is empty & dark,
& I bow myself before it in
the sign that I, & only I, may
know. And I sink through
waves of blackness, poised on an
eagle, down, down, down.

And I give the sign
that only I may know.

And now there is nothing
in the stone but the black cross
of Themis, & on it these words:
Memento Sequor. (Those
words probably mean that Equinox
of Horus is to be followed
by that of Themis.)

Bou-Sâada. 4.50-6.5, p.m. .

Dec: 2, 1909.

The Cry of the 15th Armyt,
which is called Oxo.

There appears immediately in the
Armyt a tremendous column of
scarlet fire, whirling form, reboned up,
crisis a load. And about it are
four columns of green & blue & gold
& silver, each inscribed with writings
in the character of the dagger. And
the column of fire is surrounding
the pillars. Now it seem that the fire
is but the skirt of the dancer, & the
Dancer is a mighty god. The voice
is reverbering. And as the Dancer
whirls, she chants in a strange,
low voice, quickening as she goes:
~~Thus~~ Lo! I gather up every spirit
that is pure, & weave him into my
Vesture of flame. I kick up the
lives of men, & their souls sparkle
from evil eyes. I am the mighty
Dancer, the last of the spirit.
And by my dancing I gather for

The Cry of the 15th Æthyr,
which is called OXO.

Æ

There appears immediately in the Æthyr a tremendous column of scarlet fire, whirling forth, rebounding, crying aloud. And about it are four columns of green & blue & gold & silver, each inscribed with writings in the character of the dagger. And the column of fire is dancing among the pillars. Now it seems that the fire is but the skirt of the dancer, & the dancer is a mighty god. The vision is overpowering. And as the dancer whirls, she chants in a strange, slow voice, quickening as she goes: This & Lo! I gather up every spirit that is pure, & weave him into my vesture of flame. I lick up the lives of men, & their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for

Nuit = Bulalon

Hendras + Salome

Legend is this

Nuit = Babalon

Herodias & Salome

legend is this

my mother Nut the heads of all
them that are baptised in the waters
of life. I am the lust of the
spirit that eateth up the soul of
man. I have prepared a feast for
the adepts, & they that partake thereof
shall see God.

And now it is clear what
she has worn in her dance; it is
the Crimson Rose of 49 Petals, &
the pillars are the Cross with which
it is conjoined. And between the
pillars shoot out rays of pure
green fire, & now all the
pillars are golden. And she
causes to dance & twirls, gather-
ing herself into the centre of
the Rose. And now it is seen
that the Rose is a vast amphitheatre,
with seven tiers, each tier divided
into seven partitions. And they
that sit in the amphitheatre are
the seven grades of the Order of
the Rose Cross. This amphitheatre

my mother Nuit the heads of all
them that are baptized in the waters
of life. I am the lust of the
spirit that eateth up the soul of
man. I have prepared a feast for
the adepts, & they that partake thereof
shall see God.

And now it is clear what
she has woven in her dance; it is
the Crimson Rose of 49 Petals, &
the Pillars are the Cross with which
it is conjoined. And between the
pillars shoot out rays of pure
green fire, & now all the
pillars are golden. And she
ceases to dance & dwindle, gather-
-ing herself into the centre of
the Rose. And now it is seen
that the Rose is a vast amphitheatre,
with seven tiers, each tier divided
into seven partitions. And they
that sit in the Amphitheatre are
the seven grades of the Order of
the Rosy Cross. This Amphitheatre

is built of rose-colored marble,
& of its size I can say only that
the sun might be used as a ball
to be thrown by the players in the
arena. But in the arena there
is a little altar of emerald, and
its top has ~~four beasts~~ the heads of
the four Beasts, in turquoise and
rock-crystal. And the floor of the
arena is ridged like a grating
& Lapis lazuli. And it is full of
pure quicksilver. Now above the
altar is a veiled Figure, whose
name is Pan. And those in the
outer ~~tier~~ ^{tier} call adore him as a ~~Pan~~ ^{Pan} ;
and in the next ~~tier~~ ^{tier} they adore him
as a Goat ; and in the next tier they
adore him as a Ram ; & in the next
tier they adore him as a Crab ; & in
the next tier they adore him as an
Ibis ; & in the next tier they adore
him as a Golden Hawk ; & in
the next tier they adore him not.
And now the light I scanned at

is built of rose-coloured marble,
& of its size I can say only that
the sun might be used as a ball
to be thrown by the players in the
arena. But in the arena there
is a little altar of emerald, and
its top has ~~four beasts~~ the heads of
the Four Beasts, in turquoise and
rock-crystal. And the floor of the
arena is ridged like a grating
of lapis lazuli. And it is full of
pure quicksilver. Now above the
altar is a veiled Figure, whose
name is Pan. And those in the
outer Tier ~~call~~ adore him as a Man;
and in the next Tier they adore him
as a Goat; and in the next Tier they
adore him as a Ram; & in the next
Tier they adore him as a Crab; & in
the next Tier they adore him as an
Ibis; & in the next Tier they adore
him as a Golden Hawk; & in
the next Tier they adore him not.
And now the light streameth out

from the altar, splashed out by the
fat of him that is above it. And
it is the ~~Holy~~ Tuckefold Table
of it. And the voice of him that
is above the altar is silent. But
the echo thereof comes back from
the walls of the circus, & is speech.
And this is the speech: Three &
four are the days of a quarter
of the moon, & on the Sabbath day is
the Sabbath, but nine for is the
Sabbath of the Adepts whereof the
form is revealed in the Actus & 21D,
that is the Eighth of the Aries.
And the mysteries of the Table
shall not be wholly revealed,
nor shall they be revealed herein.
But thou shalt gather of the
sacred of the broo a pool of
clear water wherein this shall
be revealed. And of the oil
that thou burnest in the midnight,
shall be gathered together
thirteen rivers of blessing, & of

from the altar, splashed out by the
feet of him that is above it. And
it is the Holy Twelvefold Table
OIT. And the voice *of* of him that
is above the altar is silent. But
the echo thereof cometh back from
the walls of the circus, & is speech.
And this is the speech: Three &
four are the days of a quarter
of the moon, & on the seventh day is
the sabbath, but thrice four is the
Sabbath of the Adepts whereof the
form is revealed in the *Æthyr ZID*,
that is the Eighth of the Aires.
And the mysteries of the Table
shall not be wholly revealed,
nor shall they be revealed herein.
But thou shalt gather of the
sweat of thy brow a pool of
clear water wherein this shall
be revealed. And of the oil
that thou burnest in the midnight,
shall be gathered together
thirteen rivers of blessing, & of

the oil & the water, I will prepare
a wine to intoxicate the young men
& the maidens.

And now the Table is
become the universe, every star is a
letter of the Book of Exodus. And
the Book of Exodus is drawn therefrom
by an incomparable Mystery, that
is known only to the Angels of the
Holy Sacred Table. ~~the~~ ^{white} I have
been gazing upon this Table, &
Asp ^{white} has come forth, one from
each Tier, except the inmost Tier,
a.p. - And he first strode a dagger into my
heart, & twisted the blood, & said:
Kathapor Kathapor Kathapor Kath-
-apor Kathapor Kathapor. &
And the second Asp
has been testing the muscles of my
right arm & shoulder, & ~~he~~ says
fortis fortis fortis fortis.
And the third Asp
has ~~been~~ ^{reaching} the skin & started the sweat
of my left arm, ~~he says~~, & says

the oil & the water, I will prepare
a wine to intoxicate the young men
& the maidens.

And now the Table is
become the universe, every star is a
letter of the Book of Enoch. And
the Book of Enoch is drawn therefrom
by an inscrutable Mystery, that
is known only to the Angels of the
Holy Sevenfold Table. ~~As~~ While I have
been gazing upon this table, an
Adept has come forth, one from
each Tier, except the inmost Tier.
And the first drove a dagger into my
heart, & tasted the blood, & saith:
καθαρος καθαρος καθαρος καθ-
-αρος καθαρος καθαρος &
And the second Adept
has been testing the muscles of my
right arm & shoulder, & he says:
fortis fortis fortis fortis.

And the third Adept
examines the skin & tastes the sweat
of my left arm, & says

TAN TAN TAN TAN.

And he found Adeft
examining my neck, & seems to
approve, though he says nothing, &
he has inspected the right & left half
of my brain, & he makes some
examination, & says samajh samajh
samajh.

And the fifth Adeft
examines the left half of my brain,
& then holds up his hand in protest, &
says ~~the~~ PLA. [I cannot get the
sentence, but the meaning is, in the
thick darkness the seed awaited spring.]

And now I am again
rapt in contemplation of that amorous
of letters, which are stars.

The words ORLO, ILRO,
TULE are three most secret names
of God. They are magick names,
each having an interpretation
of the same kind as the interpretation
of I.N.R.I., & the names OIT, ^{RLU,} ~~RTU,~~
LRL, OOE are other names of God,

TAN TAN TAN TAN.

And the fourth Adept
examines my neck, & seems to
approve, though he says nothing, &
he hath opened the ~~right~~ right half
of my brain, & he makes some
examination, & says samajh samajh
samajh.

And the fifth Adept
examines the left half of my brain,
& then holds up his hand in protest, &
says ~~pla~~ PLA [I cannot get the
sentence, but the meaning is; In the
thick darkness the seed awaiteth spring.]

And now am I again
rapt in contemplation of that universe
of letters, which are stars.

The words ORLO, ILRO,
TULE are three most secret names
of God. They are magick names,
each having an interpretation of
the same kind as the interpretation
of I.N.R.I., & the name OIT, ~~RLU~~ RLU,
LRL, OOE are other names of God,

that contain magical formulae, ~~the~~,
first to invoke fire, the second, water;
the third, air; & the fourth, earth.

And if the Table be
read diagonally, every letter, &
every combination of letters, is the
name of a devil. And from these
are drawn the formulae of evil
magick. But the holy letter I
above the triad LLL dominates
the Table, & preserves the peace of
the universe.

And in the seven talis-
mans about the central Table are
contained the mysteries of drawing
forth the letters. And the letters
of the circumference declare the
glory of Unit, that begins from
Aries.

All this while the Hosts
have been charting, as it were, an
oratorio for seven instruments. And
this oratorio had one dominant theme
& rapture. Yet it appliceth to every

that contain magical formulae, ~~the~~ the first to invoke fire; the second, water; the third, air; & the fourth, earth.

And if the Table be read diagonally, every letter, & every combination of letters, is the name of a devil. And from these are drawn the formulae of evil magick. But the holy letter I above the triad LLL dominateth the Table, & preserveth the peace of the universe.

And in the seven talis-mans about the central Table are contained the mysteries of drawing forth the letters. And the letters of the circumference declare the glory of Nuit, that beginneth from Ariës.

All this while the Adepts must have been chanting as it were, an oratorio, for seven instruments. And this oratorio hath one dominant theme of rapture. Yet it applieth to every

Detail of the universe as well as to the
whole. And herein is Choronzon
brought utterly to ruin, that all
his work is against his will, not
only in the whole, but in every
part thereof, even ~~as~~ ^{as} a fly
that walketh upon a ^{burnt} - stone.

And the tablet blazed
ever brighter till it filled the
whole Aire. And behold! there
is one God herein, & the letters
& the stars in his crown, Orion,
& the Pleiades, & Aldebaran, & . . .
~~Other stars I cannot read, because~~
~~with a*, & ^{Cor Leonis} Cor Aries & Cor Scorpio-~~
~~-nis, & Spica, & the pole-star, &~~
~~Hercules, & Regulus, & Aquila, &~~
~~the Ram's Eye. And~~

And upon a map of
the stars shall thou draw the
sigil of that name, & because
also some of the letters are alike,
thou shall know that the star also

* Alpha Centauri.

detail of the universe as well as to the whole. And herein is Choronzon brought utterly to ruin, that all his work is against his will, not only in the whole, but in every part thereof, even ~~as a~~ as a fly that walketh upon a burial-beryl-stone.

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, & the letters of the stars in his crown, Orion, & the Pleiades, & Aldebaran, & other stars I can nnot read, beginning with a*, & Cor Leonis Cor Leonis, & Cor Scorpius, & Spica, & the pole-star, & Hercules, & Regulus, & Aquila, & the Ram's Eye. And

And upon a map of the stars shalt thou draw the sigil of that name; & because also some of the letters are alike, thou shalt know that the stars also

*Alpha Centauri.

have tribes & nations. The letter
& a star is but the token thereof.
And the letter representeth not the
whole nature of the star, but
each star must be known by itself
in the wisdom of him that ^{hath} the
key ^{to} Cephalaw in lead.

And this pertineth unto
the grade of a Rajah, & that is
beyond thine. [All this is com-
municated not by voice, or by
writing, ~~but~~ & there is no form in
the stone, but only the brilliance of
the Table. And now I am withdrawn
from all that, but the Rose Cross of
49 points is set ^{upright} upon the summit
of a pyramid, & all is dark,
because of the exceeding light behind.]

And there cometh a
voice: "The fly cried unto the ox,
'Beware! strengthen thyself. Set ~~the~~
thy feet firmly upon the earth, for
it is my purpose to alight between
thy shoulders, & I would not harm thee.'

have tribes & nations. The letter
of a star is but the totem thereof.
And the letter representeth not the
whole nature of the star, but
each star must be known by itself
in the wisdom of him that hath the
cyno~cephalus in leash.

And this pertaineth unto
the grade of a Magus, & that is
beyond thine. ([])All this is com-
-municated not by voice, or by
writing, land & there is no form in
the stone, but only the brilliance of
the Table. And now I am withdrawn
from all that, but the Rosy Cross of
49 petals is set upright upon the summit
of a pyramid, & all is dark,
because of the exceeding light behind.

And there cometh a
voice: "The fly cried unto the ox,
'Beware! Strengthen thyself. Set thy
thy feet firmly upon the earth, for
it is my purpose to alight between
thy shoulders, & I would not harm thee.'

So also are they who with well
unto the ^{Master} ~~Master~~ of the Pyramid.

And the bee said unto the flower: Give
me of thine honey, & the flower gave
richly thereof, but the bee, though he
wist it not, carried the seed of the
flower into many fields of sun. So
also are they that take unto themselves
the Masters of the Pyramid for

v.p. servants. And the exceeding light
that was behind the Pyramid & the
Rosy Cross that is set thereon hath
fulfilled the whole Sire. And
the black Pyramid is like the
back of a black Diamond. And
the Rosy Cross is loosened, & the
petals of the Rose are the mingled hue
of sunset & of dawn, & the Cross
is ~~the~~ the golden light of noon, &
in the heart of the Rose there is
the secret light that men call
midnight.

And a voice cried:

Stay to Sol, & mark again to Sol.

So also are they who wish well
unto the ~~Masters~~ Masters of the Pyramid.
And the bee said unto the flower:
'Give me of thine honey', & the flower gave
richly thereof, but the bee, though he
wit it not, carried the seed of the
flower into many fields of sun. So
also are they that take unto themselves
the Masters of the Pyramid for
servants. And the exceeding light
that was behind the Pyramid & the
Rosy Cross that is set thereon hath
fulfilled the whole Aire. And
the black Pyramid is like the
back of a black diamond. And
the Rosy Cross is loosened, & the
petals of the Rose are the mingled hues
of sunset & of dawn, & the Cross
is ~~the~~ the golden light of noon, &
in the heart of the Rose there is
the secret light that men call
midnight.

And a voice crieth:
Glory to God, & thanksgiving to God,

¶ There is no God but God. And
He is exalted; He is great, &
in the Sacerdotal Table is ~~His~~ Name
written ~~Plainly~~, & in the Tabernaculal
Table is ~~His~~ Name concealed.

And the Pyramid casts a
shadow of itself into the sky, &
the shadow spreads over the whole
stone. And ~~and~~ an Angel clad
in blue & scarlet, with golden &
wings, & flame of purple fire,
comes forth, & scatters disks of
green & gold, filling all the
air. And they become swiftly
-whirling wheels, joining together.

And the voice of the
Angel comes: Gather up thy
garments about thee, & from the
examination in the family hearken, I
have been a worker (with), without
garments or anything, I by 'garments'
(he means the pot). To those that
have entered the ^{air} of the
Sabbath, for in thy grave-clothes

& there is no God but God. And
He is exalted; He is great, &
in the Sevenfold Table is His Name
writ openly, & in the Twelvefold
Table is His Name concealed.

And the Pyramid casts a
shadow of itself into the sky, &
the shadow spreads over the whole
stone. And ~~and~~ an angel clad
in blue & scarlet, with golden ~~&~~
wings, & plumes of purple fire,
comes forth, & scatters disks of
green & gold, filling all the
Aire. And they become swiftly-
whirling wheels, singing together.

And the voice of the
Angel cries: Gather up thy
garments about thee, [From the
examination in the Ampitheatre, I
have been a naked spirit, without
garments or anything, & by garments
he means the body.] O thou that
hast entered the Circle of the
Sabbath, for in thy grave-clothes

shortest nor beheld the resurrection.
The flesh hangeth upon thee like his
rags upon a beggar, that is a pilgrim
to the shrine of the Exalted One.

Nevertheless, bear them bravely, &
rejoice in the beauty thereof, for the
company of the pilgrim is a glad
company, & they have no care,
with joy & lame & wile & fair
woman & they make merry. And
every hostel is their palace,
~~and~~ every maid their queen. Gather
up thy garments about thee, say,
for the voice of the Sibyl, that is
the voice of the acorn, is ended,
& thou art absorbed into the lesser
night, & caught in the web of the
light of thy mother in the world

AR BADA HARBA.

And now the five & the
six are joined, & I am come
again within my body.

Bor-Saata. Dec: 3, 1909.

9:15 - 11:10, a.m.

shouldest thou behold the resurrection.

The flesh hangeth upon thee like his
rags upon a beggar, that is a pilgrim
to the shrine of the Exalted One.

Nevertheless, bear them bravely, &
rejoice in the beauty thereof, for the
company of the pilgrims is a glad
company, & they have no care, &
with song & dance & wine & fair
women do they make merry. And
every hostel is their place,

And every maid their queen. Gather
up thy garments about thee, I say,
for the voice of the *Æthyr* that is
the voice of the æon, is ended,
& thou art absorbed into the lesser
night, & caught in the web of the
light of thy mother in the word
ARBADAHARBA.

And now the five & the
six are divorced, & I am come
again within my body.

Bou-Saada. Dec: 3, 1909.

9.15 to 11.10 a.m. .

The Cos of the 14th Army,
which is called UTI.

Then comes up the stone a white
goat, a green dragon, and a tawny bull.
But they pass away immediately. There is
a veil of foul darkness before the
Aether that it seems impossible to pierce
it. But there is a voice saying: Behold,
the Great One of the Night & Time struck,
& with his tail he clutched up the sky,
& of the foam thereof shall be make
stars. And in the battle of the Python & the
Sphinx shall the glory be to the Sphinx,
but the victory to the Python.

Nor the veil of darkness is formed
of a very great number of exceedingly
fine black veils, & one covers them & one at
a time. But the voice says, there is no
light or knowledge or beauty or stability in
the Kingdom of the Sun, almighty how
goest. And the woman is crowned. All
that thou wast hath he eaten up, & all
that thou art is his portion until tomorrow.

The Cry of the 14th Æthyr,
which is called UTI.

There come into the stone a white goat, a green dragon, and a tawny bull. But they pass away immediately. There is a veil of such darkness before the Æthyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of the Night of Time stirreth, & with his tail he churneth up the slime, & of the foam thereof shall he make stars. And in the battle of the Python & the Sphinx shall the glory be to the Sphinx, but the victory to the Python.

Now the veil of darkness is formed of a very great number of exceedingly fine black veils, & one tears them off one at a time. And the voice says, there is no light or knowledge or beauty or stability in the Kingdom of the Grave, whither thou goest. And the worm is crowned. All that thou wast hath he eaten up, & all that thou art is his pasture until tomorrow.

And all that thou shalt be is nothing.
Thou who wouldest enter the domain of the
Great One of the Night of Time, how broken
must thou take up. Deeper not a step pieces.

But I go on tearing down
the veil that I may behold the voice of
WTF, & hear the voice thereof. And there is
a voice: He hath drawn the black beam.
And another voice answers it: Not otherwise
could he plant the Rose. And the first
voice: He hath drunk of the waters of
Feast. The answer: Not otherwise could
he water the Rose. And the first voice:
He hath burnt himself at the ~~fire~~
fire of life. And the answer: Not
otherwise could he sun the Rose.

And the first voice is so
fair I cannot hear it. But the answer is:
Not otherwise could he pluck the Rose.
And still I go on, struggling with
the blackness. And now there is an
earthquake. And the veil is torn into
thousands of pieces that go flying away
in a whirling wind. And there is an

aAnd all that thou shalt be is nothing.

Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superficies.

But I go on tearing down the veil that I may behold the vision of UTI, & hear the voice thererof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the ~~Rose~~ Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the ~~fires~~ Fires of life. And the answer: Not otherwise could he sun the Rose.

And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose.

And still I go on, struggling with the blackness. And now there is an earthquake. And the veil is torn into thousands of pieces that go flying away in a whirling wind. And there is an

The Desert, near Bon-Santa,

Dec: 31, 1909. -
2.50 - 3.15, p.m..

all glories Angel before me, standing in
the ~~sign~~ of Abohliw & Tjishon. And on his
forehead is a star, but all about him is
darkness, & the cry of beasts. But there
are lamps burning in the darkness. And
the Angel says: Depart! For thou must not make
me only in the darkness. Therein will I appear,
& reveal unto thee the Mystery of UTI. For
the mystery thereof is great & terrible.
And it shall not be spoken in sight of the
sun. Therefore I withdraw myself.

[Thus far the vision upon ~~Lebel Zaab~~^{Dalib Addin} in the
a mountain in the desert near Bon-Saada.]

~~(2:50-3:15, p.m., Oct 1, 1909.)~~

The Angel reappears.

And the darkness gathers
about, so thick, so deep, so penetrating,
so oppressive, that all the other dark-
ness that I have ever conceived would
be like bright light beside it. The
voice comes in a whisper: O thou
that art master of the fifth gates of
understanding, is not my mother a

all-glorious Angel before me, standing in the sign of Apophis & Typhon. And on his Forehead is a star, but all about him is darkness, & the crying of beasts. And there are lamps moving in the darkness. And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, & reveal unto thee the Mystery of UTI. For the Mystery thereof is great & terrible. And it shall not be spoken in sight of the sun. Therefore I withdraw myself.

[Thus far the vision upon Jebel Zaa'b Da'leh Addin, in the a mountain in the desert near Bou-Saada.]

(2.50-3.15, p.m., Dec:3, 1909.)

The Angel re-appears.

And the blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it. His voice comes in a whisper: O thou that art master of the fifty gates of understanding, is not my mother a

Hark woman! O thou that art master
of the ~~top~~ most point of the Pentagram,
is not the egg of spirit a black egg?
Hate abideth terror, & the blind ache
of the soul, and Lo! even
I, also am the sole light, a spark that
is, stand in the sign of Aphrodite.
I am the Stake that discerns the
spirit of man with the last of light.
I am the sightless ~~the~~ storm in the
night that wrapped the world about
with dissolution. Chaos is my
name, & Nuck darkness. Know
thou that the darkness of the earth
is ruddy, & the darkness of the air is
grey, but the darkness of the soul
is utter blackness. The egg of the
spirit is a basilisk egg, & the
gates of the understanding are fit,
that is the sign of the scorpion.
The pillars about the neophyte are
crowned with flame, & the vault
of the Adepts is lighted by the
Rose. And in the abyss is the eye



I am the sightless
that wrappeth the world about
with desolation. Chaos is my
name, & thick darkness. Know thou
that the darkness of the earth
is ruddy, & the darkness of the air is
grey, but the darkness of the soul
is utter blackness. The egg of the
spirit is a basilisk egg, & the
gates of the understanding are fifty,
that is the sign of the Scorpion.
The pillars about the neophyte are
crowned with flame, & the vault
of the Adepts is lighted by the
Rose. And in the abyss is the eye

of the hawk. But upon the great sea
shall the Master of the Temple
find neither star nor moon.

And I was about to answer
him: "The light is within me." But
before I could frame the word,
he answered me with the great word
that is the key of the abyss. And he
said: Thou hast entered the night;
dost thou yet last for day? Sorrow
is my name, & affliction. I am gone
about with tribulation. Here still
hangs the Emasculated One, & here the
Mother weeps over the children that
she hath not borne. Sterility is
my name, & desolation. Intolerable
is thine ache, & measurable thy wound.

² ~~my~~ ~~own~~ — I said, & let the darkness
cover me, & behold, I am compassed
about with the blackness that hath
no name. O thou, who hast ~~passed~~
down the light into the earth, so
must thou do for ever. And ~~the~~
light of the sun shall not shine

of the hawk. But upon the great sea
shall the Master of the Temple
find neither star nor moon.

And I was about to answer
him: "The light is within me." But
before I could frame the words,
he answered me with the great word
that is the Key of the abyss. And he
said: Thou hast entered the night;
dost thou yet lust for day? Sorrow
is my name, & affliction. I am girt
about with tribulation. Here still
hangs the Crucified One, & here the
Mother weeps over the children that
she hath not borne. Sterility is
my name, & desolation. Intolerable
is thine ache, & incurable thy wound.

I said, Let the darkness
cover me; & behold, I am compassed
about with the blackness that hath
no name. O thou, who hast passed cast
down the light into the earth, so
must thou do for ever. And the
light of the sun shall not shine

upon thee, & the moon shall not lead
thee of her lattice, & the stars shall
be hidden, because thou art passed
beyond these things, beyond the need of
these things, beyond the desire of these
things.

What I thought were
shapers of rocks, rather felt than
seen, now appear to be veiled
Masters, sitting absolutely still
& silent. Nor can any one be
distinguished from the others. And
the Angel saith: Behold when
thine Angel hath led thee! Then
I didst ask ~~family~~ power & pleasure
^{health & wealth}
^{and love} & strength (length of days). Then
I didst hold life with eight ten-
-tacles, like an octopus. Then didst
sack the four powers & the seven
delights and the twelve eman-
-cations & the two & twelve privileges
& the nine & forty ~~two~~ Manifestations;
& so! Then art become a one of
these. Bound are their backs, whence

upon thee, & the moon shall not lend
thee of her lustre, & the stars shall
be hidden, because  thou art passed

beyond these things, beyond the need of
these things, beyond the desire of these
things.

What I thought were
shapes of rocks, rather felt than
seen, now appear to be veiled
Masters, sitting absolutely still
& silent. Nor can any one be
distinguished from the others. And
the Angel sayeth: Behold where
thine Angel hath led thee! Thou
didst ask fame, power & pleasure
health & wealth and love, & strength & length of days. Thou
didst hold life with eight ten-
-tacles, like an octopus. Thou didst
seek the four powers & the seven
delights and the twelve emanci-
-pations & the two & twenty Privileges
& the nine & forty ~~fold~~ Manifestations,
& lo! thou art become as one of
these. Bowed are their backs, whereon

resteth the universe. Veiled are their faces, that have beheld the glory ineffable.

These adepts seem like Pyramids, — their heads & robes are like Pyramids.

And the Angel saith: Verily is the pyramid a Temple of initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, & that sit huddled, encamped upon the sea? Verily, there is no life in them. Their sandals were no more lighter, & they have taken them from off their feet, for this Asphyr, is holy ground. Herein no forms appear, & the vision of God face to face, that is transmuted in the shanor called Dissolution, or hammered into one in the forge of meditation is in this place but a blasphemy & a mockery. And the beautiful vision is

resteth the universe. Veiled are their faces, that have beheld the glory ineffable.

These adepts seem like Pyramids, – their hoods & robes are like Pyramids.

And the Angel sayeth:
Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, Ω that sit hooded, encamped upon the Sea? Verily, there is no life in them. Their sandals were the pure light, & they have taken them from their feet and cast them down through the abyss, for this \mathcal{A} ethyr is holy ground. Herein no forms appear, & the vision of God face to face, that is trans-muted in the Athanor called Dissolution, or hammered into one in the forge of meditation is in this place but a blasphemy & a mockery. And the beatific vision is

no more, & the glory of the most
high is no more. There is no
more knowledge. There is no more
bliss. There is no more power. There
is no more beauty. For this is the
Palace of Understanding. For thou
art one with the ^{ancient} primeval things.

Drink in the warmth of my speech,
that I brimmed with the gall of the
roe, & dissolved in the ink of the
cattle-fish, & profaned with the
deadly nightshade. This is thy
elixir, also that drank upon the wine
& haec. And for Oscar shalt
thou eat salt, O thou on the
corn & cereals that didst wax fat.
For as pure being is pure nothing,
so is pure wisdom pure.

And so is pure understanding,
silence, & stillness, & darkness. The
Eye is called seeing, & the triple
~~elephant~~ elephant whereby thou perceivest
it, divided into the number of
the tumbles. and that is the Key of

no more, & the glory of the Most
High is no more. There is no
more knowledge. There is no more
bliss. There is no more power. There
is no more beauty. For this is the
Palace of Understanding. For thou
art one with the Primeval things.
Drink in the myrrh of my speech,
that is bruised with the gall of
the roc, & dissolved in the ink of the
cuttle-fish, & perfumed with the
deadly nightshade. This is thy
wine, who wast drunk upon the wine
of Iacchus. And for bread shalt
thou eat salt, O thou on the
corn of Ceres that didst wax fat.
For as pure being is pure nothing,
so is pure wisdom pure
And so is pure understanding
silence, & stillness, & darkness. The
Eye is called seventy, & the triple



[Aleph] whereby thou perceivest
it, divideth into the number of
the terrible word that is the Key of

the abyss. I am Hesae, that am
sent from the Father to expound all
things secret in these, the last
words that thou shalt hear before
thou take thy seat among these, whose
eyes are sealed up, & whose ears are
stopped, & whose mouths are clamped,
who are folded in upon themselves,
the liquor of whose bodies is dried up,
so that nothing remains but a little
grain of dust. And that bright
light of comfort, & that piercing
sword of truth, & all that power
& beauty, that ~~they~~ ^{had} made of
themselves, is cast from them, as
it writes, 'I saw Satan like light-
ning fall from Heaven.' And as
a flaming sword is it ~~dropt~~
through the abyss, where the four
beasts keep watch & ward. And it
appeared ~~th~~ in the heaven of Jupiter
as a morning star, or as an
evening star. And the light thereof
shone even unto the earth, & bright

the Abyss. I am Hermes, that am sent from the Father to expound all things discreetly in these, the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, & whose ears are stopped, & whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust. And that bright light of comfort, & that piercing sword of truth, & all that power & beauty, that they have had made of themselves, is cast from them, as it is written, 'I saw Satan like lightning fall from Heaven.' And as a flaming sword is it ~~dropped~~ dropt through the abyss, where the four beasts keep watch & ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, & bringeth

hope & help to hear that dwell in the
darkness of thought, & drink of the
poison of life. Fifth are the gates
of Understanding, & one hundred and six
are the seasons thereof. And the
name of every season is Death.

During all this speech, the
figure of the Angel has vanished &
flickered, & now it is gone out.

And I come back into
the body, rushing like a flame in
a great wind. And the sheep-stoar
has become warm, & in it is its
own light.

1909-1910, Bor-Saada, 2.50 - 3.15, p.m.,

Bor-Saada, 9.50 - 11.15, p.m.,

Dec: 3, 1909.

~

hope & help to them that dwell in the darkness of thought, & drink of the poison of life. Fifty are the gates of understanding, & one hundred and six are the seasons thereof. And the name of every season is Death.

During all this speech, the figure of the Angel has dwindled & flickered, & now it is gone out.

And I come back into the body, rushing like a flame in a great wind. And the shew-stone has become warm, & in it is its own light.

Da'laj-Uzdin, Bou-Saâda, 2.50-3.15, p.m.,

Bou-Saâda. 9.50-11.15 p.m.,

Dec: 3, 1909.

The Cry of the 13th Achryr,
which is called ZIM.

In the shore there cometh an image
of shining waters, glistening in the sun.
Unfashionable is their beauty, for they are bright,
& the floor is of gold. Yet the cause
thereof is of fruitlessness, & an Angel cometh
forth, of pure pale gold, walking upon the water.
Above his head is a rainbow, & the water
foams beneath his feet. And he saith:

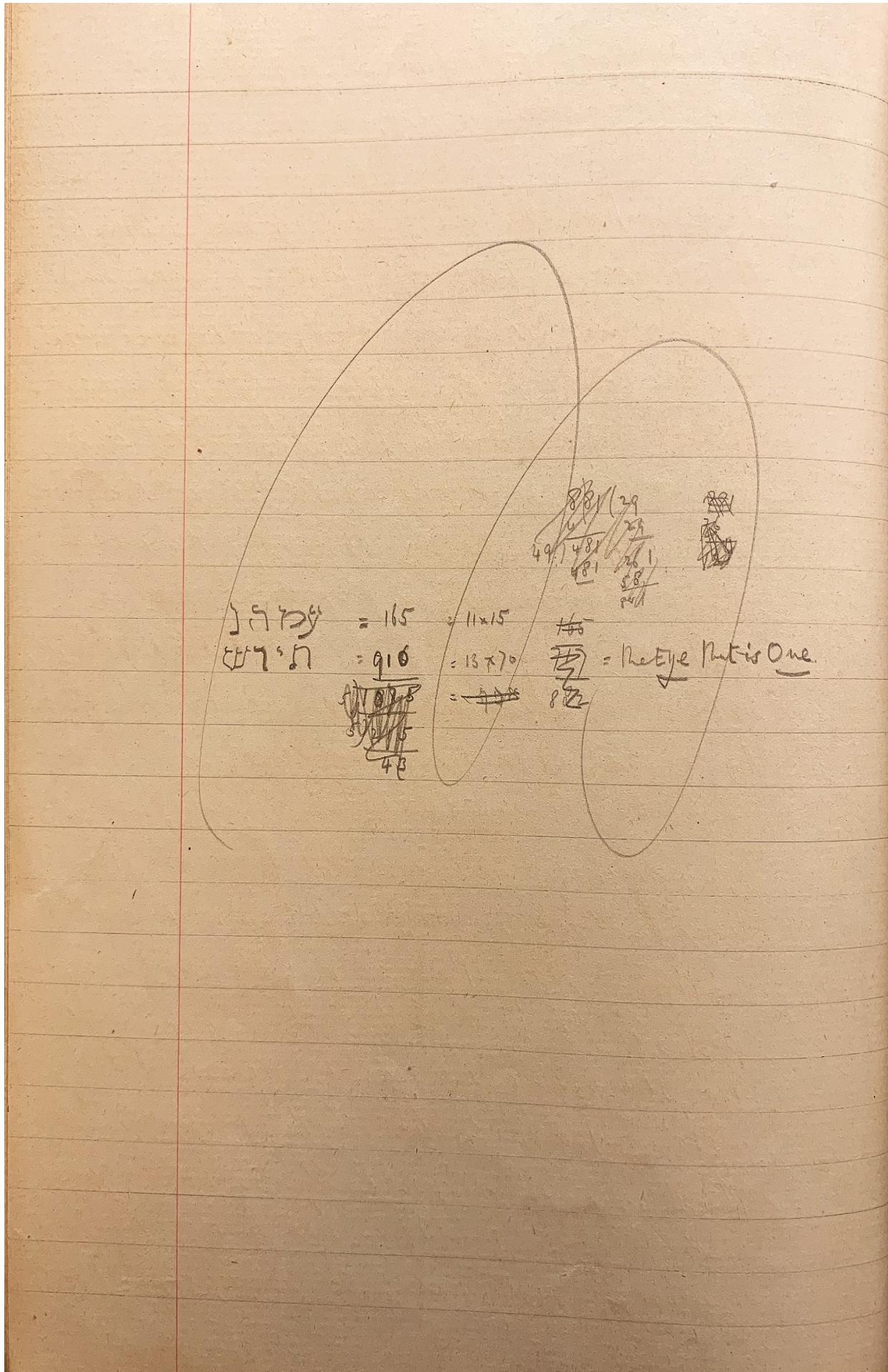
Before his face am I come that hast the thir-
-ty three numbers of increase in his hand. From
the golden water shall thou gather corn.

up. All the Arie behind him is gold, but it
now as it were a veil. And there are two
terrible black giants, wrestling in mortal
hated. And then is a little bird upon a
bush, & the bird flaps its wings. And
the strength of the giants snaps. And they
fall in leaps to the earth, as though all
their bones were suddenly broken. And
now waves of light roll through the
Achryr, as if they were playing. And I am

Therefore suddenly

The cry of the 13th Æthyr,
which is called ZIM.

Into the stone there cometh an image
of shining waters, glistening in the sun.
Unfathomable is their beauty, for they are limpid,
& the floor is of gold. Yet the sense
thereof is of fruitlessness, , & an Angel cometh
forth, of pure pale gold, walking upon the water.
Above his head is a rainbow, & the water
foams beneath his feet. And he saith:
Before his face am I come that hath the thirty-
three thunders of increase in his hand. From
the golden water shalt thou gather corn.
All the Aire behind him is gold, but it
opens as it were a veil. And there are two
terrible black giants, wrestling in mortal
hatred. And there is a little bird upon a
bush, & the bird flaps its wings. And
the strength of the giants snaps. And they
fall in heaps to the earth, as though all
their bones were suddenly broken. And
now waves of light roll through the
Æthyr, as if they were playing. And Therefore suddenly I am



in a garden, up a terrace of a great castle,
that is upon a rocky mountain. And in the
garden are four fountains & many flowers. And
here are girls in the garden, rather like
Borne-Joes girls. And now I see that the
flowers are the girls, for they change from one
to the other; so varied, & bright, & harmonious
is all this garden, that it seems like a
great pal. And one comes: This water which
now first was called the water of death.

But NEMO hath filled them from our
springs. And I said: who is NEMO?

And the voice answered: A dolphin's tooth,
& a ram's horn, and the hand of a man
that is hanged, & the phallus of a goat.

[By this I understand that man is explained
by shui, & he by ~~the~~^{Resh} sun, & men by yin,
& a man by tan. NEMO is therefore called $165 = 11 \times 15 = 7 \times 9$
is in himself $910 = 91$ Amur $\times 10$ and 13×70 The Eye, Achad Eye Eye]

But now there comes an angel
into the garden, but hath not any of the
attributes of the former angel, for he is like
a young man, dressed in white linen robes.

And he saith: No man hath beheld the face
of my father. Therefore ~~not~~^{not} that hath

This he

in a garden, upon a terrace of a great castle,
that is upon a rocky mountain. And in the
garden are fountains & many flowers. And
there are girls in the garden, rather like
Burne-Jones girls. And now I see that the
flowers are the girls, for they change from one
to another; so varied, & lucent, & harmonious
is all this garden, that it seems like a
great opal. A voice comes: This water which
thou seest is called the water of death.
But NEMO hath filled therefrom our
springs. And I said: Who is NEMO?
And the voice answered: A dolphin's tooth,
& a ram's horns, And the hand of a man
that is hanged, & the phallus of a goat.
[By this I understand that nun is explained
by shin, & hé by resh vau Resh, & mem by yod,
& ayin by tau. NEMO is therefore called $165 = 11 \times 15 = ?$ &
is in himself $910 = 91$ Amen $\times 10$ and $13 \times 70 =$ The One Eye, Achad Ayin.]

And now there cometh an Angel
into the garden, but he hath not any of the
attributes of the former Angels, for he is like
a young man, dressed in white linen robes.
And he saith: No man hath beheld the face
of my Father. Therefore hath he that he is he that hath

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beheld it, called NERO. And know thou
that every man that is called NERO hath
a garden that he tendeth. And every
garden that is & flourished hath been
prepared from the earth by NERO, watered
with the waters that were called death.

And I said to him: To what
end is the garden prepared? And he said:
First for the beauty, delight, reward, & next
because it is written, And ^{dear} *Adonai* planted a garden eastward in Eden.
And lastly, ~~there~~ every flower bringeth forth
a maiden, yet is there one flower that
shall bring forth a man-child. And his
name shall be called NERO, when he
beholdeth the face of my Father. And he
that farest the garden seeketh but to
single out the flower that shall be NERO.
He doeth naught but tend the garden.
And I said: Pleasant indeed is the garden,
& light is the till of tending it, & great
is the reward.

And he said: Behold then
that NERO hath beheld the face of my Father.

beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is & flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared? And he saith: First for the beauty & delight thereof, & next because it is written, "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden. And I said: Pleasant indeed is the garden, & light is the toil of tending it, & great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father.

In them is only peace. And I said: Are all gardens like unto this garden? And he waved his hand, & in the space, across the valley, appeared an island of land, 203, with green palms & fruit-trees in the midst of the bluest of the seas. And he waved his hand again. And there appeared a valley, skirted by mighty snow-mountains, ^{and in the valley} & pleasant streams of water, winding through, & broad rivers, & lakes covered with lilies. And he waved his hand again, & there is a river, as it were, of an oasis in the desert. And again he waved his hand, & then was a plain covered with grey rocks, & heather, & 203, & brooks. And he waved his hand yet again, & there is a park, & a small house therein, surrounded by trees. And this time the house opens, & see in it an old man, sitting by the table. He is blind. Yet he writes in a great book, constantly. I see what he is writing:-
"The words of the book are as the leaves of the flowers in the garden. Many indeed

In Him is only Peace. And I said: Are all gardens like unto this garden? And he waved his hand, & in the Aire across the valley appeared an island of coral, rosy, with green palms & fruit-trees, in the midst of the bluest of the seas. And he waved his hand again. And there appeared a valley, shut in by mighty snow mountains, & and in it were pleasant streams of water, rushing through, & broad rivers, & lakes covered with lilies. And he waved his hand again, & there is a vision, as it were, of an oasis in the desert. And again he waved his hand, & there was a dim country with grey rocks, & heather, & gorse, & bracken. And he waved his hand yet again, & there is a park, & a small house therein, surrounded by yews. And this time the house opens, & I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: -

“The words of the Book are as the leaves of the flowers in the garden.” Many indeed

¶ These my sons shall go forth as
warriors, but here is one among them,
which as I knowest, shall stand by a
war-child, whose name shall be
Venus, when he hath beheld the
face of the Father, & become blind.

(All this vision is most exceedingly
pleasant & peaceful, & tries without
strength or ecstasy, or any positive quality,
but equally free from the opposites of any
of those qualities.) And the young man
seems to read my thoughts, which is, that
I should like to stay in this garden &
do nothing for ever. For he saith to me:
Come with me, & behold how Venus
taketh his garden. So we enter the
garden, & there is a ~~walled~~ fence, in
absolute darkness. And yet it's perfectly
possible to see in it, so that the minutest
details do not escape us. And upon
the ^{root} ~~root~~ of one flower he poures sand, so
that root withers, as if in torture. But
another he cuts, & the stalk is like
the shank of a mace, torn up by

of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name shall be NEMO, when he hath beheld the face of the Father, & become blind.

(All this vision is most extraordinarily pleasant & peaceful, entirely without strength or ecstasy, or any positive quality, but equally free from the opposites of any of those qualities.) And the young man seems to read my thought, which is, that I should love to stay in this garden, & do nothing for ever. For he sayeth to me: Come with me, & behold how NEMO tendeth his garden. So we enter the earth, & there is a veiled figure, in absolute darkness. And yet it's perfectly possible to see in it, so that the minutest details do not escape us. And upon the ~~root~~ root of one flower he pours acid, so that root writhes, as if in torture. And another he cuts, & the shriek is like the shriek of a mandrake, torn up by

the roots. And another he chars with fire,
& yet another he anoints with oil. And I
said: Heavy is the labour, but great indeed
is the reward.

And the young man answered me:
He shall not see the reward; he feareth
the garden. And I said: What shall
come unto him? And he said: This man
canst not know, nor is it revealed by the
letters that are the tokens of the stars,
but only by the stars.

And he says to me, quite
disconcertedly: The man of earth is the
adversary. The lover giveth his life unto
the work among men. The hermit goeth
solitary, & quitteth only of his light unto
men. And I ask him: Why doth he tell
me that? And he says: I tell thee not.
Thou telllest thyself, for thou hast forded
me upon for many days, & hast not found
light. And now that thou art called
Nero, the answer to every riddle that thou
hast not found shall spring up in thy mind,
unthought. Also can tell upon about day a

the roots. And another he chars with fire, & yet another he anoints with oil. And I said: Heavy is the labour, but great indeed is the reward.

And the young man answered me: He shall not see the reward; he tendeth the garden. And I said: What shall come unto him? And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars.

And he says to me, quite disconnectedly: The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, & giveth only of his light unto men. And I ask him: Why does he tell me that? And he says: I tell thee not. Thou tellest thyself, for thou hast pondered thereupon for many days, & hast not found light. And now that thou art called NEMO, the answer to every riddle that thou hast not found shall spring up in thy mind, unsought. Who can tell upon what day a

Flower shall bloom? And how shall
give thy wisdom unto the world, & that shall
be thy garden. And concerning time &
death, thou hast naught to do with these
things. For though a precious stone be hidden
in the sand of the desert, it shall not heed for
the wind of the desert, although it be but sand.
For the workers of works had worked Nero,
because it is clear, it is invisible, & because
it is hard, it moves not. All these words are
heard by everyone that is called Nero. And
with that did he ~~not~~ apply himself to under-
standing. And he must understand the
width of the waters of death, & he must
understand the width of the sea & the wind, & of
the worm that tareth the earth, & of the
stars that rot in the garden. And he must
understand the separate nature & property of
every flower, or how shall he tend his
garden?

And I said to him: Concerning
the river & the voice, I would know if these
things be of the essence of the body, or
of the essence of the sea? And he answers:

flower shall bloom? And thou shalt give thy wisdom unto the world, & that shall be thy garden. And concerning time & death, thou hast naught to do with these things. For though a precious stone be hidden in the sand of the desert, it shall not heed for the wind of the desert, although it be but sand. For the worker of works hath worked thereupon, & because it is clear, it is invisible, & because it is hard, it moveth not. All these words are heard by everyone that is called NEMO. And with that doth he And apply himself to understanding. And he must understand the virtue of the waters of death & he must understand the virtue of the sun & the wind, & of the worm that turneth the earth, & of the stars that roof in the garden. And he must understand the separate nature & property of every flower, or how shall he tend his garden?

And I said to him: Concerning the Vision & the Voice, I would know if these things be of the essence of the *Æ*thyr, or of the essence of the seer? And he answers:

It is of the escape of him that is called
NERO, contrast with the escape of the
Sibyl, for from the 1st Sibyl to the
15th Sibyl, Nero is as wise + as wise,
Save for him that is called NERO.
But he that seeketh the wise + the
wise therein is led away by dog-faced
Jealous that shew no sign of truth,
scattering from the sacred mysteries,
unless his name be NERO. But hadst
thou not been fitted, thou too hadst been
led away, for before the gate of the
15th Sibyl, is this written: He shall
~~the~~ save them strong before him, that they
should believe a lie. And again it is
written: No foul hardened Pharaoh's
heart. And again it is written that
God tempted man. But thou hadst
the worst + the signs, + thou hadst authority
from thy superior, + license. And thou
hadst faire well in that thou didst not
fear, + in that thou dost dare. For daring
is not presumption. moreover:
And he saith thou hast well

It is of the essence of him that is called NEMO, combined with essence of the Æthyr, for from the 1st Æthyr to the 15th Æthyr, there is no vision & no voice, save for him that is called NEMO.

And he that seeketh the vision & the voice therein is led away by dog-faced demons that show no sign of truth, seducing from the Sacred Mysteries, unless his name be NEMO. And hadst thou not been fitted, thou too hadst been led away, for before the gate of the 15th Æthyr, is this written: He shall ~~st~~ send them strong delusion, that they should believe a lie. And again it is written: The Lord hardened Pharaoh's heart. And again it is written that God tempteth man. But thou hadst the word & the sign, & thou hadst authority from thy superior, & license. And thou hast done well in that thou didst not dare, & in that thou dost dare. For daring is not presumption.

And he said moreover: Thou dost well

to keep silent, for I perceive how many
questions arise in thy mind, yet already
thou knowest that the answer is, as the
King, must be vain. For ~~NE~~ Mo hath all
in himself. He hath come where there is no
light or knowledge, only when he saeth
them no more.

And then we bore silently,
giving a certain sign, called the sign of his
Rejoicing. And then he remained ~~the~~ not
wore the body, while I returned us to the
back of said that is in the bed of the
river & river near the forest.

Dec: 4, 1909, 2:16 - 3:45 p.m..

The river bed near Ban-Saada. -

to keep silence, for I perceive how many questions arise in thy mind, yet already thou knowest that the answering, as the asking, must be vain. For NEMO hath all in himself. He hath come where there is no light or knowledge, only when he needeth them no more.

And then we bow silently, giving a certain sign, called the Sign of Isis Rejoicing. And then he remaineth the ward to ward the Æthyr, while I return unto the bank of sand that is the bed of the river near the desert.

Dec: 4, 1909. 2.10-3.45 p.m. .

The river-bed near Bou-Saâda. —



