



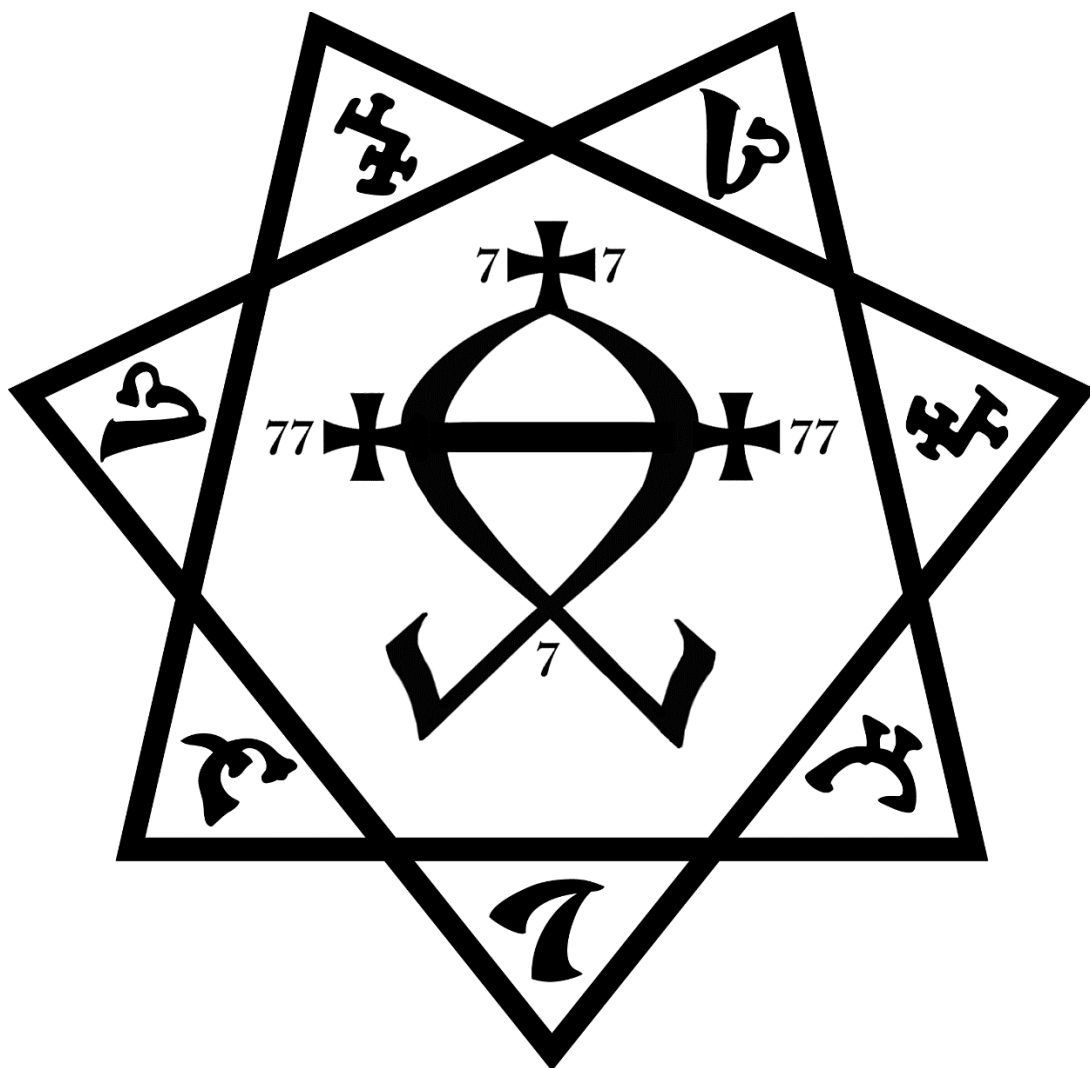
# The Vision and the Voice

being of the Angels of the Thirty Æthyrs

(Mexico, 1900 and Algeria, 1909)

As delivered to Perdurabo and O.V.





IN NOMINE BABALON

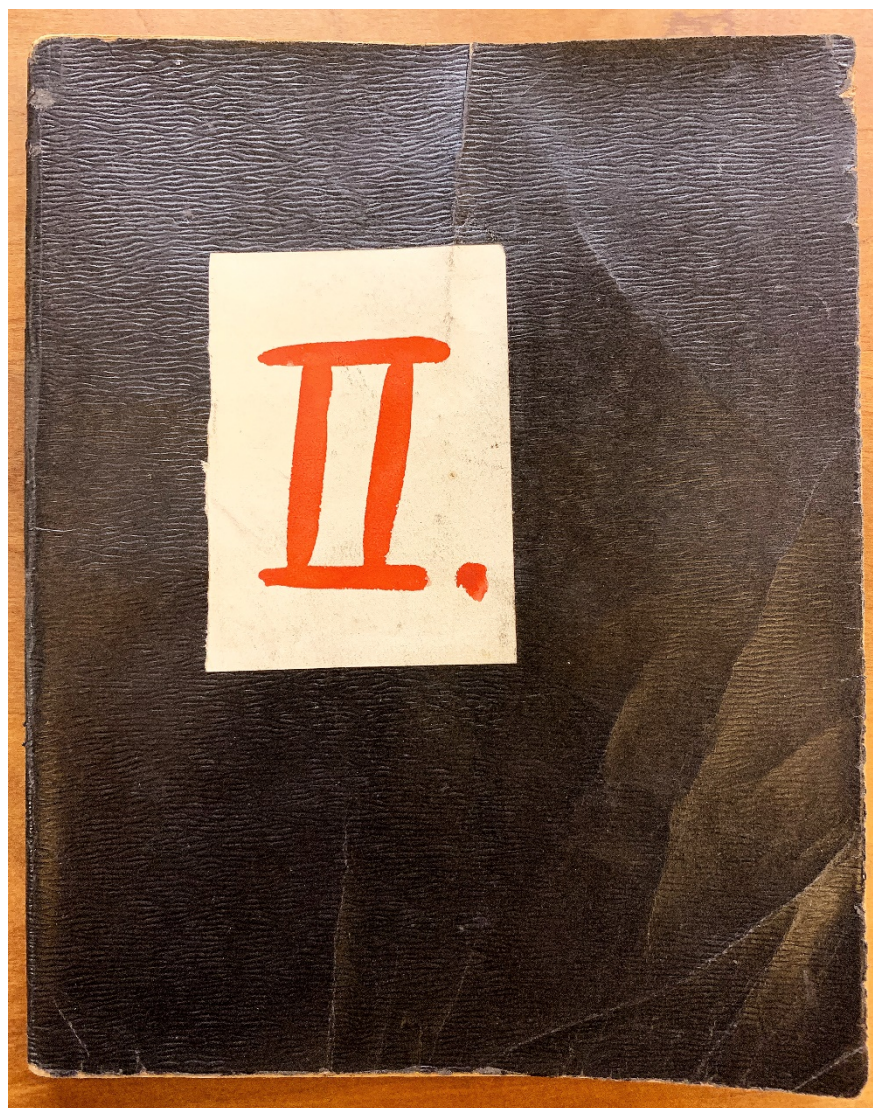






A.A.O.

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 (18<sup>th</sup> to 13<sup>th</sup> 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 15<sup>th</sup> 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.

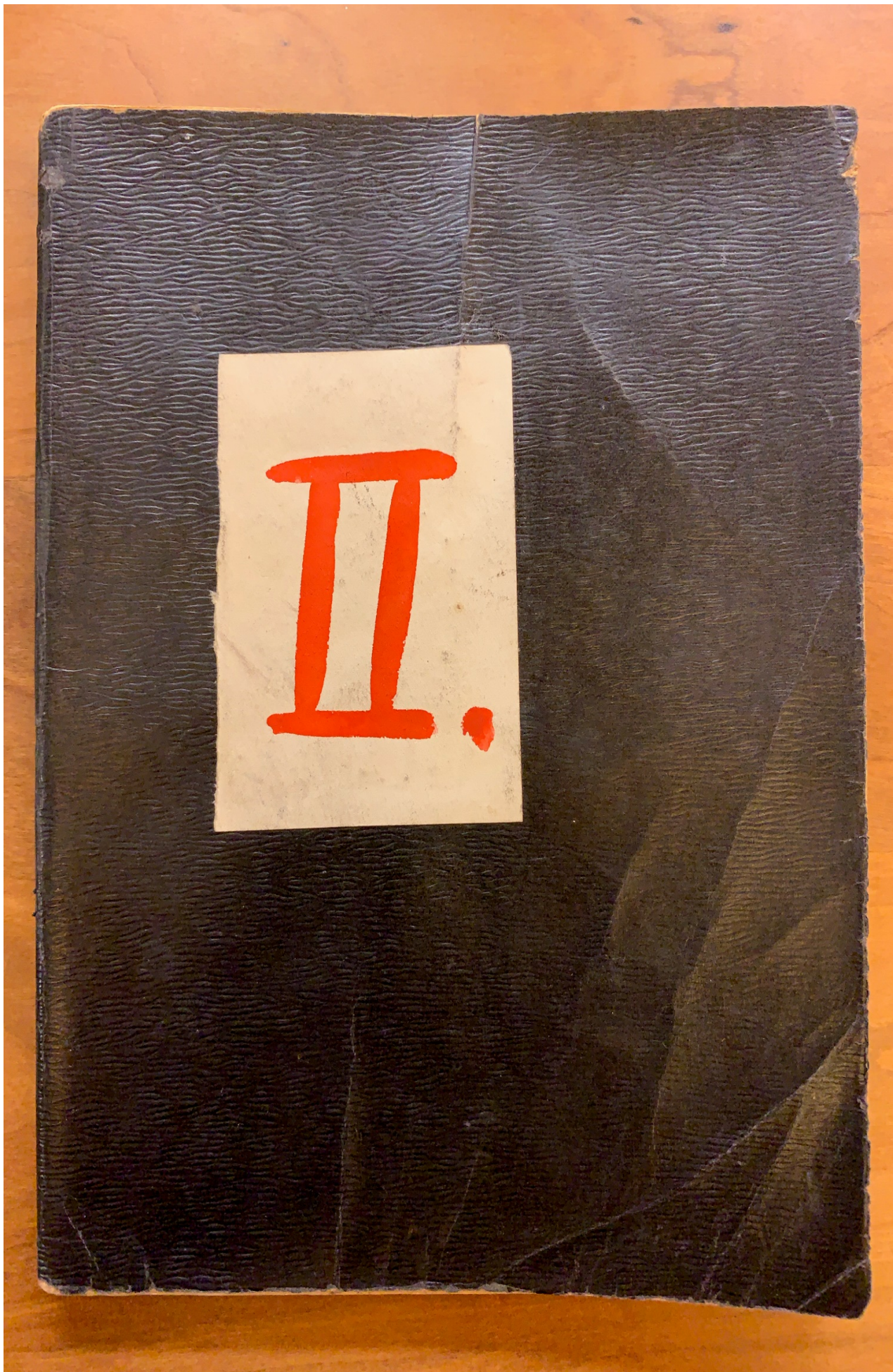
The 14<sup>th</sup> Aethyr is listed as UTI in the manuscript, and is notated as such here. It is, of course, VTA in Dee and Causabon and West 36.

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







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Captain Fuller  
89 Overstrand Mansions  
Battersea LONDON

The Victoria

Althorpe XVIII - XIII

Bon-Souder, Algeria

Dec 1, '05 - Dec 4 '05



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

None 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 shall they be  
scourged; 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  
desires, of which there are three; ~~there~~  
the desire of Right, the desire of Life,  
the desire of Love. [And the  
thorns are thoughts, & the whips  
are regrets, & the arms are ease, &  
the spear is attachment.]

And now there dawns the  
scene of the Crucifixion, but the  
Crucified One is an enormous bar,





The Vision Cry of the 18<sup>th</sup> 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 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 blaphemed. But enter  
into the mountain of the Law, for  
that this (how much more than that  
calvary which works it, as his ape  
works that?) is but ~~the~~ 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 wilt that he give  
the sign of the rending of the veil,  
& tears down the vision. And  
behold! adorning columns of  
fairy light, seventy-two. ~~And~~  
Upon them is supported 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 than that  
calvary which mocks it, as his ape  
mocks Thoth<sup>?</sup>) 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~~  
¶ Upon them is supported a mountain  
of pure crystal. The mountain  
is a cone, the angle of the apex being

six degrees. And within the crystal  
is a pyramid of ruby, like unto the  
great pyramid of Siseh. 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  
adpts, or rather it is fitting to  
say - that the vault of the adpts is  
a well imitation of it. ~~But there~~  
For there are four sides to the  
chamber, which with the roof, &  
the floor & the chamber itself  
makes seven. So also is the  
fastos seven, for that which is  
within is like unto that which  
is without. And there is no  
furniture, & no symbols. But  
light streams from every side  
upon the fastos. This light is that  
blue of Homs, but being refined it  
is brilliant. For the light of  
Homs 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~~ Light 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 pours from  
the fountains, yet the fountains remain  
perfectly dark, so that it is  
invisible. It had no form.

Only, at a certain point in the  
chamber, the light is beaten  
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 greater, that my heart stops  
at the terror & the wonder & the  
rapture of it. I am almost mad.

A million weird images chase  
each other through my brain. . . . .

..... A voice comes; it may  
be my voice; I do not know it.

"When God shall know me, & I shall  
fully get, my little flame shall  
utterly expire, in the great ~~land~~  
N.O.X." Then 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 prostrate 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 us 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-colored  
robes, ~~white~~, ~~rose~~ <sup>rose</sup>, 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 figure, & the right figure  
is Isis, & the left figure ~~is~~ <sup>is</sup> Hathor,  
& they are folding their wings over  
& supporting Ra.

I wanted to go  
back to the King's Chamber.  
The Angel pushed me away,  
saying: Thou shalt see him



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



view 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 Tzatz. And let the  
aspirant be clad in the robes,  
& let him bear the insignia of 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, & <sup>eat</sup> little sweet  
cakes consecrated unto 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 in upon his meditation.  
But in the last twelve hours he  
shall not eat nor sleep. Then  
shall he break his fast,  
eating rich food, & drinking  
sweet wine, & wine that foam,  
& he shall banish the elements  
& the planets & the signs & the  
Sephira, & then shall he  
take the holy table that he  
had made for his altar, &  
he shall take the call of  
the Aethyr of which he will  
partake which he hath  
written in the ~~Enochian~~ <sup>Angelical</sup>  
character, or in the character  
of the holy alphabet that is  
revealed in ~~POP~~ <sup>POP</sup>, ~~upon~~  
~~upon vellum~~ upon a fair sheet  
of virgin vellum, & thereon  
shall he copy the Aethyr,  
chanting the call. And in  
the camp that is hallowed



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 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 Agyr, &  
concerning the ink with which  
he shall write, for the first  
Agyr, gold, for the second,  
scarlet, for the 3rd, violet,  
4th, emerald,  
5th, blue,  
6th, saffron,  
7th, orange,  
8th, indigo,  
9th, grey,  
10th, black,  
11th, maroon,  
12th, russet,  
13th, green-grey,  
14th, amber,  
15th, olive,  
16th, pale blue,  
17th, crimson,



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 3<sup>rd</sup>, violet,

4<sup>th</sup>, emerald,  
5<sup>th</sup>, silver,  
6<sup>th</sup>, sapphire,  
7<sup>th</sup>, orange,  
8<sup>th</sup>, indigo,  
9<sup>th</sup>, grey,  
10<sup>th</sup>, black,  
11<sup>th</sup>, maroon,  
12<sup>th</sup>, russet,  
13<sup>th</sup>, green-grey,  
14<sup>th</sup>, amber,  
15<sup>th</sup>, olive,  
16<sup>th</sup>, pale blue,  
17<sup>th</sup>, crimson,



Set 1,  
 for the 1st, ~~Set 1~~, bright yellow,  
 1st, cross adorned with silver,  
 2nd, mauve,  
 21st, pale green,  
 22nd, rose-madder,  
 23rd, violet & blue,  
 24th, beetle-brown, <sup>blue-brown</sup>  
 25th, ~~beetle-brown~~ a cold dark grey.  
 26th, white, flecked with red, blue & yellow,  
~~27th~~ the edges of the letters  
~~28th~~ shall be green.  
 27th, ~~beetle-brown~~ clouds of  
~~28th~~ rusty brown.  
 28th, indigo.  
 29th, bluish-green.  
 30th, mixed colours.

This shall be the form  
 to be used by him who  
 would forsake of ~~the~~ any style  
 of any ~~Set 1~~. And let him  
 not charge so much as the  
~~the~~ style of a letter, lest the  
 work would be displeased.



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

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



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 I did  
first attain to reveal the  
alphabet thereof, perceived not  
one ten-thousandth part of the  
fruits that is upon this holy  
vesture.

Come away! For  
the clouds are gathered  
together, & the air heaves  
like the womb of a woman  
in 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 91<sup>st</sup> 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



He  
he took ~~the~~ <sup>the</sup> lightning from  
his hand, & unleash his words  
of thunder. Gone away!  
For the voice of the Arch ~~angel~~ is  
accomplished. Come away!  
For the Seal of his <sup>loving kindness</sup> ~~be revealed~~ 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 speed swift  
that scattereth gold. And he  
hath shut up judgment &  
hid den it away as a miser  
that hoardeth coins of little  
worth.

All this while the  
Angel hath been fishing all  
darkness, & now he is  
turned in to golden cross,  
with a rod at its base,  
& that is the tel cross,  
wherein is set the golden  
show-stone.

Br-Saada. Dec: 1, 1909.

2:30 - 4:10, A.M.



he loose ~~the~~ the lightnings from  
his hand, & unleash his hounds  
of thunder. Come away!  
For the voice of the Æthyr ~~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 vision of the 17th Aethyr,  
which is called TAN.

Into the stone there first  
cometh the head of a dragon, & then  
the Angel Madim<sup>a</sup>. She is not the  
mere elemental, <sup>but</sup> which one would  
suppose from the account of <sup>her form is</sup> Casanbon. I enquire why, & <sup>different</sup>  
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  
Aethyr before true images appear.  
For ~~Fa~~ 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:  
Not far about a point is iniquity.  
And behind the balances





The ~~Vision~~ Cry of the 17<sup>th</sup> 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  
somewhat connected with the  
flame, but I cannot define how,  
are these words: Break is iniquity.  
(That is, ~~any ship~~ 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 is written the  
words in the 'Pipher'-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 cries:  
Woe unto the Second, whom all  
nations of men call First. Woe  
unto the First, whom all grades of  
Adepts 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 disk 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 carved  
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 faps are the galaxies, and  
he that never shall be known, in  
them is no motion. For the infinite  
without filleth all and moreth 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 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 ripple 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, ~~all~~ 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  
armor & the plumes of his wings  
are like mother-of-pearl in a  
framework of silver. And he  
saith: 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 false  
than your truth. Yet by your  
truth shall ye come to Truth.  
Your truth is your truth, with  
Adonai the Beloved One. And  
the Alchemical Marriage of the  
Alchemists begun with a  
weighing, & he that is left 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 shall  
clamour against it, & all the waters  
of the abyss surge against it, ~~and~~  
all the multitude of the earths  
heap 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 <sup>him that is</sup> a  
score & half a score & three that  
are scores, & six, by Ananias, 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 & cor-  
-respondence of his Holy Guardian  
Angel shall be given unto thee  
in the proper place, & seeing that  
the word is that lies 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<sup>s</sup> 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-Sanda



\* 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 those meditate strictly here-  
-upon, solitary, in a place where  
is no living thing <sup>visible</sup>, 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. 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~~  
its personal relation with <sup>one</sup> you, just  
as one cannot blaspheme an  
unknown God, because one does not  
know what to say to annoy him. &  
And this explains the perfect inefficacy  
of those who try to insult the saints;  
the most violent attacks are very  
often merely clumsy compliments.)  
Now the devil is  
spread completely 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~~  
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 deep 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 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 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 night  
of Aint. Triple is the cord of silver,  
that it may not be 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, 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. 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 descended the  
influence of TARO. And that is  
also the number of Atiwass the  
mighty Angel, the Minister of  
Silence. And even as the  
shew-stone burneth my forehead  
with its intolerable flame, so he  
who hath known me, though but  
from afar, is marked out &  
chosen 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 evil of  
the world, nor by Choronzon, that  
mighty Devil, nor by the wrath  
of God, nor by the affliction &  
feebleness of the soul. Yet with  
this ~~assurance~~ assurance be not thou



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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 Chorozone, 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 thou hast the  
wings of the Eagle, they are vain,  
except they be <sup>joined</sup> ~~attached~~ 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 Thémis  
that I hold before mine eye, 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,  
made of electrum magicum.

And I am happily  
returned unto the earth.

Bor-láada, Dec: 2, 1909.

~~12.30~~ 1.45 a.m.  
(?) (?)  
12.15(?) - 2, a.m.



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wings of the €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~~  
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a myriad silver cymbals, &  
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sounds like the holy Tibetan bell,  
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And I am happily  
returned unto the earth.

Bou-Sâada. Dec: 2, 1909.

~~12.30-1.45 a.m.~~ . .

(?) (?)

12.315(?) -2 a.m. . .

It is a can brown under  
(sawyer or wood) fed  
on butterfly  
Hatched from







Cry.

The ~~thor~~ of the 18th century,  
which is called LEA.

There are faint & flickering  
images in a misty landscape, all very  
transient. But the general impression  
is of moonlight at midnight, & a  
crowned virgin riding upon a shell.

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 foil. For  
by his labour is my labour accom-  
plished. For I, being a woman, but  
ever to make 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. ~~And~~

Now she is gone.

And now there are Angels,





The ~~Vision~~ Cry of the 16<sup>th</sup> 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. N

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  
Abyss to come forth. And now  
he appears in the gloom. He is  
a mighty King, with crown & orb  
& scepter, & his robes are of  
purple & gold. And he casts  
down the orb & scepter to the  
earth, & he tears off his crown,  
& throws 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  
might of the new age. 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 said



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  
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 into  
the zenith, for they shall be filled  
with the vigour of the goat. All  
that was ordered & stable is  
shaken. The fear 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 Right Corners  
delighted in them. The prophets  
shall prophesy wondrous things,  
& the wizard shall perform  
wondrous things. The sorcerer  
shall be desired of all men, &  
the enchanter shall rule the  
earth. Blessing unto the name 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  
mouth, & 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 washes &  
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 a high  
mountain, & we shall see it far  
off. Then will I gather together  
my chariots & my horsemen, & my  
ships of war. By sea & land  
shall my armies & my navies  
encircle it, & I will encamp  
round about it, & besiege it, &  
by the flame thereof shall I be  
utterly consumed. Many kings



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 Fear might  
be established, & they shall  
all be overthrown. Great is  
the Beast that cometh forth  
like a lion, the servant of the  
Star ~~of~~ & 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 Aery,  
& of the earth & under the earth;  
on dry land & in the water; of  
whirling air & of rushing fire.



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 ~~of~~ & 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 they shall have power over  
all the inhabitants of the  
earth, & every surname 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, & crowned  
with thorns. I must lurk in  
forbidden corners of the earth.  
I must plot secretly in the bye-  
ways of great cities, in the fogs,  
& in marshes of the ruins of  
fertility. And all my cunning  
shall not serve me. And all  
my undertakings 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 brand my forehead  
with the word of denunciation, & 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 shave my head, & pluck  
out my beard, & make a show  
of me. And the spirit of pro-  
phets shall come upon me  
to spite me ~~for~~<sup>ever</sup> and anon, as  
even now upon my heart & upon  
my throat & upon my tongue  
scared with strong acid are the  
words: vim patior. For do not  
I give glory to him that hath  
~~supplanted~~ us, 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 en trails are about my  
feet. Who shall strive with his  
might? Hath he not the sword  
& the spear of the warrior, lord  
of the sea? Who shall contend  
with him? Who shall lift



shall shave my head, & pluck  
out my beard, & make a show  
of me. And the spirit of pro-  
-phesy 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 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: ~~bles~~ blessing & worship to  
the Father of the lovely  
Star.

And now he is fallen  
quite to the ground in a leap,  
& 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,



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 the brow is a circle,  
+ upon the breast is a circle,  
+ in the palm of the right hand  
is a circle. Sigmatic is his  
stature, + he hath the Uraeus  
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 + we 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



& 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, object.  
And the virgin that rode upon  
the bull cometh forth, led by  
all those those Angels of the  
Holy Sevenfold Table, & they  
are dancing round her with  
garlands & sheaves of flowers,  
loose robe & hair dancing in the  
wind. And she smiles upon  
me with infinite brilliance, so  
that the whole Achy, & 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: "Get a little, & on thy  
left arm shalt thou carry a  
man-child, & give him to drink



hath withdrawn itself, & the  
old King lies prostrate, 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  
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that the whole Æthyr flushes  
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And I took her hand  
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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 Arch 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 store but the black cross  
of Themiis, + on it these words:  
Memento Sequor. (those  
words probably mean that Equinox  
of Now is to be followed  
by that of Themiis.)

Bo-Santa. 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 Æthyr 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 Aethyr,  
which is called OXO.

There appears immediately in the  
Aethyr 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 Jagger. 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 voice  
is overpowering. And as the dancer  
whirls, she chants in a strange,  
slow voice, quickening as she goes:  
~~Thus~~ 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  
Sorcerer, the Lust of the Spirit.  
And by my dancing I gather for



The Cry of the 15<sup>th</sup> Æthyr,  
which is called OXO.

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 - Babylon

Herodias & Salome

Legend is this



Nuit = Babalon

Herodias & Salome

legend is this



my mother Nunt the heads of all  
them that are baptised in the waters  
of life. I am the lust of the  
spirit that catch 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  
ceases 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 Rosy 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 & dwindles, gather-  
-ing herself into the centre of  
the Rose. And now it is seen  
that the Rose is a vast ampitheatre,  
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  
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 shone out



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  
feet of him that is above it. And  
it is the Holy Twelvefold Table  
OIT. And the voice of him that  
is above the altar is silent. But  
the echo thereof cometh back from  
the walls of the circus, & is speed.  
And this is the speech: Three &  
four are the days of a quarter  
of the moon, & on the seventh day is  
the Sabbath, but Nine & ten is the  
Sabbath of the Adepts whereof the  
form is revealed in the Aethyr 210,  
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



from the altar, splashed out by the  
feet of him that is above it. And  
it is the Holy Twelfold 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 Enoch. And  
the Book of Enoch is drawn therefrom  
by an inscrutable Mystery, that  
is known only to the Sages of the  
Holy Secretest Table. ~~And~~ I have  
been gazing upon this <sup>white</sup> table, an  
Adept has come forth, one from  
each Tier, except the innermost Tier,

n.p. - And the first threw a dagger into my  
heart, & tasted the blood, & saith:  
Kadapos Kadapos Kadapos Kad-  
apos Kadapos Kadapos. &

And the second Adept  
has been testing the muscles of my  
right arm & shoulder, & ~~has~~ says  
fortis fortis fortis fortis fortis.

And the third Adept  
examines the skin & tastes the sweat  
of my left arm, & ~~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 καθαρὸς καθαρὸς καθ-  
-αρὸς καθαρὸς καθαρὸς &

And the second Adept  
has been testing the muscles of my  
right arm & shoulder, & he says:  
fortis fortis fortis fortis fortis.

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



TAN TAN TAN TAN.

And the fourth Adept examines my neck, & seems to approve, though he says nothing, & he had 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 ~~the~~ PLA. .... [I cannot get the sentence, but he means it; in the thick darkness he sees awaiting spring.]

And now I am 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 magic names, each having an interpretation of the same kind as the interpretation of I.N.R.I., & the names OIT, <sup>RLU,</sup> ~~RLU,~~ LRL, OOE are other names of God,



TAN TAN TAN TAN.

And the fourth Adept  
examines my neck, & seems to  
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he hath opened the ~~right~~ right half  
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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 contains magical formulae, <sup>the</sup> ~~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, & preserveth the peace of the universe.

And in the Seven talismans 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 becometh from Arise.

All this while the Adepts have been chanting, as it were, an oratorio for seven instruments. And this oratorio hath one dominant theme of rapture. For it applyeth 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 talismans 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 Choronozon brought utterly to ruin, that all his work is against his will, not only in ~~the~~ the whole, but in every part thereof, even ~~as~~ as a fly that walketh upon a <sup>herby</sup> ~~burial~~-stone.

And the tablet blazeth ever brighter till it fillen the whole Airl. And behold! there is one God therein, & the letters of the stars in his crown, Orion, & the Pleiades, & Aldebaran, &

~~Other stars I cannot read, beginning with a\*, & <sup>cor pleonw</sup> ~~cor~~ ~~terre~~, & Cor Scorpio-nis, & 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.



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 Scorpio-nis, & 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  
of 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 <sup>hath</sup> the  
Cyclocephalus in lead.

And this pertaineth unto  
the grade of a Magus, & that is  
beyond mine. [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 Tablet. And now I am withdrawn  
from all that, but the Rosy Cross of  
49 petals is set <sup>upright</sup> 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  
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 wish well  
unto the ~~masters~~<sup>Masters</sup> 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  
wore 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

n.p.

servants. And the exceeding light  
that was behind the Pyramid & the  
Rosy Cross that is set thereon hath  
fulfilled the whole Air. 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 wimpled 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 cried:

Glory to God, & thanksgiving to God.



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  
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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,



And there is no God but God. And  
He is exalted; He is great, &  
in the Secretfold Table is His Name  
writ openly, & in the Tachefold  
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 darts of  
green & gold, filling all the  
Air. 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 Amphitheatre, I  
have been a naked spirit, without  
garments or anything, & by garments  
he wears the body. O thou that  
hast entered the trials 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 Twelfefold  
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, filing 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



Shouldst thou behold the resurrection,  
The flesh hanging 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 song & dance & wine & fair  
women do 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 Aethy, that is  
the voice of the aeon, is ended,  
& thou art absorbed into the lesser  
night, & caught in the web of the  
light of thy mother in the word  
**ARBA DAHARBA.**

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

Boi - Saada. 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  
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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 City of the 14th Aethyr,  
which is called UTI.

Then 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  
Aethyr that it seems impossible to pierce  
it. But there is a voice saying: Behold,  
the Great One of the Night of Time stretch  
his tail he chymeth up the shine,  
and 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 woman is crowned. All  
that thou wast hath he eaten up, & all  
that thou art is his portion until tomorrow.



The Cry of the 14<sup>th</sup> 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 wouldst enter the domain of the  
Great One of the Night of Time, thou must  
first thou take up. Deeper not a superficial.

But I go on tearing down  
the veil that I may behold the vision of  
WTH, & hear the voice thereof. And there is  
a voice: He hath drawn the black bean.  
And another voice answers it: Not otherwise  
could he plant the Rose. And the first  
voice: He hath drunk of the waters of  
Fear. 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 see the Rose.

And the first voice is so  
faint 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



And 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 thereof. And there is  
a voice: He hath drawn the black bean.  
And another voice answers it: Not otherwise  
could he plant the 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

Dec. 3, 1909.  
The Desert, near Br-Saala, 2.50 - 3.15, p.m.







all glorious Angel before me, standing in  
the sign of Apsophis & Typhon. And on his  
forehead is a star, but all about him is  
darkness, & the crying of beasts. And there  
are lamps burning in the darkness. And  
the Angel says: Depart! For thou must visit  
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 my self.

[Thus far the vision upon <sup>Dalala Addin</sup> ~~Jebel Za'ab~~ in the  
a mountain in the desert near Bou-Saaden.]

~~(2.50-3.15, p.m., Dec 2, 1909.)~~

The Angel re-appears.

And the blackness 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. This  
voice comes in a whisper: O thou  
that art master of the fifth gate 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'h~~ 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 dark-  
-ness 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



Black woman! O thou that art master  
~~of the topmost~~ point of the Pectagran,  
is not the egg of spirit a black egg?  
Hence abideth terror, & the blind ache  
of the soul, and ~~~~~ Lo! even  
I, who am the sole light, a spark that  
up, stand in the sign of Apep & Typhon.  
I am the Stake that I crown the  
spirit of man with the last of light.  
I am the sightless ~~of~~ storm in the  
night that wraps 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  
gate of the understanding are fift,  
that is the sign of the scorpion.  
The pillars about the neophyte are  
crowned with flame, & the vault  
of the Adept is lighted by the  
Rose. And in the abyss is the eye



black woman? O thou that art master  
~~of the topmost point~~ of the Pentagram,  
is not the egg of spirit a black egg?  
Here abideth terror, & the blind ache  
of the Soul, and Lo! even  
I, who am the sole light, a spark shut  
up, stand in the sign of Apophis & Typhon.  
I am the Snake that devoureth the  
spirit of man with the lust of light.



I am the sightless storm in the night  
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 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 ~~last~~ for day? Sorrow  
is my name, & affliction. I am girt  
about with tribulation. Here still  
hangs the Emaciated One, & here the  
mother weeps over the children that  
she hath not borne. Sterility is  
my name, & desolation. Intolerable  
is thine ache, & measureless thy wound.

*Keep  
your own*  
I said, & let the darkness  
cover me, & behold, I am compassed  
about with the blackness that hath  
no name. O thou, who hast <sup>cast</sup> 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

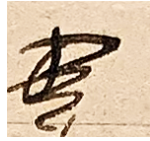


upon thee, & the moon shall not lead  
thee of her lustre, & the stars shall  
be hid den, because ~~thou~~ thou art passed  
beyond these things, beyond the need of  
these things, beyond the desire of these  
things.

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 saith: Behold what  
this Angel hath led thee! Thou  
didst ask ~~power~~ power & pleasure  
health & wealth } & strength & length of days. Thou  
and love } didst hold life with eight ten-  
-tacles, like an octopus. Thou didst  
seek the four powers & the seven  
delights and the twelve eman-  
-ations & the two & twenty Privileges  
& the nine & forty ~~and~~ Manifestations,  
& lo! Thou art become as one of  
these. Bound are their backs, whereas



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 hoods & 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 hooded, encamped  
upon the Sea? Verily, there is no  
life in them. Their sandals were  
the pure light, & they have taken  
them from ~~off~~ their feet, <sup>and cast them down through the abyss</sup> for this  
Aethyr 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 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,  $\Omega$  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  
Æthyr 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 primordial things.  
Drink in the myrrh of my speech,  
that is bruised with the gale of the  
roe, & dissolved in the ink of the  
cattle-fish, & profaned with the  
deadly nightshade. This is my  
april, who that I drank upon the wine  
of lacquer. 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  
~~eye~~ triple of which thou perceivest  
it, divideth it to the number of  
the tenible. 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 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 made of  
themselves, is cast from them, as  
it is written, 'I saw Satan like light-  
ning fall from Heaven.' And as  
a flaming sword is it ~~dropped~~  
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, & brighteneth



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 light-  
ning 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 them 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 faded & &  
flickered, & now it is gone out.

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

Dalej-Vzdii, Bor-Saata, 2.50 - 3.15, p.m.,

Bor-Saata, 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 City of the 13th Aethyr,  
which is called 21M.

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. For 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.

up. All the Air behind him is gold, but it  
opens as it were a veil. And there are two  
terrible black giants, wrestling in mortal  
hated. 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 will through the  
Aethyr, as if they were playing. And I am  
Therefore suddenly



The cry of the 13<sup>th</sup> 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



$$165 = 11 \times 15$$

ת' 77 = 910 / = 13770

[illegible]

~~881~~ 29  
~~4~~ 29  
 49 481  
~~481~~ 261  
~~481~~ 581  
~~241~~

~~145~~  
~~147~~ = Net Eye Net is One.  
~~148~~





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 the other; so varied, & lucid, & harmonious  
 is all this garden, that it seems like a  
 great *palace*. A voice comes: This water which  
 thou hast now 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 head of a man  
 that is charged, & the phallus of a goat.  
 [By this I understand that *nun* is explained  
 by shin, & he by <sup>Resh</sup> ~~the~~ <sup>the</sup> ~~the~~, & men by yod,  
 & again by tan. NEMO is therefore called  $165 = 11 \times 15 = 3 \times 5 \times 11$   
 is in himself  $910 = 91 \text{ Amen} \times 10$  and  $13 \times 70 = \text{The One Eye, Ached again}$   
 And now these words are *Appl*  
 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 said: No man hath beheld the face  
 of my father. Therefore ~~that~~ <sup>that</sup> ~~that~~ <sup>that</sup> hath  
 is 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  $910 = 91\text{Amen} \times 10$  and  $13 \times 70 = \text{The One Eye, Achad Ayin}]$

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



8  
beheld it, called NEMO. And know thou  
that every man that is called NEMO hath  
a garden that he tendereth. And every  
garden that is & flourisheth hath been  
prepared from the desert by NEMO, 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 thereof, & next  
because it is written, "And Tithayamator  
Elohim planted a garden eastward in Eden."  
And lastly, <sup>because</sup> 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 NEMO, when he  
beholdeth the face of my Father. And he  
that fearest 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: Remember thee  
that NEMO 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 Him is only peace. And I said: Are  
all gardens like this garden? And  
he waved his hand, & in the air, 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 <sup>and in it were</sup> & 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, & there was a desolate  
country with grey rocks, & heather, & grass,  
& broken. And he waved his hand yet  
again, & there is a park, & a small  
house therein, surrounded by yew. And  
this time the house opens, & I see in it  
an old man, sitting by the table. He is  
blind. For he writeth in a great book,  
continently. 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



Of these my sons shall go forth as  
waiters, but there is one among them,  
which one I know not, that shall be a  
war-child, whose name shall be  
Nero. When he hath beheld the  
face of the Father, & become blind.

(All this vision is most extraordinary  
pleasant & peaceful, entirely without  
strength or extasy, 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 saith to me:  
Come with me, & behold how Nero  
tendeth his garden. So we enter the  
earth, & there is a walled place, in  
absolute darkness. And yet it's perfectly  
possible to see in it, so that the faintest  
details do not escape us. And upon  
the <sup>root</sup> of one flower he pours acid, so  
that root wither, & it is tortured. And  
another he cuts, & the shock is like  
the shock of a maul rake, 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 charrs with fire,  
& yet another he ~~annoints~~ 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 tethers  
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 so.  
Thou tellest thyself, for thou hast pondered  
thereupon for many days, & hast not found  
light. And now that thou art called  
Vero, the answer to every riddle that thou  
hast not found shall spring up in thy mind,  
unsought. Who can tell upon what 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 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 had looked thereupon, &  
because it is clear, it is invisible, & because  
it is hard, it is not used. All these words are  
heard by everyone that is called NERO. And  
with that doth he ~~not~~ apply himself to under-  
standing. 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 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 vision & the voice, I would know if these  
things be of the essence of the seer, or  
of the essence of the seen. 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 under-  
-standing. 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 Æthyr, or  
of the essence of the seer? And he answers:



It is of the escape of him that is called  
NERO, combined with the name of the  
Aethyr, for from the 1st Aethyr to the  
15th Aethyr, there is no vision & no voice,  
save for him that is called NERO.  
And he that seeks 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 NERO. And hadst  
thou not been fitted, thou too hadst been  
led away, for before the gate of the  
15th Aethyr, is this written: He shall  
~~the~~ read them story below, that they  
shall believe a lie. And again it is  
written: The first hardened Pharaoh's  
heart. And again it is written that  
God tempted 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  
fear, & in that thou dost dare. For daring  
is not presumption. ~~uncover:~~

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 1<sup>st</sup> Æthyr to the  
15<sup>th</sup> 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  
15<sup>th</sup> Æthyr, is this written: He shall  
~~ste~~ 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 answering, as the  
asking, must be vain. For NEMO hath all  
in himself. He hath come when there is no  
light or knowledge, only when he seeth  
then no more.

And then we bow silently,  
giving a certain sign, called the sign of his  
Rejoicing. And then he remained ~~the~~ <sup>the</sup>  
west the body, while I return me to the  
back of sand that is in the bed of the  
river & river near the desert.

Dec: 4, 1909, 2.16 - 3.45 P.M.

The river-bed near En-Saâsa. -

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. –







