

VOLUME I

THE BEST OF THE EQUINOX

ENOCHIAN MAGICK

ALEISTER CROWLEY

LON MILO DUQUETTE

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ENOCHIAN
MAGICK

VOLUME 1

ALEISTER CROWLEY

Introduced by Lon Milo DuQuette



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We have changed the section from
Liber LXXXIX to LXXXIV, which

differs from the original facsimile but
is the correct number.

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Contents

Introduction

An Introduction to: A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee and some Spirits...

PART I THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

PART II THE FORTY-EIGHT CALLS OR KEYS

THE VISION AND THE VOICE

About the Authors

To Our Readers

Bonus Material

Introduction

One does not need to be a practicing ceremonial magician to be interested in Enochian magick. The subject has something for everyone. Historians, scholars, and Hollywood filmmakers bask in the radiant person of its creator, Dr. John Dee, a towering figure who, along with being one of the most influential political advisors to (and spy for) Queen Elizabeth I, developed this complex magical system in 16th century England. Linguists, such as Dr. Donald Laycock (1936 — 1988) are fascinated with the ‘angelic’ tongue, a true language that

was allegedly ‘delivered’ by angels to Dee and his partner Edward Kelly¹ under extraordinary circumstances.

But if magick *is* your cup of tea — nothing compares to the breathtaking elegance of the Enochian system. My interest in Enochian magick began late in 1979 and I began practicing in earnest in the fall of 1980. It has remained the centerpiece of my magical work ever since. The text I would first use as my instruction manual was the same collection of documents you will find in the book you are reading at this moment — material that in the late 70s could only be found in the pages of Aleister Crowley's *Equinox*, vol. *I*², or (in my

case) the newly published *Gems From the Equinox*³. There was very little else available at the time to supplement the Equinox material. Israel Regardie had published certain Golden Dawn papers⁴ but frankly, at the time, they did more to obfuscate the subject for me than offer any helpful insight. As difficult as the Equinox Enochian material appeared to me, I proceeded to tackle it as if it were the first and last word on the subject. As my mastery of Enochiana grew, so did my appreciation of Crowley's profound grasp of his subject and what he chose to include in the Equinox.

There is enough information in the

documents herein bound for the student grasp the system, build and understand the various tablets and tools, and immediately begin a program of practical Enochian vision magick. However, I strongly encourage the reader who intends to engage in the practice to become acquainted with the several fine texts that have been published in the last 20 years, especially those written or edited by magicians who actually practice the art rather than those who simply write about it. I do not hesitate to point the reader to the online works of Mr. Clay Holden, and the writings of Geoffrey James, Stephen Skinner, David Rankine, David Jones, Robert

Turner, Frater W.I.T., and Joseph H. Peterson.

There is a singular shortcoming to the Equinox documents dealing with Enochian magick. There is little discussion of John Dee and Edward Kelly and the circumstances of the reception of the original material. My years of practice have convinced me that awareness of where it all came from is very important. In my book, *Enochian Vision Magick* (Weiser Books: York Beach, ME, 2008),⁵ I spend a great deal of time integrating the early Dee and Kelly workings into the theory and practice of modern Enochian magick. I certainly do not intend to preface this book by

reprinting that rather thick volume, but rather, I hope with sheepish and mock humility that the reader who has not already purchased and read *Enochian Vision Magick* will do so at the earliest possible convenient moment.

In the early 1990s I was asked by Herman Slater of Magickal Childe Publishing to write an Introduction to his beautifully produced facsimile edition of some of the diaries of John Dee that were originally gathered and published in 1659 as *A True & Faithful Relation of what passed for many Yeers between Dr. John Dee and some Spirits.*⁶ What he wanted was simple enough — a brief introduction

to John Dee — who he was, what he was trying to do with his magick, and how the texts survived the centuries to be picked up by the adepts of the Golden Dawn in the late 1800s and then to Aleister Crowley in the first half of the twentieth century.

I did the best I could (at least for a young man at the beginning of his writing career). The print run of this expensively-produced edition was very small and unfortunately never saw a reprint or second edition. These many years later when I was asked to introduce the Enochian material from the *Equinox* for this *Best of the Equinox* edition I immediately thought, that even though my old

Introduction was originally written to comment on Dee's diaries, it would nevertheless also perfectly set the stage for this work. The publisher has agreed and so I have included it below.

Enochian magick isn't for everyone, but I hope whatever your involvement may be with this most complex and elegant magical art form — whether it is as practitioner, dabbler, or dilettante, that you will be touched by its beauty and transformed by its magick.

Lon Milo DuQuette

¹ Alternate spelling, “Kelley” also appears in the original documents.

2 *The Equinox I* (nos. 7 & 8). ed. Soror Virakam, (London. Reprinted York Beach, ME: Weiser Books, Inc. 1992.)

3 Aleister Crowley, Israel Regardie, ed. *Gems from the Equinox*. First printed (St. Paul MN: Llewellyn Publications, 1974. Subsequent revised editions New Falcon, 1992, and Weiser Books 2008).

4 Israel Regardie, ed. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order*. (St. Paul MN: Llewellyn Publications, 1969 and numerous revised editions, the latest being 2002).

5 Lon Milo DuQuette. *Enochian Vision Magick — An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley*. (York Beach, ME: Weiser Books) 2008.

6 *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee and*

some Spirits... (a transcription of Dee's Diaries from May 28, 1583 to April 2, 1587) ed. Meric Causabon. (London: 1659. Reprinted London: Askin Publishers, 1974. Newest edition, expanded with additional material by Clay Holden and Lon Milo DuQuette, NYC: Magicakal Childe Publications, 1992). pp vii - xii.

An Introduction to *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee and some Spirits...*

By Lon Milo DuQuette⁷

On July 20, 1550 the academic community of Paris was ablaze with excitement. The auditorium of Rhemes College was filled to overflowing with the most learned men of Europe. Passionate young students crowded the eaves and pressed hungry ears to the windows to

hear an unprecedented lecture on mathematics.

The speaker was an extraordinary young Englishman whose commentaries upon the propositions of Euclid had stunned and delighted the great minds of the University at Louvain and court of Charles V at Brussels. Not yet thirty years old, he was being hailed as the “New Agrippa,” the heir to the great philosopher-magicians and the first English “Magus.”

His name was John Dee and he was destined to become the *ornament of the Age*, one of the most influential figures of Renaissance England — also one of the most vilified.

To adequately profile the life and accomplishments of John Dee would require a series of tomes the size of the one you are now holding. Yet with very few exceptions, it has only been recently that biographers have begun to scratch the surface and explore the incredible details that have been denied to the public for over three hundred years.

He was mathematician, physician, mechanician, geographer, and chemist. He was tutor to royal families both in England and abroad. His private book collection at his home in Mortlake was Elizabethan England's great library. He was engineer, antiquarian, scientist and

theologian. No vain dabbler, he was master of these and a score of other arts and sciences. His inventions and contributions profoundly affected his world.

Why then is he not celebrated with the other luminaries of the Elizabethan period? Why has his name fallen through the cracks of the history of Western Civilization?

“Caller of Devils, Arch Conjurer, Necromancer, Invocator of damned Spirits, Sorcerer, Witch, Enchanter, Black Magician” ... these were occupations also attributed to John Dee. These accusations dogged him throughout his lifetime and defined his reputation after his death.

I will not even attempt to elaborate on the details of this unbelievably eventful life. I leave that to two most excellent modern biographies: *Elizabethan Magic*⁸ by Robert Turner, and especially Peter French's *John Dee, The World of an Elizabethan Magus*.⁹ But a brief sketch at this point I think is in order.

John Dee was born on July 13, 1527 to Rowland Dee and Johanna Wild. The family (who could trace their ancestry to Roderick the Great, an early Prince of Wales) was not wealthy but could boast what could be called a middle class income. His father, a gentleman server to Henry VIII, was not without connections at

court.

In 1542 his father sent him to Cambridge where young Dee budgeted his time to enable him to routinely study eighteen hours a day. Four years later Henry VIII founded Trinity College and Dee received a fellowship as an under-reader of Greek.

At Trinity he also delighted in the study of engineering and mechanics and he volunteered to be a member of the stage crew in the production of the play PAX by Aristophanes. Amusingly, this was where his reputation as a black magician began. His unique mechanical innovations were responsible for seemingly miraculous stage effects. The illusion

of the Scabrous flying up to heaven with a man on its back provoked rumors of supernatural assistance — and indeed, the equipment constructed by Dee to accomplish this illusion incorporated advanced technology and invention not taught at Cambridge.

In 1547 he took his first trip abroad to consult with the learned men of the day in the Netherlands. A year later he received his Master of Arts from Cambridge and enrolled in Louvain. His reputation throughout Europe was startling. Scholars of many countries traveled to confer with him and invitations from kings and emperors were routinely, but politely, refused.

Back in England, however, his

reputation as a sorcerer was enhanced when, in 1555, the administration of Queen Mary had him imprisoned because of a false accusation of *Lawde vayne practices of calculing and conjuring* to enchant the Queen. He soon extricated himself from this fall from grace, and when Elizabeth was crowned in 1558 Dee was a frequent and welcome visitor at court. He was even given the honor of casting the horoscope determining the date and hour of the coronation ceremony — ironic, as his astrological practice was part of his problem with Queen Mary.

Elizabeth conferred often with Dee on matters of state, international policies and most importantly

England's adventurous explorations at sea. His knowledge of geography, history and science was unequaled and many of the remarkable achievements of the Virgin Queen should be credited to his sage council. She became his patron and protector.

This royal protection would be needed for as his reputation as a philosopher-magus grew so did rumors and accusations of black magic. The vulgar element saw his odd, eccentric genius as proof he was in league with the devil. His study of Hermeticism (a perfectly natural endeavor for a Renaissance scholar) was viewed by many with suspicion and fear. His house and library at

Mortlake were ransacked by a mob of neighbors in 1583 while he was on the continent, and he was slandered in print as "Doctor Dee the great Conjurer" by Protestant extremist John Foxe. Dee succeeded in halting the slander but the damage was done.

Dee obviously felt that the discretion he exhibited at home in England would be unnecessary on the more enlightened continent. For six years between 1583 and 1589 he and skryer Edward Kelley practiced various forms of cabalistic and angelic evocation quite openly.

Upon his return to England (at Elizabeth's request) he continued to be harassed and accused. Elizabeth was

too distracted with court intrigues to offer much support.

Dee's last years were unhappy. The plague claimed his third wife, Jane Fromand, who mothered all eight of his children. His own health failing, he was pressured by the plots of his fellows, to give up his position as Warden of Manchester College. He returned to Mortlake with his daughter Katherine who was to be his nurse in the last years.

In December of 1608 (or 1609) after King James I ignored Dee's attempt to clear his name by being tried as a conjurer, Dee died peacefully at Mortlake.

Meric Casubon did not intend to

immortalize Dr. John Dee when he published portions of Dee's magician diaries in 1659. Quite the contrary, it is clear that he wished to diminish Dee's considerable reputation by perpetuating a portrait of a gullible and spiritually naïve academician whose unwholesome obsession with dreams of communicating with angels led to his social and financial ruin.

Titillating the reader with warnings that the material, "... might be deemed and termed A Work of Darkness," Casaubon set to work to destroy Dee's reputation. The reason he would spend the time and considerable expense to vilify the memory of a man considered by many of his

contemporaries to be the greatest mathematician and philosopher of his Age, can be discovered in the complex and dangerous intrigues surrounding the social/political/religious upheaval of the Puritan Revolution.

Throughout the Civil War and Commonwealth Period (1642-1660) Casaubon remained a loyal and vocal support of the Anglican Church. As a recognized and respected classical scholar he was stunned when in 1644, by order of the government, his position at Canterbury and accompanying salary was suspended.

Disenfranchised, he sought to avenge himself upon the Puritan government by attacking one of the

fundamental tenants of the faith: namely, the belief that individuals, independent of the offices and inspiration of the Church, could receive spiritual guidance directly from divine sources.

If Casaubon could demonstrate that even the great Dr. Dee was victim of diabolic deception, perhaps the spiritual *cause célèbre* of Calvin and Cromwell might also be no less a product of Satanic delusion. As he would hang if he publicly stated the latter, he chose to attempt to prove the former.

The government of the Commonwealth was indeed upset over the publication of *A True & Faithful*

Relation of What Passed for many Yeers between Dr. John Dee . . . and Some Spirits ... (as Casaubon titled the work). However, so many copies were initially printed and distributed that all official attempts to suppress it failed.

In the minds of the public, the rumors of Dee's involvement in “Black Magic” were true — confirmed by his own words, in his own diaries. Casaubon had succeeded in sacrificing the reputation of Renaissance England's greatest philoso-pher-magus upon the altar of vulgar expediency.

Nevertheless, we owe Meric Casaubon a profound debt of

gratitude; for no matter how unworthy his motives, his work has served as an ark — a time capsule which has preserved one of the most remarkable magical records of all time.

The Method of Science, The Aim of Religion¹⁰

To the modern student of magick, *A True and Faithful Relation . . .* is a treasure without equal. We experience almost voyeuristic self consciousness as the intimate nature of the record unfolds. We become eaves-droppers on the details of the most remarkable magical event ever recorded.

To Dee, magick was science. He took excellent notes; recording each experience with the precision of modern scientific notation. He did not wish to talk with Angels so he could bewitch his neighbor's cow or seduce the girl next door. He sincerely

desired more information about the laws of nature and the underlying principles of Creation.

Like Henry Cornelius Agrippa and Giordano Bruno, Dee was conscious of the fact that he was perhaps the most learned man of his day. Everything that was known to Man was known to him. He was the world's foremost authority on a score of subjects from geography to mechanics. Where does the man who knows more than another person on earth turn when *he* still has questions? The answer is *God*, or more accurately, God's messengers to humanity, the Angels who throughout biblical literature appeared to pious

men to teach the knowledge that was hidden from mortals. The Patriarch Enoch was once such person who found favor in the presence of God — hence Dee used the word “Enochian” to describe his efforts.

From 1582 to 1589 Dee and his “skryer,” Edward Kelly, plunged almost daily into the black obsidian mirror that was their doorway to the “angelic” world. Despite his somewhat dubious reputation, Kelly was a gifted clairvoyant. It was obvious from the earliest sessions that something extraordinary was taking place. Both men seemed genuinely surprised by the success of the initial contacts; the awkwardness of these

early sessions is touchingly amusing.

Questions concerning world politics and matters of State dominated these first encounters but as the sessions continued it became clear that the angels had an agenda of their own. Dee and Kelly were informed that the angelic world could be more easily accessed and communications more efficiently facilitated if the magician actually spoke the language of the angels. The communicating angels then proceeded, in the most complex and extraordinary manner, to teach them the angelic language. This event is without parallel in magical history. Israel Regardie in his massive work, *The Complete Golden Dawn System of*

*Magic*¹¹ writes:

The Enochian Language is not just a haphazard combination and compilation of divine and angelic names drawn from the [Enochian] tablets. Apparently, it is a true language with a grammar and syntax of its own. The invocations are not merely strings of words and barbarous names, but are sentences which can be translated in a meaningful way and not merely transliterated.

Eighteen invocations, or “Calls,” written in the Angelic language, comprise a system whereby the magician can access the unseen elemental universe underlying the phenomenal world. A nineteenth Call

is used to penetrate the spiritual world known in the system as the Thirty Aethyrs. These correspond roughly to the ascending planes of consciousness of the Qabalistic universe and were explored by the magician in the same manner as "path workings.

It is ironic that Dee and Kelly did not utilize much of the technical information dictated to them. They seemed to be almost entirely absorbed in the process of obtaining the data.

It would be over three hundred years before the material Dee and Kelly labored so hard to obtain would be organized into a magical system by Golden Dawn genius, S.L. MacGregor Mathers who recognized the intrinsic

value of the surviving diary material. The records found in *A True and Faithful Relation* . . . supplied the bulk of this information.

The two major branches of modern practical Enochian Magic (Elemental and Aethyrical) were grafted by Mathers into the Adeptus Minor curriculum of the Golden Dawn. In 1898, Aleister Crowley joined the Golden Dawn and in 1900 attained the Grade of Adeptus Minor. The passion of his exploration of the Enochian system far exceeded the efforts of his predecessors and in 1909, while walking across the North African Sahara, he completed his systematic explorations of the thirty worlds of the

Aethyrs and chronicled them in his masterpiece, *The Vision and the Voice*. Hermetic scholars have seriously compared this document to the visionary works of William Blake and the prophetic writings of Ezekiel and Saint John the Divine.

[7](#) From the 1992 Magickal Childe Edition. Introduction copyright 1992 by Lon Milo DuQuette.

[8](#) *Elizabethan Magic: The Art and the Magus*. By Robert Turner. (London: Element Books, Ltd.) 1990. Out of print but available used from numerous sources.

[9](#) “The Method of Science — The Aim of Religion” is the motto of Aleister Crowley's *The Equinox*.

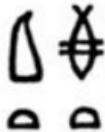
[10](#) Israel Regardie, ed. *The Complete Golden Dawn System of Magic*. (Las Vegas, NV: New

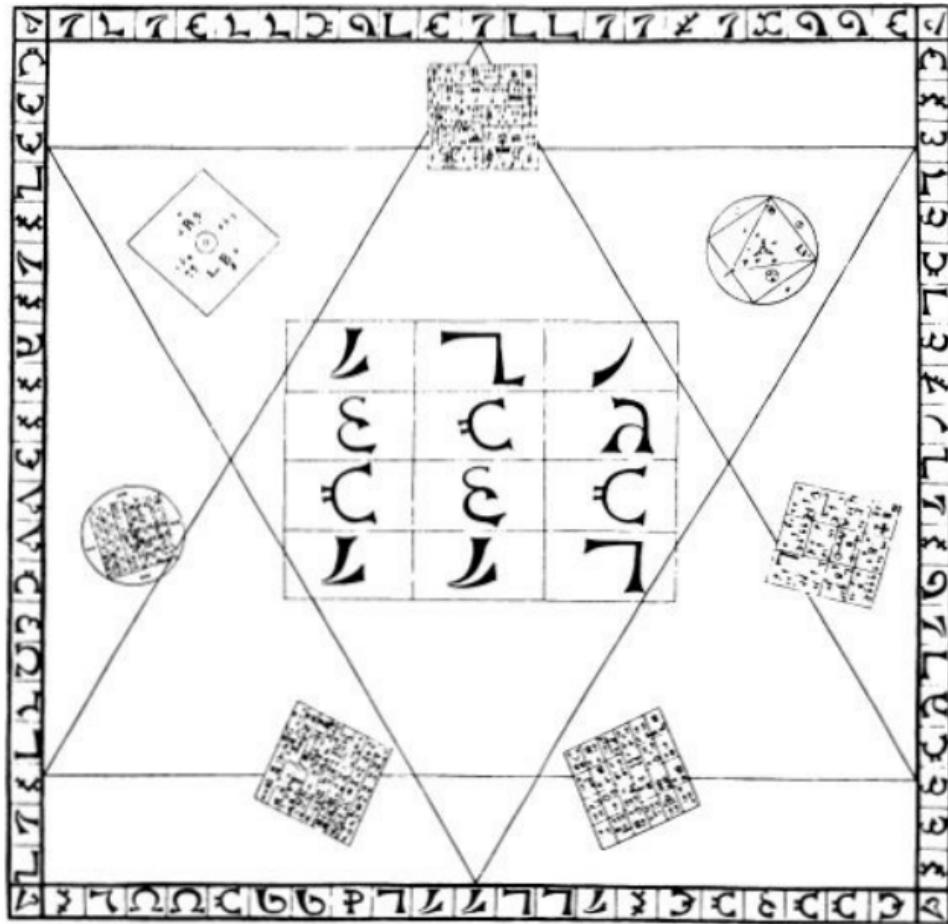
Falcon Publications. 1985. 2nd edition 2008.)
11 Israel Regardie, ed. *The Complete Golden Dawn System of Magic*. (Las Vegas, NV: New Falcon Publications. 1985. 2nd edition 2008.)



LIBER
LXXXIV
VEL
CHANOKH

A BRIEF ABSTRACT
OF THE
SYMBOLIC
REPRESENTATION
OF THE
UNIVERSE
DERIVED BY
DOCTOR JOHN DEE
THROUGH THE
SKRYING
OF
SIR EDWARD KELLY





The Holy Table
Plate I

LIBER LXXXIV

VEL CHANOKH

PART I

THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

The Skryer obtained from certain Angels a series of seven talismans. These, grouped about the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shewn in Plate I, opposite.

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate n) is the principal one, which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

SAAI ²¹₈ EME
BTZKASE³⁰
HEIDENE
DEIMO³⁰ A
I²⁶ MEGCBE

ILAOI $\frac{21}{8}$ VN
IHRLAAL $\frac{21}{8}$

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiae Bonitatis or Filiolae Lucis.

E

Me

Ese

Iana

Akele

Azdobn

Stimcul

(2) Filii Lucis.

I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

(These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.)

(3) Filiae Filiarum Lucis.

S
Ab
Ath
Ized
Ekiei

Madimi
Esemeli

(4) Filii Filiorum Lucis.

L (El)

Aw

Ave

Liba

Iocle

Hagone(l)

Ilemese



Sigillvm Dei Aemeth
Plate II

Aw

Ave

Liba

Iocle

Hagone(l)

Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with $\frac{21}{8}$ (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL

MADIMIEL

SEMELIEL

NOGAHEL

CORABIEL

LEVANAEL

These names will be found in the Pentagram and about it.

These angels are the angels of the Seven Circles of Heaven.

These are but a few of the mysteries of this great seal

SIGILLVM DEI AEMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III-VIII.

He symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Aethyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV-VII) which are attributed to the elements.

There is also a “black cross” (or “central tablet” according to the arrangement shewn—compare the black cross bordering the tablets in Plate III with Plate VIII).

Plate III gives the general view.

(The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.)

Plate IV gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet

into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V, VI, and VII are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. (Examples taken from Water Tablet.)

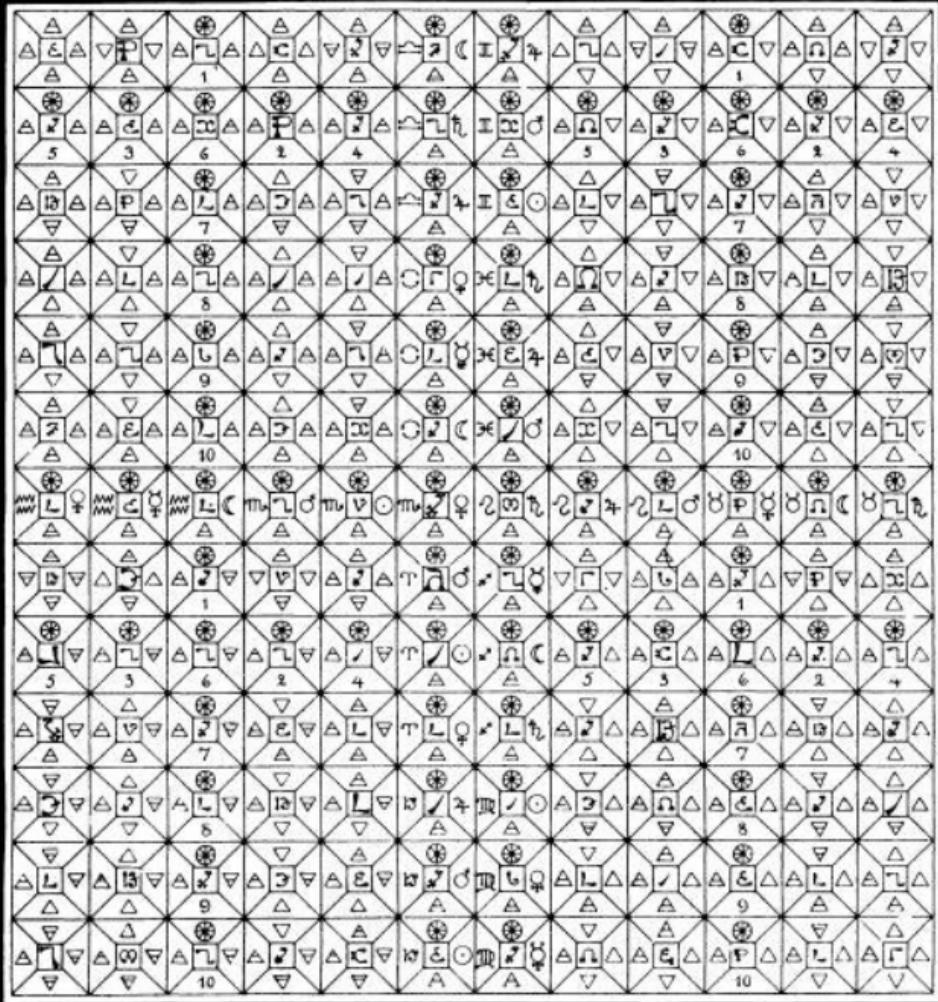
1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4, and 5 letters respectively.

MPH ARSL GAIOL

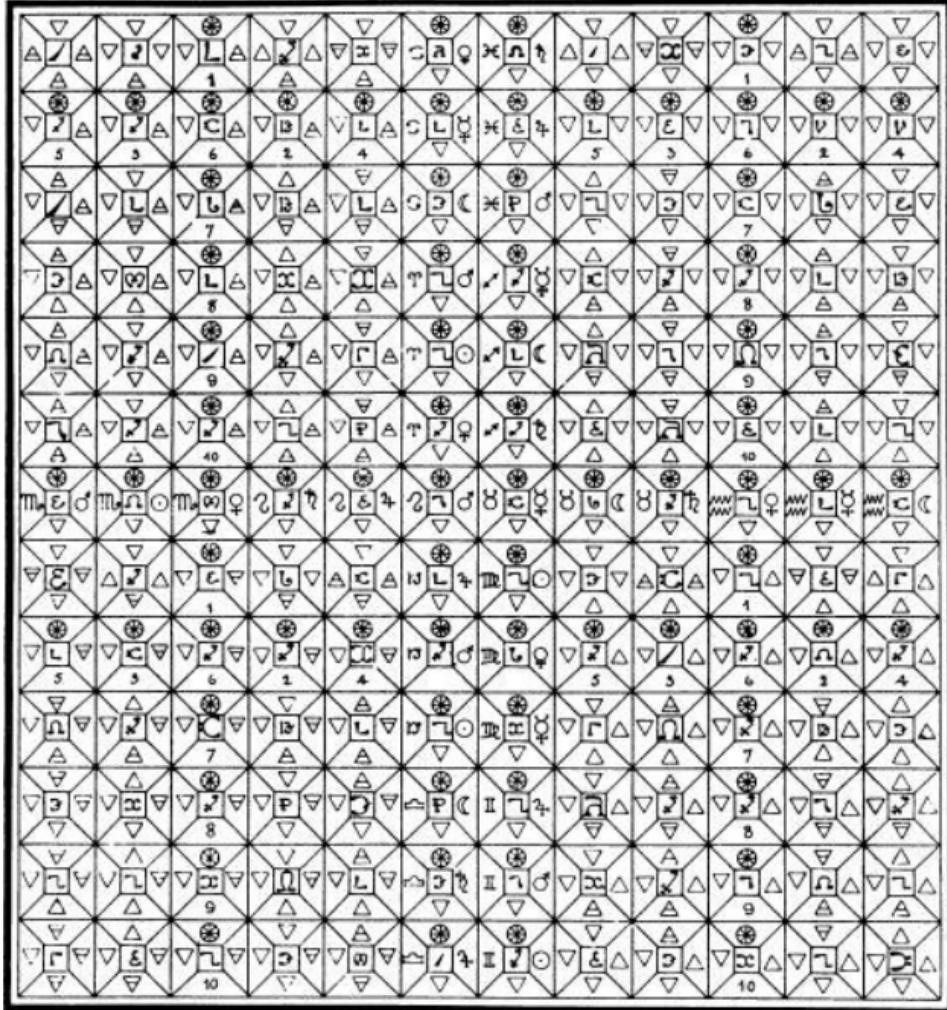
2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL (similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA).

T	Z	L	L	a	f	Y	t	l	p	a	T	a	O	R	a	v	p	t	D	W	L	M		
a	T	A	Z	a	i	a	p	A	L	a	T	o	Y	o	T	o	Y	o	T	o	Y	o	T	
c	z	o	n	s	a	r	o	Y	a	u	b	T	o	c	o	z	l	Y	G	m				
T	O	L	T	T	x	o	P	a	c	o	C	Y	b	a	D	u	l	a	l	a	l	o	c	
S	i	g	a	s	o	m	r	u	a	n	b	p	a	t	A	x	l	o	V	S	P	S	C	
f	o	o	n	d	a	T	d	i	a	r	l	S	a	l	z	a	r	V	T	o	l	o	l	
a	r	o	l	b	A	b	a	o	z	p	l	m	p	h	a	r	s	l	g	a	l	o	l	
c	N	a	b	a	Y	l	x	g	a	z	a	M	a	g	l	o	l	l	l	l	l	l	l	
J	l	l	l	t	T	p	a	g	o	a	l	o	t	a	a	D	a	g	a	T	a	p	a	
X	u	a	m	o	o	o	a	C	a	c	a	p	L	c	o	l	a	x	P	a	c	n		
X	a	o	c	O	T	t	η	p	r	a	T	η	d	a	z	N	z	z	U	a	a	a	a	
o	c	a	n	η	a	s	o	t	m	o	b	i	c	d	P	o	s	a	A	s	p	i		
S	y	l	a	l	T	a	p	η	z	o	x	x	r	i	n	η	t	a	r	η	d	i	o	
l	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	
b	o	a	Z	a	R	o	p	h	a	R	a	a	o	o	p	a	T	a	η	Y	a	a	a	
u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u
a	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l
o	r	o	r	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
r	s	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
l	z	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l
M	O	r	d	i	a	l	b	C	t	G	a	o	i	P	t	a	a	D	o	c	e			
B	O	B	o	o	c	c	h	i	a	s	o	m	p	s	w	a	c	y	Z	i	T	Z	a	
T	r	b	l	l	a	m	l	l	p	z	S	i	o	z	a	o	i	y	x	f	z			
O	P	a	T	a	B	a	m	S	m	l	T	d	a	t	T	a	y	a	d	i	t			
d	O	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l	
T	x	R	a	o	c	s	i	z	i	x	p	O	o	D	p	z	i	R	p	a	l	i		
a	x	z	l	l	r	V	a	s	t	l	Y	T	g	g	a	z	z	z	z	z	z	z	z	z

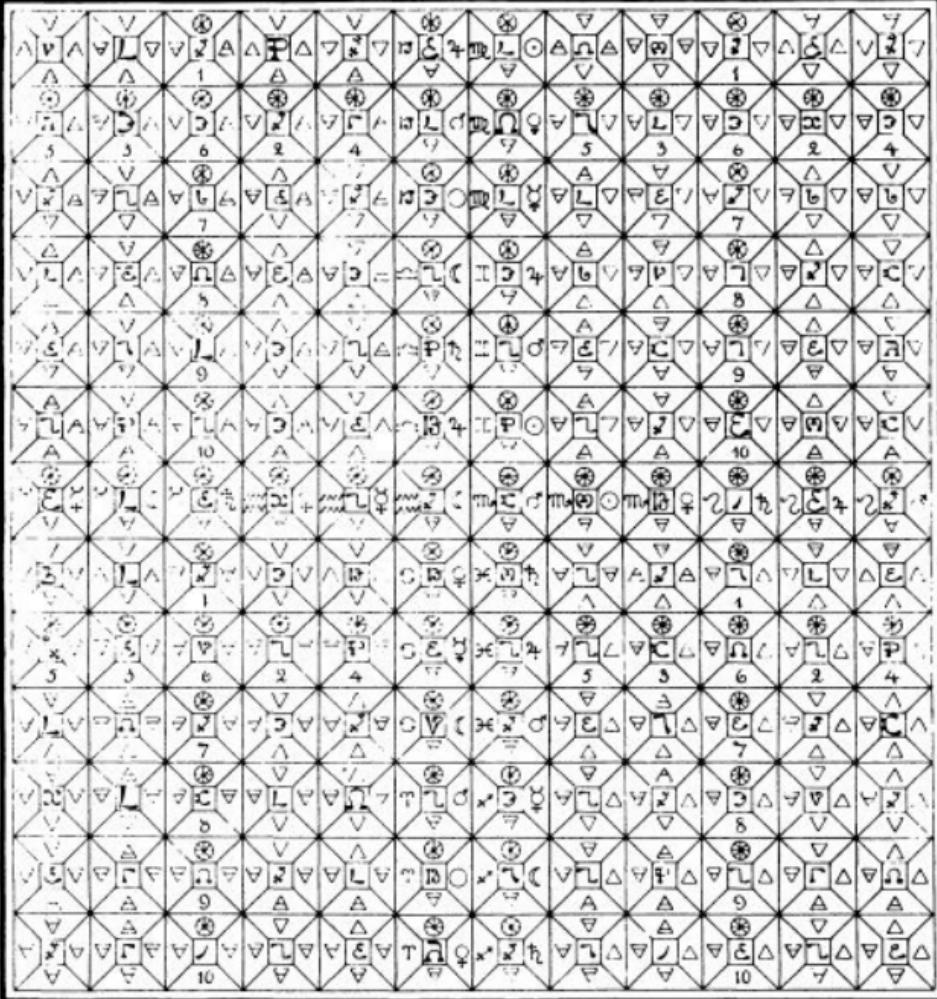
The Four Great Watch-Towers and the
Black Cross within General View
Plate III



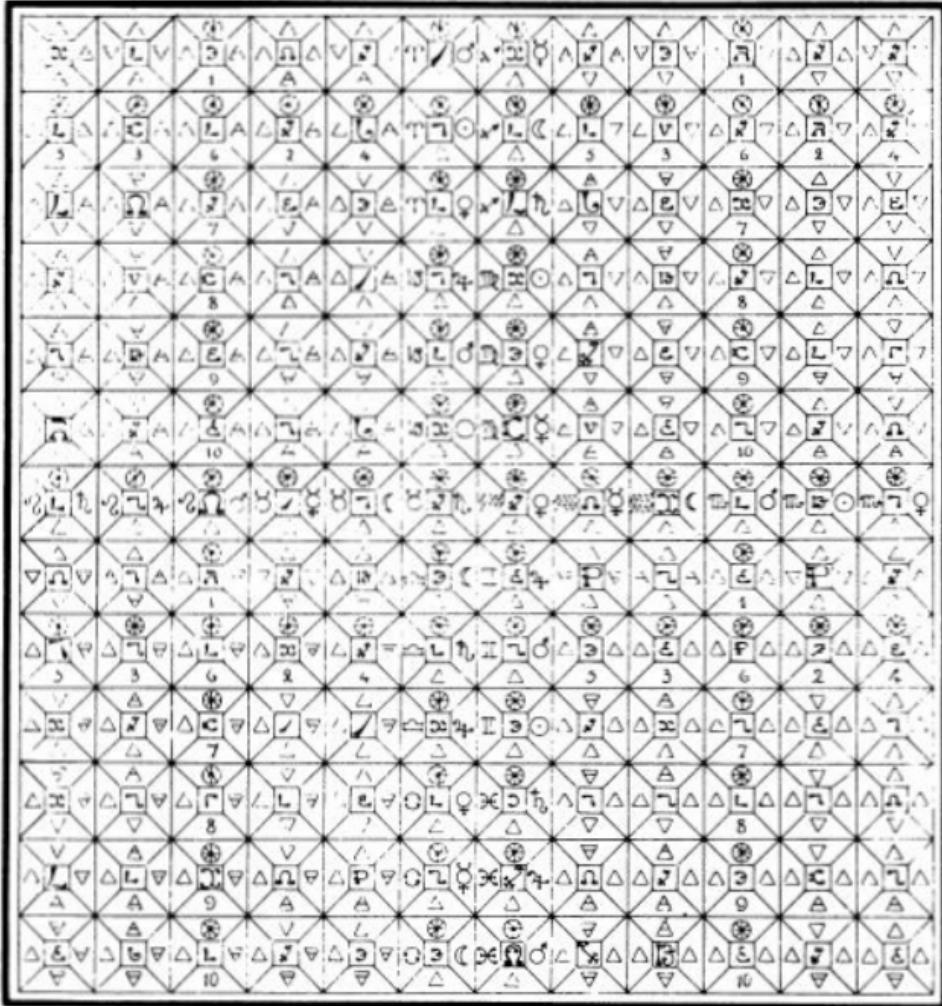
The Great Watch-Tower of the East
Attributed to Air
Plate IV



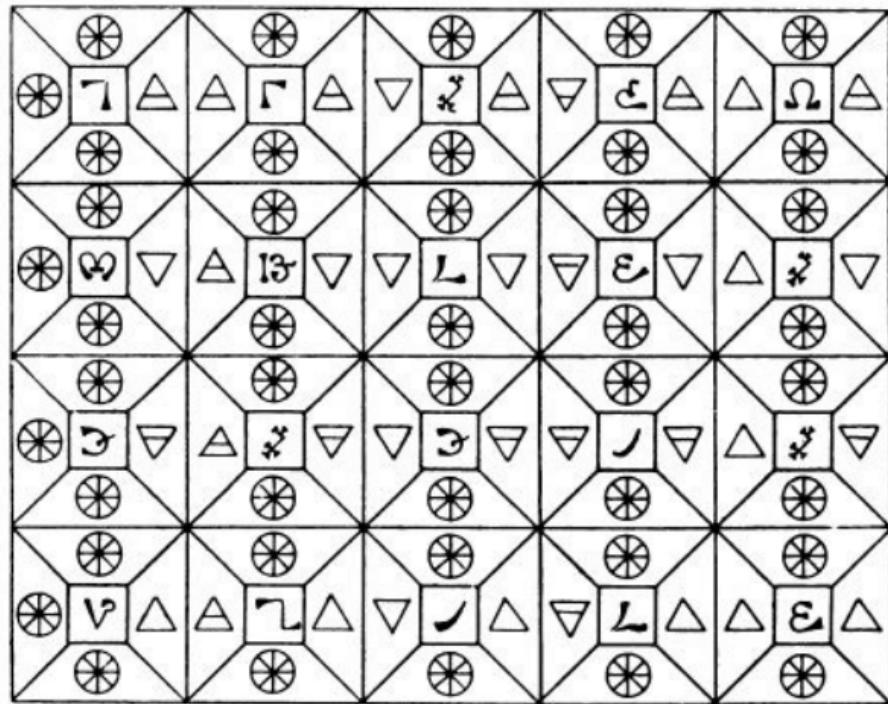
The Great Watch-Tower of the West
Attributed to Water
Plate V



The Great Watch-Tower of the North
Attributed to Earth
Plate VI



The Great Watch-Tower of the South
Attributed to Fire
Plate VII



The Black Cross
Or Table of Union
Attributed to Spirit
Plate VIII

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. (Thus the 4 tablets hold 24 “elders,” as stated in the Apocalypse.) They are drawn of seven letters, each from the centre to the sides of the tablet.

SAIINOV	}	Linea Patris
SOAIZNT		
LAOAZRP	}	Linea Filii
LIGDISA		
SLGAIOL	}	Linea S.S.
LSRAHPM		

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.

NELAPR (water of water)

OLGOTA (air of water)

MALADI (earth of water)

IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)

AALCO (air of water)

OCAAAD (earth of water)

ATAPA (fire of water)

5. Above the bar of the Calvary

Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked. They are:

TDIM

DIMT

IMTD

MTDI

being metatheses of these four letters. The initial determines the file governed; *e.g.*, TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the “black cross” to their own names.

6. Beneath the bar of the Calvary

Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM

LAOC

VSSN

RVOI

7. Triliteral names of demons or elementals are to be formed from these 16 squares, uniting the two letters on either side of the upright of the cross with a letter chosen from the Central Tablet or black cross in accordance with rules which will be given in their due place. Thus:

GM

IN
OC
LA

et cetera, form bases for these triliteral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements, and Zodiacal signs.

1. Great Central Cross. This has 36 squares, for the decanates of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton

(Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Kerubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the

small card of the Tarot which corresponds to the Decan (see 777).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn. The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here.

The attributions to the Court Cards of the Tarot naturally follow.

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the pile above it. The lower side is governed by the Kerub also, but in order descending as they are from right to left above. (See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air [from the square marked D, the fifth from the left in the top rank of the Tablet], and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.)

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser

angle.

5. The Black Cross of Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX, the Alphabet in which all this is written. It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

(It is called also Enochian, as these angels claimed to be those which conversed with the “patriarch Enoch” of Jewish fable.)

V

The Thirty Aethyrs or Aires and their divisions and angels are as follows (We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's *Liber Scientiae, Auxilii, et Victoriae Terrestris*):

Name of Aire	Names of Governors	Numbers of Servitors	In All
I. LIL	OCCODON	7209	
	PASCOMB	2360	
	VALGARS	5362	14,931



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The Enochian Alphabet
Plate IX

Name of Aire	Names of Governor	Numbers of Servitors	In All
2. ARN	DOAGNIS	3636	15,960
	PACASNA	2362	
	DIALIVA	8962	
3. ZOM	SAMAPHA	4400	17,296
	VIROOLI	3660	
	ANDISPI	9236	
4. PAZ	THOTANF	2360	11,660
	AXZIARG	3000	
	POTHNIR	6300	
5. LIT	LAZDIXI	8630	16,736
	NOCAMAL	2306	
	TIARPAX	5802	
6. MAZ	SAXTOMP	3620	20,040
	VAVAAMP	9200	
	ZIRZIRD	7220	
7. DEO	OBMACAS	6363	20,389
	GENADOL	7706	
	ASPIAON	6320	
8. ZID	ZAMFRES	4362	13,900
	TODNAON	7236	
	PRISTAC	2302	
9. ZIP	ODDIORG	9996	17,846
	CRALPIR	3620	
	DOANZIN	4230	
10. ZAX	LEXARPH	8880	11,727
	COMANAN	1230	
	TABITOM	1617	

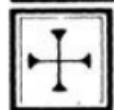
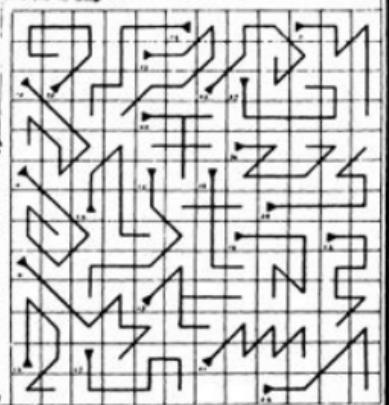
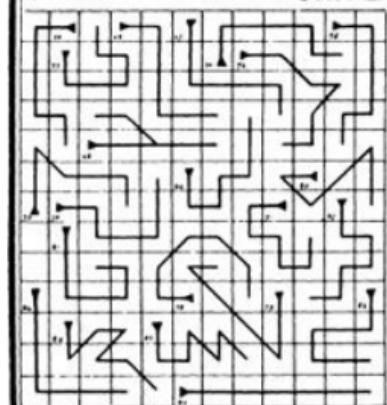
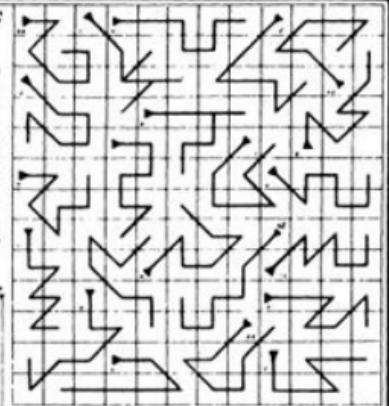
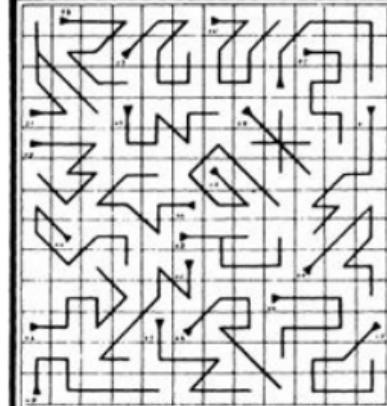
(Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, *q.v. infra.*)

Name of Aire	Names of Governors	Numbers of Servitors	In All
11. ICH	MOLPAND	3472	15,942
	VANARDA	7236	
	RONODOL	5234	
12. LOE	TAPAMAL	2658	13,821
	GEDOONS	7772	
	AMBRIAL	3391	
13. ZIM	GECAOND	8111	15,684
	LAPARIN	3360	
	DOCEPAX	4213	
14. VTA	TEDOOND	2673	20,139
	VIVIPOS	9236	
	OOANAMB	8230	
15. OXO	TAHANDO	1367	4620
	NOCIAABI	1367	
	TASTOXO	1886	
16. LEA	COCARPT	9920	28,390
	LANACON	9230	
	SOCHIAL	9240	
17. TAN	SIGMORF	7623	17,389
	AYDROPT	7132	
	TOCARZI	2634	
18. ZEN	NABAOMI	2346	19,311
	ZAFASAI	7689	
	YALPAMB	9276	
19. POP	TORZOXI	6236	15,356
	ABAIOND	6732	
	OMAGRAP	2388	
20. KHR	ZILDRON	3626	14,889
	PARZIBA	7629	
	TOTOCAN	3634	
21. ASP	CHIRSPA	5536	16,929
	TOANTOM	5635	
	VIXPALG	5658	

Name of Aire	Names of Governors	Numbers of Servitors	In All
22. LIN	OZIDAIA	2232	6925
	PARAOAN	2326	
	CALZIRG	2367	
23. TOR	RONOAMB	7320	21,915
	ONIZIMP	7262	
	ZAXANIN	7333	
24. NIA	ORCAMIR	8200	24,796
	CHIALPS	8360	
	SOAGEEL	8236	
25. VTI	MIRZIND	5632	18,201
	OBUAORS	6333	
	RANGLAM	6236	
26. DES	POPHAND	9232	18,489
	NIGRANA	3620	
	BAZCHIM	5637	
27. ZAA	SAZIAMI	7220	22,043
	MATHVLA	7560	
	ORPAMB	7263	
28. BAG	LABNIXP	2360	18,066
	FOCISNI	7236	
	OXLOPAR	8200	
29. RII	VASTRIM	9632	21,503
	ODRAXTI	4236	
	GOMZIAM	7635	
30. TEX	TAONGLA	4632	27,532
	GEMNIMB	9636	
	ADVORPT	7632	
	DOZINAL	5632	

Plate X shows us the names of these governors in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X without the great square are those of the four great Elemental Kings:



The Governors of the
Four Watch-Towers
Plate X

Air	Tahaoelj
Water	Thahebyobeeatan
Earth	Thahaaotahe
Fire	Ohooohaatan

PART II

THE FORTY-EIGHT CALLS OR KEYS

These are Most Solemn Invocations.
Use these only after other invocations.
Key tablet hath 6 calls, i above other
5.

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tablets.

2: Used as an invocation of Angels representing governance of Spirit in the tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not

used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line e x a r p.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i d o i g o. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.*, e

after b (bEth), i after g (gImel), a after d, etc.

THE OPENING OF THE PORTAL
OF THE VAULT
OF THE ADEPTS

ת . ב . ר . פ . PAROKETH, the Veil of
the Sanctuary.

The Sign of the Rending of the Veil.

The Sign of the Closing of the Veil.

[Give these.]

Make the Invoking Pentagrams of
Spirit.

In the number 21, in the grand word
אהיה; In the Name יהשוה, in the Pass
Word I.N.R.I.,

O Spirits of the Tablet of

Spirit,
Ye, ye, I invoke!
The sign of Osiris slain!
The sign of the Mourning of
Isis!
The sign of Apophis and
Typhon!

The sign of Osiris Risen!
L. V. X., Lux. The Light of
the Cross.

[Give these.]

In the name of IHVH ALVH VDOT
h, I declare that the Spirits of Spirit
have been duly invoked.

The Knock: 1-4444.

THE FIRST KEY¹

Ol sonuf vaoresaji, gohu IAD
Balata, elanusaha caelazod: sobrazod-
ol Roray i ta nazodapesad, Giraa ta
maelpereji, das hoel-qo qaa notaho
zodimezod, od comemahe ta nobeloha
zodien; soba tahil ginonupe pereje
aladi, das vaurebes obolehe giresam.
Casarem ohorela caba Pire: das
zodonurenusagi cab: erem Iadanahe.
Pilahe farezodem zodenurezoda adana
gono Iadapiel das home-tohe: soba
ipame lu ipamis: das sobolo vepe
zodomeda poamal, od bogira aai ta
piape Piameel od Vaoan!² Zodacare,
eca, od zodameranu! odo cicale Qaa;
zodoreje, lape zodiredo Noco Mada,
Hoathahe I A I D A!

(86 words in this Enochian Call.)

(Invokes the whole Tablet of Spirit.)

THE FIRST KEY

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up

your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

(169 words in this English Call.)

THE SECOND KEY

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-

pereji i-zoda-zodazod pi-adapehe
casarema aberameji ta ta-labo
paracaleda qo-ta lores-el-qo turebesa
ooge balatohe! Giui cahisa lusada
oreri od micalapape cahisa bia
ozodonugonu! lape noanu tarofe
coresa tage o-quo maninu IA-I-DON.
Terezodu! gohe-el, zodacare eca ca-
no-quoda! zodameranu micalazodo od
ozodazodame vaurelar; lape zodir
IOIAD!

THE SECOND KEY

Can the Wings of the Winds
understand your voices of Wonder? O
you! the second of the First! whom the
burning flames have framed in the
depth of my Jaws! Whom I have
prepared as cups for a wedding, or as

the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

(Invokes: The File of Spirit in the Tablet of Spirit.

E—the Root of the Powers of Air.

H—the Root of the Powers of Water.

N—the Root of the Powers of Earth.

B —the Root of the Powers of Fire.

The Four Aces.)

THE OPENING OF THE TEMPLE IN THE GRADE OF 2° = 9[□]

Give the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. [Sign of Shu.] Amen!

[Make the Invoking Pentagram of Spirit Active in these names: } AHIH
AGLA
EXARP]

[Make the Invoking Pentagram of Air in these names: } IHVH
ShDI AL ChI]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, OROIBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of SHADDAI AL CHAI, I declare that the Spirits of Air have been duly invoked.

The Knock: 333—333—333.

THE THIRD KEY

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezoda cahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila; cocasabefafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-cacom, od do-o-a-inu noari micaolazoda

a-ai-om. Casarameji gohia: Zodacare!
Vaunigilaji! od im-ua-mar pugo
pelapeli Ananael Qo-a-an.

(80 words in this Enochian Call.)

THE THIRD KEY

Behold! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456

true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

(167 words in this English Call.)

[Invokes: Exarp; the whole Tablet of Air.

The angle of △ of △.
The Prince of the Chariot of the
Winds.]

THE OPENING OF THE TEMPLE
IN THE GRADE OF 3° = 8[□]

Give the Sign of Auramoth.
[Knock.] Let us adore the Lord and
King of Water!

Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim
which moved upon the Face of the
Waters of Creation!

AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names:] AHHH
AGLA
HCOMA]

[Make the Invoking Pentagram of Water and pronounce:] A L
ALHIM TzBAVTh]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock: 1—333—1—333.

THE FOURTH KEY

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Terezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I have set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33,

which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise Him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.

The Angle of ∇ of Δ .

The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF I° = IO[□]

Give the Sign of the God SET
fighting.

Purify with Fire and Water, and
announce “The Temple is cleansed.”

[Knock.] Let us adore the Lord and
King of Earth!

Adonai ha Aretz, Adonai Melekh,
unto Thee be the Kingdom, the
Sceptre, and the Splendour: Malkuth,
Geburah, Gedulah, The Rose of
Sharon and the Lily of the Valley,
Amen!

[Sprinkle Salt before Earth tablet.]
Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive, and pronounce these Names: AHIH AGLA NANTA]

[Make the Invoking Pentagram of Earth, and pronounce this Name: ADNI MLK]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA great king of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock: 4444—333—22—1.

THE FIFTH KEY

Sapahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripeso ta-be-liore. Casareme A-me-ipezodi na-zodaretah *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El tavi-vau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa;

bagile Ge-iad I-el!

THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of ▽ of ▽.

The Princess of the Echoing Hills,
the Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 4° = 7□

Give the sign of Thoum-aesh-neith.
[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed

be Thou! The Leader of Armies is Thy Name! AMEN!

[Make the Invoking Pentagram of Spirit Active, and pronounce these Names: } AHIH
these Names: } AGLA
BITOM]

[Make the Invoking Pentagram of Fire, and pronounce: } ALHIM
IHVH
TzBAVTh]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret

names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock: 333—1—333.

THE SIXTH KEY

Gahe sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od

*acame canale, sobola zodare
fabeliareda caosaji od cahisa aneta-na
miame ta Viv od Da. Daresare Sol-
petahe-bienu Be-ri-ta od zodacame ji-
micalazodo: sob-ha-atahe tarianu luia-
he od ecarinu MADA Qu-a-a-on!*

THE SIXTH KEY

The Spirits of the fourth angle are Nine Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the

Third—

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.

The Angle of \triangle of \triangle .

The Lord of the Flame and the Lightning,
the King of the Spirits of Fire.]

THE SEVENTH KEY

Ra-asa isalamamu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu,

od zodonace lucifatianu, caresa ta
vavale-zodirenu tol-hami. Soba
lonudohe od nuame cahisa ta Da o
Desa vo-ma-dea od pi-beliare itahila
rita od miame ca-ni-quola rita!
Zodacare! Zodameranu! Iecarimi
Quo-a-dahe od I-mica-ol-zododa
aaiome. Bajirele papenore idalugama
elonusahi—od umapelifa vau-ge-ji
Bijil—IAD!

THE SEVENTH KEY

The East is a house of Virgins
singing praises among the flames of
first glory wherein the Lord hath
opened his mouth; and they are
become 28 living dwellings in whom
the strength of man rejoiceth; and they

are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

[Invokes the Angle of ∇ of Δ in the tablet of Δ .

The Queen of the Thrones of Air.]

THE EIGHTH KEY

Bazodemelo i ta pi-ripesonu olanu

Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji oisalamaha lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are

become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of ∇ of Δ in the tablet of

▲.

The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala.

Ul ci ninu a sobame ucime. Bajile?
IAD BALATOHE cahirelanu pare!
NIISO! odupe ofafafe; bajile a-
cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their

mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.³ Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of △ of △ in the tablet of
△.

The Lord of the Winds and Breezes;
the King of the Spirits of Air.

THE TENTH KEY

Coraxo cahisa coremepe, od
belanusa Lucala azodiazodore paebe
Soba iisononu cahisa uirequo ope
copehanu od racalire maasi bajile

caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

The Thunders of Judgment and Wrath are numbered and are

harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any⁴ time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of \triangle of ∇ in the tablet of
 ∇ .

The Prince of the Chariot of the
Waters.

THE ELEVENTH KEY

Oxiayala holado, od zodirome O
coraxo das zodiladare raasyo. Od
vabezodire cameliaxa od bahala:
NIISO! salamanu telocahe!
Casaremanu hoel-qo, od ti ta zod
cahisu soba coremefa i ga. NIISA!
bagile aberameji nonucape. Zodacare
eca od Zodameranu! odo cicale Qaa!
Zodoreje, lape zodiredo Noco Mada,
hoathahe I A I D A!

THE ELEVENTH KEY

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ▽ of ▽, in the tablet of
▽.

The Princess of the Waters,
the Lotus of the Palace of the Floods.

THE TWELFTH KEY

Nonuci dasonuf Babaje od cahisa
ob hubaio tibibipe: alalare ataraahe od
ef! Darixfafenu *mianu* ar Enayo ovof!
Soba dooainu aai i VONUPEHE.
Zodacare, gohusa, od Zodameranu.
Odo cicale Qaa! Zodoreje, lape
zodiredo Noco Mada, hoathahe I A I D
A!

THE TWELFTH KEY

O ye that range in the South and are
the 28 Lanterns of Sorrow, bind up
your girdles and visit us! bring down
your train 3663 (servitors), that the
Lord may be magnified, whose name
amongst ye is Wrath. Move! I say, and
shew yourselves! Unveil the mysteries

of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of ∇ , in the tablet of
 ∇ .

The Lord of the Waves and the
Waters,
the King of the Hosts of the Sea.

THE THIRTEENTH KEY

Napeai Babajehe das berinu *vax*
ooaona larinuji vonupehe doalime:
conisa olalogi oresaha das cahisa
afefa. Micama isaro Mada od Lonu-
sahi-toxa, das ivaumeda aai Jirosabe.
Zodacare od Zodameranu. Odo cicale
Qaa! Zodoreje, lape zodiredo Noco

Mada, hoathahe I A I D A.

THE THIRTEENTH KEY

O ye Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of ∇ , in the tablet of
 ∇ .

The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

Noroni bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago Aomida: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxo das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FOURTEENTH KEY

O ye Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of

your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of ▽ of ▽, in the tablet of
▽.

The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaza monasaci Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FIFTEENTH KEY

O thou, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name “Righteousness,” and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of \triangle of ∇ , in the tablet of
 ∇ .

The Lord of the Wide and Fertile
Land,
the King of the Spirits of Earth.

THE SIXTEENTH KEY

Ilasa viviala pereta! Salamanu
balata, das acaro odazodi busada, od
belioraxa balita: das inusi caosaji
lusadanu *emoda*: das ome od taliobe:
darilapa iehe ilasa Mada
Zodilodarepe. Zodacare od
Zodameranu. Odo cicale Qaa:
zodoreje, lape zodiredo Noco Mada,
hoathahe I A I D A.

THE SIXTEENTH KEY

O thou second Flame, the House of
Justice, which hast thy beginning in
glory and shalt comfort the Just:
which walkest upon the Earth with
8763 feet, which understand and
separate creatures! Great art thou in
the God of Stretch forth and Conquer.

Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of \triangle , in the tablet of
 \triangle .

The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

Ilasa dial pereta! soba vaupaahe
cahisana nanuba zodixalayo dodasihe od
berinuta *faxisa* hubaro tasataxa
yolasa: soba lad *i* Vonupehe o
Uonupehe: aladonu dax ila od toatare!
Zodacare od Zodameranu! Odo cicale
Qaa! Zodoreje, lape zodiredo Noco
Mada, hoathahe I A I D A.

THE SEVENTEENTH KEY

O thou third Flame! whose wings
are thorns to stir up vexation, and who
hast 7336 living lamps going before
Thee: whose God is “Wrath in
Anger”: Gird up thy loins and
hearken! Move and Appear! Unveil
the mysteries of your Creation; be
friendly unto me, for I am the servant
of the same your God, the true
worshipper of the Highest.

The Angle of ∇ of Δ , in the tablet of



The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

Ilasa micalazoda olapireta ialpereji
beliore: das odo Busadire Oiad

ouoaresa caosago: casaremeji Laiada
eranu berinutasa cafafame das
ivemedu aqoso adoho Moz, od
maoffasa. Bolape como belioreta
pamebeta. Zodacare od Zodameranu!
Odo cicale Qaa. Zodoreje, lape
zodiredo Noco Mada, hoathahe I A I D
A.

THE EIGHTEENTH KEY

O Thou mighty Light and burning
Flame of Comfort! that unveilest the
Glory of God to the centre of the
Earth, in whom the 6332 secrets of
Truth have their abiding, that is called
in thy kingdom “Joy” and not to be
measured. Be thou a window of
comfort unto me! Move and Appear!

Unveil the mysteries of your Creation,
be friendly unto me, for I am the
servant of the same your God, the true
worshipper of the highest.

The Angle of ∇ of Δ , in the tablet of
 Δ .

The Princess of the Shining Flame,
the Rose of the Palace of Fire.

MARK WELL!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires or Aethyrs: which are in substance similar, though, in the name of the Aethyrs, diversified.

The titles of the Thirty Aethyrs
whose
dominion extendeth in ever-
widening circles
without and beyond
the Watch-Towers of the Universe

(The first is Outermost)

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY AETHYRS

Madariatza das perifa LIL⁵ cahisa
micaolazoda saanire caosago od fifisa

balzodizodarasa Iaida. Nonuca gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonucafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO;⁶ od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa

pianu, od caharisateosa aji-latore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji!

Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O ye Heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of

the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The

reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with

those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNFILED KNOWLEDGE.

Finished are the Calls or Keys

The Three Mighty Names of God
Almighty
coming forth from
The Thirty Aethyrs

The First Name—

L A Z o d a P e L a M e D a Z o d a
Z O D a Z o d I L a Z o d U O L a T a

Z o d a P e K A L a T a N u V a D a Z
o d a B e R e T a

The Second Name—

I R O A I A E I I A K O I T a X E A
E O H e S I O I I T E A A I E

The Third Name—

L a N u N u Z o d a T a Z o d O D a
P e X a H E M A O A N u N u P e R e
P e N u R A I S A G I X a

Ended are the Forty-eight Calls or
Keys

1. Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—Ed.

2. Read here Vooan in invocations of the Fallen Spirits.

3. v.l. "Upon their hands are marble sleeves."
4. v.l. "Any echoing time between."
5. Or other Aire as may be willed.
6. This name may be appropriately varied with the Aire.



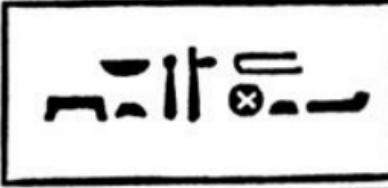
LIBER
XXX
AERVM

VEL
SAECVLI

SVB FIGVRA
CCCCXVIII

BEING OF THE ANGELS
OF THE 30 AETHYRS

THE
VISION
AND THE
VOICE



A ∴ A ∴ Publication in Class A B

Imprimatur:

D.D.S. 7° = 4° Praemonstrator

O.S.V. 6° = 5° Imperator

N.S.F. 5° = 6° Cancellarius

THE VISION AND THE VOICE

THE CRY OF THE THIRTIETH OR INMOST AIRE OR AETHYR WHICH IS CALLED TEX

I am in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere. About me are four archangels in black robes, their wings and armour lined out in white.

In the North is a book on whose back and front are A.M.B.Z. in Enochian characters.

Within it is written:

I AM, the surrounding of the four.

Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand, and one sword ten thousand, that no man hide him from my Father's eye in the Day of Judgment of my God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the Eye of My Father is open, and the Book of the Aeons is fallen.

Arise! Arise! Arise! Let the Light of the Sight of Time be extinguished: let the Darkness cover all things: for my Father goeth forth to seek a spouse to replace her who is fallen and defiled.

Seal the book with the seals of the

Stars Concealed: for the Rivers have rushed together and the Name **תְּהִלָּה** is broken in a thousand pieces (against the Cubic Stone).

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

The Obelisks are broken; the stars have rushed together: the Light hath plunged into the Abyss: the Heavens are mixed with Hell.

My Father shall not hear their Noise: His ears are closed: His eyes are covered with the clouds of Night.

The End! the End! the End! For the

Eye of Shiva He hath opened: the Universe is naked before Him: for the Aeon of Saturn leaneth toward the Bosom of Death.



The Angel of the East hath a book of red written in letters of Blue A.B F.M.A. in Enochian. The Book grows before my eyes and filleth the Whole Heaven

Within: “It is Written, Thou shalt not tempt the Lord Thy God.”

I see above the Book a multitude of

white-robed Ones from whom
droppeth a great rain of Blood: but
above them is a Golden Sun, having
an eye, whence a great Light.

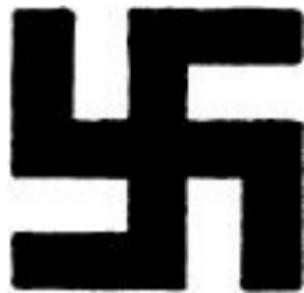
I turned me to the South: and read
therein:

Seal up the Book! Speak not that
which thou seest and reveal it unto
none: for the ear is not framed that
shall hear it: nor the tongue that can
speak it!

O Lord God, blessed, blessed,
blessed be Thou for ever!

Thy Shadow is as great Light.

Thy Name is as the Breath of Love
across all Worlds.



(A vast Svastika is shewn unto me
behind the Angel with the Book.)

Rend your garments, O ye clouds!
Uncover yourselves! for the Love of
My Son!

Who are they that trouble thee?
Who are they that slew thee?

O Light! Come thou, who art joined
with me to bruise the Dragon's head.
We, who are wedded, and the Earth
perceiveth it not!

O that Our Bed were seen of Men,
that they might rejoice in My

Fertility: that My Sister might partake
of My Great Light.

O Light of God, when wilt thou find
the heart of man— write not! I would
not that men know the Sorrow of my
Heart, Amen!

I turned me to the West, and the
Archangel bore a flaming Book, on
which was written AN in Enochian.
Within was drawn a fiery scorpion,
yet cold withal.

Until the Book of the East be
opened!

Until the hour sound!

Until the Voice vibrate!

Until it pierce my Depth;

Look not on High!

Look not Beneath!
For thou wilt find a life which is as
Death: or a Death which should be
infinite.

For Thou art submitted to the Four:
Five thou shalt find, but Seven is lone
and far.

O Lord God, let Thy Spirit hither
unto me!

For I am lost in the night of infinite
pain: no hope: no God: no
resurrection: no end: I fall: I fear.

O Saviour of the World, bruise
Thou my Head with Thy foot to save
the world, that once again I touch Him
whom I slew, that in my death I feel
the radiance and the heat of the
moving of Thy Robes!

Let us alone! What have we to do
with Thee, Thou Jesus of Nazareth?

Go! Go!

If I keep silence—Or if I speak
each word is anguish without hope.

And I heard the Aethyr cry aloud
“Return! Return! Return! For the work
is ended; and the Book is shut; and let
the glory be to God the Blessed for
ever in the Aeons, Amen.” Thus far is
the voice of TEX and no more.

THE CRY OF THE 29TH AETHYR WHICH IS CALLED RII

The sky appears covered with stars
of gold; the background is of green.
But the impression is also of darkness.

An immense eagle-angel is before me. His wings seem to hide all the Heaven.

He cried aloud saying: The Voice of the Lord upon the Waters: the Terror of God upon Mankind. The voice of the Lord maketh the Skies to tremble: the Stars are troubled: the Aires fall. The First Voice Speaketh and saith: Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains!

Let us not see it! Cover we our eyes, lest we see the End of Man.

Close we our ears, lest we hear the cry of Woman.

Let none speak of it: let none write it: I, I am troubled, my eyes are moist with dews of terror: surely the Bitterness of Death is past.

And I turned me to the South and lo! a great lion as wounded and perplexed.

He cried: I have conquered! Let the Sons of Earth keep silence; for my Name is become as That of Death!

When will men learn the Mysteries of Creation?

How much more those of the Dissolution (and the Pang of Fire)?

I turned me to the West and there was a great Bull; White with horns of White and Black and Gold. His mouth was scarlet and his eyes as Sapphire stones. With a great sword he shore the skies asunder, and amid the silver flashes of the steel grew lightnings and deep clouds of Indigo.

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

My sister hath violated herself! The life of things hath disclosed its Mystery.

The work of the Moon is done!
Motion is ended for ever!

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

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

In the North is a Man upon a Great Horse, having a Scourge and Balances in his hand (or a long spear glitters at his back or in his hand). He is clothed in black velvet and his face is stern and terrible.

He spake saying: I have judged! It is the end: the gate of the beginning. Look in the Beneath and thou shalt see a new world!

I looked and saw a great abyss and a dark funnel of whirling waters or fixed airs, wherein were cities and monsters and trees and atoms and mountains and little flames (being souls) and all the material of an universe.

And all are sucked down one by one, as necessity hath ordained. For below is a glittering jewelled globe of gold and azure, set in a World of Stars.

And there came a Voice from the Abyss, saying: “Thou seest the Current of Destiny! Canst thou change one atom in its path? I am Destiny. Dost thou think to control me? for who can move my course?”

And there falleth a thunderbolt therein: a catastrophe of explosion: and all is shattered. And I saw above me a Vast Arm reach down, dark and terrible, and a voice cried: I AM ETERNITY.

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

I said: Tell me this truth: for I have conjured ye by the Mighty Names of God, the which ye cannot but obey.

The voice said:

Light is consumed as a child in the Womb of its Mother to develop itself anew. But pain and sorrow infinite, and darkness are invoked. For this child riseth up within his Mother and doth crucify himself within her bosom. He extendeth his arms in the arms of his Mother and the Light becometh fivefold.¹

Lux in Luce,

Christus in Cruce;

Deo Duce

Sempiterno.

And be the glory for ever and ever unto the Most High God, Amen!

Then I returned within my body,

giving glory unto the Lord of Light
and of the Darkness. In Saecula
Saeculorum. Amen!

(On composing myself to sleep, I
was shewn an extremely brilliant ♡ in
the Character of the Passing of the
River, in an egg of white light. And I
take this as the best of Omens. The
letter was extremely vivid and indeed
apparently physical. Almost a
Dhyana.)

November 17, 1900, Die.

A NOTE

Concerning the thirty Aethyrs:
The Visions of the 29th and 30th
Aethyrs were given to me in Mexico

in August 1900, and I am now (23. 11. 9) trying to get the rest. It is to be remarked that the last three aethyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three aethyrs with the remaining twenty-seven as their Malkuth. And the letters of the first three aethyrs are the key-sigils of the most exalted interpretation of the Sephiroth.

I is therefore Kether;
L, Chokmah and Binah;
A, Chesed;

N, Geburah;
R, Tiphereth;
Z, Netzach;
N, Hod;
O, Jesod.

The geomantic correspondences of the Enochian alphabet form a sublime commentary.

Note that the total angels of the aethyrs are 91, the numeration of Amen.

THE CRY OF THE 28TH AETHYR WHICH IS CALLED BAG

There cometh an Angel into the stone with opalescent shining garments like a wheel of fire on every side of him, and in his hand is a long

flail of scarlet lightning; his face is black, and his eyes white without any pupil or iris. The face is very terrible indeed to look upon. Now in front of him is a wheel, with many spokes, and many tyres; it is like a fence in front of him.

And he cries: O man, who art thou that wouldst penetrate the Mystery? for it is hidden unto the End of Time.

And I answer him: Time is not, save in the darkness of Her womb by whom evil came.

And now the wheel breaks away, and I see him as he is. His garment is black beneath the opal veils, but it is lined with white, and he has the shining belly of a fish, and enormous

wings of black and white feathers, and innumerable little legs and claws like a centipede, and a long tail like a scorpion. The breasts are human, but they are all scored with blood; and he cries: O thou who hast broken down the veil, knowest thou not that who cometh where I am must be scarred by many sorrows?

And I answer him: Sorrow is not, save in the darkness of the womb of Her by whom came evil.

I pierce the Mystery of his breast, and therein is a jewel. It is a sapphire as great as an ostrich egg, and thereon is graven this sigil:



But there is also much writing on the stone, very minute characters carved. I cannot read them. He points with his flail to the sapphire, which is now outside him and bigger than himself; and he cries: Hail! warden of the Gates of Eternity who knowest not thy right hand from thy left; for in the aeon of my Father is a god with clasped hands wherein he holdeth the universe, crushing it into the dust that ye call stars.

Hail unto thee who knowest not thy

right eye from the left; for in the aeon of my Father there is but one light.

Hail unto thee who knowest not thy right nostril from thy left; for in the aeon of my Father there is neither life nor death.

Hail unto thee who knowest not thy right ear from thy left; for in the aeon of my Father there is neither sound nor silence.

Whose hath power to break open this sapphire stone shall find therein four elephants having tusks of mother-of-pearl, and upon whose backs are castles, those castles which ye call the watch-towers of Universe.

Let me dwell in peace within the breast of the Angel that is warden of

the aethyr. Let not the shame of my Mother be unveiled. Let not her be put to shame that lieth among the lilies that are beyond the stars.

O man, that must ever be opening, when wilt thou learn to seal up the mysteries of the creation? to fold thyself over thyself as a rose in the embrace of night? But thou must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee must rob thee of thy honey, and thou must fall into the dusk of things. Amen and Amen.

Verily the light is hidden, therefore he who hideth himself is like unto the light; but thou openest thyself; thou art like unto the darkness that bindeth

the belly of the great goddess.²

OLAHO VIRUDEN MAHORELA
ZODIREDA! ON PIREDA
EXENTASER; ARBA PIRE GAH
GAHA GAHAL GAHALANA VO
ABRA NA GAHA VELUCORSAPAX.

And the voice of the aeon cried:
Return, return, return! the time
sickeneth, and the space gapeth, and
the voice of him that is, was and shall
be crowned rattles in the throat of the
mighty dragon of eld. Thou canst not
pass by me, except thou have the
mystery of the word of the abyss.

Now the angel putteth back the
sapphire stone into his breast; and I
spake unto him and said, I will fight
with thee and overcome thee, except

thou expound unto me the word of the abyss.

Now he makes as if to fight with me. (It is very horrible, all the tentacles moving and the flail flashing, and the fierce eyeless face, strained and swollen.) And with the Magic sword I pierce through his armour to his breast. He fell back, saying: Each of these my scars was thus made, for I am the warden of the aethyr. And he would have said more; but I cut him short, saying: expound the word of the Abyss. And he said: Discipline is sorrowful and ploughing is laborious and age is weariness.

Thou shalt be vexed by dispersion.

But now, if the sun arise, fold thou

thine arms; then shall God smite thee into a pillar of salt.

Look not so deeply into words and letters; for this Mystery hath been hidden by the Alchemists. Compose the sevenfold into a fourfold regimen; and when thou hast understood thou mayest make symbols; but by playing child's games with symbols thou shalt never understand. Thou hast the signs; thou hast the words; but there are many things that are not in my power, who am but the warden of the 28th Aethyr.

Now my name thou shalt obtain in this wise. Of the three angels of the Aethyr, thou shalt write the names from right to left and from left to right

and from right to left, and these are the holy letters:

The first 1, the fifth 2, the sixth 3, the eleventh 4, the seventh 5, the twelfth 6, the seventeenth 7.

Thus hast thou my name who am above these three, but the angels of the 30th Aethyr are indeed four, and they have none above them; wherefore dispersion and disorder.

Now cometh from every side at once a voice, terribly great, crying: Close the veil; the great blasphemy hath been uttered; the face of my Mother is scarred by the nails of the devil. Shut the book, destroy the breaker of the seal!

And I answered: Had he not been

destroyed he had not come hither, for I am not save in the darkness in the womb of Her by whom came evil into the world.

And this darkness swallows everything up, and the angel is gone from the stone; and there is no light therein, save only the light of the Rose and of the Cross.

AUMALE, ALGERIA.

November 23, 1909, between 8 and 9 P.M.

THE CRY OF THE 27TH AETHYR WHICH IS CALLED ZAA

There is an angel with rainbow wings, and his dress is green with silver, a green veil over silver armour.

Flames of many-coloured fire dart from him in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon.

And she cries: Lonely am I and cold in the wilderness of the stars. For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell.

I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness. And I am the mother of the Dog Cerberus. One person am I, and three

gods.

And thou who hast blasphemed me
shalt suffer knowing me. For I am
cold as thou art cold, and burn with
thy fire. Oh, when shall the war of the
Aires and the elements be
accomplished?

Radiant are these falchions of my
brothers, invisibly about me, but the
might of the aethyrs beneath my feet
beareth me down. And they avail not
to sever the Kamailos. There is one in
green armour, with green eyes, whose
sword is of vegetable fire. That shall
avail me. My son is he—and how
shall I bear him that have not known
man?

All this time intolerable rays are

shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet, and my form is the form of a man with the head of a golden hawk. While I have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds; and now her voice is deep and guttural and hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of them now:

UNTU LA LA ULULA UMUNA
TOFA LAMA LE LI NA AHR IMA
TAHARA ELULA ETFOMA UNUNA
ARPETI ULU ULU ULU MARABAN
ULULU MAHATA ULU ULU
LAMASTANA.

And then her voice rises to a shriek, and there is a cauldron boiling in front of her; and the flames under the cauldron are like unto zinc flames, and in the cauldron is the Rose, the Rose of 49 petals, seething in it. Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours.

And now she lifts her head, and raises her hands to heaven, and cries: O Mother, wilt thou never have compassion on the children of earth? Was it not enough that the Rose

should be red with the blood of thine heart, and that its petals should be by 7 and by 7 ?

She is weeping, weeping. And the tears grow and fill the whole stone with moons. I can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon, black and corrupted. I watch, and watch; and nothing happens.

And now the dragon rises out of the cauldron, very long and slim (like Japanese Dragons, but infinitely more

terrible) and he blots out the whole sphere of the stone.

Then suddenly all is gone, and there is nothing in the stone save brilliant white light and flecks like sparks of golden fire; and there is a ringing, as if bells were being used for anvils. And there is a perfume which I cannot describe; it is like nothing that one can describe, but the suggestion is like lignum aloes. And now all these things are there at once in the same place and time.

Now a veil of olive and silver is drawn over the stone, only I hear the voice of the angel receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone

is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the aeon is **MAKHASHANAH**. And these words shalt thou say backwards: **ARARNAY** **OBOLO** **MAHARNA** **TUTULU** **NOM** **LAHARA** **EN**

NEDIEZO LO SAD FONUSA
SOBANA ARANA BINUF LA LA LA
ARPAZNA UOHULU when thou wilt
call my burden unto appearance, for I
who am the Virgin goddess am the
pregnant goddess, and I have cast
down my burden even unto the
borders of the universe. They that
blaspheme me are stoned, and my veil
is fallen about me even unto the end
of time.

Now there arises a great raging of
thousands and thousands of mighty
warriors flashing through the aethyr
so thickly that nothing is to be seen
but their swords, which are like blue-
gray plumes. And the noise is
confused, thousands of battle cries

harmonizing to a roar, like the roar of a monstrous river in flood. And all the stone is dull, dull gray. The life is gone from it.

There is no more to see.

SIDI AISSA, ALGERIA.

November 24, 1909, 8-9 P.M.

THE CRY OF THE 26TH AETHYR WHICH IS CALLED DES

There is a very bright pentagram: and now the stone is gone, and the whole heaven is black, and the blackness is the blackness of a mighty angel. And though he is black (his face and his wings and his robe and his armour are all black), yet is he so

bright that I cannot look upon him. And he cries: O ye spears and vials of poison and sharp swords and whirling thunderbolts that are about the corners of the earth, girded with wrath and justice, know ye that His name is Righteousness in Beauty? Burnt out are your eyes, for that ye have seen me in my majesty. And broken are the drum-heads of your ears, because my name is as two mountains of fornication, the breasts of a strange woman; and my Father is not in them.

Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness

of your countenance is as 1,728 petals of fire?

Also he spake the curse, folding his wings across and crying: Is not the son the enemy of his father? And hath not the daughter stolen the warmth of the bed of her mother? therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell. Thou art not 4 but 2, O thou blasphemy spoken against 1!

Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be

dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg grows and grows all over the aethyr. And it breaks, and within there is a golden eagle.

And he cries: Woe! woe! woe! Yea,

woe unto the world! For there is no sin, and there is no salvation. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

Yet am I hemmed in by the armies of night, singing, singing praises unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the

key to the little door beyond the abyss, yet ye gloss and comment thereupon; for the light itself is but illusion. Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward.

I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father.

O my mother! wilt thou not have pity upon me? Wilt thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt not thou withdraw me? I am extended, I am double, I am profane.

Woe, woe unto me ! These are they that hear not prayer. It is I that have heard all prayer alway, and there is none to answer *me*. Woe unto me! Woe unto me! Accursed am I unto the aeons!

All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people, for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his

breast. And the smoke of the blood is gradually filling the Aethyr with a crimson veil. There is a scroll over the top, saying: *Ecclesia abhorret a sanguine*; and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood.

The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out; because it coagulates, coagulates. And then at the top there steals a dawn of pure night-blue,—Oh, the stars, the stars in it deeply set!—and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is

the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stélé of Revealing. But below is the supine figure of Seb, into whom is concentrated all that clotted blood.

And there comes a voice: It is the dawn of the aeon. The aeons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.

And now I seem to be lying in the desert, exhausted.

THE DESERT, NEAR SIDI AISSA.

November 25, 1909. 1:10-2 P.M.

THE CRY OF THE 25TH AETHYR
WHICH IS CALLED VTI

There is nothing in the stone but the pale gold of the Rosy Cross.

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite stone. He bears a pitcher or amphora. And now there comes another Angel upon a white horse, and yet again another Angel upon a black bull. And now there comes a lion and swallows the two latter angels up. The first angel goes to the lion and closes his mouth. And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the

lion, and his roaring shall enkindle the worlds.

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame.

And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye!

I am he that swalloweth up death and victory. I have slain the crowned goat, and drunk up the great sea. Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? Who is the Beast? Am not I one more than he? In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication.

Upon his mouth is set the great and terrible seal. And he hath the secret of V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars, and thus shall he be worshipped, as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God.

Alas! my lord, thou art joined with him that knoweth not these things.

When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed

therein. Therefore is that asbestos unconsumable made pure.

Each of my teeth is a letter of the reverberating name. My tongue is a pillar of fire, and from the glands of my mouth arise four pillars of water. TAOTZEM is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

And now the Angel comes forward again and closes his mouth.

All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world. I am altogether crushed. Great mill-stones are hurled out of heaven upon

me. I am trying to crawl to the lion, and the ground is covered with sharp knives. I cut myself at every inch.

And the voice comes: Why art thou there who art here? Hast thou not the sign of the number, and the seal of the name, and the ring of the eye? Thou wilt not.

And I answered and said: I am a creature of earth, and ye would have me swim.

And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bond-

slave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.

And now the lion passeth over through the Aethyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other—sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and

on and on and on and on and on and on
—all on the hairs of this lion's tail.

And then there is the tuft of his tail,
which is like a comet, but the head is a
new universe, and each hair streaming
away from it is a Milky Way.

And then there is a pale stern
figure, enormous, enormous, bigger
than all that universe is, in silver
armour, with a sword and a pair of
balances. That is only vague. All has
gone into stone-gray, blank.

There is nothing.

AIN EL HAJEL.

November 25, 1909. 8:40-9:40 P.M.

(There were two voices in all this
Cry, one behind the other—or, one

was the speech, and the other the meaning. And the voice that was the speech was simply a roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands and artillery. And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice—the second voice—was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the mill-stones and the sword-strokes that rained upon him were not these very sounds and ideas.)

THE CRY OF THE 24TH AETHYR WHICH IS CALLED NIA

An angel comes forward into the stone like a warrior clad in chain-armour. Upon his head are plumes of gray, spread out like the fan of a peacock. About his feet a great army of scorpions and dogs, lions, elephants, and many other wild beasts. He stretches forth his arms to heaven and cries; In the crackling of the lightning, in the rolling of the thunder, in the clashing of the swords and the hurling of the arrows: be thy name exalted!

Streams of fire come out of the heavens, a pale brilliant blue, like plumes. And they gather themselves and settle upon his lips. His lips are redder than roses, and the blue plumes

gather themselves into a blue rose, and from beneath the petals of the rose come brightly coloured humming-birds, and dew falls from the rose—honey-coloured dew. I stand in the shower of it.

And a voice proceeds from the rose: Come away! Our chariot is drawn by doves. Of mother-of-pearl and ivory is our chariot, and the reins thereof are the heart-strings of men. Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength; the meadows thereof shall be covered with flowers. There shall we rest but a night, and in the morning we shall flee away,

comforted.

Now, to myself, I have imagined the chariot of which the voice spake, and I looked to see who was with me in the chariot. It was an Angel of golden hair and golden skin, whose eyes were bluer than the sea, whose mouth was redder than the fire, whose breath was ambrosial air. Finer than a spider's web were her robes. And they were of the seven colours.

All this I saw; and then the hidden voice went on low and sweet: Come away! The price of the journey is little, though its name be death. Thou shalt die to all that thou fearest and hopest and hatest and lovest and thinkest and art. Yea! thou shalt die,

even as thou must die. For all that thou hast, thou hast not; all that thou art, thou art not!

NENNI OFEKUFA ANANAEL
LAIADA I MAELPEREJI NONUKA
AFAFA ADAREPEHETA PEREGI
ALADI NIISA NIISA LAPE OL
ZODIR IDOIAN.

And I said: ODO KIKALE QAA.
Why art thou hidden from me, whom I
hear?

And the voice answered and said
unto me: Hearing is of the spirit alone.
Thou art a partaker of the five-fold
mystery. Thou must roll up the ten
divine ones like a scroll, and fashion
therefrom a star. Yet must thou blot
out the star in the heart of Hadit.

For the blood of my heart is like a warm bath of myrrh and ambergris; bathe thyself therein. The blood of my heart is all gathered upon my lips if I kiss thee, burns in my fingertips if I caress thee, burns in my womb when thou art caught up into my bed. Mighty are the stars; mighty is the sun; mighty is the moon; mighty is the voice of the ever-living one, and the echoes of his whisper are the thunders of the dissolution of the worlds. But my silence is mightier than they. Close up the worlds like unto a weary house; close up the book of the recorder, and let the veil swallow up the shrine, for I am arisen, O my fair one, and there is no more need of all

these things.

If once I put thee apart from me, it was the joy of play. Is not the ebb and flowing of the tide a music of the sea? Come, let us mount unto Nuit our mother and be lost! Let being be emptied in the infinite abyss! For by me only shalt thou mount; thou hast none other wings than mine.

All this while the Rose has been shooting out blue flames, coruscating like snakes through the whole Aire. And the snakes have taken shapes of sentences. One of them is: *Sub umbra alarum tuarum Adonai quies et felicitas.* And another: *Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt.* And

another is: *Vera medicina est vinum mortis.* And another is: *Libertas evangelii per jugum legis ob gloriam dei intactam ad vacuum nequaquam tendit.* And another is: *Sub aquâ lex terrarum.* And another is: *Mens edax rerum, cor umbra rerum; intelligentia via summa.* And another is: *Summa via lucis : per Hephaestum undas regas.* And another is: *Vir introit tumulum regis, invenit oleum lucis.*

And all round the whole of these things are the letters TARO; but the light is so dreadful that I cannot read the words. I am going to try again. All these serpents are collected together very thickly at the edges of the wheel, because there are an innumerable

number of sentences. One is: *tres annos regimen oraculi*. And another is: *terribilis ardet rex* יְהִי. And another is: *Ter amb (amp?) (can't see it) rosam oleo (?)*. And another is: *Tribus annulis regna olisbon*. And the marvel is that with those four letters you can get a complete set of rules for doing everything, both for white magic and black.

And now I see the heart of the rose again. I see the face of him that is the heart of the rose, and in the glory of that face I am ended. My eyes are fixed upon his eyes; my being is sucked up through my eyes into those eyes. And I see through those eyes, and lo! the universe, like whirling

sparks of gold, blown like a tempest. I seem to swell out again into him. My consciousness fills the whole Aethyr. I hear the cry NIA, ringing again and again from within me. It sounds like infinite music, and behind the sound is the meaning of the Aethyr. Again there are no words.

All this time the whirling sparks of gold go on, and they are like blue sky, with a lot of rather thin white clouds in it, outside. And now I see mountains round, far blue mountains, purple mountains. And in the midst is a little green dell of moss, which is all sparkling with dew that drips from the rose. And I am lying on that moss with my face upwards, drinking,

drinking, drinking, drinking, drinking
of the dew.

I cannot describe to you the joy and the exhaustion of everything that was, and the energy of everything that is, for it is only a corpse that is lying on the moss. I am the soul of the Aethyr.

Now it reverberates like the swords of archangels, clashing upon the armour of the damned; and there seem to be the blacksmiths of heaven beating the steel of the worlds upon the anvils of hell, to make a roof to the Aethyr.

For if the great work were accomplished and all the Aethyrs were caught up into one, then would the vision fail; then would the voice be

still.

Now all is gone from the stone.

AIN EL HAJEL.

November 26, 1909. 2-3:25 P.M.

THE CRY OF THE 23RD AETHYR WHICH IS CALLED TOR

In the brightness of the stone are three lights, brighter than all, which revolve ceaselessly. And now there is a spider's web of silver covering the whole of the stone. Behind the spider's web is a star of twelve rays; and behind that again, a black bull, furiously pawing up the ground. The flames from his mouth increase and whirl, and he cries: Behold the

mystery of toil, O thou who art taken in the toils of mystery. For I who trample the earth thereby make whirlpools in the air; be comforted, therefore, for though I be black, in the roof of my mouth is the sign of the Beetle. Bent are the backs of my brethren, yet shall they gore the lion with their horns. Have I not the wings of the eagle, and the face of the man?

And now he is turned into one of those winged Assyrian bull-men.

And he sayeth: The spade of the husbandman is the sceptre of the king. All the heavens beneath me, they serve me. They are my fields and my gardens and my orchards and my pastures.

Glory be unto thee, who didst set thy feet in the North; whose forehead is pierced with the sharp points of the diamonds in thy crown; whose heart is pierced with the spear of thine own fecundity.

Thou art an egg of blackness, and a worm of poison. But thou hast formulated thy father, and made fertile thy mother.

Thou art the basilisk whose gaze turns men to stone, and the cockatrice at the breast of an harlot that giveth death for milk. Thou art the asp that has stolen into the cradle of the babe. Glory unto thee, who art twined about the world as the vine that clingeth to the bare body of a bacchanal.

Also, though I be planted so firmly upon the earth, yet is my blood wine and my breath fire of madness. With these wings, though they be but little, I lift myself above the crown of the yod, and being without fins I yet swim in the inviolate fountain.

I disport myself in the ruins of Eden, even as Leviathan in the false sea, being whole as the rose at the crown of the cross. Come ye unto me, my children, and be glad. At the end of labour is the power of labour. And in my stability is concentrated eternal change.

For the whirlings of the universe are but the course of the blood in my heart. And the unspeakable variety

thereof is but my divers hairs, and plumes, and gems in my tall crown. The change which ye lament is the life of my rejoicing, and the sorrow that blackeneth your hearts is the myriad deaths by which I am renewed. And the instability which maketh ye to fear, is the little waverings of balance by which I am assured.

And now the veil of silver tissue-stuff closes over him, and above that, a purple veil, and above that, a golden veil, so that now the whole stone is like a thick mat of woven gold wires; and there come forth, one from each side of the stone, two women, and grasp each other by both hands, and kiss, and melt into one another; and

melt away.³ And now the veils open again, the gold parts, and the purple parts, and the silver parts, and there is a crowned eagle, also like the Assyrian eagles.

And he cries: All my strength and stability are turned to the use of flight. For though my wings are of fine gold, yet my heart is the heart of a scorpion.

Glory unto thee, who being born in a stable didst make thee mirth of the filth thereof, who didst suck in iniquity from the breast of thy mother the harlot; who didst flood with iniquity the bodies of thy concubines.

Thou didst lie in the filth of the streets with the dogs; thou wast tumbled and shameless and wanton in

a place where four roads meet. There wast thou defiled, and there wast thou slain, and there wast thou left to rot. The charred stake was thrust through thy bowels, and thy parts were cut off and thrust into thy mouth for derision.

All my unity is dissolved; I live in the tips of my feathers. That which I think to be myself is but infinite number. Glory unto the Rose and the Cross, for the Cross is extended unto the uttermost end beyond space and time and being and knowledge and delight! Glory unto the Rose that is the minute point of its centre! Even as we say; glory unto the Rose that is Nuit the circumference of all, and glory unto the Cross that is the heart

of the Rose!

Therefore do I cry aloud, and my scream is the treble as the bellowing of the bull is the bass. Peace in the highest and peace in the lowest and peace in the midst thereof! Peace in the eight quarters, peace in the ten points of the Pentagram! Peace in the twelve rays of the seal of Solomon, and peace in the four and thirty whirlings of the hammer of Thor! Behold! I blaze upon thee. (The eagle is gone; it is only a flaming Rosy Cross of white brilliance.) I catch thee up into rapture. FALUTLI, FALUTLI!

... O it dies, it dies.

BOU SAADA.

November 28, 1909. 9:30-10:15 A.M.

THE CRY OF THE 22ND AETHYR WHICH IS CALLED LIN

There comes first into the stone the mysterious table of forty-nine squares. It is surrounded by an innumerable company of angels; these angels are of all kinds,—some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.

And now there comes an Angel, to

hide the tablet with his mighty wing. This Angel has all the colours mingled in his dress; his head is proud and beautiful; his headdress is of silver and red and blue and gold and black, like cascades of water, and in his left hand he has a pan-pipe of the seven holy metals, upon which he plays. I cannot tell you how wonderful the music is, but it is so wonderful that one only lives in one's ears; one cannot see anything any more.

Now he stops playing and moves with his finger in the air. His finger leaves a trail of fire of every colour, so that the whole Aire is become like a web of mingled lights. But through it all drops dew.

(I can't describe these things at all. Dew doesn't represent what I mean in the least. For instance, these drops of dew are enormous globes, shining like the full moon, only perfectly transparent, as well as perfectly luminous.)

And now he shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 49, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Aethyr, that is accursed, and

that hath 42.

All this while the dewdrops have turned into cascades of gold finer than the eyelashes of a little child. And though the extent of the Aethyr is so enormous, one perceives each hair separately, as well as the whole thing at once. And now there is a mighty concourse of angels rushing toward me from every side, and they melt upon the surface of the egg in which I am standing in the form of the god Kneph, so that the surface of the egg is all one dazzling blaze of liquid light.

Now I move up against the tablet—I cannot tell you with what rapture. And all the names of God, that are not

known even to the angels, clothe me about.

All the seven senses are transmuted into one sense, and that sense is dissolved in itself.... (Here occurs Samadhi.) ... Let me speak, O God; let me declare it... all. It is useless; my heart faints, my breath stops. There is no link between me and P.... I withdraw myself. I see the table again.

(He was behind the table for a very long time.—O.V.)

And all the table bums with intolerable light; there has been no such light in any of the Aethyrs until now. And now the table draws me back into itself; I am no more.

My arms were out in the form of a

cross, and that Cross was extended, blazing with light into infinity. I myself am the minutest point in it. This is *the birth of form*.

I am encircled by an immense sphere of many-coloured bands; it seems it is the sphere of the Sephiroth projected in the three dimensions. This is *the birth of death*.

Now in the centre within me is a glowing sun. That is *the birth of hell*.

Now all that is swept away, washed away by the table. It is the virtue of the table to sweep everything away. It is the letter I in this Aethyr that gives this vision, and L is its purity, and N is its energy. Now everything is confused, for I invoked the Mind, that

is disruption. Every Adept who beholds this vision is corrupted by mind. Yet it is by virtue of mind that he endures it, and passes on, if so be that he pass on. Yet there is nothing higher than this, for it is perfectly balanced in itself. I cannot read a word of the holy Table, for the letters of the Table are all wrong. They are only the shadows of shadows. And whoso beholdeth this Table with this rapture, is light. The true word for light hath seven letters. They are the same as ARARITA, transmuted.

There is a voice in this Aethyr, but it cannot be spoken. The only way one can represent it is as a ceaseless thundering of the word Amen. It is not

a repetition of Amen, because there is no time. It is one Amen continuous.

Shall mine eye fade before thy glory? I am the eye. That is why the eye is seventy. You can never understand why, except in this vision.

And now the table recedes from me. Far, far it goes, streaming with light. And there are two black angels bending over me, covering me with their wings, shutting me up into the darkness; and I am lying in the Pastos of our Father Christian Rosenkreutz, beneath the Table in the Vault of seven sides. And I hear these words:

The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue. (Before me is the

flaming Rosy Cross.) I have opened mine eye, and the universe is dissolved before me, for force is mine upper eye-lid and matter is my lower eye-lid. I gaze into the seven spaces, and there is naught.

The rest of it comes without words; and then again:

I have gone forth to war, and I have slain him that sat upon the sea, crowned with the winds. I put forth my power and he was broken. I withdrew my power and he was ground into fine dust.

Rejoice with me, O ye Sons of the Morning; stand with me upon the Throne of Lotus; gather yourselves up unto me, and we shall play together in

the fields of light. I have passed into the Kingdom of the West after my Father.

Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Aeon; ye shall not suffer death. Bind up your girdles of gold! Wreathe yourselves with garlands of my unfading flowers! In the nights we will dance together, and in the morning we will go forth to war; for, as my Father liveth that was dead, so do I live and shall never die.

And now the table comes rushing back. It covers the whole stone, but this time it pushes me before it, and a terrible voice cries: Begone! Thou hast profaned the mystery; thou hast

eaten of the shew-bread; thou hast spilt the consecrated wine! Begone! For the Voice is accomplished. Begone! For that which was open is shut. And thou shalt not avail to open it, saving by virtue of him whose name is one, whose spirit is one, whose individuum is one, and whose permutation is one; whose light is one, whose life is one, whose love is one. For though thou art joined to the inmost mystery of the heaven, thou must accomplish the sevenfold task of the earth, even as thou sawest the Angels from the greatest unto the least. And of all this shalt thou take back with thee but a little part, for the sense shall be darkened, and the shrine

re-veiled. Yet know this for thy reproof, and for the stirring up of discontent in them whose swords are of lath, that in every word of this vision is concealed the key of many mysteries, even of being, and of knowledge, and of bliss; of will, of courage, of wisdom, and of silence, and of that which, being all these, is greater than all these. Begone! For the night of life is fallen upon thee. And the veil of light hideth that which is.

With that, I suddenly see the world as it is, and I am very sorrowful.

BOU-SAADA.

November 28, 1909. 4-6 P.M.

(Note: You do not come back in any way dazed; it is like going from one

room into another. Regained normal consciousness completely and immediately.)

THE CRY OF THE 21 ST AETHYR WHICH IS CALLED ASP

A mighty wind rolls through all the Aethyr; there is a sense of absolute emptiness; no colour, no form, no substance. Only now and then there seem, as it were, the shadows of great angels, swept along. No sound; there is something very remorseless about the wind, passionless, that is very terrible. In a way, it is nerve-shaking. It seems as if something kept on trying to open behind the wind, and just as it is about to open, the effort is

exhausted. The wind is not cold or hot; there is no sense of any kind connected with it. One does not even feel it, for one is standing in front of it.

Now, the thing opens behind, just for a second, and I catch a glimpse of an avenue of pillars, and at the end a throne, supported by sphinxes. All this is black marble.

Now I seem to have gone through the wind, and to be standing before the throne; but he that sitteth thereon is invisible. Yet it is from him that all this desolation proceeds.

He is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt,

honey, sugar, assafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorus, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he *signals* them.

I can see his eyes now. They are very round, with perfectly black pupils, perfectly white iris, and the cornea pale blue. The sense of

desolation is so acute that I keep on trying to get away from the vision.

I told him that I could not understand his taste-language, so instead he set up a humming very much like a big electric plant with dynamos going.

Now the atmosphere is deep night-blue; and by the power of that atmosphere, the pillars kindle to a dull glowing crimson, and the throne is a dull, ruddy gold. And now, through the humming, come very clear, bell-like notes, and farther still a muttering, like that of a gathering storm.

And now I hear the meaning of the muttering: I am he who was before the

beginning, and in my desolation I cried aloud, saying, let me behold my countenance in the concave of the abyss. And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted, that was (once) invisible and pure.

Then I closed mine eye, that I might not behold it, and for this was it fixed. Now it is written that one glance of mine eye shall destroy it. And mine eye I dare not open, because of the foulness of the vision. Therefore do I gaze with these two eyes throughout the aeon. Is there not one of all my adepts that shall come unto me, and cut off mine eye-lids, that I may behold and destroy?

Now I take a dagger, and, searching out his third eye, seek to cut off the eye-lids, but they are of adamant. And the edge of the dagger is turned.

And tears drop from his eyes, and there is a mournful voice: So it hath been ever: so must it ever be! Though thou hast the strength of five bulls, thou shalt not avail in this.

And I said to him: Who shall avail? And he answered me: I know not. But the dagger of penance thou shalt temper seven times, afflicting the seven courses of thy soul. And thou shalt sharpen its edge seven times by the seven ordeals.

(One keeps on looking round to try to find something else because of the

terror of it. But nothing changes at all. Nothing but the empty throne, and the eyes, and the avenue of pillars!)

And I said to him: O thou that art the first countenance before time; thou of whom it is written that “He, God, is one; He is the eternal one, without equal, son or companion. Nothing shall stand before His face”; all we have heard of thine infinite glory and holiness, of thy beauty and majesty, and behold! there is nothing but this abomination of desolation.

He speaks; I cannot hear a word; something about *The Book of the Law*. The answer is written in *The Book of the Law*, or something of that sort.

This is a long speech; all that I can

hear is: From me pour down the fires of life and increase continually upon the earth. From me flow down the rivers of water and oil and wine. From me cometh forth the wind that beareth the seed of trees and flowers and fruits and all herbs upon its bosom. From me cometh forth the earth in her unspeakable variety. Yea! all cometh from me, naught cometh to me. Therefore am I lonely and horrible upon this unprofitable throne. Only those who accept nothing from me can bring anything to me.

(He goes on speaking again: I cannot hear a word. I may have got about a twentieth of what he said.) And I say to him: It was written that

his name is Silence, but thou speakest continually.

And he answers: Nay, the muttering that thou hearest is not my voice. It is the voice of the ape.

(When I say that he answers, it means that it is the same voice. The being on the throne has not uttered a word.) I say: O thou ape that speakest for Him whose name is Silence, how shall I know that thou speakest truly His thought? And the muttering continues: Nor speaketh He nor thinketh, so that which I say is true, because I lie in speaking His thoughts.

He goes on, nothing stops him; and the muttering comes so fast that I cannot hear him at all.

Now the muttering has ceased, or is overwhelmed by the bells, and the bells in their turn are overwhelmed by the whirring, and now the whirring is overwhelmed by the silence. And the blue light is gone, and the throne and the pillars are returned to blackness, and the eyes of him that sitteth upon the throne are no more visible.

I seek to go up close to the throne, and I am pushed back, because I cannot give the sign. I have given all the signs I know and am entitled to, and I have tried to give the sign that I know and am not entitled to, but have not the necessary appurtenance; and even if I had, it would be useless; for there are two more signs necessary.

I find that I was wrong in suggesting that a Master of the Temple had a right to enter the temple of a Magus or an Ipsissimus. On the contrary, the rule that holds below, holds also above. The higher you go, the greater is the distance from one grade to another.

I am being slowly pushed backwards down the avenue, out into the wind. And this time I am caught up by the wind and whirled away down it like a dead leaf.

And a great Angel sweeps through the wind, and catches hold of me, and bears me up against it; and he sets me down on the hither side of the wind, and he whispers in my ear: Go thou

forth into the world, O thrice and four times blessed who hast gazed upon the horror of the loneliness of The First. No man shall look upon his face and live. And thou hast seen his eyes, and understood his heart, for the voice of the ape is the pulse of his heart and the labouring of his breast. Go, therefore, and rejoice, for thou art the prophet of the Aeon arising, wherein He is not. Give thou praise unto thy lady Nuit, and unto her lord Hadit, that are for thee and thy bride, and the winners of the ordeal X.

And with that we are come to the wall of the Aethyr, and there is a little narrow gate, and he pushes me through it, and I am suddenly in the

desert.

THE DESERT, NEAR BOU-SAADA.⁴

November 29, 1909. 1:30-2:50 P.M.

THE CRY OF THE 20TH AETHYR WHICH IS CALLED KHR

The dew that was upon the face of the stone is gone, and it is become like a pool of clear golden water. And now the light is come into the Rosy Cross. Yet all that I see is the night, with the stars therein, as they appear through a telescope. And there cometh a peacock into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And

now there are countless clouds of white angels filling the Aire as the peacock dissolves.

Now behind the angels are archangels with trumpets. These cause all things to appear at once, so that there is a tremendous confusion of images. And now I perceive that all these things are but veils of the wheel, for they all gather themselves into a wheel that spins with incredible velocity. It hath many colours, but all thrilled with white light, so that they are transparent and luminous. This one wheel is forty-nine wheels, set at different angles, so that they compose a sphere; each wheel has forty-nine spokes, and has forty-nine concentric

tyres at equal distances from the centre. And wherever the rays from any two wheels meet, there is a blinding flash of glory. It must be understood that though so much detail is visible in the wheel, yet at the same time the impression is of a single, simple object.

It seems that this wheel is being spun by a hand. Though the wheel fills the whole Aire, yet the hand is much bigger than the wheel. And though this vision is so great and splendid, yet there is no seriousness with it, or solemnity. It seems that the hand is spinning the wheel merely for pleasure, it would be better to say amusement.

A voice comes: For he is a jocund and a ruddy god, and his laughter is the vibration of all that exists, and the earthquakes of the soul.

One is conscious of the whirring of the wheel thrilling one, like an electric discharge passing through one.

Now I see the figures on the wheel, which have been interpreted as the sworded Sphinx, Hermanubis and Typhon. And that is wrong. The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart; and, impossible to explain as it is, the scarlet of the heart and the green of the snake are yet more vivid than the blinding white brilliance of the wheel.

The figures on the wheel are darker than the wheel itself; in fact, they are stains upon the purity of the wheel, and for that reason, and because of the whirling of the wheel, I cannot see them. But at the top seems to be the Lamb and Flag, such as one sees on some Christian medals, and one of the lower things is a wolf, and the other a raven. The Lamb and Flag symbol is much brighter than the other two. It keeps on growing brighter, until now it is brighter than the wheel itself, and occupies more space than it did.

It speaks: I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come

to the centre of the wheel. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest. But I am he of whom it is written: He shall deceive the very elect.

For in the beginning the Father of all called forth lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did he choose above all to simulate the pure prompting of the soul. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me, I have given over to the

wrath of the raven and the wolf. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that teareth flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of all sent forth from before his face in the beginning.

(His attribution is salt; the wolf mercury, and the raven sulphur.)

Now the lamb grows small again,

there is again nothing but the wheel, and the hand that whirleth it.

And I said: “By the word of power, double in the voice of the Master; by the word that is seven, and one in seven; and by the great and terrible word 210, I beseech thee, O my Lord, to grant me the vision of thy glory.” And all the rays of the wheel stream out at me, and I am blasted and blinded with the light. I am caught up into the wheel. I am one with the wheel. I am greater than the wheel. In the midst of a myriad lightnings I stand, and I behold his face. (I am thrown violently back on to the earth every second, so that I cannot quite concentrate.)

All one gets is a liquid flame of pale gold. But its radiant force keeps hurling me back.

And I say: By the word and the will, by the penance and the prayer, let me behold thy face. (I cannot explain this, there is confusion of personalities.) I who speak to you, see what I tell you; but I, who see him, cannot communicate it to me, who speak to you.

If one could gaze upon the sun at noon, that might be like the substance of him. But the light is without heat. It is the vision of Ut in the Upanishads. And from this vision have come all the legends of Bacchus and Krishna and Adonis. For the impression is of a

youth dancing and making music. But you must understand that he is not doing that, for he is still. Even the hand that turns the wheel is not his hand, but only a hand energized by him.

And now it is the dance of Shiva. I lie beneath his feet, his saint, his victim. My form is the form of the God Phtah, in my essence, but the form of the god Seb in my form. And this is the reason of existence, that in this dance which is delight, there must needs be both the god and the adept. Also the earth herself is a saint; and the sun and the moon dance upon her, torturing her with delight.

This vision is not perfect. I am only

in the outer court of the vision, because I have undertaken it in the service of the Holy One, and must retain sense and speech. No recorded vision is perfect, of high visions, for the seer must keep either his physical organs or his memory in working order. And neither is capable. There is no bridge. One can only be conscious of one thing at a time, and as the consciousness moves nearer to the vision, it loses control of the physical and mental. Even so, the body and the mind must be very perfect before anything can be done, or the energy of the vision may send the body into spasms and the mind into insanity. This is why the first visions give

Ananda, which is a shock. When the adept is attuned to Samadhi, there is but cloudless peace.

This vision is particularly difficult to get into, because he is I. And therefore the human ego is being constantly excited, so that one comes back so often. An acentric meditation practice like mahasatipatthana ought to be done before invocations of the Holy Guardian Angel, so that the ego may be very ready to yield itself utterly to the Beloved.

And now the breeze is blowing about us, like the sighs of love unsatisfied—or satisfied. His lips move. I cannot say the words at first.

And afterwards: “Shalt thou not

bring the children of men to the sight of my glory? 'Only thy silence and thy speech that worship me avail. For as I am the last, so am I the next, and as the next shalt thou reveal me to the multitude.' Fear not for aught; turn not aside for aught, eremite of Nuit, apostle of Hadit, warrior of Ra Hoor Khu! The leaven taketh, and the bread shall be sweet; the ferment worketh, and the wine shall be sweet. My sacraments are vigorous food and divine madness. Come unto me, O ye children of men; come unto me, in whom I am, in whom ye are, were ye only alive with the life that abideth in Light."

All this time I have been fading

away. I sink. The veil of night comes down a dull blue-gray with one pentagram in the midst of it, watery and dull. And I am to abide there for a while before I come back to the earth. (But shut me the window up, hide me from the sun. Oh, shut the window!⁵)

Now, the pentagram is faded; black crosses fill the Aethyr gradually growing and interlacing, until there is a network.

It is all dark now. I am lying exhausted, with the sharp edge of the shew-stone cutting into my forehead.

BOU-SAADA.

November 30, 1909. 9:15-10:50 A.M.

THE CRY OF THE 19TH AETHYR WHICH IS CALLED POP

At first there is a black web over the face of the stone. A ray of light pierces it from behind and above. Then cometh a black cross, reaching across the whole stone; then a golden cross, not so large. And there is a writing in an arch that spans the cross, in an alphabet in which the letters are all formed of little daggers, cross-

hilted, differently arranged. And the writing is: Worship in the body the things of the body; worship in the mind the things of the mind; worship in the spirit the things of the spirit.

(This holy alphabet must be written by sinners, that is, by those who are impure.)

“Impure” means those whose every thought is followed by another thought, or who confuse the higher with the lower, the substance with the shadow. Every Aethyr is truth, though it be but a shadow, for the shadow of a man is not the shadow of an ape.

(Note: All this has come to me without voice, without vision, without thought.)

(The shew-stone is pressed upon my forehead and causes intense pain; as I go on from Aethyr to Aethyr, it seems more difficult to open the Aethyr.)

The golden cross has become a little narrow door, and an old man like the Hermit of the Taro has opened it and come out. I ask him for admission; and he shakes his head kindly, and says: It is not given to flesh and blood to unveil the mysteries of the Aethyr, for therein are the chariots of fire, and the tumult of the horsemen; whoso entereth here may never look on life again with equal eyes. I insist.

The little gate is guarded by a great

green dragon. And now the whole wall is suddenly fallen away; there is a blaze of the chariots and the horsemen; a furious battle is raging. One hears nothing but the clash of steel and the neighing of the chargers and the shrieks of the wounded. A thousand fall at every encounter and are trampled under foot. Yet the Aethyr is always full; there are infinite reserves.

No; that is all wrong, for this is not a battle between two forces, but a *mêlée* in which each warrior fights for himself against all the others. I cannot see one who has even one ally. And the least fortunate, who fall soonest, are those in the chariots. For as soon

as they are engaged in fighting, their own charioteers stab them in the back.

And in the midst of the battlefield there is a great tree, like a chinar-tree. Yet it bears fruits. And now all the warriors are dead, and they are the ripe fruits that are fallen — the ground is covered with them.

There is a laugh in my right ear: “This is the tree of life.”

And now there is a mighty god, Sebek, with the head of a crocodile. His head is gray, like river mud, and his jaws fill the whole Aire. And he crunches up the whole tree and the ground and everything.

Now then at last cometh forth the Angel of the Aethyr, who is like the

Angel of the fourteenth key of Rota, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe.

She comes and kisses me on the mouth, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be

put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone.

And on her mouth, like a chrysanthemum of radiant light, is a kiss, and on it is the monogram I.H.S. The letters I.H.S. mean In Homini Salus and Instar Hominis Summus, and Imago Hominis deuS. And there are many, many other meanings, but they all imply this one thing; that nothing is of any importance but man; there is no hope or help but in man.

And she says: Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain,

and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon. And in my shaft is it concentrated and bound up. See how all around thee gather my warriors, strong knights in goodly armour ready for war. Look upon my crown; it is above the stars. Behold the glow and the blush thereof! Upon thy cheek is the breeze that stirs those plumes of truth. For though I am the Angel of the fourteenth key, I am also the Angel of the eighth key. And from the love of these two have I come, who am the warden of Popé and the servant of them that dwell therein. Though all crowns fall, mine shall not fall; for

my plumes reach up unto the Knees of Him that sitteth upon the holy throne, and liveth and reigneth for ever and ever as the balance of righteousness and truth. I am the Angel of the moon. I am the veiled one that sitteth between the pillars veiled with a shining veil, and on my lap is the open Book of the mysteries of the ineffable light. I am the aspiration unto the higher; I am the love of the unknown. I am the blind ache within the heart of man. I am the minister of the sacrament of pain. I swing the censer of worship, and I sprinkle the waters of purification. I am the daughter of the house of the invisible. I am the Priestess of the Silver Star.

And she catches me up to her as a mother catches her babe, and holds me up in her left arm, and sets my lips to her breast. And upon her breast is written: *Rosa Mundi est Lilium Coeli.*

And I look down upon the open Book of the mysteries, and it is open at the page on which is the Holy Table with the twelve squares in the midst. It radiates a blaze of light, too dazzling to make out the characters, and a voice says: *Non haec piscis omnium.*

(To interpret that, we must think of *Ixthūs*, which does not conceal *Iesous Christos Theon Uios Soter* as traditionally asserted, but is a mystery of the letter Nun and the letter Qoph,

as may be seen by adding it up.)

(*Ixθίς* is only connected with Christianity because it was a hieroglyph of syphilis, which the Romans supposed to have been brought from Syria; and it seems to have been confounded with leprosy, which also they thought was caused by fish-eating.)

(One important meaning of *Ixθίς*: it is formed of the initials of five Egyptian deities and also of five Greek deities; in both cases a magic formula of tremendous power is concealed.)

As to the Holy Table itself, I cannot see it for the blaze of light; but I am given to understand that it appears in

another Aethyr, of which it forms practically the whole content. And I am bidden to study the Holy Table very intently so as to be able to concentrate on it when it appears.

I have grown greater, so that I am as great as the Angel. And we are standing, as if crucified, face to face, our hands and lips and breasts and knees and feet together, and her eyes pierce into my eyes like whirling shafts of steel, so that I fall backwards headlong through the Aethyr — and there is a sudden and tremendous shout, absolutely stunning, cold and brutal: Osiris was a black god!⁶ And the Aethyr claps its hands, greater than the peal of a thousand mighty

thunders.

I am back.

BOU-SAADA.

November 30, 1909. 10-11:45

THE CRY OF THE 18TH AETHYR 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 bitterness; 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; the desire of light, the desire of life, the desire of love.

(And the thorns are thoughts, and the whips are regrets, and the wine is ease, or perhaps unsteadiness, especially in ecstasy, and the spear is attachment.)

And now there dawns the scene of the Crucifixion; but the Crucified One is an enormous bat, and for the two thieves are two little children. It is night, and the night is full of hideous things and howlings.

And an angel cometh forth, and 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 Caverns, for that this (how much more then that Calvary which mocks it, as his ape mocks Thoth?) 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, and cried, “our eyes fail before the glory of thy countenance.”

And with that he gives the sign of the rending of the veil, and tears down the vision. And behold! whirling columns of fiery light, seventy-two. Upon them is supported a mountain of pure crystal. The mountain is a cone, the angle of the apex being sixty degrees. And within the crystal is a

pyramid of ruby, like unto the great pyramid of Gizeh.

I am entered in by the little door thereof, and 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. For there are four sides to the chamber, which with the roof and the floor and 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, and there are no symbols.

Light streams from every side upon the pastos. This light is that blue of

Horus which we know, 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 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 and the wonder and the rapture of it. I am almost mad. A million insane images chase each other through my brain.... A voice comes: (it 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 N.O.X.” There is no answer. . . . (20 minutes.—O. V.)

And now, after so long a while, the Angel⁷ lifts me, and takes me from the room, and sets me 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; and fire, that is wit; and a rose, that is sin; and wine, that is death. And all about us is a great company of angels in many-coloured robes, rose and spring-green, and sky-blue, and pale gold, and silver, and lilac, solemnly chanting

without words. It is music wonderful beyond all that can be thought.

And now we go out of the chamber; on the right is a pylon, and the right figure is Isis, and the left figure Nephthys, and they are folding their wings over, and supporting Ra.

I wanted to go back to the King's Chamber. The Angel pushed me away, saying: "Thou shalt see these 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 of, and let him bear the insignia of, his grade. And at the least he shall be a neophyte.

Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat little sweet cakes consecrated unto the moon, and fruits, and 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 neither eat nor sleep.

Then shall he break his fast, eating rich food, and drinking sweet wines,

and wines that foam; and he shall banish the elements and the planets and the signs and the sephiroth; and then shall he take the holy table that he hath made for his altar, and he shall take the call of the Aethyr of which he will partake, which he hath written in the angelic character, or in the character of the holy alphabet that is revealed in Popé, upon a fair sheet of virgin vellum; and therewith shall he conjure the Aethyr, chanting the call. And in the lamp that is hung above the altar shall he bum the call that he hath written.

Then shall he kneel before the holy table, and it shall be given him to partake of the mystery of the Aethyr.

And concerning the ink with which he shall write; for the first Aethyr let it be gold, for the second scarlet, for the third violet, for the fourth emerald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth gray, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-gray, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the

twenty-third violet cobalt, for the twenty-fourth beetle-brown, blue-brown colour, for the twenty-fifth a cold dark gray, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours.

This shall be the form to be used by him who would partake of the mystery of any Aethyr. And let him not change so much as the 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, and lest they that behold him be smitten by his glory unto death.

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

Come away! for the clouds are gathered together, and the Aire heaveth like the womb of a woman in travail. Come away! lest he loose the lightnings from his hand, and unleash his hounds of thunder. Come away!

For the voice of the Aethyr is accomplished. Come away! For the seal of His loving-kindness is made sure. And let there be praise and 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 judgment and hidden it away as a miser that hoardeth coins of little worth.

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

BOU-SAADA.

December 1, 1909. 2:30-4:10 P.M.

THE CRY OF THE 17TH AETHYR WHICH IS CALLED TAN

Into the stone there first cometh the head of a dragon, and then the Angel Madimi. She is not the mere elemental 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 Aethyr before true images appear. For TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances.

A pair of balances appears in the

stone, and on the bar of the balance is written: Motion about a point is iniquity.

And behind the balances 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 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 is written in the “dagger” alphabet: Torsion is iniquity. (This means, that the Rashith Ha-Gilgalim is the first appearance of

evil.)

And now an Angel appears, like as he were carven in black diamonds. And he cries: Woe unto the Second, whom all nations of men call the First. Woe unto the First, whom all grades of Adepts call The First. Woe unto me, for I, even as they, have worshipped him. But she in whose 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, and the infinite Within goeth indeed; but it is no odds, 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 and vibrating light, at first gold, then becoming green, and lastly pure blue. And I see that the green of Libra is made up of the yellow of air and the blue of water, swords and cups, judgment and 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.)

Another voice cometh; it is the voice of a mighty Angel, all in silver; the scales of his armour and 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 and 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, and he that is not found wanting hath within him one spark of fire, so dense and so intense that it cannot be moved, though all the winds of heaven should clamour against it, and 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 him that is a score and half a score and three that are scores, and six, by Aiwass, that is his guardian, the mighty Angel that extendeth from the first unto the last, and maketh known the mysteries that are beyond. And the method and the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the

proper place, and seeing that the word is deadlier than lightning, do thou meditate straitly thereupon, solitary, in a place where is no living thing visible, but only the light of the sun. And thy head shall be bare.⁸ 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 personal relation with 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 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, and 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 not be loosed; and three score and half a score and 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, and 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 and chosen from among men, and 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 and feebleness of the soul.

Yet with this assurance be not thou content; for though thou hast the 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 from the heaven upon the earth, and by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open henceforth for evermore.

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

I am happily returned unto the earth.

BOU-SAADA.

December 2, 1909. 12:15-2 A.M.

THE CRY OF THE 16TH AETHYR WHICH IS CALLED LEA

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and 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 accomplished. 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, and that my child is the guardian of the labyrinth that hath

two-and-seventy paths.

Now she is gone.

And now there are Angels, walking up and down in the stone. They are the Angels of the Holy Sevenfold Table. It seems that they are waiting for the Angel of the Aethyr to come forth.

Now at last he appears in the gloom: He is a mighty King, with crown and orb and sceptre, and his robes are of purple and gold. And he casts down the orb and sceptre to the earth, and he tears off his crown, and throws it on the ground, and tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, and he plucks at his beard, and cries with a terrible voice: Woe unto me that am

cast down from my place by the might of the new Aeon. For the ten palaces are broken, and the ten kings are carried away into bondage, and 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 unto the zenith, for they shall be filled with the vigour of the goat.

All that was ordered and stable is shaken. The Aeon of Wonders is come. Like locusts shall they gather themselves together, the servants of

the Star and of the Snake, and 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, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and 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 manhood, and 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, and shaketh the mountains thereof. And the throne of his spirit is

a mighty throne of madness and desolation, so that they that look upon it shall cry: Behold the abomination!

Of a single ruby shall that throne be built, and it shall be set upon an high mountain, and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall all be overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and

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 every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet.

The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden comers of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. 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 and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and 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, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

Who shall strive with his might? Hath he not the sword and 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, and my throat cut across, and my heart tom out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star!

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and 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 and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle. Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book. Yet is he silent; and that which is understood between him and 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, and a passionate body: It is the voice of a god, and not of a man.

And now all that glory hath withdrawn itself; and 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, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite brilliance, so that the whole Aethyr flushes warm, and she says with a subtle sub-meaning, pointing downwards: By this, that.

And I took her hand and kissed it, and I say to her: Am I not nearly

purged of the iniquity of my forefathers?

With that she bends down, and kisses me on the mouth, and says: “Yet a little, and on thy left arm shalt thou carry a man-child, and give him to drink of the milk of thy breasts. But I go dancing.”

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and 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,

and on it these words: Memento:
Sequor. (These words probably mean
that the Equinox of Horus is to be
followed by that of Themis.)

BOU-SAADA.

December 2, 1909. 4:50-6:5 P.M.

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 and blue and gold and 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, and the dancer is a mighty god. The vision is overpowering.

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my

vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptised in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

Now it is clear what she has woven in her dance; it is the Crimson Rose of 49 Petals, and the Pillars are the Cross with which it is conjoined. And between the pillars shoot out rays of pure green fire; and now all the pillars are golden. She ceases to dance, and

dwindles, gathering herself into the centre of the Rose.

Now it is seen that the Rose is a vast amphitheatre, with seven tiers, each tier divided into seven partitions. And they that sit in the Amphitheatre are the seven grades of the Order of the Rosy Cross. This Amphitheatre is built of rose-coloured marble, and 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 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.

Above the altar is a veiled Figure, whose name is Pan. Those in the outer tier 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; and in the next tier they adore him as a Crab; and in the next tier they adore him as an Ibis; and in the next tier they adore him as a Golden Hawk; and 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. It is the Holy Twelvefold Table OIT.

The voice of him that is above the altar is silence, but the echo thereof cometh back from the walls of the

circus, and is speech. And this is the speech: Three and four are the days of a quarter of the moon, and on the seventh day is the sabbath, but thrice four is the Sabbath of the Adepts whereof the form is revealed in the Aethyr 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; and of the oil and the water I will prepare a wine to intoxicate the young men and 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 and the Holy Sevenfold Table. 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, and tasted the blood, and said: *καθαρός, καθαρός, καθαρός, καθαρός, καθαρός, καθαρός.*

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

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

TAN, TAN, TAN, TAN.

And the fourth Adept examines my neck, and seems to approve, though he says nothing; and he hath opened the right half of my brain, and he makes some examination, and says: “Samajh, samajh, samajh.”

And the fifth Adept examines the left half of my brain, and then holds up his hand in protest, and says “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., and the name OIT, RLU, LRL, OOE are other names of God, that contain magical formulae, the first to invoke fire; the second, water; the third, air; and the fourth, earth.

And if the Table be read diagonally, every letter, and 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, and 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 Aries.⁹

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

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and the letters of the stars in his crown, Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye.

And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations. The letter of a star is but the totem thereof. And the letter represented! not the whole nature of the star, but each star must

be known by itself in the wisdom of him that hath the Cynocephalus in leash.

And this pertaineth unto the grade of a Magus—and that is beyond thine. (All this is communicated not by voice, or by writing; and 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, and 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, and I would not harm thee.” So also are they who wish well unto the Masters of the Pyramid.

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

Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the

petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men call midnight.

And a voice: “Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelvefold Table is His Name concealed.”

And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of

green and gold, filling all the Aire.
And they become swiftly-whirling
wheels, singing together.

And the voice of the angel cries:
Gather up thy garments about thee,¹⁰
O thou that hast entered the circle of
the Sabbath; for in thy grave-clothes
shouldst thou behold the
resurrection.

The flesh hangeth upon thee like his
rags upon a beggar that is a pilgrim to
the shrine of the Exalted One.
Nevertheless, bear them bravely, and
rejoice in the beauty thereof, for the
company of the pilgrims is a glad
company, and they have no care, and
with song and dance and wine and fair
women do they make merry. And

every hostel is their palace, and every maid their queen.

Gather up thy garments about thee, I say, for the voice of the Aethyr, that is the voice of the Aeon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADA-HARBA.

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

BOU-SAADA.

December 3, 1909. 9:15 to 11:10 A.M.

THE CRY OF THE 14TH AETHYR 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 Aethyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of the Night of Time stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python and 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, and 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, and all that thou art is his pasture until to-morrow. 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, and 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 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. Now there is an earthquake. The veil is tom into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon. On his Forehead is a star, but all about him is darkness, and 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, and reveal unto thee the Mystery of UTI. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.

Therefore I withdraw myself. (Thus far the vision upon Da'leh Addin, a mountain in the desert near Bou-Saada.)

December 3.

2:50-3:15 P.M.

The Angel re-appears

The blackness gathers about, so thick, so clinging, so penetrating, so

oppressive, that all the other darkness that I have ever conceived would be like bright light beside it.

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and 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 and 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, and

thick darkness. Know thou that the darkness of the earth is ruddy, and 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, and the gates of the understanding are fifty, that is the sign of the Scorpion. The pillars about the neophyte are crowned with flame, and 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 lust for day? Sorrow is my name, and affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and 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 and 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 and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the

two and twenty Privileges and the nine and forty Manifestations, and 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 and 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, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

Their sandals were the pure light, and they have taken them from their

feet and cast them down through the abyss, for this Aethyr is holy ground.

Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one in the forge of meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and 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,

and dissolved in the ink of the cuttlefish, and 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——¹¹ and so is pure understanding silence, and stillness, and darkness. The eye is called seventy, and 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, and whose ears are stopped, and 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, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, “I saw Satan like lightning fall from Heaven.” And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and 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, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and 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 and flickered, and now it is gone out.

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

BOU-SAADA.

December 3, 1909. 9:50-11:15 P.M.

THE CRY OF THE 13TH AETHYR 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, and the floor is of gold. Yet the sense thereof is of fruitlessness.

And an Angel cometh forth, of pure pale gold, walking upon the water. Above his head is a rainbow, and 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. There are two terrible black giants, wrestling in mortal hatred. And there is a little bird upon a bush, and the bird flaps its wings. Thereat 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 Aethyr, as if they were playing. Therefore suddenly I am in a garden, upon a terrace of a great castle, that is upon a rocky mountain. In the garden are fountains and many flowers. There are girls also in the garden, tall, slim, delicate and pale. And now I see that the flowers are the girls, for they change from one to

another; so varied, and lucent, and 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, and a ram's horns, and the hand of a man that is hanged, and the phallus of a goat. (By this I understand that nun is explained by shin, and he by resh, and mem by yod, and ayin by tau. NEMO is therefore called $165 = 11 \times 15$; and is in himself $910 = 91 \text{ Amen} \times 10$; and $13 \times 70 =$ The One Eye, *Achad Ayin*.)

And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

And he saith: No man hath beheld the face of my Father. Therefore he that hath 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 and 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 and delight thereof; and 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, and light is the toil of tending it, and 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 unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and 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, and broad rivers, and lakes covered with lilies.

And he waved his hand again, and there was a vision, as it were of an oasis in the desert.

And again he waved his hand, and there was a dim country with grey

rocks, and heather, and gorse, and bracken.

And he waved his hand yet again, and there was a park, and a small house therein, surrounded by yews. This time the house opens, and I see in it an old man, sitting by the 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 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, and become blind.”

(All this vision is most extraordinarily pleasant and 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 and do nothing for ever; for he sayeth to me: Come with me, and behold how NEMO tendeth his garden.

So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that that root writhes as if in torture. And another he

cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and 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, and 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, and 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, and that shall be thy garden. And concerning time and 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; and because it is clear, it is invisible; and because it is hard, it moveth not.

All these words are heard by everyone that is called NEMO. And with that doth he apply himself to understanding. And he must understand the virtue of the waters of death, and he must understand the virtue of the sun and the wind, and of the worm that turneth the earth, and of the stars that roof in the garden. And he must understand the separate

nature and property of every flower, or how shall he tend his garden?

And I said to him: Concerning the Vision and the Voice, I would know if these things be of the essence of the Aethyr, or of the essence of the seer.

And he answers: It is of the essence of him that is called NEMO, combined with the essence of the Aethyr, for from the 1st Aethyr to the 15th Aethyr, there is no vision and no voice, save for him that is called NEMO. And he that seeketh the vision and the voice therein is led away by dog-faced demons that show no sign of truth, seducing from the Sacred Mysteries, unless his name be NEMO.

And hadst thou not been fitted, thou

too hadst been led away, for before the gate of the 15th Aethyr, is this written: He shall 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 and the sign, and thou hadst authority from thy superior, and licence. And thou hast done well in that thou didst not dare, and in that thou dost dare. For daring is not presumption.

And he said moreover: Thou dost well 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 to ward the Aethyr, while I return unto the bank of sand that is the bed of the river near the desert.

THE RIVER-BED NEAR BOU-SAADA.

December 4, 1909. 2:10-3:45 P.M.

THE CRY OF THE 12TH AETHYR WHICH IS CALLED LOE

There appear in the stone two pillars of flame, and in the midst is a

chariot of white fire.

This seems to be the chariot of the Seventh Key of the Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of night.

The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab.

His hands are clasped upon a cup, from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvellous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.

The charioteer speaks in a low, solemn voice, aweinspiring, like a

very large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they have become drunken thereon, so that face to face have they beheld my Father.

Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by “Compassion,” the sacrament of suffering, partaken of by the true worshippers of the Highest. And it is an ecstasy in which there is

no trace of pain. Its passivity [= passion] is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength.

For in that union thou didst *understand*. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, “O my God, in one last rapture let me attain to the union with the many.” For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed “from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self.”

O Babylon, Babylon, thou mighty Mother, that ridest upon the crowned

beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may *understand*.

Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.

The cup glows ever brighter and

fierier. All my sense is unsteady, being smitten with ecstasy.

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by

the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

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

And this is the meaning of the

Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have

power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have

sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.¹²

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six. This is its secret interpretation that may not be understood, save only of *them that understand*. And for this is it the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of the Fifty Gates, the Gate of the God On (בָּאָבָלָעַן). Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive

from the Supernal Wisdom.

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the

Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and of *Θελημα*. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end.

And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like

a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

And now the light is all gone out of the stone, and I am very cold.

BOU-SAADA.

December 4-5, 1909. 11:30 P.M.-1:20 A.M.

THE CRY OF THE 11TH AETHYR WHICH IS CALLED IKH

There appears in the stone immediately the Kamea of the Moon. And it is rolled up; and behind it there appeareth a great Host of Angels. Their backs are turned towards me, but I can see how tremendous are their arms, which are swords and spears.

They have wings upon their helmets and their heels; they are clad in complete armour, and the least of their swords is like the breaking forth of a tremendous storm of lightning. The least of their spears is like a great water-spout. On their shields are the eyes of Tetragrammaton, winged with flame,—white, red, black, yellow and blue. On their flanks are vast squadrons of elephants, and behind them is their meteor-artillery. They that sit upon the elephants are armed with the thunderbolt of Zeus.

Now in all that host there is no motion. Yet they are not resting upon their arms, but tense and vigilant. And between them and me is the God Shu,

whom before I did not see, because his force filleth the whole Aethyr. And indeed he is not visible in his form. Nor does he come to the seer through any of the senses; he is understood, rather than expressed.

I perceive that all this army is defended by fortresses, nine mighty towers of iron upon the frontier of the Aethyr. Each tower is filled with warriors in silver armour. It is impossible to describe the feeling of tension; they are like oarsmen waiting for the gun.

I perceive that an Angel is standing on either side of me; nay, I am in the midst of a company of armed angels, and their captain is standing in front

of me. He too is clad in silver armour; and about him, closely wrapped to his body, is a whirling wind, so swift that any blow struck against him would be broken.

And he speaketh unto me these words:

Behold, a mighty guard against the terror of things, the fastness of the Most High, the legions of eternal vigilance; these are they that keep watch and ward day and night throughout the aeons. Set in them is all the force of the Mighty One, yet there stirreth not one plume of the wings of their helmets.

Behold, the foundation of the Holy City, the towers and the bastions

thereof! Behold the armies of light that are set against the outermost Abyss, against the horror of emptiness, and the malice of Choronzon. Behold how worshipful is the wisdom of the Master, that he hath set his stability in the all-wandering Air and in the changeful Moon. In the purple flashes of the lightning hath He written the word Eternity, and in the wings of the swallow hath He appointed rest.

By three and by three and by three hath He made firm the foundation against the earthquake that is three. For in the number nine is the changefulness of the numbers brought to naught. For with whatsoever

number thou wilt cover it, it appeareth unchanged.

These things are spoken unto him that understandeth, that is a breastplate unto the elephants, or a corselet unto the angels, or a scale upon the towers of iron; yet is this mighty host set only for a defence, and whoso passeth beyond their lines hath no help in them.

Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him,

but the servants of Babylon, that understand, and they that are without understanding, his servants.

Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his

hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

And now a thing happens, which is unfortunately sheer nonsense; for the

Aethyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was *not* shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

And the Angel saith:

Behold, He hath established His mercy and His might, and unto His

might is added victory, and unto His mercy is added splendour. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl that is set in a jewel of threescore pearls and twelve. And He hath garnished it with the Four Holy Living Creatures for Guardians, and He hath graven therein the seal of righteousness,¹³ and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name

Generation. And this His stability hath the number 80, for that the price thereof is War.¹⁴

Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost. Search, therefore, if there be yet one drop of blood that is not gathered into the cup of Babylon the Beautiful, for in that little pile of dust, if there could be one drop of blood, it should be utterly corrupt; it should breed scorpions and vipers, and the cat of slime.

And I said unto the Angel:

Is there not one appointed as a warden?

And he said:

Eloi, Eloi, lama sabacthani.

Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane. And that is the last word of the Aethyr. The outposts are passed, and before the seer extends the outermost Abyss.

I am returned.

BOU-SAADA.

December 5, 1909. 10:10-11:35 P.M.

In nomine BABALON
Amen

Restriction unto Choronzon

THE TENTH AETHYR IS CALLED ZAX

This Aethyr being accursed, and the seer forewarned, he taketh these precautions for the scribe.

First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God—Tetragrammaton and Shaddai El Chai and Ararita.

And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON-ANAPHANETON-PRIMEUMATON,

and in the angles MI-CA-EL: and at each angle the Seer shall slay a pigeon, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit within his black robe, secretly invoking the Aethyr. And let the Scribe perform the Banishing Rituals of the Pentagram and Hexagram, and let him call upon the Holy Names of God, and say the Exorcism of Honorius, and let him beseech protection and help of the Most High.

And let him be furnished with the Magick Dagger, and let him strike fearlessly at anything that may seek to break through the circle, were it the appearance of the Seer himself. And if

the Demon pass out of the triangle, let him threaten him with the Dagger, and command him to return. And let him beware lest he himself lean beyond the circle. And since he reverenceth the Person of the Seer as his Teacher, let the Seer bind him with a great Oath to do this.

Now, then, the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle; or else Choronzon should be able to manifest in the universe.

And when the sand hath sucked up the blood of the victims, let him recite

the Call of the Aethyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

The Oath

I, Omnia Vincam, a Probationer of A . . A . ., hereby solemnly promise upon my magical honour, and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the Dagger and command back into the triangle the spirit incontinent, if he should strive to escape from it; and to strike with a Dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer

himself. And I will be exceeding wary, armed against force and cunning; and I will preserve with my life the inviolability of this Circle, Amen.

And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of Him. Amen and Amen.

THE CRY OF THE 10TH AETHYR THAT IS CALLED ZAX

There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it.

Then the Devil of the Aethyr, that mighty devil Choronzon, crieth aloud, Zazas, Zazas, Nasatanada Zazas.

I am the Master of Form, and from me all forms proceed.

I am I. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a

mortar, and make poison thereof, to slay the sons of men.

(Here the Spirit simulated the voice of Frater P., which also appeared to come from his station and not from the triangle.)

I don't think I can get any more; I think that's all there is.

(The Frater was seated in a secret place covered completely by a black robe, in the position called the "Thunderbolt." He did not move or speak during the ceremony.)

Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but

he knew these things for delusions of the devil, and he would not leave the circle.

The demon then laughed wildly and loud.

(Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon whom I would seduce, O inviolable one, that canst not be tempted. If thou canst command me by the power of the Most High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and

terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my tempests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

(Here Choronzon attempts to seduce the Scribe by appealing to his pride.)

(But the Scribe refused to be

tempted, and commanded the demon to continue with the Aethyr.)

(There was again a short delay.)

Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting.

And, because he is himself, therefore he is no self; the terror of darkness, and the blindness of night, and the deafness of the adder, and the tastelessness of stale and stagnant

water, and the black fire of hatred, and the udders of the Cat of slime; not one thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

(The Scribe refused.)

Sprinkle water upon my head. I can hardly go on.

(This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in

taking the Frater's form—which was absurd!)

(The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.)

I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one. Be vigilant, therefore, for I warn thee that

I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Aethyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

(Here the Scribe invoked Angels, and the Holy Guardian Angel of the Frater P. ... The demon replied:)

I know the name of the Angel of thee and thy brother P. . . and all thy dealings with him are but a cloak for thy filthy sorceries.

(Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

Thou canst tell me naught that I

know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge?

(Here the Scribe again commanded Choronzon to continue with the call.)

Know thou that there is no Cry in the tenth Aethyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon ? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

(Here the Scribe threatened the

demon with anger and pain and hell.
The demon replied:)

Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit?

Images, images, images, all without control, all without reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I," hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasteth himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.

Woe, woe, woe, threefold to him

that is led away by talk, O talkative One.

O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the understanding¹⁵ that alone availeth against Choronzon. And wert thou not protected by the Holy Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a beautiful woman, if thou hadst come to me, I would have rotted thy body

with the pox, and thy liver with cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was not able to prevail against thee.

How beautiful are the shadows of the ripples of the sand!

Would God that I were dead.

For know that I am proud and revengeful and lascivious, and I prate

even as thou. For even as I walked among the Sons of God, I heard it said that P . . . could both will and know, and might learn at length to dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch, thou art delivered over unto my power for this. And now one word was necessary unto me, and I could not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to be my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I

baulked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must ever speak, speak, speak, millions of mad voices in my brain.

With a heart of furious fancies,
Where of I am Commander,
With a burning spear
And a horse of Air
To the wilderness I wander.

(The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked,

Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation.)

(The Scribe had written two or three words of “Tom o’Bedlam,” when Choronzon sprang within the circle [that part of the circumference of which that was nearest to him he had been filling up with sand all this time] and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the

Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

All is dispersion. These are the qualities of things.

The tenth Aethyr is the world of adjectives, and there is no substance therein.

(Now returned the beautiful woman who had before tempted the Scribe. She prevailed not.)

I am afraid of sunset, for Turn is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

I am a-cold.

(Here Choronzon wanted to leave the triangle to obtain wherewith to

cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

I am commanded, why I know not, by him that speak-eth. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle-strings at the Black Sabbath.

Thou didst make a great fight there in the circle; thou art a goodly warrior!

(Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

I will pull out every hair of thy

head, every hair of thy body, every hair of thy soul, one by one.

(Then said the Scribe: Thou hast no power.)

Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

(Then said the Scribe unto him: Thou liest.)

Ask of thy brother P. . . and he shall tell thee if I lie!

(This the Scribe refused to do, saying that it was no concern of the demon's.)

I have prevailed against the Kingdom of the Father, and befouled

his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand; and I writhe in blackness and horror of hate, and prevail not.

(Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck.)

(Choronzon succeeded not in his

design.)

In this Aethyr is neither beginning nor end, for it is all hotch-potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P... seeth not the horror, because he is shut up, and hath no name.

(Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and

the writing of the word, the Scribe not knowing if it were meet that the demon should depart.)

(Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

(This cry was obtained on Dec. 6, 1909, between 2 and 4:15 P.M., in a lonely valley of fine sand, in the desert near Bou-Saada. The Aethyr was edited and revised on the following day.)

After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

NOTE BY SCRIBE

Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomfited thereat.

Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his thought, is much terrified by silence. And by silence can he be brought to obey.

For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the

attention of him who would command him, doth he gain the victory.

For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

This the Scribe knoweth; for that since the obtaining of the Accursed Tenth Aethyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information that he sought after having long refused to answer the demon's speeches.

Choronzon is dispersion; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia Vincam.

THE CRY OF THE 9TH AETHYR WHICH IS CALLED ZIP

(The terrible Curse that is the Call of the Thirty Aethyrs sounds like a song of ecstasy and triumph; every phrase in it has a secret meaning of blessing.)

The Shew-stone is of soft lucent white, on which the Rose-Cross shows a brilliant yet colourless well of light.

And now the veil of the stone is rent with a clap of thunder, and I am walking upon a razor-edge of light

suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the nth Aethyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

(v. I.) Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, the evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and

glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

(v. II.) Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin? (*Refrain.*)

(v. III.) This is he that hath given

up his name. This is he whose blood hath been gathered into the cup of BABALON. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids. (*Refrain.*)

(v. IV.) Until the light of the Father of all kindle that death. Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle. (*Refrain.*)

(v. V.) Blessed is not I, not thou, not he. Blessed without name or number who hath taken the azure of night, and crystallized

it into a pure sapphire-stone,
who hath taken the gold of the
sun, and beaten it into an
infinite ring, and hath set the
sapphire therein, and put it upon
his finger. (*Refrain.*)

(v. VI.) Open wide your gates, O
City of God, for I bring No-one
with me. Sink your swords and
your spears in salutation, for the
Mother and the Babe are my
companions. Let the banquet be
prepared in the palace of the
King's daughter. Let the lights
be kindled; Are not we the
children of the light? (*Refrain.*)

(v. VII.) For this is the key-stone of

the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! (*Refrain.*)

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly

closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels whose breastplates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kore they have called her,

and Malkah, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the

lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood.

I am blind and deaf. My sight and hearing are exhausted.

I know only by the sense of touch.

And there is a trembling from within me.

Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and many other things of great and delicate beauty; for such things are informed by Her spirit, for they are cast off from her into the world of the Qliphoth, or shells of the dead, that is earth. For every world is the shell or excrement of the world above it.

I cannot bear the Vision.

A voice comes, I know not whence: Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the

inner sense, and by the inmost sense, so that sevenfold is thy rapture.

(My brain is so exhausted that fatigue-images appear, by pure physical reflex action; they are not astral things at all.)

(And now I have conquered the fatigue by will. And by placing the shew-stone upon my forehead, it sends cool electric thrills through my brain, so as to refresh it, and make it capable of more rapture.)

(And now again I behold Her.)

And an Angel cometh forth, and behind him whirls a black swastika, made of fine filaments of light that has been “interfered” with, and he taketh me aside into a little chamber

in one of the nine towers. This chamber is furnished with maps of many mystical cities. There is a table, and a strange lamp, that gives light by jetting four columns of vortex rings of luminous smoke. And he points to the map of the Aethyrs, that are arranged as a flaming Sword, so that the thirty Aethyrs go into the ten Sephiroth. And the first nine are infinitely holy. And he says, It is written in *The Book of the Law*, “Wisdom says, be strong. Then canst thou bear more joy. If thou drink, drink by the eight and ninety rules of Art.” And this shall signify unto thee that thou must undergo great discipline; else the Vision were lost or perverted. For these mysteries pertain

not unto thy grade. Therefore must thou invoke the Highest before thou unveil the shrines thereof.

And this shall be thy rule: A thousand and one times shalt thou affirm the unity, and bow thyself a thousand and one times. And thou shalt recite thrice the call of the Aethyr. And all day and all night, awake or asleep, shall thy heart be turned as a lotus-flower unto the light. And thy body shall be the temple of the Rosy Cross. Thus shall thy mind be open unto the higher; and then shalt thou be able to conquer the exhaustion, and it may be find the words—for who shall look upon His face and live?

Yea, thou tremblest, but from within; because of the holy spirit that is descended into thy heart, and shaketh thee as an aspen in the wind.

They also tremble that are without, and they are shaken from without by the earthquakes of his judgement. They have set their affections upon the earth, and they have stamped with their feet upon the earth, and cried: It moveth not.

Therefore hath earth opened with strong motion, like the sea, and swallowed them. Yea, she hath opened her womb to them that lusted after her, and she hath closed herself upon them. There lie they in torment, until by her quaking the earth is shattered

like brittle glass, and dissolved like salt in the waters of his mercy, so that they are cast upon the air to be blown about therein, like seeds that shall take root in the earth; yet turn they their affections upward to the sun.

But thou, be thou eager and vigilant, performing punctually the rule. Is it not written, “Change not so much as the style of a letter”?

Depart therefore, for the Vision of the Voice of the ninth Aethyr that is called ZIP is passed.

Then I threw back myself into my body by my will.

BOU-SAADA.

December 7th, 1909. 9:30-11:10 P.M.

THE CRY OF THE 8TH AETHYR WHICH IS CALLED ZID

There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Aethyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Aethyr.

And in the Pyramid is one like unto an Angel, yet at the same time he *is* the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he

maketh it visible only to destroy it.

And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in *The Book of the Law* did I write the secrets of truth that are like unto a star and a snake and a sword.

And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

And thus shall he do who will attain

unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass, to burn olive

oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, and the height shall be thrice half of the breadth or double the breadth.

And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy

anointing oil made of myrrh and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand

of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in *The Book of the Law*.

And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelvefold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of

gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the

fire of the lamp.

Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto

him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fulness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto

him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

All this while there hath been no

vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danae, that art stunned and slain beneath the weight of the glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

I am lying underneath this pyramid of light. It seems as if I had the whole

weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according unto the word which I spake unto thee in the Victorious City.

For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I

called the Minister of Ra Hoor Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding.

Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty. For that path bridgeth the abyss, and I am of the supemals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the

Oracles of the gods, and the Lord of the Hosts of the Mighty. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

Yet, as a man may be both a mighty warrior and a just judge, so may we also perform this service if we have aspired and attained thereto. And yet, with all that, they remain *themselves*, who have eaten of the pomegranate in Hell. But thou, that art new-born to understanding, this mystery is too great for thee; and of the further mystery I will not speak one word.

Yet for this cause am I come unto thee as the Angel of the Aethyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Aethyr, and of the vision and the voice thereof.

For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him. But this shall be unto thee for a sign, that I will surely come upon thee unawares and appear unto thee. And it is no odds (*i.e.*, that at this hour I appear not as I am) for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours

shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus.

And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end.

And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and

liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

Now another voice sounds in the Aethyr, saying: And there was darkness over all the earth unto the ninth hour.

And with that the Angel is withdrawn, and the pyramid of light seems very far off.

And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were

dead, save that I must bend them to my work.

And now I am in the tent, under the stars.

THE DESERT BETWEEN BOU-SAADA AND BISKRA.

December 8, 1909. 7:10-9:10 P.M.

THE CRY OF THE 7TH AETHYR
WHICH IS CALLED DEO

The stone is divided, the left half dark, the right half light, and at the bottom thereof is a certain blackness, of three divergent columns. And it seems as if the black and white halves were the halves of a door, and in the door is a little key-hole, in the shape of the Astrological symbol of Venus.

And from the key-hole issue flames, blue and green and violet, but without any touch of yellow or red in them. It seems as if there were a wind beyond the door, that is blowing the flame out.

And a voice comes: “Who is he that hath the key to the gate of the evening star?”

And now an Angel cometh and seeketh to open the door by trying many keys. And they are none of any avail. And the same voice saith: The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate is the balance of the seven and the four; and of this thou hast not

even the first letter. Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton, and there is a word of seven letters which it concealeth, and that again concealeth the holy word that is the key of the abyss.¹⁶ And this thou shalt find, revolving it in thy mind.

Hide therefore thine eyes. And I will set my key in the lock, and open it. Yet still let thine eyes be hidden, for thou canst not bear the glory that is within.

So, therefore, I covered mine eyes with my hands. Yet through my hands could I perceive a little of those bowers of azure flame.

And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the bar of heaven, and the feet of the Most High are set thereon.

Now I behold more fully: Each tongue of flame, each leaf of flame, each flower of flame, is one of the great love-stories of the world, with all its retinue of *mise-enscène*. And now there is a most marvellous rose formed from the flame, and a perpetual rain of lilies and passionflowers and violets. And there is gathered out of it all, yet identical with it, the form of a woman like the woman in the Apocalypse, but her beauty and her radiance are such that

one cannot look thereon, save with sidelong glances. I enter immediately into trance. It seems that it is she of whom it is written, “The fool hath said in his heart ‘there is no God.’” But the words are not Ain Elohim, but La (=nay!) and Elohim contracted from 86 to 14, because La is 31, which \times 14 is 434, Daleth, Lamed, Tau. This fool is the fool of the Path of Aleph, and sayeth, which is Chokmah, in his heart, which is Tiphereth, that she existeth, in order first that the Wisdom may be joined with the Understanding; and he affirmeth her in Tiphereth that she may be fertile.

It is impossible to describe how this vision changeth from glory unto glory,

for at each glance the vision is changed. And this is because she transmitteth the Word to the Understanding, and therefore hath she many forms, and each goddess of love is but a letter of the alphabet of love.

Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus. (Ayin means an eye.) For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that poureth the Water of

Life upon her head, whence it floweth to fructify the earth. But now the whole Aethyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter.¹⁷

And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems.

But I look upwards, seeing that she is called the foot-stool of the Holy One, even as Binah is called His throne. And the whole Aethyr is full of the most wonderful bands of light

—a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

Oh, I see vast plains beneath her feet, enormous deserts studded with great rocks; and I see little lonely souls, running helplessly about, minute black creatures like men. And they keep up a very curious howling, that I can compare to nothing that I have ever heard; yet it is strangely human.

And the voice says: These are they that grasped love and clung thereto, praying ever at the knees of the great goddess. These are they that have shut themselves up in fortresses of Love.

Each plume of the peacock is full of eyes, that are at the same time 4×7 . And for this is the number 28 reflected down into Netzach; and that 28 is Kaph Cheth (Kach), power. For she is Sakti, the eternal energy of the Concealed One. And it is her eternal energy that hath made this eternal change. And this explaineth the call of the Aethyrs, the curse that was pronounced in the beginning being but the creation of Sakti. And this mystery is reflected in the legend of the Creation, where Adam represents the Concealed One, for Adam is Temurah of MAD, the Enochian word for God, and Eve, whom he created for love, is tempted by the snake, Nechesh, who is

Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

And the garden is the supernal Eden, where is Ayin, 70, the Eye of the concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent. And therefore this constitution was implicitly in the nature of Eden (*cf. Liber L*, 1:29, 30), so that the call of the Aethyrs could not have been any other call than that which it is.

But they that are without understanding have interpreted all this askew, because of the Mystery of the Abyss, for there is no Path from Binah unto Chesed; and therefore the course

of the Flaming Sword was no more a current, but a spark. And when the Stooping Dragon raised his head unto Daath in the course of that spark, there was, as it were, an explosion, and his head was blasted. And the ashes thereof were dispersed throughout the whole of the 10th Aethyr. And for this, all knowledge is piecemeal, and it is of no value unless it be co-ordinated by Understanding.

And now the form of the Aethyr is the form of a mighty Eagle of ruddy brass. And the plumes are set alight, and are whirled round and round until the whole heaven is blackness with these flying sparks therein.

Now it is all branching streams of

golden fire tipped with scarlet at the edges.

And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that “the word of sin is restriction.”

It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.

And a voice sounds: It is most terrible for the one that hath shut

himself up and made himself fast against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

These that thou seest are indeed the Black Brothers, for it is written: "He shall laugh at their calamity and mock when their fear cometh." And therefore hath he exalted them unto the plane of love.

And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold

the brilliance of the lady of the Aethyr; but they will not.

And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish. Behold! How

she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau.

And therefore was he a fool who uttered her name in his heart, for the root of evil is the root of breath, and the speech in the silence was a lie.

Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth

but a little.

And now thou shalt go forth from the Aethyr, for the voice of the Aethyr is hidden and concealed from thee because thou hadst not the key of the door thereof, and thine eyes were not able to bear the splendour of the vision. But thou shalt meditate upon the mysteries thereof, and upon the lady of the Aethyr; and it may be by the wisdom of the Most High that the true voice of the Aethyr, that is continual song, may be heard of thee.

Return therefore instantly unto the earth, and sleep not for a while; but withdraw thyself from this matter. And it shall be enough.

Thus then was I obedient unto the

voice, and returned into my body.

W'AIN-T-AISSHA, ALGERIA.

December 9, 1909. 8:10-10 P.M.

THE CRY OF THE 6TH AETHYR WHICH IS CALLED MAZ

There cometh into the stone the great Angel whose name is Avé, and in him there are symbols which strive for mastery—Sulphur and the Pentagram, and they are harmonized by the Svastika. These symbols are found both in the name of Avé and in the name of the Aethyr. Thus he is neither Horus nor Osiris. He is called the radiance of Thoth; and this Aethyr is very hard to understand, for the images form and dissolve more

rapidly than lightning. These images are the illusions made by the Ape of Thoth. And this I understand, that I am not worthy to receive the mysteries of this Aethyr. And all this which I have seen (being all the thoughts that I have ever thought) is, as it were, a guardian of the Aethyr.

I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

Accordingly, I wait in a certain magical posture which it is not fitting

to disclose, and above me appears the starry heaven of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of hé and vau are the separations which this Star unites. And in the heart of the star is an exceeding splendour—a god standing upon the moon, brilliant beyond imagining. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and he and vau are the perfected sulphur and salt. But now I

am come into the centre of the maze, a whirling dust of stars and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in aleph by its shape and number, and in beth by the position of the arms of the Magician, and in gimel because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

Now I am shut out again by this black Svastika with a corona of fire about it.

And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the

wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together, saying: Come up with me, and let us make a mock of the nakedness of the Most High.

And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways; and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that

journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaleth, or if the three schools be not one. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the

changeful moon, the dead planet that revolveth no more. So the far-seeing, the far-darting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer. And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity.

But thou that art with me in the

spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

None shall pass by me except he slay me, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares; he who baffleth even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

And this is the horror that was

shown by the lake that was nigh unto the City of the Seven Hills, and this is the Mystery of the great prophets that have come unto mankind, Moses, and Buddha, and Lao Tan, and Krishna, and Jesus, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss.

But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only

beauty come nearest to the truth. For the beauty receiveth directly three rays from the supernals, and the others no more than one. So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the Pomegranate in hell, for half the year art thou concealed, and half the year revealed.

Now I perceive the Temple that is the heart of this Aethyr; it is an Urn suspended in the air, without support, above the centre of a well. And the

well hath eight pillars, and a canopy above it, and without there is a circle of marble paving-stones, and without them a great outer circle of pillars. And beyond there is the forest of the stars. But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot, which hath been utterly consumed.

And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired) Ephesus, the City of Diana, Binah—was not Diana a black stone?—and they burnt their books of magick.

Now it seems that the centre of

infinite space is that Urn, and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Aeon that is passed. And in *The Book of Enoch* was first given the wisdom of the New Aeon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician. For it was the Master of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (i.e., the Protestant) would be worse than the Old. But he understood

not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Aeon.

There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

And there is writing in Greek above that. The word “nox” written in Greek, and a circle with a cross in the centre of it, a St Andrew's cross.

Then above that is a sigil (?) hidden by a hand.

And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the

Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain thy father. Get thee back from the Urn; thy ashes are not hidden here.

Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

BENISHRUR, ALGERIA.

December 10, 1909. 7:40-9:40 P.M.

THE CRY OF THE 5TH AETHYR WHICH IS CALLED LIT

There is a shining pylon, above which is set the sigil of the eye, within

the shining triangle. Light streams through the pylon from before the face of Isis-Hathor, for she weareth the lunar crown of cows' horns, with the disk in the centre; at her breast she beareth the child Horus.

And there is a voice: thou knowest not how the Seven was united with the Four; much less then canst thou understand the marriage of the Eight and the Three. Yet there is a word wherein these are made one, and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.

Now there is an avenue of pylons (not one alone), steep after steep, carved from the solid rock of the

mountain; and that rock is a substance harder than diamond, and brighter than light, and heavier than lead. In each pylon is seated a god. There seems an endless series of these pylons. And all the gods of all the nations of the earth are shown, for there are many avenues, all leading to the top of the mountain.

Now I come to the top of the mountain, and the last pylon opens into a circular hall, with other pylons leading out of it, each of which is the last pylon of a great avenue; there seem to be nine such pylons. And in the centre is a shrine, a circular table, supported by marble figures of men and women, alternate white and black;

they face inwards, and their buttocks are almost worn away by the kisses of those who have come to worship that supreme God, who is the single end of all those diverse religions. But the shrine itself is higher than a man may reach.

But the Angel that was with me lifted me, and I saw that the edge of the altar, as I must call it, was surrounded by holy mon. Each has in his right hand a weapon—one a sword, one a spear, one a thunderbolt, and so on, but each with his left hand gives the sign of silence. I wish to see what is within their ring. One of them bends forward so that I may whisper the pass-word. The Angel prompts me to

whisper: “There is no god.” So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand.

Suspended in the air there is a silver star, and on the forehead of each of the guardians there is a silver star. It is a pentagram—because, says the Angel, three and five are eight; three and eight are eleven. (There is another numerical reason that I cannot hear.)

And as I entered their ring, they bade me stand in their circle, and a weapon was given unto me. And the password that I had given seems to have been whispered round from one to the other, for each one nods gravely

as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the existence of God, but the man who says them to me evidently means nothing of the sort: What he does mean I cannot tell at all. He slightly emphasized the word “there.”

And now all is suddenly blotted out, and instead appears the Angel of the Aethyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, and he has a fierce face, like a dragon's, and dreadful eyes that pierce one through and through.

And he says: O thou that art so dull

of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Aethyrs? For all that thou thinkest is but thy thought; and as there is no god in the ultimate shrine, so there is no I in thine own Cosmos.

They that have said this are of them that understood. And all men have misinterpreted it, even as thou didst misinterpret it. He says some more: I cannot catch it properly, but it seems to be to the effect that the true God is equally in all the shrines, and the true I in all the parts of the body and the soul. He speaks with such a terrible roaring that it is impossible to hear the words: one catches a phrase here

and there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Aethyr becomes full of it.

And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of the worlds. Thus are they all whirled forth in my breath.

Now he is giving a demonstration of this Operation. And he says: Know thou that all the religions of all the worlds end herein, but they are only the smoke of my breath, and I am only the head of the Great Dragon that eateth up the Universe; without whom the Fifth Aethyr would be perfect,

even as the first. Yet unless he pass by me, can no man come unto the perfections.

And the rule is ended that hath bound thee, and this shall be thy rule: that thou shalt purify thyself, and anoint thyself with perfume; and thou shalt be in the sunlight, the day being free from clouds. And thou shalt make the Call of the Aethyr in silence.

Now, then, behold how the head of the dragon is but the tail of the Aethyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, “Fearful is the aspect of the Mighty and Terrible One.” Happy are

they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity.

The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes of Maat, that are the plumes of Amoun, and the shaft is the phallus of Amoun, the Concealed One. And the barb thereof is the star that thou sawest in the place where was No God.

And of them that guarded the star, there was not found one worthy to

wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith.

Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton, and Jod is a hand, but the downward arrow

is shot by the topmost point of the Jod; and that Jod is the Hermit, and it is the minute point that is not extended, that is nigh unto the heart of Hadit.

And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this mystery. And thou shalt summon the Scribe, and that which shall be written, shall be written.

Therefore I withdraw myself, as I am commanded.

THE DESERT BETWEEN BENSHRUR AND TOLGA.

December 12, 1909. 7-8:12 P.M.

Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Fountains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Aethyr. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Aethyr.

So the Angel departed with bowed head, folding his wings across.

And there is a little child in a mist of blue light; he hath golden hair, a

mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left hand a blue. And he hath red sandals, but no other garment.

And he sayeth: Is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou

that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nephthys.

And having known these, there are the wings of Maut the Vulture. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros. Take then the bow and the quiver from my shoulders and slay me; for unless thou slay me, thou shalt not unveil the Mystery of the Aethyr.

Therefore I did as he commanded; in the quiver were two arrows, one white, one black. I cannot force myself to fit an arrow to the bow.

And there came a voice: It must needs be.

And I said: No man can do this thing.

And the voice answered, as it were an echo: *Nemo hoc facere potest.*

Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish-hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of

Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

And the child smiles, and says: Although thy shaft hath pierced thee not, although the envenomed barb hath struck thee through; yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

With that he disappears, and the Aethyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is the shaft of burning light, and beneath

there is a silver wedge.

I shudder and tremble at the vision, for all about it are whorls and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns!

I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the

Aethyr echoeth: It beams. It burns. It blooms.

And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there *is* no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow: but those plumes quiver not.

And a voice comes: That which is above is *not* like that which is below.

And another voice answers it: That which is below is *not* like that which

is above.

And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multiplication that multiplieth not. And the One is the Many. Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

And the vision overcometh me. My sense is stunned; my sight is blasted; my hearing is dulled.

And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written: "God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight.

It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Death, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the

Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

Thou canst not believe how marvellous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up—they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night. Yet in the very midst thereof is the arrow.

Little images of things that were, are the foam upon the waves. And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords, take not away this wonder from my sight.

And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of

dust!

And the images rise up against me and constrain me, so that the Aethyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

TOLGA, ALGERIA.

December 13, 1909. 8:15-10:10 P.M.

THE CRY OF THE 4TH AETHYR WHICH IS CALLED PAZ

The Stone is translucent and luminous, and no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon

him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave.

So I looked into the Stone, and beheld the six-fold Star: the whole Aethyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I beheld that god. He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeared in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

They are clasped in a furious

embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but one little gust of wind in that tempest-scream of ecstasy.

The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the

imperfection of the ears of the seer.

And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Aethyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity. What is true of him is true of humanity, so that even if he had been able to receive the full Aethyrs, he could not have communicated

them.

And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed.

So I am torn asunder, nerve from nerve and vein from vein, and more intimately—cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder *is* a crushing together. All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. “Faces half-formed

arose.” This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the Cross. That was “a half-formed face” that I said then. All images are useless.

Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

O Nox, Nox, qui celas infamiam infandi nefandi, Deo solo sit laus qui

dedit signum non scribendum. Laus
virgini cuius stuprum tradit salutem.

O Night, that givest suck from thy
paps to sorcery, and theft, and rape,
and gluttony, and murder, and
tyranny, and to the nameless Horror,
cover us, cover us, cover us from the
Rod of Destiny; for Cosmos must
come, and the balance be set up where
there was no need of balance, because
there was no injustice, but only truth.
But when the balances are equal, scale
matched with scale, then will Chaos
return.

Yea, as in a looking-glass, so in thy
mind, that is backed with the false
metal of lying, is every symbol read
averse. Lo! everything wherein thou

hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away.

Shriek therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who

is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven, follow, and the crocodiles of hell await? Aleph, vau, yod, ayin, resh, tau, is his name.

Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this is the stone of the philosophers

that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel; yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these.

Desolate, desolate is the Aethyr, for

thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holy One shall declare unto thee the Mystery of the Third Aethyr.

Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee

unawares. The voice of PAZ is ended.

BISKRA, ALGERIA.

December 16, 1909. 9-10:30 A.M.

THE CRY OF THE 3RD AETHYR WHICH IS CALLED ZON

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

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

In all this is no voice and no

motion.

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

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

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

judgments.

For all these paths¹⁸ are in the course of the Flaming Sword from the side of Severity. And the other two paths are Zayin, which is a sword; and Shin, which is a tooth. These are then the five severities which are 280.

All this is communicated to the Seer interiorly.

“And the eye of His benignancy is closed. Let it not be opened upon the Aethyr, lest the severities be mitigated, and the house fall.” Shall not the house fall, and the Dragon sink? Verily all things have been swallowed up in destruction; and Chaos hath opened his jaws and crushed the Universe as a Bacchanal

crusheth a grape between her teeth. Shall not destruction swallow up destruction, and annihilation confound annihilation? Twenty and two are the mansions of the House of my Father, but there cometh an ox that shall set his forehead against the House, and it shall fall. For all these things are the toys of the Magician and the Maker of Illusions, that barreth the Understanding from the Crown.

O thou that hast beheld the City of the Pyramids, how shouldst thou behold the House of the Juggler? For he is wisdom, and by wisdom hath he made the Worlds, and from that wisdom issue judgements 70 by 4, that are the 4 eyes of the double-headed

one; that are the 4 devils, Satan, Lucifer, Leviathan, Belial, that are the great princes of the evil of the world.

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

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

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black

specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss. And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown; for if there were two crowns, then should Ygdrasil, that ancient tree, be cast out

into the Abyss, uprooted and cast down into the Outermost Abyss, and the Arcanum which is in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the wine of the Sacrament should be the water of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! there shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

And this is the mystery that I

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

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

It is the figure of the Magus of the Taro; in his right arm the torch of the

flames blazing upwards; in his left the cup of poison, a cataract into Hell. And upon his head the evil talisman, blasphemy and blasphemy and blasphemy, in the form of a circle. That is the greatest blasphemy of all.¹⁹ On his feet hath he the scythes and swords and sickles; daggers; knives; every sharp thing—a millionfold, and all in one. And before him is the Table that is a Table of wickedness, the 42-fold Table. This Table is connected with the 42 Assessors of the Dead, for they are the Accusers, whom the soul must baffle; and with the 42-fold name of God, for this is the Mystery of Iniquity, that there was ever a beginning at all. And

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

The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the

blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and poison is dropped into his eyes. And Lilith, a black monkey crawling with filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.

(Kill me! kill me!)

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

(Don't torture me!)

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

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

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

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

I was saved from that Horror by a

black shining Triangle, with apex upwards, that came upon the face of the sun.

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

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

Note: In this the gold is Kether, the blue is Chokmah, the green is Binah.

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

I have seen some picture like her

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

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

casting forth dull rays of black and gold.

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

And the Angel that hath spoken with me before, saith to me: The eye of His benignancy is opened; therefore veileth he thine eyes from the vision. Manfully hast thou endured; yet, hadst thou been man, thou hadst not endured; and hadst thou been wholly that which thou art, thou shouldst have been caught up into the full vision that is unspeakable for Horror. And thou shouldst have beheld the face of the

Magician that thou hast not been able to behold—of him from whom issue forth the severities that are upon Malkuth, and his name is Misericordia Dei.

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

Veil therefore thine eyes, for that thou canst not master the Aethyr,

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

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

For Choronzon is as it were the shell or excrement of these three paths, and therefore is his head raised unto Daath, and therefore have the

Black Brotherhood declared him to be the child of Wisdom and Understanding, who is but the bastard of the Svastika. And this is that which is written in the Holy Qabalah, concerning the Whirlpool and Leviathan, and the Great Stone.

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

But now thy sense is dull, and the shew-stone but a stone. Therefore awake, and give secretly and apart the sign of the Mother, and call four times

upon the name of CHAOS, that is the four-fold word that is equal to her seven-fold word. And then shalt thou purify thyself, and return into the World.

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

BISKRA.

December 17, 1909. 9:30-11:30 A.M.

THE CRY OF THE 2ND AETHYR WHICH IS CALLED ARN

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a

fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation.

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed. And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned of all men, until he had

shed blood. And this blood was the blood of his brother. This is a mystery of the sixth key of the Taro, which ought not to be called The Lovers, but The Brothers.

In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. And on his right hand is his mother Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great

Sigil of the Arrow, downward, but it is struck through the heart of the child. This Child also is Abel. And the meaning of this part of the card is obscure, but that is the correct drawing of the Taro card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events. They joined different fables together to try and make a connected story, and they sophisticated them to suit their social and political conditions.

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

I cannot get any idea of the source

of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch.

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

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

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

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

And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice.

And that legend too is the legend of BABALON.

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

BISKRA.

December 18, 1909. 9:20-10:5 A.M.

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

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

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

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

There is nothing whatever visible.

But I asked of an Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the

Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the

Magician that ensorcelled her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity.

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

And he saith: It is not in my knowledge. Yet do thou make once

more in silence the Call of the Aethyr, and wait patiently upon the favour of the Angel, for He is a mighty Angel, and never yet have I heard the whisper of his wing.

This is the translation of the Call of the Aethyr:

O ye heavens which dwell in the first Aire, and are mighty in the parts of the earth, and execute therein the judgment of the highest, to you it is said: Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose

all things according to the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan) and let there be division in her (the formation of the Many from the One) that her glory may be always ecstasy and irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven) and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS). One season let it confound another (that is, let there be unwearying variety of predicates) and let there be

no creature upon or within her the same (that is, let there be an unwearying variety of subjects). All her members let them differ in their qualities, and let there be no one creature equal with another (for if there were any duplication or omission, there would be no perfection in the whole). The reasonable creatures of the earth and men, let them vex and weed out one another (this is, the destruction of reason by internecine conflicts in the course of redemption). And their dwelling places, let them forget their names. (This is, the arising of Nemo.) The work of man and his pomp, let them be defaced. (That is, in the Great

Work man must lose his personality.) His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adepts, and the "Cave" is the Cave of the Mountain of Abiegnus, and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.) Confound her understanding with darkness. (This sentence is explained by what has been said concerning Binah.) For why, it rejoiceth me concerning the Virgin and the Man. (Kelly did not understand this Call at all, and he would not believe this sentence was written so, for it seemed to contradict the rest of the Call, so he altered it.) One while let her be known

and another while a stranger (that is, the Mystery of the Holy One being at the same time identical with everything and apart from it) because she is the bed of an harlot, and the dwelling of him that is fallen. (That is that Mystery which was revealed in the last Aethyr; the universe being, as it were, a garden wherein the Holy Ones may take their pleasure.) O ye heavens, arise; the lower heavens beneath you, let them serve you. (This is a command for the whole of things to join in universal rapture.) Govern those that govern; cast down such as fall; bring forth those that increase; and destroy the rotten. (This means that everything shall take its own

pleasure in its own way.) No place let it remain in one number. ("No place" is the infinite Ain.... "Let remain in one number"; that is, let it be concentrated in Kether.) Add and diminish until the stars be numbered. (It is a mystery of the Logos being formulated by the Qabalah, because the stars are all letters of the Holy Alphabet, as it was said in a former Aethyr.) Arise! Move! and Appear! before the covenant of his mouth which he hath shewn unto us in his justice. ("The Covenant" is the letter Aleph; "His mouth," pe; "His Justice," lamed; and these add up again to Aleph, so that it is in the letter Aleph, which is zero, thus symbolizing the

circles of the Aethyrs, that he calleth them forth. But men thought that Aleph was the initial of ARR, cursing, when it was really the initial of AChD, unity, and AHBH, love. So that it was the most horrible and wicked blasphemy of the blackest of all the black brothers to begin Berashith with a beth, with the letter of the Magician. Yet, by this simple device, hath he created the whole illusion of sorrow.) Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here “IADNAMAD” is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter

cheth; for which see the Aethyr which correspondeth to that letter, the twelfth Aethyr.)

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



This is the letter Aleph in the Alphabet of Arrows.

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

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

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

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

And now, although there is no

image, at last there is a sense of obstacle, as if one were at length drawing near to the frontier of the Aethyr.

But I am dying.

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

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

So I put away the Stone upon my breast.

BISKRA.

10:15-11152 A.M.

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

The two curves of Pisces are thus:



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

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

apex?

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

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement

and clear; and behind the vesica piscis is a black cross extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

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

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

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

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

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

Nor canst thou cling to her knees

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

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

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

And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by

the Serpent, for it was the Serpent that seduced her first. Despair! Despair!

(Yet he cried thus as he fled:)

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

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only

kindles into its physical beauty. And now upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

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

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

Aha! Aha! Aha! Shut out the sight!
Holy, Holy, Holy art thou!

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

I am quite blind.

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

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

Falutli! Falutli!

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

And I am Belial, for having seen

the Rose upon thy breast, I have denied God.

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

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

the gods be desecrated!

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

Aha! Aha!

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

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

Nuit! Nuit! How art thou manifested in this place! This is a

Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me!

Aha! Aha!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

... My spirit is not more; my soul is no more. My life leaps out into annihilation!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

It is the cry of my body! Save me! I

have come too close, I have come too close to that which may not be endured. It must awake, the body; it must assert itself.

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

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

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

(Here the See mutters unintelligibly.)

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

And so ever is it.

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

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

Aha! Aha! Aha! Aha! Aha! Aha!
Aha!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

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

HAMMAM SALAHIN.

December 18, 3:10-4:35 P.M.

An olvah nu arenu olvah. Diraeseu
adika va paretanu poliax poliax in vah
rah ahumubre fifal. Lerthexana.
Mama ra-la hum fifala maha.

All this is the melody of a flute,
very faint and clear. And there is a

sort of sub-tinkle of a bell.

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

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

And it is the song of the syrens. And whoever heareth it is lost.

I

Mu pa telai,

Tu wa melai

Ā, ā, ā.

Tu fu tulu!

Tu fu tulu

Pa, Sa, Ga.

II

Qwi Mu telai
Ya Pa melai;
ū, ū, ū.

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

III

O chi balae
Wa pa malae:—
Ut! Ut! Ut!
Ge; fu latrai,
Le fu malai
Kūit!—Hūt!—Nūt.

IV

AI OAI

Rei moai

Ti—Ti—Ti!

Wa la pelai

Tu fu latai

Wi, Ni, Bi.

Translation of Song

I

Silence! the moon ceaseth (her motion),

That also was sweet

In the air, in the air, in the air!

Who Will shall attain !

Who Will shall attain

By the Moon, and by Myself, and

by the Angel of the Lord

II

Now Silence ceaseth
And the moon waxeth sweet;
(It is the hour of) Initiation,
Initiation, Initiation.

The kiss of Isis is honeyed;
My own Will is ended,
For Will hath attained.

III

Behold the lion-child swimmeth (in
the heaven)

And the moon reeleth:—
(It is) Thou! (It is) Thou! (It is)
Thou!
Triumph; the Will stealeth away

(like a thief),

The Strong Will that staggered
Before Ra Hoor Khuit!—Hadit!—
Nuit!

IV

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

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

running streams.

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

Now cometh a song.

So sweet is this song that no one could resist it. For in it is all the passionate ache of the moonlight, and

the great hunger of the sea, and the terror of desolate places—all things that lure men to the unattainable.

Ómärš tēssälä märäx,
tēssälä dölf phörnepäx.
ämriš rädärä pölfäx
 ármänä piliū.
ämriš rädärä piliū sön';
märš närÿä bärbitön
mädärä änäphäx särpëdön
 ändälä hrilieu.

Translation

I am the harlot that shaketh Death.
This shaking giveth the Peace of
Satiate Lust.
Immortality jetteth from my skull,
 And music from my vulva.

Immortality jetteth from my vulva
also,

For my Whoredom is a sweet scent
like a seven-stringed instrument,

Played unto God the Invisible, the all-
ruler,

That goeth along giving the shrill
scream of orgasm.

Every man that hath seen me
forgetteth me never, and I appear
oftentimes in the coals of the fire, and
upon the smooth white skin of woman,
and in the constancy of the waterfall,
and in the emptiness of deserts and
marshes, and upon great cliffs that
look seaward; and in many strange
places, where men seek me not. And

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

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

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

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

true Magick.

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

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

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

He is like one's idea of Sappho and Calypso, and all seductive and deadly things; heavy eye-lids, long lashes, a face like ivory, wonderful barbaric jewellery, intensely red lips, a very

small mouth, tiny ears, a Grecian face. Over the shoulders is a black robe with a green collar; the robe is spangled with golden stars; the tunic is a pure soft blue.

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

hundred years.

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

Come away! For the Second Triad is completed, and there remaineth only the Lord of the Aeon, the Avenger, the Child both Crowned and Conquering, the Lord of the Sword and the Sun, the Babe in the Lotus, pure from his birth, the Child of suffering, the Father of justice, unto whom be the glory throughout all the Aeon!²⁰

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

In the letter N the Voice of the Aethyr is ended.

BISKRA, ALGERIA.

December 20, 1909. 8:35-9:35 P.M.

THE CRY OF THE 1ST AETHYR WHICH IS CALLED LIL

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

(Here folioweth the Call of the Aethyr.)

The veil of the Aethyr is like the veil of night, dark azure, full of countless stars. And because the veil is infinite, at first one seeth not the

winged globe of the sun that burneth in the centre thereof. Profound peace filleth me—beyond ecstasy, beyond thought, beyond being itself, IAIDA. (This word means “I am,” but in a sense entirely beyond being.)

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

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

The body of the Seer is rested in a

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

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

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

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

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

It is very strange. In my heart is

rapture, holy and ineffable, absolutely beyond emotion; beyond even that bliss called Ananda, infinitely calm and pure. Yet at the gates of mine eyes stand tears, like warriors upon the watch, that lean on their spears, listening.²¹

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

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

I have gone up again to the child,

led by two Angels, abasing my head.

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

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

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

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

This child danceth not, but it is because he is the soul of the two dances—the right hand and the left

hand, and in him they are one dance,
the dance without motion.

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

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

And this is the song:

I am the child of all who am the father of all, for from me came forth all things, that I might be. I am the fountain in the snows, and I am the eternal sea. I am the lover, and I am

the beloved, and I am the first-fruits of their love. I am the first faint shuddering of the light, and I am the loom wherein night weaveth her impenetrable veil.

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

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

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

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

There is nothing that I have not trampled beneath my feet. There is nothing that I have not set a garland on my brow. I have wound all things about my waist as a girdle. I have hidden all things in the cave of my heart. I have slain all things because I

am Innocence. I have lain with all things because I am Untouched Virginity. I have given birth to all things because I am Death.

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

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

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

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

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

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

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

Thou shalt laugh at the folly of the
fool. Thou shalt learn the wisdom of
the wise. And thou shalt be initiate in
holy things. And thou shalt be learned
in the things of love. And thou shalt
be mighty in the things of war. And
thou shalt be adept in things occult.
And thou shalt interpret the oracles.
And thou shalt drive all these before
thee in thy car, and though by none of
these canst thou reach up to me, yet by
each of these must thou attain to me.
And thou must have the strength of

the lion, and the secrecy of the hermit. And thou must turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters, a Redeemer. Thou must have the tail of the scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shalt thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter.

Blessed, blessed blessed; yea, blessed; thrice and four times blessed is he that hath attained to look upon thy face. For I will hurl thee forth from my presence as a whirling thunderbolt to guard the ways, and whom thou smitest shall be smitten indeed. And whom thou lovest shall be loved indeed. And whether by smiting or by love thou workest, each one shall see my face, a glimmer through a thousand veils. And they shall rise up from love's sleep or death's, and gird themselves with a girdle of snake-skin for wisdom, and they shall wear the white tunic of purity, and the apron of flaming orange for will, and over their

shoulders shall they cast the panther's skin of courage. And they shall wear the nemyss of secrecy and the ateph crown of truth. And on their feet shall they put sandals made of the skin of beasts, that they may trample upon all they were, yet also that its toughness shall support them, and protect their feet, as they pass upon the mystical way that lieth through the pylons. And upon their breasts shall be the Rose and Cross of light and life, and in their hands the hermit's staff and lamp. Thus shall they set out upon the never-ending journey, each step of which is an unutterable reward.

Holy, Holy, Holy, Holy; yea, thrice and four times holy art thou, because

thou hast attained to look upon my face; not by my favour only, not by thy magick only, may this be won. Yet it is written: "Unto the persevering mortal the blessed Immortals are swift."

Mighty, mighty, mighty, mighty; yea, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the littlest syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of

him. And they shall be brought unto subjection unto thee, and serve thee, though thou wiliest it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality
—FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWWEST NOT!

Pass thou on, therefore, O thou Prophet of the Gods, unto the Cubical Altar of the Universe; there shalt thou receive every tribe and kingdom and nation into the mighty Order that reacheth from the frontier fortresses

that guard the Uttermost Abyss unto
My Throne.

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

BISKRA, ALGERIA.

December 19, 1909. 1:30-3:30 P.M.

A COMMENT UPON THE NATURES OF THE AETHYRS

30. Without the cube—the material world—is the sphere-system of the spiritual world enfolding it. The Cry seems to be a sort of Exordium, an external showing forth of the coming of the new Aeon, the Aeon of Horus

the crowned child.

29. The disturbance of Equilibrium caused by the Coming of the Aeon.

28. Now is a further and clearer shadowing-forth of the Great Mystery of the Aeon which is to be led up to by the Aethyrs. Note however that the King of the New Aeon never appears until the very first Aethyr.

27. Hecate appears—her son, the son of a Virgin, a magus, is to bring the Aeon to pass. And she, the herald, her function fulfilled, withdraws within her mystic veil.

26. The death of the past Aeon, that of Jehovah and Jesus; ends with adumbration of the new, the vision of the Stele of Ankh-f-n-khonsu, whose

discovery brought about in a human consciousness the knowledge of the Equinox of the Gods, 21/3/04.

25. Appearance of the Lion God of Horus, the child of Leo that incarnates him.

The first Angel is Isis its mother.

24. Now appears his mate, the heavenly Venus, the Scarlet Woman, who by men is thought of as Babalon as he is thought of as Chaos.

23. Here appear the Cherubim, the other officers of the new Temple, the earth and water assistants of the fire and air Beast and Scarlet Woman.

22. Here is the First Key to the formula of Horns, a sevenfold arrangement. A shadow of Horus

declares his nature.

21. This seems to be the Vision of God face to face that is the necessary ordeal for him who would pass the Abyss, as it were. A commission to be the prophet of the Aeon arising is given to the Seer. The God is the Hierophant in the Ceremony of Magister Templi.

20. A guide is given to the Seer, his Holy Guardian Angel. And this is attained by a mastery of the Universe conceived as a wheel. The Hiereus in the Ceremony of Magister Templi.

19. Now cometh forth the Angel who giveth instruction, in the lowest form. The Hegemone in the Ceremony of Magister Templi which the Seer is

about to undergo.

18. The Vault of preparation for the Ceremony of M.T.

The Veil is the Crucifixion, symbol of the dead Aeon. The first ordeal is undergone.

17. The symbol of the Balance is now given unto the Aspirant.

16. The sacrifice is made. The High Priestess (image of Babalon) cometh forth upon her Beast and maketh this.

15. The mystic dance by Salome. The new Temple, the signs of the grades are received and the A.E. rejected.

14. The Shrine of Darkness. Final initiation into grade of M.T.

13. The emergence of Nemo into

the world; his work therein. This is the first mystery revealed to a M.T.

12. The Second Mystery: the cup-bearer of Babalon the beautiful. The Holy Grail manifested to the M.T., with the first knowledge of the Black Brothers.

11. Now cometh the Frontier of the Holy City; the M.T. is taken into the Abyss.

10. The Abyss.

9. The M.T. hath passed the Abyss, and is led to the Palace of the Virgin redeemed from Malkuth unto Binah.

8. The fuller manifestation of the Holy Guardian Angel.

7. The Virgin become the Bride, the great Reward of the Ceremony. Also

an adumbration of the Further Progress.

6. A shadowing-forth of the grade of Magus.

5. The reception of the M.T. among the Brethren of the A∴ A∴. The manifestation of the Arrow.

4. Further concerning the Magus. The marriage of Chaos with the purified Virgin.

3. The Magician. Exhibition of the Guards to the Higher Knowledge.

2. The understanding of the Curse, that is become a Blessing. The final reward of the M.T., his marriage even with Babalon Herself. The paean thereof.

1. The final manifestation. All leads

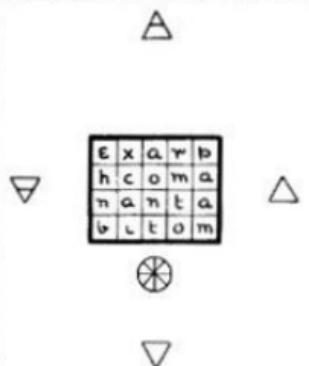
up to the Crowned Child, Horus, the Lord of the New Aeon.



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 ardzazalabALaM
 CΖoN SarOYauB
 ToiTtXoPacOC
 Sigasomrbznh
 fmondaTdlazi
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 OlliTTpaloal
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boaZaRopharaRa
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 AXtlyVastriM



donpatdanVaa
 OloGeobavri
 OPamnoOGmdanm
 aplsTedeacaOP
 ScmioonAmLoX
 VarsGALbriAP
 OiPteaaPdoce
 PSvacnrrZirza
 SlodaaounrrZfm
 daltTdnadire
 dXomonSiosp
 OODPZlapanti
 YSOannQACrav



TaOAdVPtDnIm
 aabcoorOmeGb
 TogconXmalGm
 nhodDialeaoc
 PacAXloVSPSPY
 SaalXaaarVYrol
 maphayStgalol
 mangloinLiyX
 Olaadagatapa
 PalcoldXPacn
 ndaznXiVaasa
 ltdponsdaSpi
 Xtilhtarmndli



DIAGRAM 67.

The Elemental Tablets and Cherubic Emblems.

1. The LVX Cross hidden in the Svastika is

probably the Arcanum here connoted. This Cross on Mars square adds to 65 Adonai, Shone, Gloried, ha-Yekal HS=keep silence. Svastika itself adds to $231 = 0 + 1 + 2 + \dots + 21$, the 21 Keys. The cubical Svastika regarded as composed of this LVX Cross and the arms has a total of 78 faces—Taro and Mezla.

2. In the light of the cry of LOE, this passage seems to mean precisely the opposite of its apparent meaning.

3. These are intended to show symbolically that the Bull is the same as the Eagle.

4. This night I took the shew-stone to my breast to sleep, and immediately a Dhyana arose of the sun, seen more clearly afterwards as the Star. Exceeding was its brilliance.

5. It was done.—O. V.

6. The Doctrine implied is that one must not be the child, but the Mother

7. No angel has been mentioned. The Seer was lost to being.

8. This I performed in a sort of cave upon the ridge of a great mountain in the Desert near Bou-Saada at 12-3 P.M. on December 2.

9. Note that the corner letters in this table are all B= .

10. Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means the body.

11. I suppose that only a Magus could have heard this word.

12. I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.

13. Full title of Jesod is Tzediq Jesod Olahm, "The Righteous is the Foundation of the World."

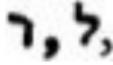
14. I. S. V. D., Jesod, = 80, the number of Pé,

the letter of Mars.

15. Originally, for “Understanding” was written “Power.” Choronzon was always using some word that did not represent his thought, because there is no proper link between his thought and speech. Note that he never seems able to distinguish between the Frater and the Scribe, and addresses first one, then the other, in the same sentence.

16. These words are probably BABALON, ChAOS, TARO.

17. The fourth of the mystic numbers of Jupiter is 136.

18.  and , the Sun, the Balance or plumes of Maat, and the Snake. Added they make 280.

19. *I.e.*, that the circle should be thus profaned. This evil circle is of three concentric rings.

20. The Seer had absolutely forgotten this prophecy, and was amazed at the final

identification of the Child in LIL with Hoor.

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

About the Authors

ALEISTER CROWLEY (1875-1947) poet, mountaineer, secret agent, magus, libertine, and prophet was dubbed by the tabloids “The Wickedest Man in the World.”

LON MILO DUQUETTE is the author of sixteen critically acclaimed books (translated in twelve languages) on Magick and the Occult. He is the U.S. Deputy Grandmaster General of the O.T.O. He lives in Costa Mesa, California with his wife of 45 years, Constance.

Also by Aleister Crowley:

777 & Other Qabalistic Writings

Book 4

Magick: Book 4 Liber ABA

The Blue Equinox

The Book of Lies

The Book of the Law

The Book of Thoth

The General Principles of Astrology

The Diary of a Drug Fiend

Moonchild

Also by Lon Milo DuQuette:

Enochian Vision Magick

The Magick of Aleister Crowley

Understanding Aleister Crowley's

Thoth Tarot

Tarot of Ceremonial Magick

The Chicken Qabalah of Rabbi Lamed Ben Clifford

The Book of Ordinary Oracles

My Life With the Spirits

Angels, Demons, and Gods of the New Millenium

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If you liked *The Best of the Equinox, Volume I*, enjoy an excerpt from *The Weiser Concise Guide to Aleister Crowley*, by Richard Kaczynski, PhD (c) 2009. Go to the next page to begin reading the sample.

THE
WEISER
CONCISE GUIDE TO

ALEISTER CROWLEY



RICHARD KACZYNSKI, PH.D.

EDITED BY JAMES WASSERMAN

INTRODUCTION

JAMES WASSERMAN

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

I HAD ORIGINALLY INTENDED to write this book myself. Time constraints suggested I offer it to someone I could respect and trust. Richard Kaczynski was the natural choice. A gifted scholar, he is well-versed in Thelema (the Greek word meaning “will,” by which Crowley’s teaching is designated). Richard is the author of the excellent biography of Aleister Crowley, *Perdurabo*. He is a high-

ranking member of O.T.O. whose service has gained him the admiration and appreciation of many. Our friendship allowed me to speak directly about my concerns for a doctrinally accurate book. He cheerfully and humbly accepted my condition that the work be vetted and approved by a carefully chosen board of Thelemic scholars and magicians.

I am happy the gods have directed the project as they have. Richard and I come from different generations. He will be closer to the shared experiences of many readers than I might be. In 1977, the year he was enthusiastically bicycling home at age 14 with his first copy of *Magick in*

Theory and Practice tucked in his backpack, I was 29 and in the throes of a magical ordeal demanding I develop “certainty, not faith” to sustain my very life and sanity.

This book is not an attempt to provide a broad survey of current Thelemic “offerings,” e.g. the multiplicity of recent “orders” and “schools of interpretation.” We acknowledge one A.M. A.M. and one O.T.O.

We will also avoid the interpretations so common to much post-Crowley magical literature. This is an attempt to document Crowley's teaching as he designed his system, with some reference to the modern

development of Thelema. O.T.O. Frater Superior Hymenaeus Beta has spent many years brilliantly editing the corpus of Crowley literature. I also highly recommend J. Daniel Gunther's *Initiation in the Aeon of the Child: The Inward Journey* (Ibis Press, 2009), which is, in my opinion, the most important doctrinal contribution since Crowley's death.

Otherwise, my recommendations on magical literature have remained unchanged for decades. Read Crowley. If you don't understand what he is saying, buy a dictionary. If you're still unclear about what he means, keep trying. Once in a while you may be lucky enough to meet someone who

can help shed light on the subject. I sincerely hope Richard Kaczynski and this book can serve that function for you. Crowley gave us a very intelligible guide to the importance he placed on his individual writings by organizing them in a literary classification system. Richard explains this fully on page 33. Such a system is unique in the annals of religious history and is further confirmation of Aleister Crowley's stature as a world teacher.

On a personal level, this book conjures the spirits of departed loved ones and guides—angel-headed hipsters whose lives are intimately entwined with my earlier years and

quest for an understanding of Aleister Crowley—Grady McMurtry, Harry Smith, Angus MacLise, and Richard Gernon.

May this book serve as a Lamp to illumine your steps as you seek to discover your True Will.

Love is the law, love under will.

DISCLAIMER

WHEN A PERSON begins to study Aleister Crowley, he or she enters a universe rather than a “field of study.” It is impossible for any individual to capture his essence. Like the parable about the blind men describing an elephant, one can only report what one is able to perceive. Add to that the limited amount of space available in an introductory book of this nature, and the reader will understand that we are only able to offer a glimpse of Crowley's teachings.

Three Quick Tips on Thelemic Etiquette

1. Please be sure to properly capitalize “Do what thou wilt shall be the whole of the Law,” or “Love is the law, love under will” in your correspondence. All quotes from a Class A text should be spelled and capitalized verbatim, “Change not as much as the style of a letter ...” (AL I:54).
2. The name “Crowley” rhymes with “holy.” He gave the definitive clue in his satirical poem “The Convert,” first published in *The Winged Beetle*.

“Where are you going, so meek and holy?”

“I'm going to temple to worship Crowley.”

3. We avoid the modern spelling of “magickal” for “magical,” or “magickian” for “magician.”

There is not a single example of A.C. using that orthography in a bookcase full of his books. He coined the word “magick” to define his system, spelled the adjective “magical,” and called its practitioners “magicians.”

OVERVIEW

I STILL REMEMBER reading my first Crowley book, *Magick in Theory and Practice*, at the tender and impressionable age of 14. It came highly recommended by the proprietor of the local occult bookstore, who had taken me under his wing. Rushing home on my bicycle and cracking open that sleek, black-covered Dover paperback, I prepared myself to behold the great Mysteries—with a capital, flashing, neon M. And so I read those famous early words:

Witness mine hand:

TO ΜΕΓΑ ΘΗΡΙΟΝ (תְּרִירָה): The Beast 666; MAGUS 9° = 2 A ∴ A ∴ who is The Word of the Aeon THELEMA; whose name is called V.V.V.V.V. 8° = 3 A ∴ A ∴ in the City of the Pyramids; OU MH 7° = 4 ; OL SONUF VAORESAGI 6° = 5 , and 5° = 6 A ∴ A ∴ in the Mountain of Abiegnus: but FRATER PERDURABO in the Outer Order or the A ∴ A ∴ and in the World of men upon the Earth, Aleister Crowley of Trinity College, Cambridge.

I didn't understand a single word of it. Clearly it meant *something*, but the meaning played a sadistic hide-and-

seek game with my consciousness, like one of those fantastic dreams that becomes less coherent the more you awaken. I vowed to decipher this book. This has turned into a lifetime task. There were no beginner's guides. I hope this *Concise Guide to Aleister Crowley* will help the reader gain a more clear sense of his system.

Crowley had an imposing reputation in life, and since death he casts an even larger shadow. He left his mark in so many different ways that he defies categorization. Most of us would be satisfied to accomplish just one of his many impressive achievements:

- A practicing occultist whose mastery of Western magick and Eastern mysticism was unsurpassed by any of his contemporaries, and who continues to be an icon for many of today's practicing magicians.
- The founder and prophet of the new religious movement of Thelema, best known by its oft-misunderstood catchphrase, “Do what thou wilt shall be the whole of the Law.”
- A prolific poet whose *Collected Works*, by age thirty, filled three volumes, and whose last published work, *Olla*, was subtitled *Sixty Years of Song*.

- A maverick mountaineer whose numerous innovations and world records in the sport are acknowledged by even his most vocal critics.
- An adventurer whose exploits in the Far East were serialized by *Vanity Fair* magazine as “A Burmese River.”
- An impresario who took the violin troupe the Ragged Ragtime Girls on a tour of St. Petersburg, Russia.
- A British secret agent who marshaled his literary and occult connections to the service of his country, including (reputedly) the invention of the “V for Victory” sign as a magical antidote to the

swastika.

- A ranked chess master who could trounce many players without even looking at the chess board.
- A pioneering entheogenic explorer who conducted psychedelic experiments with mescaline.
- Producer and star of *The Rites of Eleusis*, a series of ritualistic plays featuring an innovative blend of magick, drama, music, and poetry.
- One of the most unjustly vilified men in the history of journalism, garnering headlines like “The Wickedest Man in the World” and “A Man We'd Like To Hang.”

More mistruth and rumor has circulated about Aleister Crowley than perhaps any other figure in recent history. When the reporter Henry Hall introduced him to readers of the *New York World Sunday Magazine*, he wrote, “Some said that he was a man of real attainments, others that he was a faker. All agreed that he was extraordinary.”¹ Crowley openly defied social conventions, challenging people to examine what they really believed and why they believed it. He confronted blind faith with rational skepticism. Yet he likewise challenged the skeptic with scientific illuminism, a systematic approach to spirituality that he described as “The

method of science, the aim of religion.”²

¹ Hall, Henry N. “Master Magician Reveals Weird Supernatural Rites.” *The World Magazine*, 13 December 1914, p. 9, 17.

² This was the motto of his journal *The Equinox*, published between 1909 and 1913.

THE MOST POWERFUL AND ELEGANT OF ALL MAGICAL SYSTEMS

The Equinox, in print from 1909–1919, was a magical journal published by Aleister Crowley and included instructions for Crowley's own magical Order, the A.'.A.'. as well as important exercises, meditations, rituals, reviews, and works by other magical adepts. Originally published as ten volumes, much of the material remains out of print today. Now, for the first time since Israel Regardie's 1974 release of *Gems from the Equinox*, renowned scholar and U.S. Deputy Grandmaster General of the O.T.O. Lon Milo DuQuette presents readers with his own selections from this classic publication, *The Best of the Equinox*.

Volume I presents readers with the Enochian magic selections from *The Equinox* and contains Crowley's practical distillation of the work of Elizabethan magi John Dee and Edward Kelley—perhaps the most powerful and elegant of all magical systems. Dee and Kelley's work is one of the most popular magical techniques seized upon by modern magicians.

ABOUT THE AUTHORS

Aleister Crowley (1875–1947) poet, mountaineer, secret agent, magus, libertine, and prophet was dubbed by the tabloids "The Wickedest Man in the World."

Lon Milo DuQuette is a bestselling author and lecturer whose books on Magick, Tarot, and the Western Mystery Traditions have been translated into ten languages. He lives in Costa Mesa, CA, with his wife Constance.

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