

THE ANGEL AND THE ABYSS

In this companion volume to *Initiation in the Aeon of the Child*, author J. Daniel Gunther provides a detailed and cohesive analysis of the two major spiritual crises in the career of the aspirant in the Aeon of the Child—the Knowledge & Conversation of the Holy Guardian Angel and the Crossing of the Abyss between the divine realms and the human. Expounding on the sublime Formulas of Initiation confronting those who would aspire to these Mysteries, the author draws deeply from Jungian psychology, world mythology and religion, and the doctrines of the classic Mystery traditions, explaining how the revelations of Thelema apply to the individual.

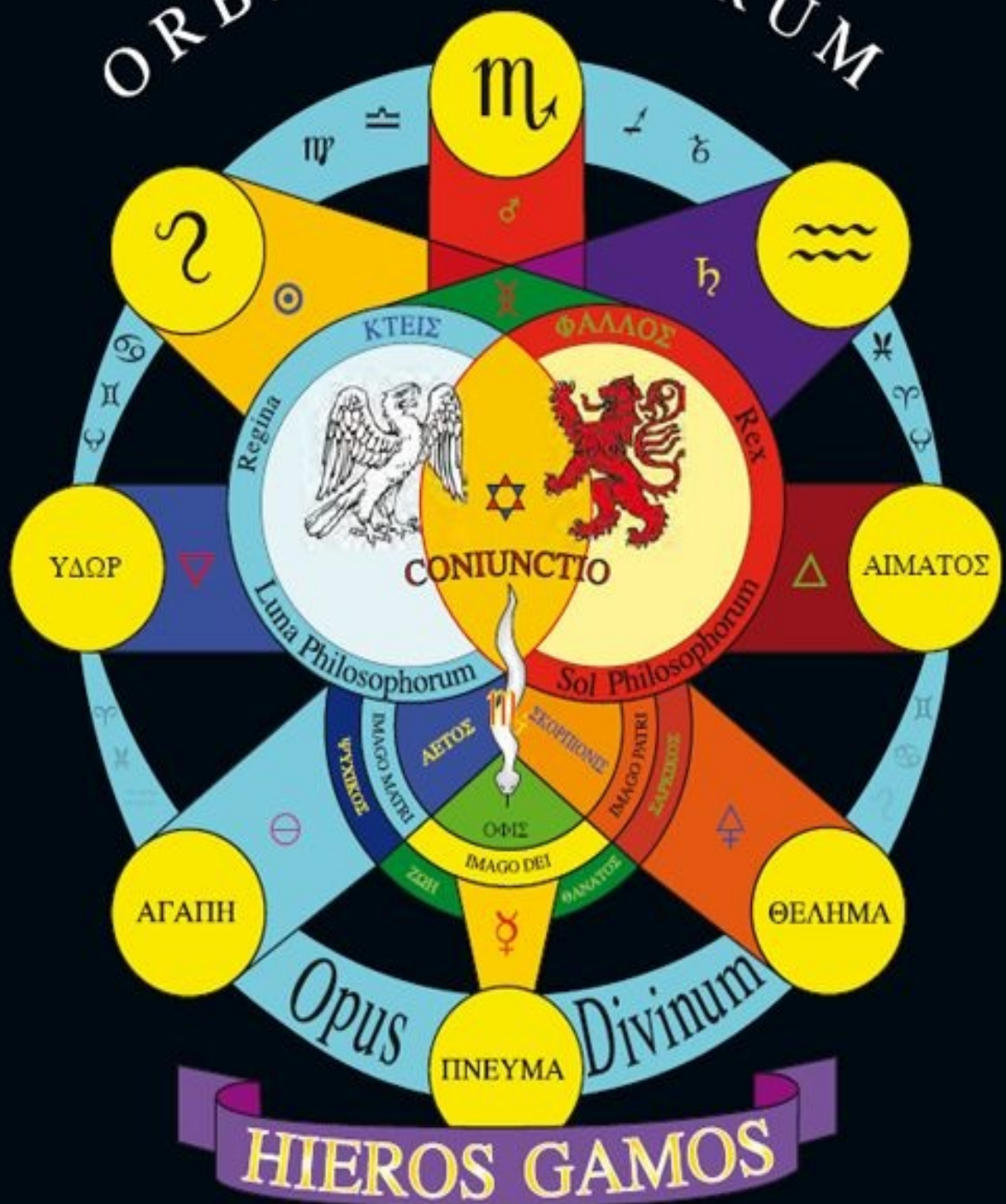
In 1904, *The Book of the Law* declared the advent of a new period in the course of human history—the Aeon of Horus or Aeon of the Child. The doctrine of this New Aeon, codified in the Book of the Law and numerous other Holy Books, is known as Thelema (a Greek word meaning “Will”). Aleister Crowley was revealed as the Prophet of the New Aeon.

The Angel & The Abyss is written in clear, precise language that will aid those students who seek to navigate the difficult terrain of this advanced stage of the Spiritual quest. More knowledgable students will find tantalizing clues to serve as guideposts and eventual confirmations of their direct experience.

Psychiatrist Carl Jung developed a depth psychological system which embraced the totality of the human experience. The two cornerstones of his theory remain the idea of the collective unconscious, and the Transcendent Function. The former is the storehouse of universal symbols to humanity, the latter is the transformation to the transcendent synthesis after an experiential battle of the war of the opposites [thesis, and antithesis, respectively]. J. Daniel Gunther's opus demonstrates the depth and power of both of these ideas in the realm of spiritual initiation. Each chapter resonates with a harmonic created by the archetypal frequency of the Hebrew letters, themselves representing paths on the Tree of Life. Although Thelemic in tone, this resonance encompasses ideas from the major world religions, and thus a perfect example of the collective unconscious in action. The union of opposites concept permeates every chapter, beginning with life and death as primary oppositions. Jung would have recommended a special active imagine process, especially with dream related material from the unconscious, to provide the setting, space, and energy for the opposites to interact and eventually transform. Such is the format of each chapter of the text, an active exploration of the opposites exemplified by harmonic energy of the Path. The task of synthesis is partially the goal of the author to explicate, but the true synthesis occurs in the reader after deep contemplation of the ideas presented. This is the power of the Transcendent Function in book form: the transformation of the reader who exerts the time and effort to experience the material within. This heartfelt explication of Crowley's work is enlivened by the core of Jungian thought used throughout the exploration.

Gregory P Brown, MD
Associate Professor
University of Nevada School of Medicine
Psychiatry Department

ORBIS STELLARUM



THE ANGEL AND THE ABYSS

COMPRISING
The Angel and the Abyss
AND
The Hieroglyphic Triad

BEING
BOOKS II & III
OF
The Inward Journey

J. DANIEL GUNTHER



IBIS PRESS
Lake Worth, FL

First edition published in 2014 by Ibis Press

An imprint of Nicolas-Hays, Inc.

P. O. Box 540206

Lake Worth, FL 33454-0206

www.ibispress.net

Distributed to the trade by

Red Wheel/Weiser, LLC

65 Parker St. • Ste. 7

Newburyport, MA 01950

www.redwheelweiser.com

Copyright © 2014 by J. Daniel Gunther

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from Nicolas-Hays, Inc. Reviewers may quote brief passages.

Materials by Aleister Crowley © Ordo Templi Orientis.

JAF POB 7666 • NY, NY 10116. All rights reserved.

Hardcover ISBN: 978-0-89254-211-6

Ebook ISBN: 978-0-89254-625-1

Library of Congress Cataloging-in-Publication Data

Gunther, J. Daniel.

The angel & the abyss : comprising The angel & the abyss and The hieroglyphic triad, being Books II and III of THE INWARD JOURNEY /J. Daniel Gunther. -- FIRST EDITION.

pages cm -- (The Inward Journey; 2)

ISBN 978-0-89254-211-6 (hardback) -- ISBN 978-0-89254-625-1 (ebook) 1.

Crowley, Aleister, 1875-1947. Book of the law. 2. A.°.A.°. (Order) 3. Spiritual life. I. Title. II. Title: Angel and the abyss. III. Title: Hieroglyphic triad.

BF1301.C7533G85 2014

130--dc23

2014018862

Every effort has been made to determine the ownership of all photos and secure proper permissions. If any errors have inadvertantly occurred, we apologize and will correct such in subsequent printings.

Please visit the author's website:

www.jdanielgunther.com

Book design by Studio 31.

www.studio31.com

Printed in the United States of America [MG]

TABLE OF CONTENTS

[Acknowledgments and Permissions](#)

[Preface by Shiva X° \(Stephen J. King\)](#)

[Book II THE INWARD JOURNEY: The Angel and the Abyss:](#)

[Chapter 1: א The Self Slain](#)

[Chapter 2: ב The Cenotaph](#)

[Chapter 3: ג Fruit of the Just](#)

[Chapter 4: ד Forces of Life](#)

[Chapter 5: ה Forbidden Fruit](#)

[Chapter 6: ו The Wrath of God](#)

[Chapter 7: ז Brothers](#)

[Chapter 8: ח The Secret of V](#)

[Chapter 9: ט The Unveiling of Love](#)

[Book III THE INWARD JOURNEY: The Hieroglyphic Triad](#)

[Chapter 10: י The Bar of Heaven](#)

[Chapter 11: יא This and That](#)

[Chapter 12: יב N.u.i.t. forms](#)

[Appendices](#)

[Appendix 1: The Egyptian Alphabet](#)

[Appendix 2: Trigrams of Liber Trigammaton and Some Useful Attributions](#)

[Appendix 3: Liber Vesta vel פְּרִכְתַּ sub figura DCC](#)

[Bibliography of Works Consulted](#)

[Index](#)

PERMISSIONS

Anatomy of the Psyche, Alchemical Symbolism in Psychotherapy by Edward F. Edinger, ©1985 Open Court Publishing Company, reprinted by permission of Open Court Publishing Company.

Ego and Archetype, Individuation and the Religious Function of the Psyche by Edward F. Edinger, © 1972 by the C.G.Jung Foundation for Analytical Psychology. Reprinted by arrangement with The Permissions Company, Inc., on behalf of Shambhala Publications Inc., Boston, MA. www.shambhala.com

Goddess: Myths of the Female Divine by David Leeming & Jake Page © 1994 by David Leeming & Jake Page. Reprinted by permission of Oxford University Press (UK)

The Great Mother: An Analysis of an Archetype by Erich Neumann, Copyright 1955, ©1963 by The Bollingen Foundation Inc., New York, N.Y. Reprinted by permission of Princeton University Press.

Transformation Symbolism in the Mass, by C. G. Jung in *The Mysteries—Papers From the Eranos Yearbooks* edited by Joseph Campbell, © 1955 by The Bollingen Foundation Inc., New York, N.Y. Reprinted by permission of Princeton University Press.

Nag Hammadi Codex II 2–7, On the Origin of the World, edited by Bentley Layton, © 1989 by E. J. Brill, Leiden, The Netherlands. Reprinted by permission of E. J. Brill

Nag Hammadi Codex VII, The Apocalypse of Peter, edited by Birger A. Pearson, © 1996 by E. J. Brill, Leiden, The Netherlands. Reprinted by permission of E. J. Brill

The Origins and History of Consciousness by Erich Neumann, © 1954 by The Bollingen Foundation Inc., New York, N.Y. Reprinted by permission of Princeton University Press.

Seth, God of Confusion. A Study of His Role in Egyptian Mythology and Religion by Herman te Velde, © 1967 by E. J. Brill, Leiden, The Netherlands. Reprinted by permission of E. J. Brill

Two Essays on Analytical Psychology by C. G. Jung, © 1953 by The

Bollingen Foundation Inc., New York, N.Y. Reprinted by permission of Princeton University Press.

Images of the Tarot Cards from Aleister Crowley/Freida Lady Harris Thoth Tarot Cards © 1944 Ordo Templi Orientis. Reprinted by kind permission of Ordo Templi Orientis.

ACKNOWLEDGMENTS

I would like to thank all the many friends, colleagues and scholars whose contributions and assistance helped to make this work possible.

Frater V.V. graciously provided needed materials and offered many helpful suggestions. Frater T.H.A.T. offered valuable commentary and criticism throughout the development of this book. To Hymenaeus Beta, Frater Superior Ordo Templi Orientis, I give my sincere thanks for providing invaluable material and for permission to reproduce the images of the Thoth Tarot Deck. Many thanks to my friend and colleague Stephen J. King for his valued council, continued encouragement and support. I am deeply grateful to Angel Lorenz who spent long hours procuring the many rare books and manuscripts required, as well as meticulously proofreading the A.*A.*. Libri in Class A. Dr. Gordan Djurdjevic kindly read several drafts of the manuscript and proofread all the Sanskrit, making numerous suggestions that were of enormous benefit. For the gift of his time, scholarship and advice I will always be grateful. Jean-Mathieu Kleeman proofread the French and provided original French translations. Also, I would like to sincerely thank him for introducing me to the historically important frescoes in the Church of SS Annunziata and the Bolognini chapel in San Petronio. Enrico Francesio was a cheerful and skilled assistant in the task of transliterating the Egyptian texts utilized. Marko Milenovic and Ana Ujevic Milenovic proofread the Greek and Coptic texts throughout. Michael Kolson, Kenneth Campo and Ian Mercer proofread early drafts of the manuscript and made many useful suggestions. Keith Readdy carefully read page proofs. The generosity of Scott Burley made it possible to create the numerous special fonts required by this publication.

There are not enough words to thank Momo Avram for his dedication and skill in the art production of this book. Thanks also to Jasenka Milosevic for producing the art for the dust jacket and for her beautiful rendering of my rough sketch for the Frontispiece. Angel Lorenz contributed the artwork of the Cross and Rose of 49 petals. Nancy Wasserman redrew the image of Harpocrates on the lotus. Gwen Gunther contributed a number of skillful original drawings from papyri,

coffins and bas-reliefs.

Several scholars graciously offered assistance with a number of technical questions. I wish to thank Dr. Gregory Brown of the University of Nevada School of Medicine (Analytical Psychology), Dr. Walter Burkert of the University of Zurich (Greek), Dr. Gordan Djurdjevic of the University of British Columbia (Sanskrit), Dr. Colleen Manassa of Yale University (Egyptology), Dr. Richard Parkinson of the University of Oxford (Egyptology), Donald Traxler (French), Dr. Mark Verman of Wright State University (Hebrew), Dr. Jill Unkel of the Chester Beatty Library (Egyptology) and Dr. Alexandra Villing of the British Museum (Gnostic gems).

As always, I am deeply grateful to my lifelong friend and Brother James Wasserman for his dedication to this project, for his valued council and for his editorial skill. Thanks also to Nancy Wasserman for her valued friendship and the inspiration of her quiet and loving spirit.

Lastly, it is to my beloved wife Gwen that I owe the greatest debt. Throughout the development of this book I have been the beneficiary of her Initiated insight and advice. Her Inspired contributions to the conception and content of this book were absolutely instrumental in bringing it to fruition. Without her, I could not have written it. Therefore, it is to Gwen that I lovingly dedicate this book in Service to the Great Work.

J. Daniel Gunther
June 29, 2014 E.V.

PREFACE

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

The Angel and the Abyss follows on from J. Daniel Gunther's earlier work, *Initiation in the Aeon of the Child* (2009). That was Book I of THE INWARD JOURNEY series. *The Angel and the Abyss* comprises Books II and III: "The Angel and the Abyss" and "The Hieroglyphic Triad." This new study continues the discussion about the Initiatic impact of Thelema, and in particular the Initiatic system and formulae of the A.*A.*. Together Books I-III correspond to the functions of the Outer, Inner and Supreme Orders of A.*A.* in the three-fold process of Initiation that Gunther calls the Path of the Great Return.

The Angel and the Abyss and *Initiation in the Aeon of the Child* are a record of Gunther's efforts, spanning decades, to faithfully preserve and implement the original system of the A.*A.* as established by Aleister Crowley. That it also includes some of the oral instructions of the modern A.*A.* points to what I think Crowley and the Order's organizational design anticipated—ongoing contribution to the universe of discourse and literature based on Scientific Illuminist rigor. At times Gunther's thesis is astonishing. To paraphrase O.T.O. Frater Superior Hymenaeus Beta's comments on Volume I, *The Angel and the Abyss* rises in some passages to levels of transmitted doctrinal insight.

Generally speaking, THE INWARD JOURNEY series details the *averse* qabalistic schema of Initiation in the A.*A.*. In terms of the formula of tetragrammaton, the task of the Candidate is to set the Daughter (Heh final or Malkuth) upon the Throne of the Mother (Heh Prima or Binah). This in turn awakens the Eld of the All-Father Chokmah (Yod)—with the reunion of Yod the All-Father and Heh the All-Mother being the Perfect and the Perfect uniting to form One Perfect in Kether, which is None. Gunther terms this attainment to a condition of Nothingness, *Nulliversion*. THE INWARD JOURNEY series is basically an exposition of this supreme formula. The Devil is in the detail however, and Gunther offers it in eloquent and earnest abound. I would encourage the reader to work through Books I–III sequentially, and to follow the author's advice when offered on *how* best to study any given passage or chapter. While the content of *Initiation in the Aeon*

of the Child and *The Angel and the Abyss* builds sequentially, it often overlaps and interpenetrates, enabling formulae to be revisited from more advanced perspectives as you progress through the books.

The Angel and the Abyss continues the work of *Initiation in the Aeon of the Child*. That book was largely concerned with the taking up of the Great Work: how the Candidate to Initiation commences the journey as Asar (Osiris), asleep or dead among the Qliploth, and awakens as Asar-un-Nefer ("Myself made Perfect"). It then describes the new life of the aspiring Adept, made one with the self slain Ankh-af-na-Khonsu, who as Hoor manifests the disciplined motion of the Fifth Power of the Sphinx, IRE ("to Go").

The Angel and the Abyss now resumes the journey with the work of the junior and senior Adepts, the Babe of the Abyss, and the Magister. Perhaps most importantly, THE INWARD JOURNEY series sets forth the fundamental perspective of Initiation in the new Aeon: that the Candidate to Initiation is not the passive victim of a catastrophic death requiring suffering and resurrection, but an active participant in a self-chosen and self-slain Death that gives rise to a new Birth. By showing in *Initiation in the Aeon of the Child* how this doctrine emanates from Thelema's identification of the sacred mountain of the Adepts, Abiegnus, with the City of the Pyramids, Gunther prepares the reader for *The Angel and the Abyss*. The central theme of the new book is the opening of the Fifty Gates of Death and the Birth of the Master of the Temple.

The Angel and the Abyss can be viewed as a book about the transmitted Knowledge or *gnosis* of Life and Death in the Aeon of the Child. The reception of this gnosis equilibrates the doctrinal imagery and message of the Holy Books of Thelema, the spiritual evolution of the individual, and the corporeal formulae of the Rose Cross, as One in the psyche of the Initiate. It is from this perspective that Gunther writes. When Crowley described the new Aeon as "the worship of the spiritual made one with the material, of Horus, of the Child, of the Future,"¹ this is what he was getting at. Crowley went on to say, "This child Horus is a twin, two in one. Horus and Harpocrates are one, and they are also one with Set or Apophis, the destroyer of Osiris. It is by the destruction of the principle of death that they are born. The establishment of this new Aeon, this new fundamental principle, is the great work now to be accomplished in the world."² *The Angel and the*

Abyss is an exposition of this new fundamental principle.

As its title suggests, *The Angel and the Abyss* addresses the preparation, passage, formulae, ordeals and tasks surrounding the two critical attainments in the system of the A.*A.*—the Knowledge and Conversation of the Holy Guardian Angel and the Crossing of the Abyss. In the forums and pages of cyberspace and Thelemic social media, these attainments are often commented upon, yet the ease and lure of popular comment can result in them being mischaracterized and misrepresented, potentially misleading new students and confusing even experienced practitioners. Gunther brings to these difficult and recondite subjects a clarity and frankness that exudes conviction. The work of the junior and senior Adepts are also discussed—such as the Hieros Gamos, the Sleep of Siloam, and the encounter with the Four Great Princes of Evil. With the crossing of the Abyss and the casting out of the newly born Magister Templi from the City of the Pyramids, Gunther's treatment of the Arcanum is sometimes subtle and sublime, at other times intoxicating and intense. At all times however, it is inspiring and encouraging. In both manner and method, the New Covenant of the Open Way is laid forth. There is also concomitant doctrinal discussion on the Thelemic mysteries associated with these stages of the Great Return (for example, on the Kerubic shift, the Thelemic Pentagrammaton, the Thelemic Trigrams, and the Secret of V).

If my *précis* here has been brief and matter of fact, it is a candor born of humility not frivolity. Put simply, these subjects are some of the most sacred in the canon of Thelema. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

Although *The Angel and the Abyss* can be heavy and heady, Gunther approaches the study as an experienced teacher. He writes like he lectures, always ensuring the student understands where the subject lies in the historical and philosophical matrix of the Western Tradition. As with *Initiation in the Aeon of the Child* and in similar methodology to Crowley, Jung, Corbin and other scholar-mystics, Gunther crafts a new vocabulary and literary style in *The Angel and the Abyss*. As much an intellectual as psychic necessity given the hyper-Abyssic logic of the Supernals, a new vocabulary helps the reader to bring the unfamiliar into focus, and awaken the reader from the unconscious limitations and attachments of his or her habitual thought patterns.

Crowley instructed that the Student of the Mysteries had to arm himself with a new kind of logic.³ He was referring to the Mystery of the Supernals—not without its place in this book—and Gunther's style helps bring it into a focus, free of the habitual.

A key component of this vocabulary is its underlying semiosis in Egyptology and the Egyptian hieroglyphs. Gunther brings these motifs and their archetypal template to life, as signposts of THE INWARD JOURNEY, as if to assert that the rituals of the Pyramid Texts and the Book of the Dead were rituals that were practiced in life, not just recited for the dead,⁴ with continued practical significance and meaning in the Aeon of the Child. Gunther's study of hieroglyphs helps the reader appreciate the archetypal imprint of the theogony of Hoor, its religio-historical evolution, and its direct relationship to the formulae of Initiation and practical magick in the new Aeon.

Another key feature of the book's vocabulary is its location in analytical psychology, and from that perspective, alchemy. Gunther's *Aeonie psychology* (my term) provides the intellectual substrate for THE INWARD JOURNEY—a way of conceptualizing and contextualizing the process of Initiation and the operations of the Initiate in relation to humankind's collective spiritual or psychic evolution. Depth psychology and active imagination's awakening of the Spirit (*unio mentalis*), *coniunctio* with the daemoniac Angel (*unio corporalis*), and the departure of the daemon for the terror and taboo of the Ego's destruction (its functional orientation to Self incarnate), in order to return or unite with the world (*unus mundus*), resembles the threefold process of Initiation—Neophyte, Adept, Magister—at least in terms of their *metanoia* (mental transformation). It suggests there are connections, and by bringing the disciplines together, Gunther's synthetic approach can have a transformative and constellating effect on the reflective reader. THE INWARD JOURNEY series is one of the more visible studies incorporating the thought of Crowley alongside Jung, of Initiation alongside the new Aeon therapeutic science of Individuation. Perhaps by default, it suggests that synthetic approaches to these disciplines may well provide the most satisfactory scientific language and method for the study of Initiation in the future.

The Master Therion considered the Knowledge and Conversation of the Holy Guardian Angel the Next Step in humanity's journey. It was

consequently the focus of his spiritual and literary legacy, a point that needs to be appreciated in the context of his life and times. I am convinced he knew others would follow in service to the Great Order and pick up the work where he left off. This study is an example.

May the A.°A.° crown the work, lend us of Its wisdom in the work, enable us to understand the work!

Love is the law, love under will.

Fraternally,

Shiva
National Grand Master General
Ordo Templi Orientis
Grand Lodge of Australia

X°

[1](#) Crowley, *The Equinox of the Gods*, p. 134.

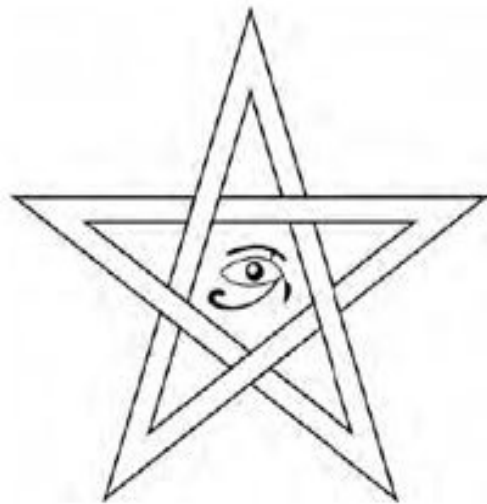
[2](#) Ibid.

[3](#) See for example Crowley's commentary to *The Vision and the Voice*, 5th Aethyr. *The Equinox* IV:2, footnote 3., p. 205.

[4](#) This idea was empirically proven by Gunther's student, the late Dr. Harold M. Hays, see *The Organization of the Pyramid Texts: Typology and Disposition* (2 vols).

THE ANGEL & THE ABYSS

BOOK II THE INWARD JOURNEY



O my God! use Thou me again, alway.
For ever! For ever!
That which came fire from Thee cometh
water from me; let therefore Thy Spirit
lay hold on me, so that my right hand
loose the lightning.

— *Liber VII*, II:1-2



A.A.O.

Publication in Class B.

Imprimatur

N. Fra: A.A.O.

V. 7^o=4^o R.R. et. A.C.

CHAPTER 1




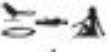

THE SELF-SLAIN

“For thou wilt find a life which is as Death: or a Death which should be infinite.”

The Vision and the Voice, 30th Aethyr

One of the primary goals of the Neophyte of the A. A. consists in resurrection from a *Death* which the world calls *Life*.¹ The candidate, who symbolically represents Osiris (Asar), begins the process of the Inward Journey as NEKPOΣ, the “dead one.” The Candidate as Osiris is the Lord of Death, asleep among the Qliphoth. The Qliphoth, from the Hebrew קליפות, “husks, bark, shells,” are those who preside in the world of the profane, which we sometimes call “the old grey land.” The Qliphoth personify the impure components of the human psyche, hence the unbalanced Tree of Life. Candidates must rise from this life of disorder and confusion so beloved by the masses and dedicate themselves to an alternate life, a life of perseverance and service to the Great Work. *Liber Porta Lucis*² describes how the onset of this journey may seem to our friends and family:

Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows.³

In the Egyptian *Book of the Dead*, there are many epithets given for Osiris that characterize elements of his nature and symbolism. Three notable ones are,  (wršš m db3t) “Time-spender in the Tomb,”⁴  (wrdw) “Weary One,”⁵ and  (wrdw -ib) “Weary-hearted One.”⁶

In *Liber LXV*, Chapter IV, verses 28–29, we see that aspirants to initiation in the New Aeon are clearly identified with Osiris the Weary-hearted One, struggling against the sleep of death in the world of the


Qliphoth:

Weary, weary! saith the scribe, who shall lead me to the sight of the Rapture of my master?

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

Again, in Chapter V, verse 61, the same terminology occurs:

And the Lord Adonai delighteth in me, and I bear the Cup of His gladness unto the weary ones of the old grey land.

With experience of the Neophyte Initiation, wherein we drink from the Initiator's Cup of gladness, Asar awakens as Asar-un-Nefer,  (Wsir-wn-nfr) "Myself made Perfect," and casts off the swathings of the corpse that bind the limbs, that he may set out upon the road of eternity.


In order to go forth upon that unending Inward Journey, Aspirants must reject the death grip of the world, which hides its inherent fatality behind the mask of "*the good life*." This must be a conscious and deliberate choice, for the pull of the world is strong, and the journey arduous. Yet, those who do make the choice to follow the Path of A. A. A. have the collective strength of the Great Order to aid them, and those who endure receive a blessing thereby.

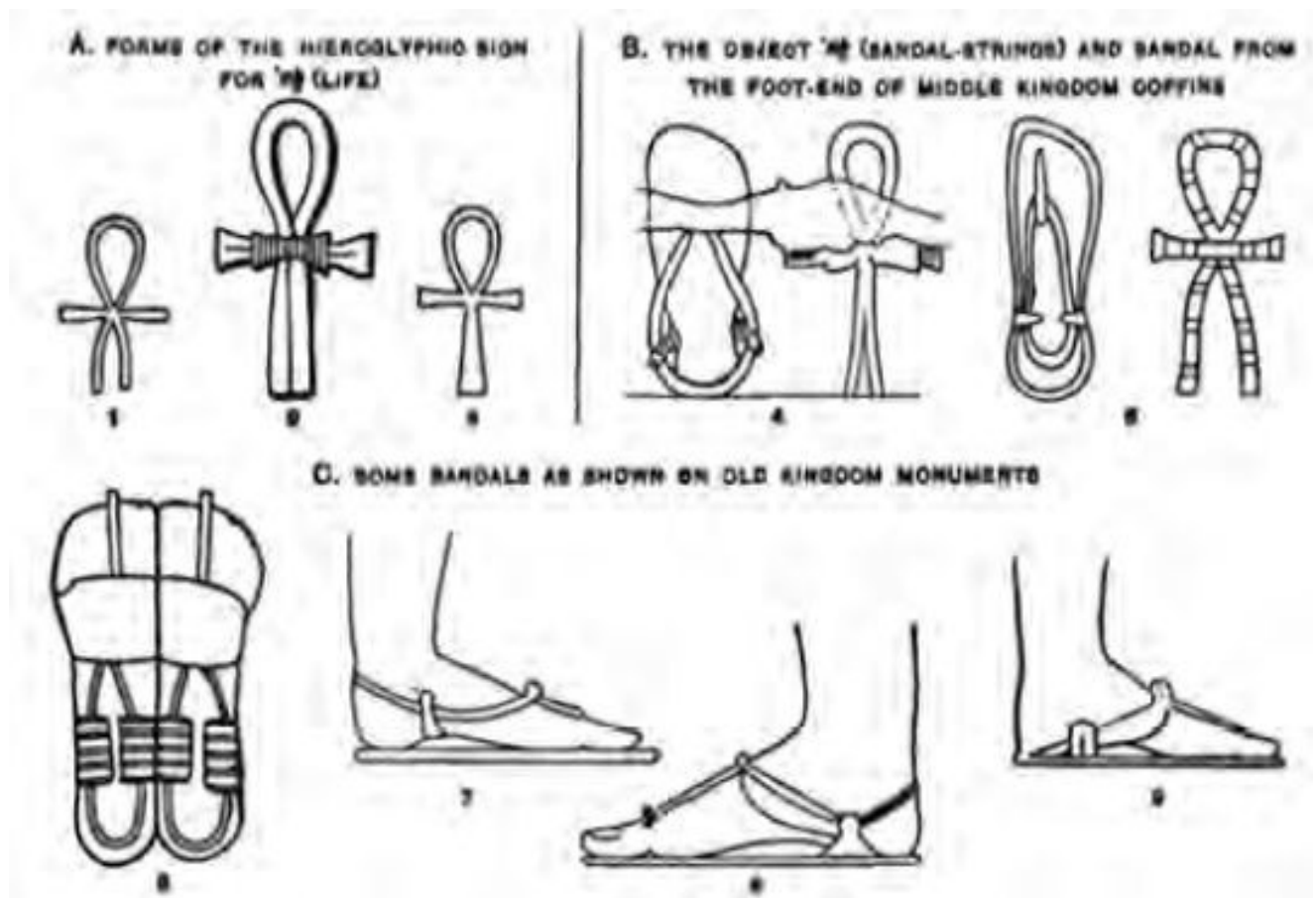
We can find a parallel to this admonition in the Gnostic *Book of Ieu* where it is written that Jesus said unto his apostles,

Blessed is he who has crucified the world, and who has not allowed the world to crucify him.⁷

Thus, the next step in the progression of the Initiate is found in the goal of the aspiring Adeptus: to embrace a *Life* which to the world is as *Death*. Candidates should keep in mind Crowley's advice in *Book IV*, Part III: "It is wrong to say triumphantly, "*Mors janua vitæ*, unless you add with equal triumph, '*Vita janua mortis*.'"⁸

Mors Janua Vitæ

For the candidate to the Mysteries, fixation solely upon mundane affairs is that deadly sleep from which he or she must awaken and begin to shake off the shackles of torpor and inertia. It is intrinsic to the makeup of aspirants to the Mysteries that the Life worth living is to be found only in the disciplines of the Path of Initiation—the rigors and demands of which appear to the uninitiated as the yoke of slavery and loss of freedom. The dichotomy of these points of view has no clear resolution; it is the nature of a dog to bark, and it is the nature of an Initiate to seek the path of Adeptship. Such aspirants must follow the path by means of disciplined motion, manifesting the fifth power of the Sphinx which is *IRE*, “to Go.” It is the Power that crowns the Four Virtues, which are the Four Powers of the Sphinx: *to Dare, to Know, to Will and to Keep Silent*. The Fifth Power is referred to Spirit. When awakened, it enables us to consolidate the Four Virtues of the Adept and transform them from resistance to persistence, and fortify us for the journey. The emblem of this power is the Egyptian *Ankh*, which as a word in the ancient Egyptian language is  (‘*n*’) “life.”⁹






Ankh as sandal straps, from Gardiner's article in The Encyclopedia of Religion & Ethics, 1916

Many years ago, the eminent Egyptologist Sir Alan Gardiner presented the opinion that the hieroglyph of the *Ankh* represented a sandal strap.¹⁰ Initially, it may seem strange that a word of such significance as *Ankh* ("life") would be signified graphically by something as mundane as part of a shoe. Yet, if we consider carefully the philosophy of the Egyptians, we note that mobility of the limbs signified life. Torpor and inactivity were the hallmarks of rigor mortis and death. The Egyptian book that we call *The Book of the Dead* actually bears the name (*prt m hrw*) "To go forth by day."¹¹ It is not a book of the dead; it is a book that evokes eternal life. And life is movement—walking and going forth upon that eternal pathway. The sandal strap is a man-made object, formed by a cobbler, that binds to the sole of the shoe protecting the feet of Osiris as he goes on his journey. We read in *Liber LXV*, I, verse 11:

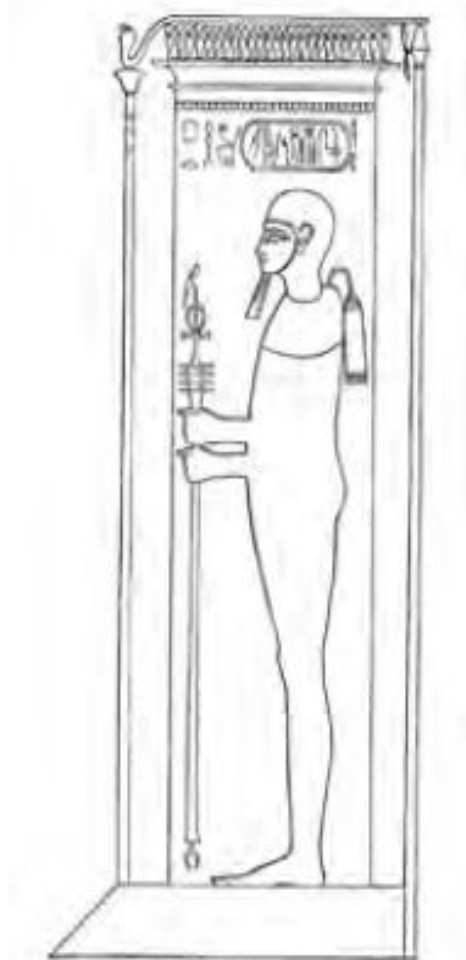
Nor is it fitting for the cobbler to prate of the Royal matter.
O cobbler! mend me this shoe, that I may walk.

In ancient Egyptian, the sole of the foot was called (*tbw*). The

word for “Sandals” was  (t**bw**ty). Sandals were considered clothing for the feet, made by a craftsman known as  (t**bw**) a sandal-maker, that is to say, a “cobbler.”¹² A cobbler was one who clothed the feet.

The god of all craftsmen, including cobblers, was  (Ptah), who we call Ptah. This fact is significant enough to warrant our attention. Why is it important to note that the god of cobblers was Ptah?

In the *Proclamation of the Perfected One*, a magical incantation derived from spell 42 of *The Egyptian Book of the Dead*,¹³ Candidates identify each part of their body as divine. Near the end of this proclamation, they declare:



The Egyptian god Path

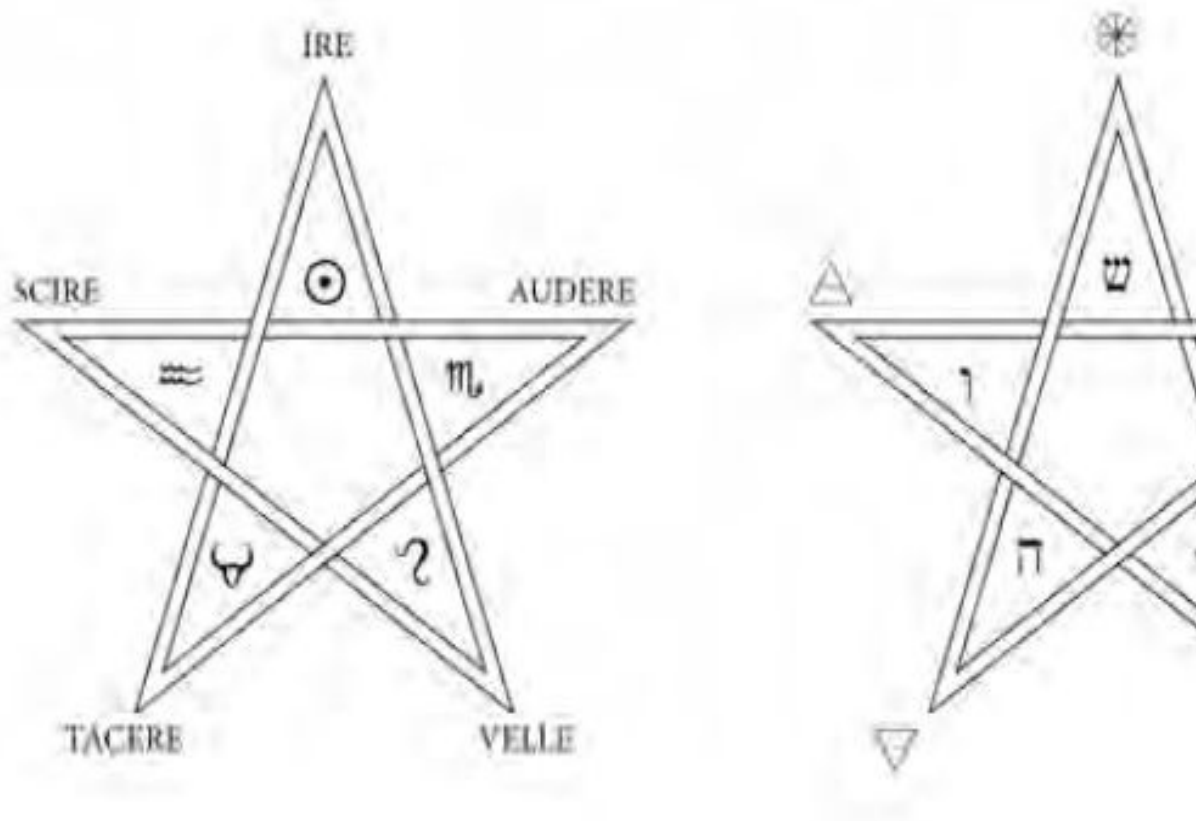


The feet of Osiris are the feet of Ptah!¹⁴

One of the things signified here is that the feet were shod for the

journey by sandals, made by a humble worker whose craft was sacred to Ptah.¹⁵ Utilizing this ancient spell in a modern Magical Ritual, the student is proclaiming, “I have mended my own shoes that I may walk. It is I that GO that I may have LIFE.”

Those who seek Initiation must remember that the task of the cobbler is to mend shoes—not “prate of the Royal matter.” The cobbler’s work is not very romantic, but it is absolutely necessary. We must make our shoes ready for the journey. This means discovering and mending the weak spots in our lives, rather than daydreaming about attainments that are still “lone and far.” (The word “cobble” is derived from the Old French word *coubler*, which means, “to join together.” It is connected to the Latin *copulare*, from whence we have our words “couple” and “copulate.” It is a word of Union.¹⁶)



The Pentagrammaton

Mortificatio

In the Aeon of the Child, the interpretation of the emblems of Death is significantly different from that of the previous Aeons. This is a natural development. Death emblems in the Aeon of the Mother varied

greatly from those found in the succeeding Aeon of the Father. The Osirian mythologies demonstrated a more developed and civilized comprehension of the psyche than those of the previous Aeon. Likewise, interpretation of death symbols in the Aeon of Horus demonstrate a more evolved perception of the human condition. It is essential to understand this in order to comprehend the doctrines of Thelema.

What we know of the expressions of the *mortificatio* motifs from the Aeon of Isis are to be found only in those vestiges and accounts which were preserved later during the Aeon of Osiris when the magic of writing developed, and from the artifacts of cultures that never fully evolved from dominance by the Matriarch.¹⁷ The evidence demonstrates, for example, that in the Matriarchal age, human sacrifice was not an icon of redemption, but performed solely to satisfy the blood-thirst of the Terrible Mother Archetype¹⁸ in order to maintain Her power over the world of consciousness. Archeological evidence unearthed at Çatalhöyük in Anatolia, dating back as recently as the late Neolithic Era approximately 8,000 years ago, shows a primitive religion that embodied the entire cycle of life in a feminine Supreme Being. David Leeming and Jack Page describe her as,

a being who nourished even as she took her offspring back to herself. Death and life, blood-letting and procreation, light and dark—all the opposites of existence—were intricately entwined and united in the Great Mother as they had been since Paleolithic times.¹⁹




During the Aeon of Isis, men had not yet realized that male seed was necessary for procreation. The Mother was perceived as the giver of all life and the taker of all life. The womb and the grave, both dark and all-encompassing, are thus archetypically connected.²⁰ They are, in essence, one and the same. As the giver of life, the Great Mother sacrificed her own blood to mankind during childbirth. Subsequently, she exacted a bounty for the privilege of that life born in blood—the blood of her own children, whenever she required it.

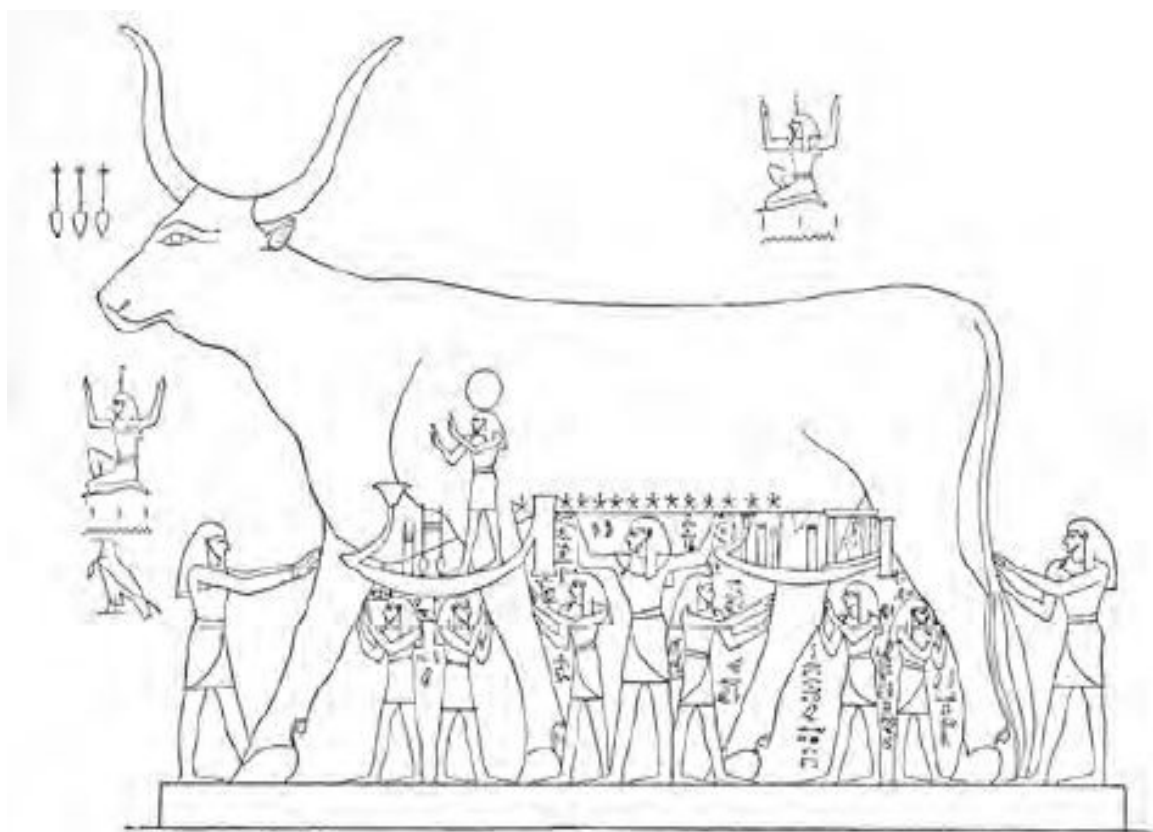
After the fall of the Aeon of the Mother, fear of the resurgence of previous Matriarchal dominants over the newly-founded Patriarchal epoch was recounted mythically in numerous texts. It is from these texts—dating from the Patriarchal period but with clear resonances

from the Aeon that preceded it—that we may gain further insight into the symbols of death from the Matriarchal view.


This motif of matriarchal resurgence is clearly present in the Egyptian myth called *The Book of the Heavenly Cow*, which is found in several tombs of the 18th to 20th dynasties.²¹

We find that this text is first attested on the outermost shrine of the 18th dynasty King Tutankhamon,²² while more complete forms are found in the 19th dynasty tombs of Seti I and Ramesses II. It is also present in the tomb of the 20th dynasty King Ramesses III, in ante-chambers to the sarcophagus room that were especially designated for it.²³


The Book of the Heavenly Cow recounts the time when mankind had grown rebellious against the god Ra  (R_g). Concluding that he had grown old and feeble, they conspired against him. Ra summoned the council of the ancient god Nun  (Nnw),²⁴ who advised him to send his Eye against mankind and smite the schemers of evil with the admonition, “May it descend as Hathor!”²⁵ Hathor  (Hwt- Hr) thus appeared at the behest of Ra and set out against mankind and slew many of them in the desert. Upon returning, she declared to him, “I have overpowered mankind, and it was a pleasure to my heart.”²⁶ Ra, as sovereign ruler of the world proclaimed that he would take power over mankind, as their conqueror.







The Heavenly Cow and gods of Eternity, from the Outer Shrine of Tutankhamon (18th Dynasty)

But thereupon Sekhmet  (S~~ekh~~mt)²⁷ came into being, described by the text as “a brew of the night.”²⁸

The night signifies the Collective Unconscious from which the

Matriarchal power (as Sekhmet, a leonine form of the goddess Hathor) attempted a resurgence against the fledgling Patriarchal Aeon (represented by Ra, the father). The word  (šbb.t), translated “brew,” suggests a component fermented in the Unconscious. It is this motif which bursts forth to conscious appearance as Sekhmet.

Her intention was to slay humanity and wade in their blood as far as Herakleopolis. Fearing that Sekhmet would destroy all of mankind, Ra summoned helpers to bring red ocher and mix it with great quantities of beer so that it had the appearance of human blood. Beholding this concoction, Ra declared it good and proclaimed, “I will protect mankind from her!”²⁹ He commanded that the mixture be taken to the southern fields—where Sekhmet intended to begin her slaughter—and flood the fields three palms high with the scarlet potion. Early the next morning, when Sekhmet awoke, she beheld the blood-red beer and took delight in it. She drank it all, became intoxicated, and returned without slaughtering the host of mankind. Upon seeing her, Ra greeted her warmly, and cried, “Welcome in peace, O gracious one!”³⁰

Then the text adds a telling line: “Thus beautiful women came into being in (*the city of*) Imu.”³¹  (Im3w) Imu was an ancient city sacred to Hathor and Sekhmet, both declared to be  (nbt Im3w) “Mistress of Imu,” combined and venerated as a single deity in this location. It is only after the dangerous aspect of Sekhmet is subdued that “beautiful women” came into being—that is, the female figure lacking the negative elementary character of the Terrible Mother who is no longer a threat to the Patriarchal Aeon. The word  (im3w) is a play on  (im3), “kind, gentle.”³²

The Archetypal message of this ancient text is clear. Again, the mother is the giver of blood from birth, and during the period where the Great Mother reigned supreme, she was also the drinker of blood, lest mankind forget to whom they owed life. Sometime during the dawning days of the Patriarchal Aeon, the dislodged Matriarchal power reappeared in the guise of the good, helpful mother Hathor, the benign cow-headed goddess. Her benign nature is indicated by the bovine head, which is that of a tame animal which feeds upon grasses and provides milk.³³ This benignity was short-lived however,

as her primeval aspect as the Terrible, blood-thirsty Mother surfaced with the intent to once again sate herself at will on the blood of mankind. The tame Hathor cow is thus replaced with Sekhmet who has the head of a Lion, a wild carnivorous creature of the plains. This is the aspect of the Terrible Mother, untamed and dangerous to the newly founded Patriarchal Aeon. As human consciousness evolved, the identification of that consciousness with the masculine component would result in the rise of the Patriarchal Aeon, which we conveniently call The Aeon of Osiris.

Eric Neumann has shown that the development of consciousness appears in a sequence of development in the following order:

embryonic containment in the mother, as childlike dependence on the mother, as the relation of the beloved son to the Great Mother, and finally as the heroic struggle of the male hero against the Great Mother. In other words, the dialectical relation of consciousness to the unconscious takes the symbolic, mythological form of a struggle between the Maternal-Feminine and the male child, and here the growing strength of the male corresponds to the increasing power of consciousness in human development.^{[34](#)}



Symbols of Death

Today we are most familiar with the motifs of the dying god—a later development of death symbolism and interpretation which reached its zenith during the Aeon of Osiris.³⁵ Nevertheless, the symbols of Death appear throughout the doctrines of Thelema, from the initial preparatory work of the Neophyte up to the work of the Master of the Temple which opens the Fifty Gates of Death. The Key to understanding the viewpoint of the New Aeon lies in comprehending that Candidates are not victims of a catastrophic death which requires suffering and resurrection, but a Death which is self-chosen, and experienced willingly as the next step to give rise to a new Birth.

Danse Macabre

When we examine the cards of Tarot, we see that in most representations of *Death*, the XIIIth Trump, the dominant figure is that of the grim reaper engaged in a type of *danse macabre*. The earliest known images of the dance of death date to the 15th century. An excellent example, which was painted by Vincent of Kastav in 1474, may be found in the church of St. Mary of the Rocks in the Istrian town of Beram.

The personification of Death in this fashion began to appear after the ravages of the Black Death across Europe in the 14th century.³⁶ From the first appearances of these images, one can see the figure of Death bearing the Scythe, historically associated with Kronos, the god of time, and subsequently Saturn the god of agriculture.³⁷

The devastating period of the plague brought a natural realization of the fragility of life and the unwelcome realization that not only would all men die, but a gruesome death was a distinct possibility. Death from the plague did not spare the rich or the pious, but preyed on all indiscriminately. There was a widespread increase of religious piety as a vain hope against the impending grave and the merciless dealer of death. It is here that we see the rise of the figure called “the Grim Reaper.”

The relationship of the imago of the Grim Reaper to religious imagery is linked to the interpretation of the Parable of the Wheat and the

Tares in the New Testament *Gospel of Matthew*, which follows the Parable of the Sower:

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.^{[38](#)}



Dance of Death by Vincent of Kastav (1474)



De Saturno, from Arati Solensis Phaenomena et Prognostica (1569)



Triumph of Death by Dirk Voltzhertsz Coornhert (circa 1500)

When the disciples of Jesus asked him for an interpretation of this Parable, he replied:

the harvest is the end of the world; and the reapers are the angels.^{[39](#)}

Death and Dismemberment

The Reaper swinging the scythe is the grim harvester of souls. Thus, it is not surprising that we find the motif of dismemberment graphically displayed in this Trump as well. In the early 18th century examples of the *Marseilles Tarot*, as well as the *Besancon Tarot*, the figure of Death is reaping a harvest of human body parts strewn among the grasses. Whether consciously or not, these cards depict some tufts of vegetation in such a way that it is difficult to distinguish them from human hands, thus reinforcing the idea that man himself is the harvest.

To properly understand the important psychological and spiritual meaning of dismemberment symbolism, it should be examined historically.



Trump XIII Death—Charles VI Tarot (15th century)



Trump XIII, Death—Besançon Tarot (18th century)

The motif of dismemberment is a *représentation mystique* that reaches back in time far into the Matriarchal Aeon. We should actually expect to find this Archetypal representation extending unto the dawn of consciousness. By carefully examining the graphic representations of dismemberment, we can often discern the antiquity of the symbol shown. For example, images of the grim reaper bearing the scythe originated late within the Aeon of Osiris, after agriculture had been developed and mastered, and as we have seen, emerged from the Unconscious after the ravages of the plague during the Middle Ages. On the other hand, images of death-dealers bearing flint

knives, for example, are vestiges of the Aeon of Isis. Examples abound in written texts and artwork that demonstrate clearly that dismemberment, using a flint or obsidian knife as a spiritual rite, was widely practiced during the Matriarchal age. Among the Aztecs and the Egyptians, beheading and dismemberment as a religious motif predated writing and agriculture.



Sinners beheaded in the Duat by a flint knife— The Book of AmDuat, 7th hour

The sacrifice of blood and the dismemberment of the corpse were a vital component of fertility rites sacred to the Great Mother. The blood and the flesh were intended to fecundate the earth and restore the lost blood and flesh the mother yielded during childbirth—which she demanded be returned in order to guarantee continued life and prosperity. The Aztec mother goddess *Coatlique*, depicted wearing a necklace of human hands, hearts and skulls, was the patron goddess of women who died in childbirth. She was said to have given birth to a flint knife, the instrument of human sacrifice.⁴⁰

Another superlative example of this is found in one of the Aztec creation myths, where it was recounted how the earth was created when the “light one” *Quetzalcoatl*, and the “dark one” *Tezcatlipoca* dismembered the ancient great Mother Goddess *Tlaltecuhli* and formed the earth and sky from her torn body parts. The other gods, angered by her dismemberment, consoled her by proclaiming that all things which sustained life for mankind would issue from her. However, she cried out that she could not provide these things unless

she was fed with human hearts soaked with blood, thereby establishing the requirement for men to perform human sacrifice unto her for all time.⁴¹



ABOVE *The Aztec Great Mother Tlaltecuhltli*



LEFT *The*

Aztec mother goddess Coatlique

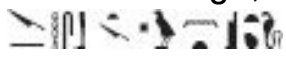
This is a creation myth with echoes of the birth of the Patriarchal epoch, demonstrating the separated world parents (the light and the

dark) dividing the original “round” or womb, prototypical of the Great Mother, into conscious components no longer dominated by the Matriarchate. The resurgent influence of the Terrible Mother is visible in the fear that only she could restrain prosperity, even in her non-dominant condition. The sacrifice of blood was thus a talisman to keep at bay the threat of unconscious disintegration and dissolution of the newly-born Patriarchal age in the maw of the Terrible Mother.

Early Archetypes of the Great Mother commonly manifest as goddesses of war, bloodshed and the hunt, and she is often linked to the sacred knife. *Itzpapalotl*, a great mother Goddess of the Aztecs who was called “Obsidian-knife butterfly,” was depicted as a skeleton with wings tipped in obsidian knives.⁴²



The Aztec mother goddess Itzpapalotl

The Egyptian goddess Isis, in fragments of a vestigial myth dating from the Matriarchal age, was identified with a primitive instrument called the  (*ds ḥsbt pw nt 3st*) “flint knife of Isis.”⁴³ Even after the development of metallurgy in ancient Egypt, the flint or obsidian knife was still used in religious ritual and mummification. More importantly, and more revealing, a flint or obsidian instrument continued to be used in the rite of circumcision.⁴⁴ The Matriarchal source of this is further shown by representations of the lunar gods

Khonsu and Thoth who also bear the stone knife. In the Pyramid Texts, the ancient character of Khonsu is displayed in the Utterance known as “The Cannibal Hymn,”⁴⁵ wherein the King hunts and eats the gods:



Early Egyptian flint knife



It is Khonsu who gashes the lords, who slashes their throats for the King.⁴⁶

Later in the Pyramid Texts, this same character is ascribed to Thoth:

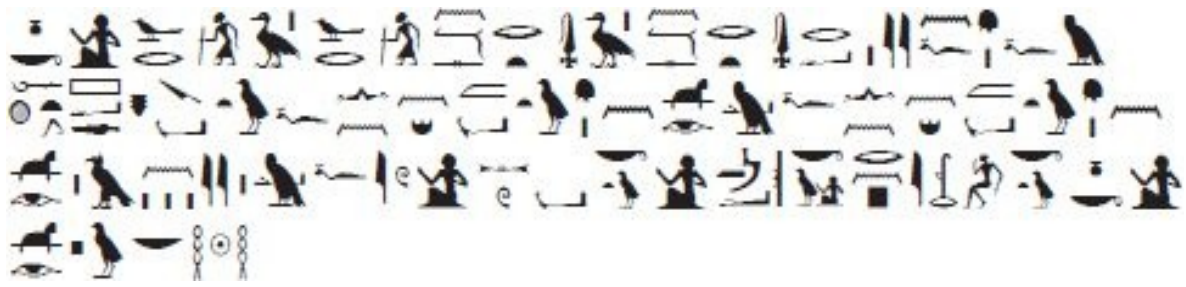


Sharpen thy knife, O Thoth, which is keen-edged and cutting,
decapitating heads and cutting out hearts.

He lops off the heads and cuts out the hearts of those who oppose
themselves against this King...⁴⁷

Egyptologist Erik Hornung says that this “oft-mentioned knife is surely the crescent moon.”⁴⁸

In a text from the Patriarchal period, from the Papyrus of Ani, we can see a reprisal against the death-dealing knife of the Mother, and a proclamation of self-worth and power by the Father:



I am an Elder, son of an Elder. I am a Flame, the son of a Flame, who was given back his head after it had been cut off. The head of Osiris shall not be taken away from him. The head of Osiris Ani shall not be taken away from him. I am knit together; I am balanced; I have renewed my youth; I am Osiris, Lord of Eternity.⁴⁹

This text is incorporated in the Egyptian *Book of the Dead* along with *The Proclamation of the Perfected One*,⁵⁰ wherein the various members of the body are sanctified by identification with a god. It is the celebration of the reconstituted dismembered one Osiris, reformulated in the image of the divine. The catastrophic death of Osiris was crowned by his dismemberment at the hand of the Mother's brother Set, who cast his body parts into mother Nile. The subsequent triumphant reconstitution and resurrection of Osiris heralded the end of the dominant age of the Matriarchate.

Even though Set was cast in the role of the murderer of Osiris, it is noteworthy that Set was the brother of Isis. He was thus the active hand who ultimately carried out her will⁵¹—representing, as it were, an ancient rule of exogamy, wherein the maternal uncle assumed headship of the family upon the death of the father and the son departed the home.⁵² This relationship is confirmed by the account of the contendings of Horus and Set that is found in the *Fourth Sallier Papyrus*, which additionally reveals another example of the feared resurgence motif of the Matriarchal Aeon described above.

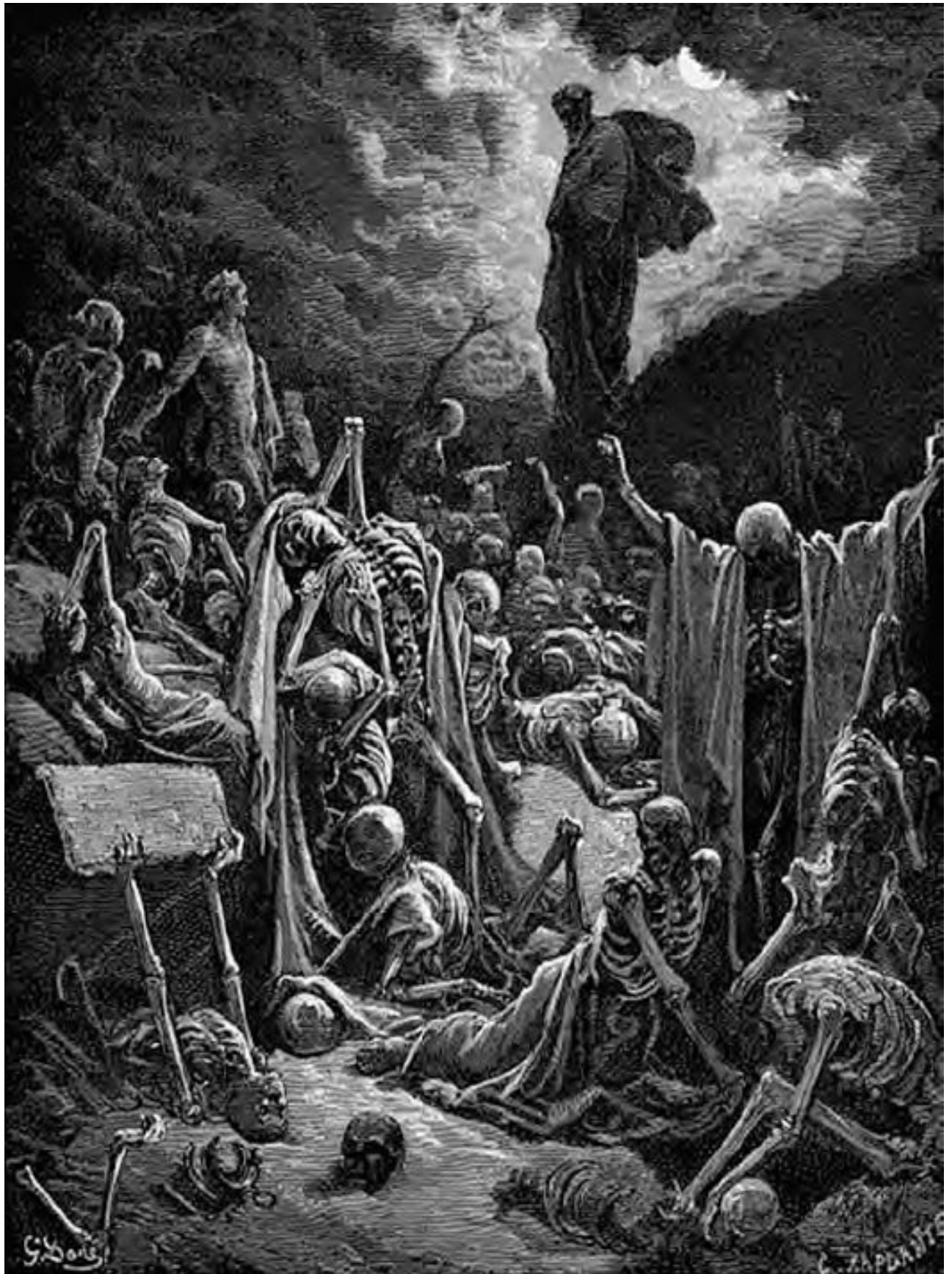
In this papyrus, it is recounted how Horus sought to avenge his father's death and engaged in a struggle with Set that lasted three days and three nights. As Horus gained the advantage and was about to slay Set, his mother Isis intervened and released Set. This action infuriated Horus. He flew into a rage and thereupon cut off his mother's head. The god Thoth then appeared and magically restored her head by creating upon her body the head of a cow.⁵³

Thus, we see a variant on the motif that is found in *The Book of the Heavenly Cow* where the negative character traits of the dominant mother are replaced by docility. The Terrible Mother is transformed into Hathor, with the head of a domesticated cow. Dismemberment is here revealed as a positive transformer.

In the Old Testament, the dismemberment motif is to be found in Ezekiel's vision commonly called "the valley of dry bones." The dispersal and future restoration of Israel is symbolized by human bones, dried and scattered in an open valley.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came unto them, and they lived, and stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God;

Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land...[54](#)



The Valley of Dry Bones—Gustave Doré (1866)

The dismemberment symbolism in the *Book of Ezekiel* did not escape the Alchemists of the Middle Ages. The illustration on the following page is the title page of Robert Fludd's *Integrum Morborum*

Mysterium, published in Frankfurt in 1631. The symbolism of the diagram is based on *Ezekiel*. The four winds of the cardinal directions blow upon the heart (Tiphereth) in the center of the diagram. At the top of the diagram is a complementary quotation from Job 30:17, "*My bones are pierced in me in the night season: and my sinews take no rest.*"

In another Alchemical text entitled *Pretiosa Margarita Novella*, which dates from 1546, dismemberment and reconstitution of the bones are illustrated in five consecutive etchings.^{[55](#)}

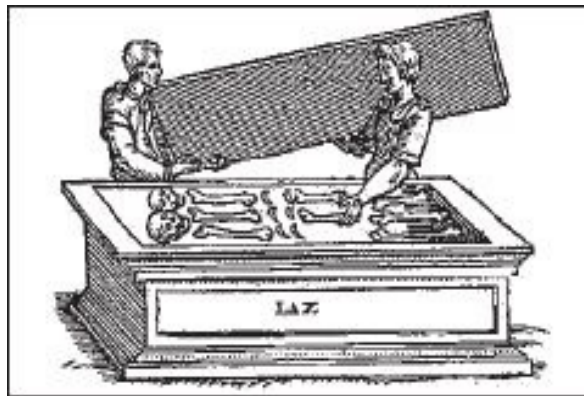
For the Alchemists, the imagery of Ezekiel was representative of critical processes working upon the First Matter: Mortification, Putrefaction, Separation and Reduction into its vital components, followed by Reconstitution of the purified Matter.



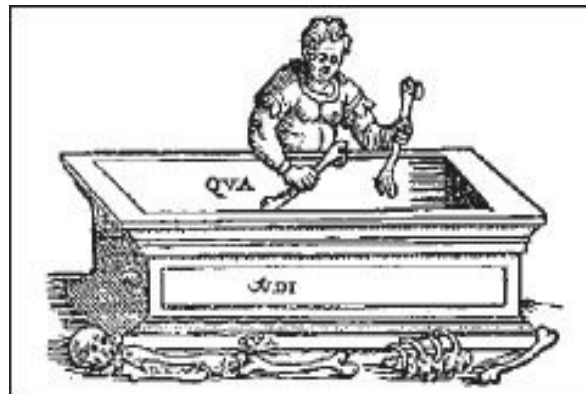
*Alchemical image from Integrum Morborum Mysterium,
Robert Fludd (1631)*

In Christian religious symbolism, dismemberment remains a viable symbol of transformation, although normally toned down to suit our modern sensibilities. An example of the latter is the breaking of the bread in the Christian Mass which is utilized even in Protestant churches during what is typically called "The Lord's Supper." In the Protestant form of the Ritual, this is accompanied by a quotation of Paul's interpretation of Jesus' words: "This is my body, which is broken for you."⁵⁶

Taken *ipso facto*, these words from the Pauline text are considerably contrary to Christian doctrine considering the emphasis placed on Jesus as Messiah taking on the role of the sacrificial Paschal Lamb.⁵⁷ In the Old Testament book of *Exodus*, the rules pertaining to the Lamb of Passover were explained. One of these was, “neither shall ye break a bone thereof.”⁵⁸ In the New Testament book of *John* the author, speaking about the passion of Jesus, compared him to this Paschal Lamb, the Messiah prophesied by Old Testament scripture, For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.⁵⁹



“That which follows Putrefaction”



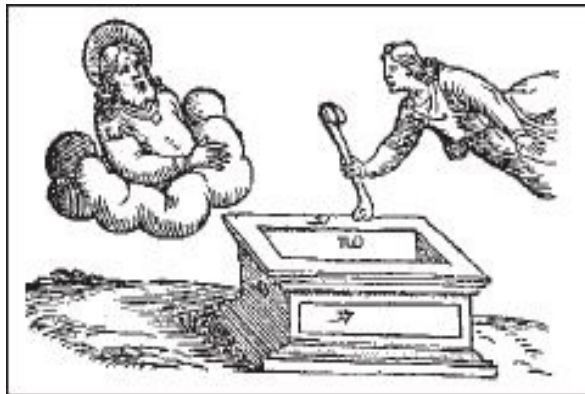
“Dissolution of the body to bones”



"Division of the bones"



"Praying for the reconstitution of the bones"



"Return of blood to the bones"



The Passover Lamb (19th century)

Significantly, although the Last Supper is described in the Gospels of *Matthew*, *Mark* and *Luke* and in Paul's *First Letter to the Corinthians*, only Paul describes the body of Jesus as “broken” (κλώμενον). Matthew and Mark both gave the simple reading, “This is my body.”⁶⁰ Luke presented a slightly longer version, “This is my body which is given for you.”⁶¹

Paul's account deviates from doctrinal integrity and inserts a dismemberment motif, which remains in Christian ritual to this day.⁶² Archetypically, it would appear that at this developmental stage of the Patriarchal Aeon, we see the attempted appearance of a new dynamic which would perhaps have replaced the dismemberment motif—if not for the corrupt account of the Last Supper by Paul.

On the other hand, the link between Jesus and dismemberment has an Archetypal aspect, although it first appeared in non-canonical Christian works. In certain Gnostic texts the dismembered flesh of Jesus is incorporated into a soteriological doctrine that is intrinsically bound to the incarnation of the savior. In the *Pistis Sophia*, Jesus said,

Verily, I say unto thee, for the sake of the race of men, because it is of matter, I have torn myself asunder and brought unto them all the mysteries of the Light ...⁶³

In *The Book of Ieu*, Jesus admonished,

Save all my limbs, which have been scattered since the foundation of the world ... gather them all together and take them into the light.⁶⁴

A striking French woodcut as recent as the year 1830 depicts the crucifixion of Jesus with the severed body parts of other individuals dangling from the cross. It would be extremely unlikely that the artist who created this woodcut had any conscious knowledge of the myth of Osiris and his dismemberment. Yet, there is a clear identification of the body and blood of Jesus as a eucharistic sacrifice with a primitive Archetypal motif of severed human body parts fecundating the earth. In his work *Adonis, Attis, Osiris*, James Frazer noted several accounts of kings whose dismembered body parts were planted in diverse places in order to guarantee a plentiful harvest.⁶⁵ In this rather grim woodcut, there is the same suggestion, represented by the growing bushes and trees surrounding the cross, and the blessing of God the father formed as a wreath of flowers. The fact that this image occurs as late as the 19th century shows us that this ancient Archetype has not ceased to exert itself upon human consciousness.

Likewise, the connection of all the elements of crucifixion and dismemberment with fertility rites is not merely a relic of ancient time, but still manifests occasionally in the modern world. The recent erection of a lifesized enshrined crucifix next to a corn field in Austria is a clear indication that the modern world is not completely free of the ancient superstitions and taboo.

There are many examples from the Middle Ages of engravings and

paintings in which angels or priests catch the blood of Jesus in chalices as it flows from his wounds. One legend claims that Joseph of Arimathea sat at the foot of the cross and caught the flowing blood of Jesus in the Cup of the Holy Graal. A variant attributes that same act to Mary Magdalene. This is a representation of the body and blood as “holy food” from heaven where the crucified body of Jesus is bread, and his blood is wine.

In *The Secret Teaching of All Ages*, Manly Palmer Hall published a redrawn alchemical emblem from the early 18th century. Hall noted that in Rosicrucian mysticism, the “Christ Spirit is said to have established a direct link with the earth through the blood which poured from the wounds in the hands, feet and side of Jesus.”⁶⁶



Crucifixion with severed body parts. France (circa 1830)



*Modern photograph of an enshrined Crucifix in a cornfield
in Austria*



*Angels collecting the blood of Jesus in Chalices.
Engraving by Durer (circa 1523–25)*



A Rosicrucian Crucifixion. J. Augustus Knapp (1928)



The dismembered man—Splendor Solis (1532–1535)

After the rise of Christianity, the related motifs of Mortification and Dismemberment began to appear quite commonly throughout the texts of the Alchemists. The following excerpt from *Splendor Solis* is a good example: Rosinos relates of a vision he had of a man whose

body was dead and yet beautiful and white like Salt. The Head had a fine Golden appearance, but was cut off the trunk, and so were all the limbs; next to him stood an ugly man of black and cruel countenance, with a bloodstained double-edged sword in his right hand, and he was the good man's murderer. In his left hand was a paper on which the following was written: "I have killed thee, that thou mayest receive a superabundant life, but thy head I will carefully hide, that the worldly wantons may not find thee, and destroy the earth, and the body I will bury, that it may putrefy, and grow and bear innumerable fruit."⁶⁷



Cutting the philosophical Egg—Michael Maier, Atalanta Fugiens (1618)



Slaying the Dragon with the Sword—Book of Lambsprinck
(1625)

Carl Jung elaborated upon this dismemberment theme in his essay, *Transformation Symbolism in the Mass*, noting that killing with the sword was common in alchemical works. For example in Michael Maier's *Atalanta Fugiens*, the philosophical egg is divided with the sword. An illustration from *Speculum Veritatis*⁶⁸ illustrates the King transfixes by the sword. In *The Book of Lambsprinck*,⁶⁹ the dragon is slain by the sword.

The title page of *Le Tableau des Riches Inventions* shows the lion with its paws cut off. Jung notes,

For the alchemical sword brings about the ... separatio of the elements, thereby restoring the original condition of chaos, so that a new and more perfect body can be produced by a new *impressio formae*, or by a "new imagination."⁷⁰

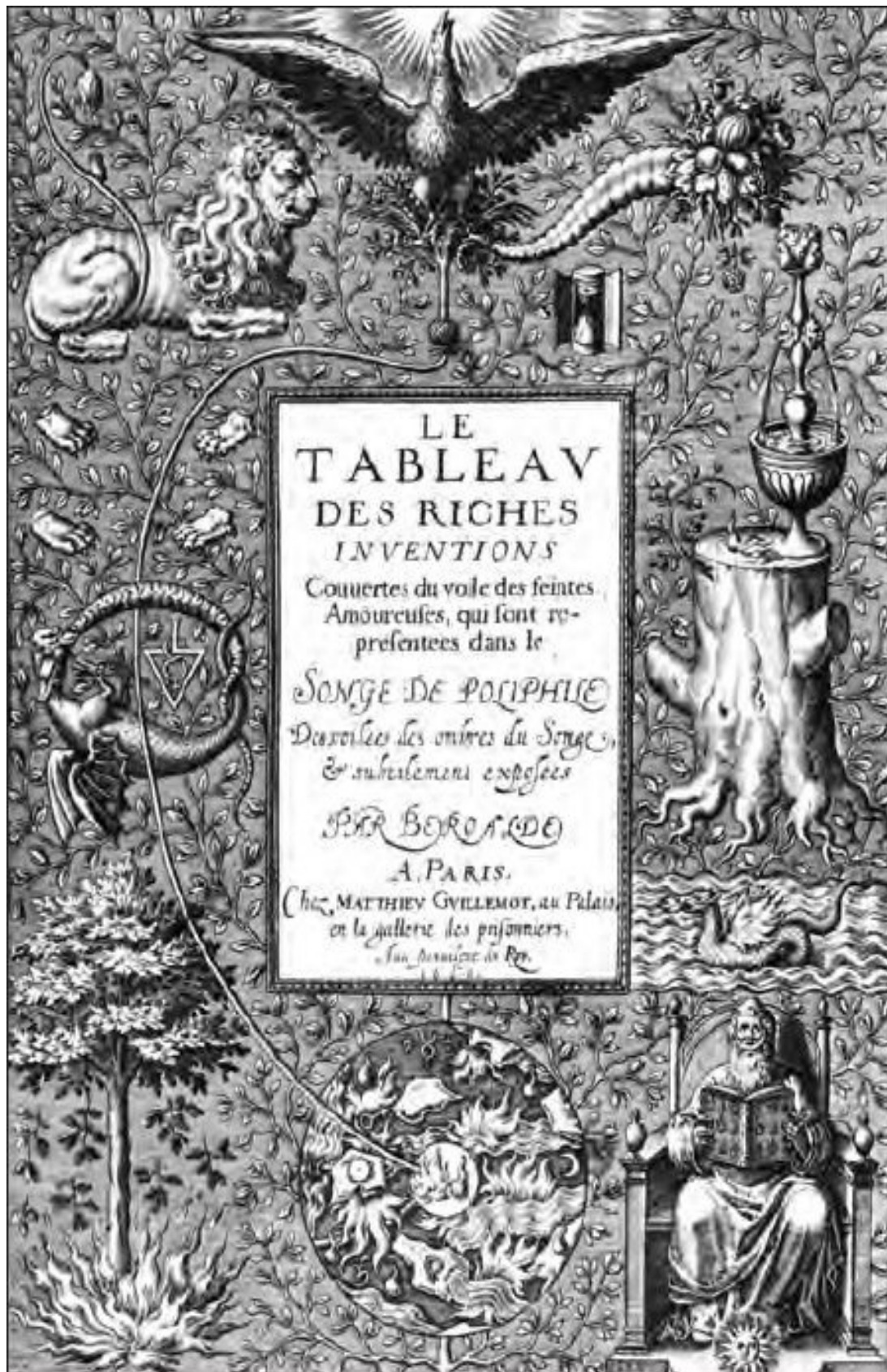
Edward Edinger offers this psychological evaluation:

Dismemberment can be understood psychologically as a transformative process which divides up an original unconscious content for purposes of conscious

assimilation. Or, put another way, it is original unity submitting to dispersal and multiplicity for the sake of realization in spatio-temporal existence.⁷¹

Practical Dismemberment in the New Aeon

As a result of our psychic evolution, we have passed beyond the primitive age of Isis that required appeasement of the lifegiving blood-thirsty Mother by means of ritual sacrifice and dismemberment. We have also grown beyond the violent age of Osiris that continually, in one way or another, recounted the tragic death and dismemberment of the Father, redeemed only by sacrificial blood. With the coming of the Aeon of the Child, our comprehension of the Archetypes of Death and Dismemberment has matured beyond primitive fears and superstition.



Le Tableau des Riches Inventions, François
Béroalde de Verville (1610)



*Serpent decapitating the Sun, Aurora
Consurgens (15th century)*

In the profane world, we experience dismemberment daily without consciously realizing it. The simple process of reading, for example, requires dismemberment. The entire text must be broken down into the manageable components of paragraph, sentence, word and individual letters. The development of writing during the Patriarchal Aeon was a direct result of the evolving intellectual capability of humans. Modern historians mark the delineation between prehistorical and historical periods by the development of writing.⁷²

Edinger's psychological understanding of dismemberment applies directly to our Spiritual Practices as well. We must divide an original Unity into its constituent parts for analysis, selection or rejection, followed by assimilation. In this way, the complex mass is reduced from the Many to the One, and eventually from the One to the None. Magically, this is described by the word ARARITA. In Hebrew, אַרְאֲרִיטָא, is a Notarikon for the phrase,

אֶחָד רֹאשׁ : אֶחָדוֹתוֹ : רֹאשׁ "חֹדְדוֹ תְּמֹרֶתוֹ אֶחָד

"One is His beginning; One is His individuality; His permutation is

One magical practice in the curriculum of the A.*A.* is a fitting example of practical dismemberment. That practice is *Liber Yod sub figura DCCCXXXI*. The number 831 is that of ΦΑΛΛΟΣ and of ΠΑΜΙΣ. The meaning of these two significant words is examined in *Initiation in the Aeon of the Child*, Chapter 2. Reference to that discussion would be advantageous.

The three methods of *Liber Yod* are practices whereby the aspirant learns to bring the many-faceted points of consciousness to a single point. This is accomplished in *Liber Yod* by a series of physical, mental and spiritual concentration points which are systematically examined and then severed from any identification with the individual identity.

Each Dominus Liminis of A.*A.* must submit to a test in the practice of *Liber Yod* prior to advancing to the Grade of Adeptus Minor (without). In this sense, the practice of *Liber Yod* may be considered a final acknowledgement of the life cycle of Asar, the dismembered one. Thereafter, the Candidate begins to formulate a new identity, where Asar-un-Nefer is “yesterday,” where Ra is “Today” (Tiphereth), and “Tomorrow” is Horus the Babe.⁷⁴

The Self-Slain

In the unique symbolism of the *Thoth Tarot Deck*, on Atu XIII, Death, there is a distinct clue that leads us to a central meaning of the card. The Grim Reaper is depicted wearing the White Egyptian Crown of Osiris. In the Old Aeon, Osiris was the corn or wheat mowed down by the sweeping scythe of Death. In the New Aeon it is Osiris *himself* who wields the blade. The enormity of this veiled revelation by The Master Therion cannot be underestimated. In the New Aeon, Asar (man) is no longer the victim of Death, but he is the bringer of Death himself, and more importantly, he is the bringer of Death *to himself*.

In the 22nd Aethyr of *The Vision and the Voice*, a great Revelation is unfolded to Frater Perdurabo. As an Exempt Adept of the A.*A.* he experiences his first vision of the Crowned and Conquering Child Hoor; and, significantly, that vision occurs within the Vault of the Pastos, the symbolic tomb of Christian Rosenkreutz, founder of the Brotherhood of the Rosy Cross. He hears the Voice of Hoor, the babe

in the egg of blue, who says unto him:



The Death Card in the Thoth Tarot

Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Æon; 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.

To these sublime words, Crowley added his commentary to help clarify the meaning:

In the New Æon, Death is become Life Triumphant, not through Resurrection, but in its own Essence...

The Thelemite does not “suffer death.” He is eternal and perceives Himself the Universe, by virtue of the *categories* of Life and Death, which are not real, but subjective conditions of his perception, like Time and Space. They are forms of his artistic presentation.⁷⁵

The Thelemite is not conquered by death; he or she experiences the category of perception we signify by the symbols of Death. We are the Self-Slain, not the victims of catastrophic death as Asar, or Isa the sufferer.⁷⁶ We have dismembered ourselves deliberately and intelligently in pursuit of Truth. We do not require Resurrection for we are the Resurrection, the Truth and the Life.

I am the Lord of Thebes, and I


The inspired forth -speaker of
Mentu;

For me unveils the veiled sky,

The self-slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!⁷⁷

The zodiacal attribution of the Death Card is  Scorpio. The scorpion is an apt representative of the Self-Slain, for mythology holds that the scorpion is a creature that can kill itself with a sting from its own tail. Legend has it that a scorpion surrounded with a ring of fire will sting itself to death. This is the source for the reference in *Liber VII*, Chapter III: “My own soul bites into itself, like a scorpion ringed with fire.”⁷⁸ The symbolic self-slaying aspect of the scorpion is also found in Alchemy, where in the *Rosarium Philosophorum*, the living Mercurius is likened unto “the scorpion, that is, venom: for it slays itself and brings itself back to life.”⁷⁹

Crowley wrote the following admonition to Frater Achad in *Liber Aleph*:

It shall profit thee much, o my Son, or I err, that I instruct thee in the Mystery of the Paths of Nun and of Ayin, that in our Rota are figured in the Atu called Death, and in that called The Devil. Of these Nun joineth the Sun with Venus, and is referred to Scorpio in the Zodiac. This Path is perilous, for it seeketh the Level, and may abase thee, except thou take Heed unto the Going. Of its three Modes, the Scorpion destroyeth himself, as if it were a Type of Animal Pleasure. Next, the Serpent is proper to Works of Change, or Magick; yet is he poisonous also unless thou hast Wit to enchant him. Lastly, the Eagle is subtlest of this Sort, so that this Path is proper to a Transcendental Labour. Yet are all these in the Way of Death, so that thy Wand is dissolved and corroded in the Waters of the Cup, and must be renewed by Virtue of thy Nature in Her Course.^{[80](#)}

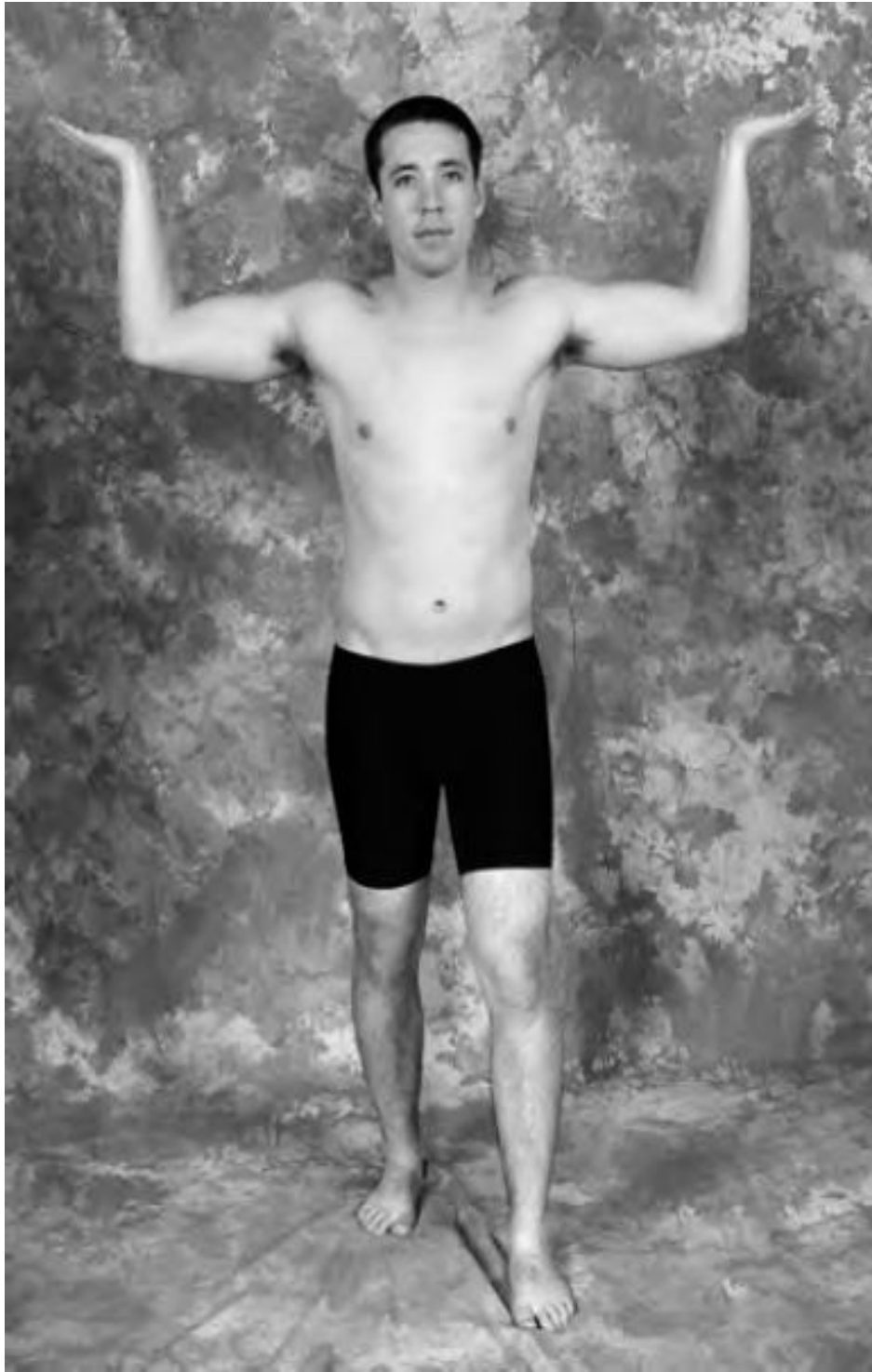
The attribution of Scorpio to the Hebrew letter Nun, with its associated death symbolism, was likewise naturally associated with Christian Rosenkreutz and the emblems of the slain and resurrected Jesus Christ by the Brothers of the Rosy Cross. Notably, the value of Nun in full נון = 106 which tradition held to be the age of Christian Rosenkreutz at the time of his death.^{[81](#)}

In the original Hermetic Order of the Golden Dawn, the Initiation Ritual of the Adeptus Minor 5° = 6° was designed to follow the account of Christian Rosenkreutz and the legendary discovery of his tomb, called “the vault of the Pastos” (i.e. “vault of the Shepherd.”^{[82](#)}) The Chief Adept of the Order ritually represented Christian Rosenkreutz and occupied the sarcophagus which lay in the center of the Pastos. At the climax of the Ritual, he symbolically rose from the dead reciting the words of the New Testament, “I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die.”^{[83](#)}

Prior to entering the Vault of the Pastos, the Candidate for Initiation heard an Adept recite a phrase from the text of the *Fama Fraternitatis* which foreshadowed the symbolism to follow: “*Ex Deo Nascimur; In*

Jesu Morimur; Per Spiritum Sanctum Reviviscimus.” The meaning of this phrase is, “From God we are born, in Jesus we die, we are resurrected by the Holy Spirit.” ⁸⁴

The overt Christian symbolism of this Ritual, although beautifully composed, has rendered it obsolete in the New Aeon. Much of this is discussed in detail in my *Initiation in the Aeon of the Child*, chapter 7, “Myself Made Perfect.” The aspirant in the New Aeon sings a new song, looking toward the West (☿) wherein is *Amente*, the place of death, he prays for Light upon the ways of his Ka, by which We mean The Holy Guardian Angel. He lifts his hands in a Sign of Rejoicing, for he is no longer Asar the Lord of the Dead, but one who identifies himself with the Self-slain Ankh-af-na-Khonsu, whose Sarcophagus has replaced the Vault of the Shepherd:



The Sign of Rejoicing

Unity uttermost showed!

I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death

To tremble before Thee:—

I, I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run
through

To stir me or still me!

Aum! let it kill me!^{[85](#)}



The Sarcophagus of Ankh-af-na-Khonsu

The first practical introduction to the formulae of Death in the New Aeon is given to the Neophyte 1° = 10□ of the A. A. A. through experience of the Initiation *Ritual DCLXXI vel אָרְטָא*, wherein the death of Asar is celebrated in the Pyramid. This is then supplemented by the individual practice of *Liber DCLXXI vel Pyramidos*, enlightened by the Keys to its formulae transmitted directly from the A. A. A. to the Neophyte, along with the intellectual study of Section MMM of *Liber HHH sub figura CCCXLI*.

When the Neophyte is advanced to Zelator 2° = 9□ the next aspect of the new formula of Death is experienced by means of *Liber Cadaveris, Ritual CXX, of Passing through the Tuat*,⁸⁶ which is the Initiation Ritual of the Zelator. The fledgling Zelator is then given the task of two meditation practices that correspond directly to the Initiation Rituals experienced thus far: Section MMM of *Liber HHH* which corresponds to *Ritual DCLXXI*, and Section AAA of *Liber HHH* which corresponds to *Ritual CXX*.⁸⁷ These two meditation practices are the averse reflections of those Initiation Rituals, which should be experienced if one hopes to comprehend the essence of those reflections.

The third aspect of the new formula is given to the Practicus 3° = 8□ by means of Section SSS of *Liber HHH*, which is a meditation practice on the expansion of Consciousness, corresponding to ΦΑΛΛΟΣ on the Averse Star of the Great Name. Students seeking a greater comprehension of this attribution should consult *The Book of Lies*, Chapter 15, "The Gun Barrel." It is noteworthy that the 12th and final verse of *Liber HHH* Section AAA reads, "If in this hour thou shouldst die, is it not written, 'Blessed are the dead that die in the Lord? Yea, Blessed are the dead that die in the Lord!'"

Death implies change and individuality; if thou be THAT which hath no person, which is beyond the changing, even beyond changelessness, what hast thou to do with death?

The birth of individuality is ecstasy; so also is its death.

In love the individuality is slain; who loves not
love?

Love death therefore, and long eagerly for it.

Die Daily.

The Book of Lies, Cap. 16

The Tripartite Child

For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.∴A.∴, whose name is Truth.⁸⁸

In this place it is appropriate to discuss an entirely different aspect of the Death symbolism, which is found in the Three-fold nature of the Child produced from the Primary operation of the Mass of the Holy Ghost, called *The Rite of the Lion and Eagle*.⁸⁹ The diagram of HIEROS GAMOS ⁹⁰ demonstrates the essential nature of the parents and the three-fold nature of the Child, all of which are in agreement with Hortulanus, to whom the *Rosarium Philosophorum* attributes the statement that “Sol is the man, Luna the woman, and Mercurius is the Seed.”⁹¹

Zelators of the A.∴A.∴ are introduced to the nature of this Mystery as they begin to study the formula of the Rose and Cross. The Dominus Liminis receives practical instruction in these matters, so that they are duly prepared upon reaching Adeptus Minor (within) to be admitted to the practice of the formula in the fullest sense.

In this strict interpretation of the motifs of the Rite, the Child is comprehended as the offspring of the Conjunction of the Lion and Eagle, whose struggle to the Death results in the Third in the Midst, who is referred to Scorpio, ruled by Mars.



Angel of Death revealing the Philosopher's Stone
(Besondere Versuche Vom Mineral-Geist, 1743)

The three aspects of the Child are attributed to the three-fold nature of Scorpio: the Scorpion, the Eagle and the Serpent, which are respectively the Extraverted nature (*Imago Patri*); the Introverted nature (*Imago Matri*); and the Centroverted nature (*Imago Dei*). The Child is thus the thrice-armed warrior, wielding the Scourge (♄), Chain (♁) and Dagger (♂). He is able to reign over the Body, Soul and Spirit, holding the Keys of Life (ΖΩΗ) and Death (ΘΑΝΑΤΟΣ) through the power of Love (ΑΓΑΠΗ) under Will (ΘΕΛΗΜΑ). As it is written in the *Wisdom of Solomon*, For thou hast power over life and death; thou leadest to the gates of Hell, and bringest up again.⁹²

The Holy Guardian Angel

Thy name is Death, it may be, or Shame, or Love.

So thou bringest me tidings of the Beloved One, I shall not ask thy name.

Liber LXV, II, 34.

Crowley declared that the next step for mankind was the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Even after receiving the transmission of *The Book of the Law*, Crowley was still searching for the purpose of his life. He had been proclaimed as the chosen Priest and Apostle of Infinite Space, but still wondered what he should teach mankind. In his own words, the answer came “like lightning from heaven.” That answer was to teach The Knowledge and Conversation of the Holy Guardian Angel.⁹³

As we have seen in our previous discussion of this topic, in the Aeon of the Father, the Ordeal of that Initiation was bound with the symbolism of catastrophic death, burial, and resurrection.⁹⁴ In the New Aeon, the central aspect of that Initiation is now a Wedding, the union of the aspirant to the Bridegroom, the Holy Guardian Angel.

Furthermore, as revealed in *Initiation in the Aeon of the Child*, the Advent of the Aeon of Horus brought about a great modification to the formula of the Adeptus Minor initiation. The Mountain of Initiation, which is called Abiegnus, is no longer situated symbolically in Tiphereth, but in Bin ah. The Wall of Abiegnus (*Vallvm Abiegni*) now stands at the frontier of the Abyss, where passage is granted only through the Fifty Gates of Binah. The name of each Gate is Death.⁹⁵

The Holy Guardian Angel is likewise The Angel of Death.

It is the Union with the Angel that initiates our preparation for that terrible Ordeal. This Holy Marriage, for the aspirant to A .A., is the Crown upon the Outer College and a Life which to the profane world is as Death. It is the first consecrated steps toward the Holy Mountain Zion, a Death which should be infinite. Aspirants should study this chapter concurrently with chapter 9, and should heed the warning of the Angel of the 30th Aethyr:

For Thou art submitted to the Four: Five thou shalt find,
but Seven is lone and far.⁹⁶

¹ Cf. *Initiation in the Aeon of the Child*, p. 50.

² *The Book of the Gate of Light*.

³ *Liber Porta Lucis*, 15.

⁴ *Egyptian Book of The Dead*, Spell Pleyte 168 § S4. Pleyte, *Chapitres Supplémentaires du Livre des Morts* 162 à 174, p.103.

⁵ Faulkner & Goelet, *The Egyptian Book of the Dead, the Book of Going Forth by Day, being the Papyrus of Ani*. Spell 45, plate 16.

⁶ *Ibid*, Spell 155, plate 32.

⁷ ΔΙC ΠΕΤΟΝΩ ΟΥΩΥΒ ΠΕΖ[ΔΥ] ΜΗΕΥΑΠΟCΤΟΛΟC ΖΕΝΔΙΑΤΥ
ΑΠΕΝΤΑΥΔ[ΥΤ]-ΠΚΟCΜΟC ΔΥΩ ΑΠΕΥΚΑ-ΠΚΟCΜΟC ΕΔΥΤΥ. *Book of Ieou*, Chap.1. Coptic text in Schmidt, *Gnostische Schriften in Koptischer Sprache Aus Dem Codex Brucianus*, pp. 39–40.

⁸ “Death is the gate to life” and “Life is the gate to death.” Crowley, *Magick in Theory and Practice*, p. 15.

⁹ Faulkner, *Concise Dictionary of Middle Egyptian*, pp. 43–44.

¹⁰ Gardiner, *Egyptian Grammar*, p. 508. Cf. Hastings, *Encyclopedia of Religion and Ethics*, Vol. VIII, pp. 19–21. The article on Life and Death (Egypt) was written by Gardiner, based on research by Battiscombe Gunn. Over the years many have disagreed with Gunn’s conclusion and have presented alternate suggestions as to the meaning of the Ankh. Yet none appear compelling enough to seriously challenge Gunn’s solid evidence that the Ankh was considered by Egyptians to represent a sandal strap. The great Egyptologist Adolph Erman acknowledged Gunn’s discovery in his *Ägyptische Grammatik* in 1911. The interpretation of the sandal strap likely was attached retrospectively by phonetic transference from an existing word ‘*nḥ*’, meaning “sandal-strap,” to an ancient Archetypal symbol of the Collective Unconscious, interpreted as “life.”

¹¹ Cf. Allen, *The Book of The Dead or Going Forth by Day*, p. 1.

¹² Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 304.

[13](#) See *Initiation in the Aeon of the Child*, Appendix I, p. 213 for this magical Proclamation.

[14](#) *iw rdwy n Wsir m Ptḥ*. Literally, “the two feet of Osiris <Ani the justified> are of Ptah.” Hieroglyphic text in Faulkner & Goet, *The Egyptian Book of the Dead, the Book of going forth by day, being the Papyrus of Ani*, plate 32.

[15](#) It is worthwhile to note that in Egyptian the name of Ptah is written phonetically *Ptḥ*, which spelled in reverse is *ḥtp*, meaning “to be at peace,” “to rest”—essentially the opposite of “going.” It is also used as a euphemism for death, “to rest” in the tomb. Cf. Faulkner, *Concise Dictionary of Middle Egyptian*, pp. 179–180.

[16](#) Skeat, *An Etymological Dictionary of the English Language*, p. 118.

[17](#) E.g. the Aztecs, whose religious rites remained blood fests sacred to the Terrible Mother.

[18](#) Cf. Neumann, *The Great Mother*, Chapter 11 “The Negative Elementary Character” for a study of the Terrible Mother archetype.


[19](#) Leeming & Page, *Goddess: Myths of the Female Divine*, p. 22.


[20](#) Marion Woodman and Elinor Dickson describe the Mother goddess as “the one who fed, who provided the necessities of life through plants, seeds, and animals.” For these early people, “caves afforded the protection of her womb, which eventually became the tomb in the cycle of life and death.” Cf. Woodman & Dickson, *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness*, p. 17.


[21](#) Originally called “The Destruction of Mankind.” Cf. Budge, *Gods of the Egyptians*, Vol. 1, pp. 363–371 and pp. 388–399. The version by Budge is not considered reliable. The version in the tomb of Seti I, translated in French with a transcription of the hieroglyphic text by Edouard Naville, may be found in *Transactions of the Society for Biblical Archeology*, Vol. IV, pp. 1–19. That from the tomb of Ramesses III, with French translation and hieroglyphic transcription by Naville, is in *Transactions of the Society for Biblical Archeology*, Vol. VIII, pp. 412–420. The version found in the shrine of Tutankhamon is in *Shrines of Tut-Akhh-Amon* by Alexandre Piankoff, pp. 26–37. Cf. also Erik Hornung, *Der ägyptische Mythos von der Himmelskuh: eine Ätiologie des Unvollkommenen (Orbis Biblicus et Orientalis, No. 46)*.

[22](#) Circa 1333 BCE–1323 BCE.

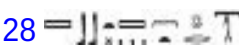
[23](#) Hornung, *The Ancient Egyptian Books of the Afterlife*, p. 148.

[24](#)  (Nnw) the god of the primeval waters. Naville, *La Destruction des Hommes Par Les Dieux*, in *Transactions of the Society of Biblical Archaeology*, Vol. 4, Plate A, line 3. In very old Egyptology books, this god is called “Nu,” which must not be confused with the Nu of *Liber AL vel Legis*.

[25](#)  *h3.s m Hwt-Hr*. *Ibid*, Vol. 4, Plate A:13.

[26](#)  *iw sḥm.n.i m rmt iw ndm ḥr ib.i*. *Ibid*, Plate A:14.

[27](#) *Ibid*, Plate A:15.

[28](#)  *šbb.t nt grḥ*. *Ibid*, Plate A:15. For *šbb.t* see Erman, *Wörterbuch der ägyptischen Sprache*, p. 439.

[29](#)  iw.i r mkt rmt hr.s. Ibid, plate A:20–21.

[30](#)  ii.{t} wi m htp im3t. Ibid, plate B:24.

[31](#)  pr nfrwt m lm3w. Ibid, plate B:24.


[32](#) Cf. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 20.

[33](#) The cow was first domesticated in the Neolithic period around 8,500 BCE near the end of the Matriarchal Aeon. It is interesting to note that DNA evidence indicates that cows were almost impossible to domesticate. Cf. the Oxford journal, *Molecular Biology and Evolution*, March 2012 (“Modern Taurine Cattle descended from small number of Near-Eastern founders”).

[34](#) Neumann, *The Great Mother*, p. 148. Neumann is at pains to point out that the liberation of consciousness (perceived as ‘male’) from the Unconscious (perceived as ‘female’) is a difficult struggle for all mankind. This negative elementary character of the Great Mother does not originate from some anxiety complex of males, but is an Archetypal representation of the human species, female as well as male.

[35](#) Cf. *Initiation in the Aeon of the Child*, pp. 31–34 and 41–60.

[36](#) It was reported to Pope Clement that the death toll in the East, probably not counting China, was approximately 23,840,000 people. Cf. Hecker, *The Black Death in the Fourteenth Century*, p. 57.

[37](#) The astrological symbol of Saturn  depicts the scythe.

[38](#) Ἀλλήν παραβολὴν παρέθηκεν αὐτοῖς, λέγων, ‘ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ πόθεν οὖν ἔχει τὰ ζιζάνια; ‘Ο δε εἶπεν αὐτοῖς, ‘Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ‘Ο δε εἶπεν, οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτά· εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. *Matthew 13:24–30* (AV)

[39](#) ὁ δὲ θερισμὸς συντέλια τοῦ αἰῶνος ἐστίν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. Ibid. 13:39.

[40](#) L.D. Clark (Ed.) *The Cambridge Edition of the Works of D.H. Lawrence—The Plumed Serpent*, p. 555.

[41](#) Markman & Markman, *The Flayed God, The Mesoamerican Mythological Tradition: Sacred Texts and Images from Pre-Columbian Mexico and Central America*, pp. 75–76.

[42](#) Seer, *Codex Vaticanus No. 3773*, p. 178.

[43](#) *The Egyptian Book of the Dead*, Spell 153B, line 7 (*Papyrus of Nu*). See Budge, *The Book of the Dead—Facsimiles of The Papyri of Hunefer, Anhai, Kerasher and Netchemet with supplementary text from the Papyrus of Nu*, Plate 43, line 1.




44 Circumcision among the Jews is first recorded in Genesis 17:10–11 where Yahweh requires the circumcision of every male child as a token of the Abrahamic Covenant. (Cf. Chapter 9, The Wrath of God.) Zipporah, the wife of Moses, circumcised their son with a sharp flint (צַרֵּף) to prevent Yahweh from murdering her husband. (Exodus 4:24–26) After the exodus from Egypt, Yahweh commanded Joshua to circumcise the Israelites with flint knives (צַרֵּיפִים, חֲרִיבוֹתָ Joshua, 5:2–3)

⁴⁵ Cf. Eyre, *The Cannibal Hymn: a Cultural and Literary Study*, p. 89.

⁴⁶ in H nšw mds nbw d3d sn n Tti. *The Pyramid Texts*, Utterance 273–274 §402, following T.

[47](#) dm ds.k Dhwtj nšmm ds dr tpw hs k h3tyw idr.f tpw hs k h3tyw nw d3i sn m Pp i pn. The Pyramid Texts, Utterance 477 §962–963, following P, and following M. for §963a.


⁴⁸ Hornung, *The Secret Lore of Egypt: Its Impact on the West*, p. 6.

[49](#) *ink wr s3 wr nšrt s3 nšrt rdi n.f tp.f m*  *šd.tw.f nn* *nh* *m.tw tp n Wsir m.f nn* *nh* *m.tw tp n Wsir 3ny*
m.f iw.i ts kwi m kwi rnp i kwi ink Wsir nb . Egyptian Book of the Dead, Spell 43, Papyrus of Ani,
 (r n tm rdi šd tp s3 m.f hrt(t)-ntr) “A Spell for not allowing a man’s head
be taken away from him in the God’s Domain”.

⁵⁰ See *Initiation in the Aeon of the Child*, Appendix I, p. 213.

[51](#) Eric Neumann has noted that in the later stages of the Matriarchate, the guardian of the Feminine is often represented as male, representing the evil masculine side of the matriarchal woman. Cf. Neumann, *The Great Mother*, pp. 173–174.

⁵² Neumann, *Origins and History of Consciousness*, p. 65.

⁵³  (*smn sw m tp.t ijt*), literally, “established it as the head of a cow.” Leitz, *Ägyptologis che Abhandlungen, Band 55*, p.56. Cf. Müller in *The Mythology of All Races, Vol. XII, Egyptian Mythology*, p 126. According to Plutarch’s retelling of thi s myth in *Isis and Osiris*, chapter 19, Horus wrested the royal diadem from Isis’ head, and this was replaced by Hermes (i.e. Thoth) with a helmet like the head of a cow. (Ἑρμῆν δὲ περιθεῖναι βούκρανον αὐτ ῇ κράνος. Bernardakis, *Plutarchi Chaeronensis Moralia*, Vol. II, pp. 489–490).

54 *Ezekiel*, 37:1–14 (AV).

55 Lacinio & Bonus, *Pretiosa Margarita Novella*. pp. 42–45.

56 Cf. 1 Corinthians, 11:24–26 (AV). ...τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον .

[57](#) “The next day John (the baptist) seeth Jesus coming unto him, and saith, B ehold the Lamb of God, which taketh away the sin of the world.” *John* 1:29 (AV)

58 *Exodus* 12:46. (AV)

[59](#) *The Gospel of John* 19:36 (AV) The author of *John* was quoting either *Exodus* 12:46 or *Psalms* 34:19–20, “Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken.” Both verses are considered Messianic prophecies by Christian theologians.

[60](#) *Matthew 26:26 and Mark 14:22. Both read, Τοῦτό ἐστιν τὸ σῶμά μου.*

[61](#) Τοῦτό ἐστιν τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον. *Luke 22:19.*

[62](#) It would not be an exaggeration to state that Pauline Christianity is responsible for most of the pernicious Christian dogmas that continue to plague the world today. Leo Tolstoy felt that Paul distorted the original teachings of Jesus. This is a view that has gained wide acceptance among non-Christian scholars. See Tolstoy, *Church and State (The Complete Works of Count Tolstoy, Vol. XXIII, p. 16).*

[63](#) ρΔΑΜΗΝ †ΣΩ ΜΑΟΣ Ε ΡΩΤΗ ΖΕ ΕΤΒΕ ΠΤΕΝΟΣ ΗΤΕ ΤΑΝΤΡΩΜΕ
ΖΕ ΣΕΟ Η ΨΥΔΙΚΟΝ• ΗΤ ΔΪΣΚΥΔΑΙ ΜΑΟΪ ΔΪΕΙΝΕ Η Μ ΜΨΣΤΗΡΙΟΝ
ΤΗΡΟΥ ΝΑΨ ΗΤΕ ΠΟΨΟΕΙΝ. *Pistis Sophia, Book II, Chapter 100. Coptic text in Schwartze, Pistis Sophia, p. 249, lines 14–16.*

[64](#) The Coptic text in full reads, ΣΩΤΕ ΜΑΕΛΟΣ ΗΜΑ ΗΤΑΙ ΕΤΣΟΟΡΕ
ΕΒΘΑ ΣΙΗ-ΤΚΑΤΑΒΘΑΗ ΑΠΚΟΣΛΟΣ ΨΡΑΙ ΨΗ-ΝΑΡΧΩΗ (ΤΗ)ΡΟΥ ΜΗ-
ΝΔΕΚΑΝΟΣ ΜΗ-ΝΑΙΤΟΥΡΤΟΣ (ΜΗ)ΠΛΕΡΜΗΝΤΟΥΕ ΠΑΙΩΗ ΣΟΟΥΡΟΥ
ΤΗΡΟΥ ΕΡΟΥΗ ΗΣΑΙΤΟΥ ΕΠΟΨΟΕΙΝ. “Save all my limbs, which have been scattered since the foundation of the world in all the archons and the decans and ministers of the sixth aeon; gather them all together and take them into the light.” Coptic text in Schmidt, *Gnostische Schriften in Koptischer Sprache Aus Dem Codex Brucianus*, p.81. (Reading ΑΠΛΕΡΜΗΝΤΟΥΕ for (ΜΗ) ΠΛΕΡΜΗΝΤΟΥΕ per Schmidt, note 5.)

[65](#) Frazer, *Adonis, Attis, Osiris*, Vol. 2, pp. 96 ff.

[66](#) Hall, *Secret Teachings of All Ages*, p. CLXXX.

[67](#) *Splendor Solis*, p. 33.

[68](#) *Codex Vaticanus Latinus 7286.*

[69](#) *Lambsprinck De Lapide Philosophico*, 1625.

[70](#) Jung, *Transformation Symbolism in the Mass*, in *The Mysteries, Papers from the Eranos Yearbooks*, p. 301. Jung considered the language and symbolism of Alchemy strictly from a psychological point of view, apparently without realizing that Alchemy was, and is, a living laboratory Science and Art. In other words, these symbols also have a literal as well as a spiritual meaning to practitioners. Alchemists have never projected spiritual content *blindly* into the substances of their Art, but have been aware of the presence of the Spirit in all aspects of their Work, even those images which emerge spontaneously from the Unconscious.

[71](#) Edinger, *Ego and Arche type*, p. 140.

[72](#) This occurred in concert with the birth of the Bronze age, during the late Neolithic period of the fourth millennium BCE. The first writing systems were Egyptian hieroglyphics and the Sumerian archaic cuneiform.

[73](#) Dr. Mark Verman asserts that the original source of סֵפֶר חַיְיּוּן is the *Sepher Ha-Iyyun* (“The Book of Contemplation”), a text dating to mid-13th century Spain. Cf. Mark Verman, *The Books of Contemplation*, p. 101, note 201.

[74](#) See *Initiation in the Aeon of the Child*, pp. 66–67.

[75](#) Crowley, *The Vision & The Voice with Commentary and Other Papers*, p. 83, notes 4–5.

[76](#) Cf. *Liber CLVI*, 9: “Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady.”

[77](#) *The Book of the Law*, III:37.

[78](#) *Liber VII*, III:41.

[79](#) *Scorpio: id est, venenum: quia mortificat seipsum, & seipsum vivificat. Artis Avriferae, Quam Chemiam Vocant*, Vol. 2, p. 176.

[80](#) Crowley, *Liber Aleph vel CXI. The Book of Wisdom or Folly*, p. 173. Crowley’s reference is to the Path of Nun as that of the Cup and a certain formula of the Woman, and that of Ayin to a particular masculine formula. The latter is the path of those who ritually turn the Eye of Hoor unto the Zenith, uniting the Sun with Mercury.

[81](#) Cf. Philalethes, *Fame and Confession* p. 43: “We could here relate and declare what all the time, from the year of our Lord 1378, (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the World these one hundred six years of his life, which he hath left to our Brethren and us after his decease to peruse.”

[82](#) The “Shepherd” implies Jesus who said, Εγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. “I am the good shepherd: the good shepherd giveth his life for the sheep.” *John* 10:11 (AV)

[83](#) *Equinox* I, No. 3, p. 218. These are the words of Jesus to Martha at the graveside of Lazarus. See *John* 11:25–26 (AV).

[84](#) *Ibid.* The *Fama Fraternitatis* itself does not use the name “Christian Rosenkreutz,” but only the initials C.R. or C.R.C..”

[85](#) *The Book of the Law*, III:37.

[86](#) *Liber Cadaveris* (Latin) means “The Book of the Corpse.”

[87](#) Section MMM corresponds to ΠΑΜΙΣ, while Section AAA corresponds to ΝΕΚΡΟΣ on the Averse Star of the Great Name. Section SSS corresponds to ΦΑΛΛΟΣ. The Averse Star of the Great Name is shown beneath the title of *Liber HHH* in *Book IV, second revised edition*, p. 598. The Upright Star of the Great Name is the frontispiece of *Initiation in the Aeon of the Child*.

[88](#) *Liber A'ash*, 7.

[89](#) This Rite is but one of ten that comprise the full canon of the Mass of the Holy Ghost. The others are: the Rite of the Holy Hexagram, the Rite of the Red Elixir, the Rite of H, the Rite of ALIM, the Rite of the Captured Eagle, the Rite of the Captured Lion, the Rite of the Solitary Eagle, the Rite of the Solitary Lion, and the Rite of Perfection.

[90](#) See Frontispiece.

[91](#) “Sol est masculus, Luna femina, & Mercurius sperma.” *Artis Avriferæ, Quam Chemiam Vocant*, Vol. 2, p. 177.

[92](#) AV translation. See *Septuagint, Book of Wisdom of Solomon*, 16:13: Σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατάγεις εἰς πύλας ᾗδου καὶ ἀνάγεις.

[93](#) Crowley, *The Confessions of Aleister Crowley*, p. 516.

[94](#) Cf. *Liber Tau*, under the Hebrew Letter ט where the Ordeal of 5° = 6° corresponds to Death.

[95](#) 50 = Nun spelled in full נון. See also *Initiation in the Aeon of the Child*, pp. 155–157.

[96](#) *The Vision and the Voice*, 30th Aethyr. The Blind Forces of the Four Elements bind the feet of the non-initiate. Attainment to Tiphereth is the Crown of the Four Elements and gives the aspirant the power to overcome the inertia of incarnation. Yet, Chesed (the 7th Sephira) is a far journey and requires devotion of the highest order, and another set of disciplines altogether. There is also a mystery concealed in the word “lone” in this passage, which strikes to the Heart of the Exempt Adept.

C HAPTER 2



THE CENOTAPH

Woe unto me that am cast down from my place by the might of the new Æon. For the ten palaces are broken, and the ten 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.

The Vision and the Voice, 16th Aethyr

The Motif of Inversion

The concept of being “topsy-turvy” or “upside-down” is found as a conceptual metaphor throughout our history. The motif appears as Archetypal images in religious symbolism as well as in Fairy Tales. In the world of the Archetypes, it may appear interpreted with either a positive tenor or with one that is negative. This elasticity occurs because the *primordia* I images stand outside the boundaries of consciousness and are not subject to the rules of manifestation intrinsic in the dualistic world. Almost without exception, in our secular world, the characterization of “upside-downness” takes on a negative connotation. For example, if the total amount of a home loan exceeds the value of the home, the owner of that home is said to be “upside down” in that loan. We understand immediately what that means. It is an example of Inversion that has a negative tone. In the Western world in particular, we have what appears to be a natural tendency to view the inverted in a negative manner.¹

Averse Pentagrams

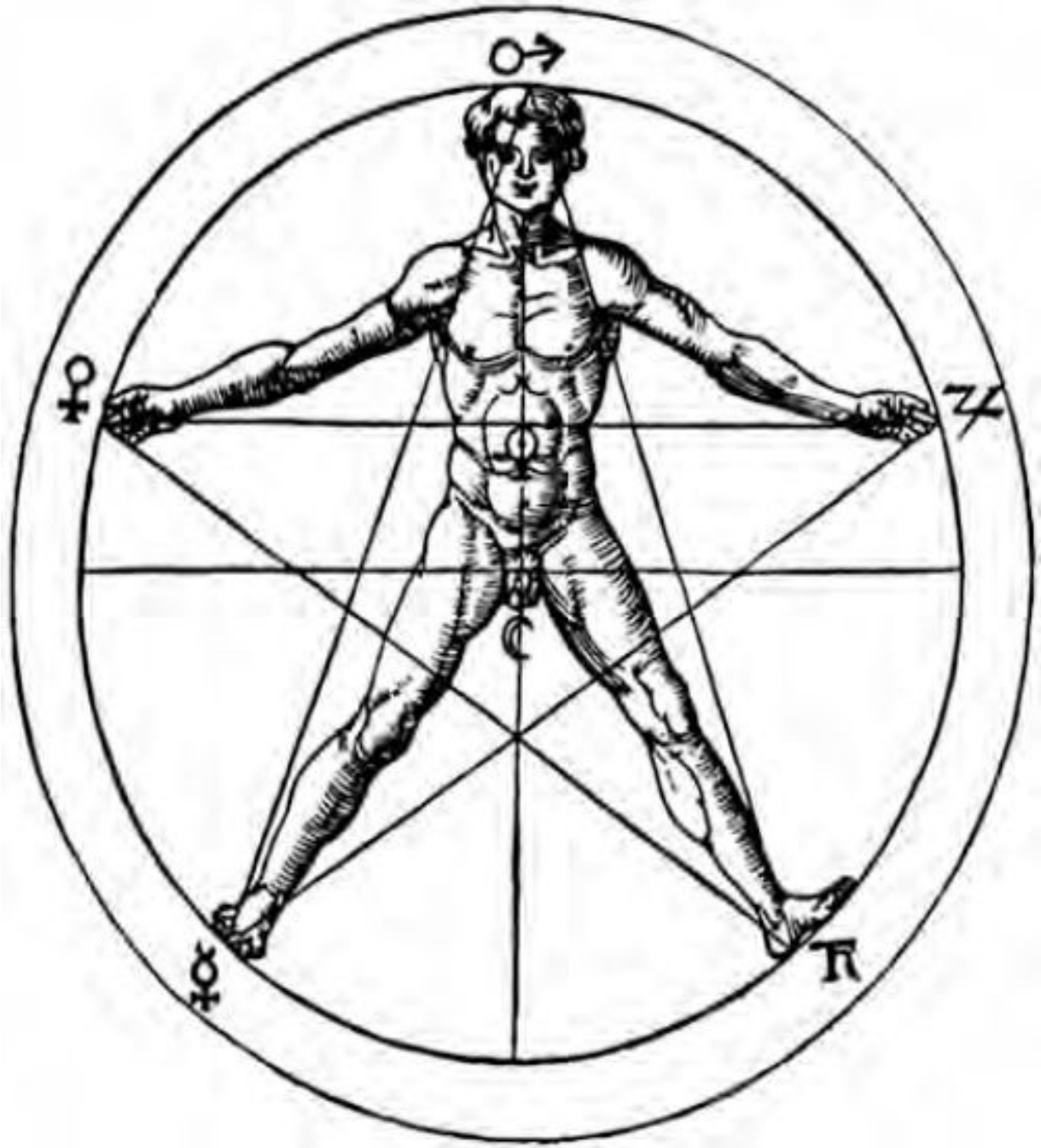
One of the most familiar modern examples is found in the Pentagram symbol, which is often interpreted in popular culture as emblematic of magic and occultism in general. There is also an all too familiar

popular notion that if the Pentagram is turned upside-down it represents Evil, "Black Magic," and "Satanism." In the former system of the Hermetic Order of the Golden Dawn, the instruction for the Ritual of the Pentagram taught that:

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. See that thou doest it not.²

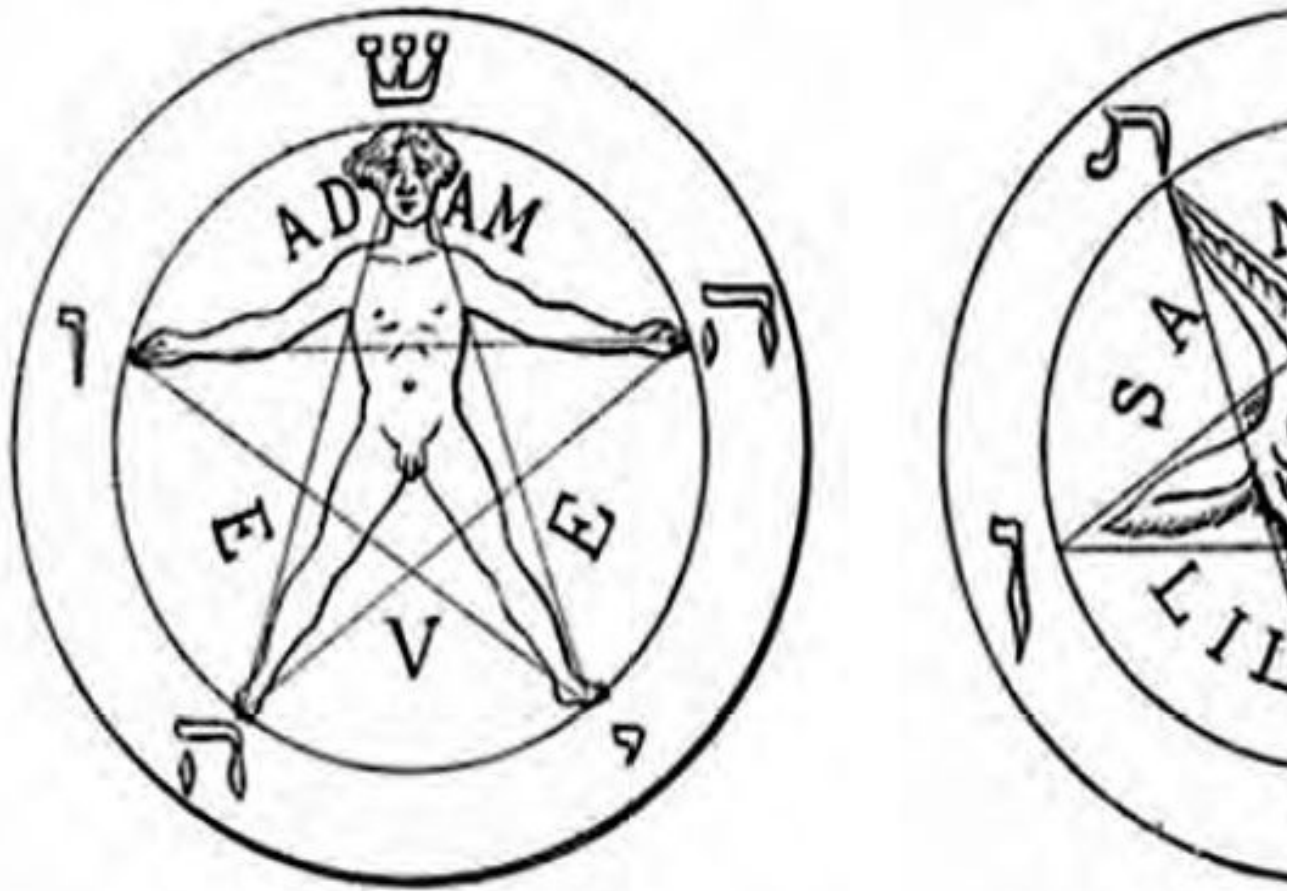
The reasoning for such an interpretation appears to be rooted in the idea that the Pentagram is considered to be an image of the Microcosm or Man, as represented in the diagram of the so-called "Pentagonal Man" of Cornelius Agrippa.

An "upside-down" man was thus a man in opposition to his normal estate. Man is the image of God, thus the Devil is the inverse of God. *Daemon est Deus inversus*.³ As best can be ascertained, this interpretation of the pentagram reaches no further back into antiquity than Eliphas Levi, who wrote,



*The Pentagonal Man, Henry Cornelius Agrippa,
De Occulta Philosophia Libri Tres (1533)*

The Pentagram with two ascending points represents Satan or the goat of the Sabbath, with one of its points in the ascendant, it represents the Savior. The Pentagram is the figure of the human body, with four limbs and a single point representing the head. A human figure head downwards naturally represents a demon, that is, intellectual subversion, disorder or madness.⁴



*The Pentagonal Man and the Sabbatic Goat, from
Guaita's
La Clef de la Magie Noire (1897)*

The image of the Pentagram forming the face of the Goat of Mendes as described in *Dogme et Rituel de la Haute Magie* was first published by a devotee of Levi named Stanislas de Guaita in 1897 in his *La Clef de la Magie Noir*. In contradistinction to the Pentagrammaton, יהשוה, encircling the Pentagonal Man, Stanislas de Guaita represented the Sabbatic Goat surrounded by the Pentagrammaton ליתן "Leviathan." This latter image, shorn of the names "Samael" and "Lilith," was appropriated by Anton Szandor LaVey for the cover of his *Satanic Bible* in 1968.

The interpretation of the Averse Pentagram as Evil does not have a direct archaic source which suggests such a conclusion, other than general conceptual metaphoric occurrences of averse concepts. It has evolved in recent times as an outgrowth of the motif: Good=Upright and Bad=Inverted.

One must wonder how the Masonic ladies of the *Order of the Eastern Star* feel about the notion that it represents a sign of evil,

since their symbol happens to be an Inverted Pentagram. I do not believe that any sane person has ever considered the dear ladies of the *Eastern Star* to be Satanists because of their emblem.



Emblem of the Order of the Eastern Star

Negative Inversion

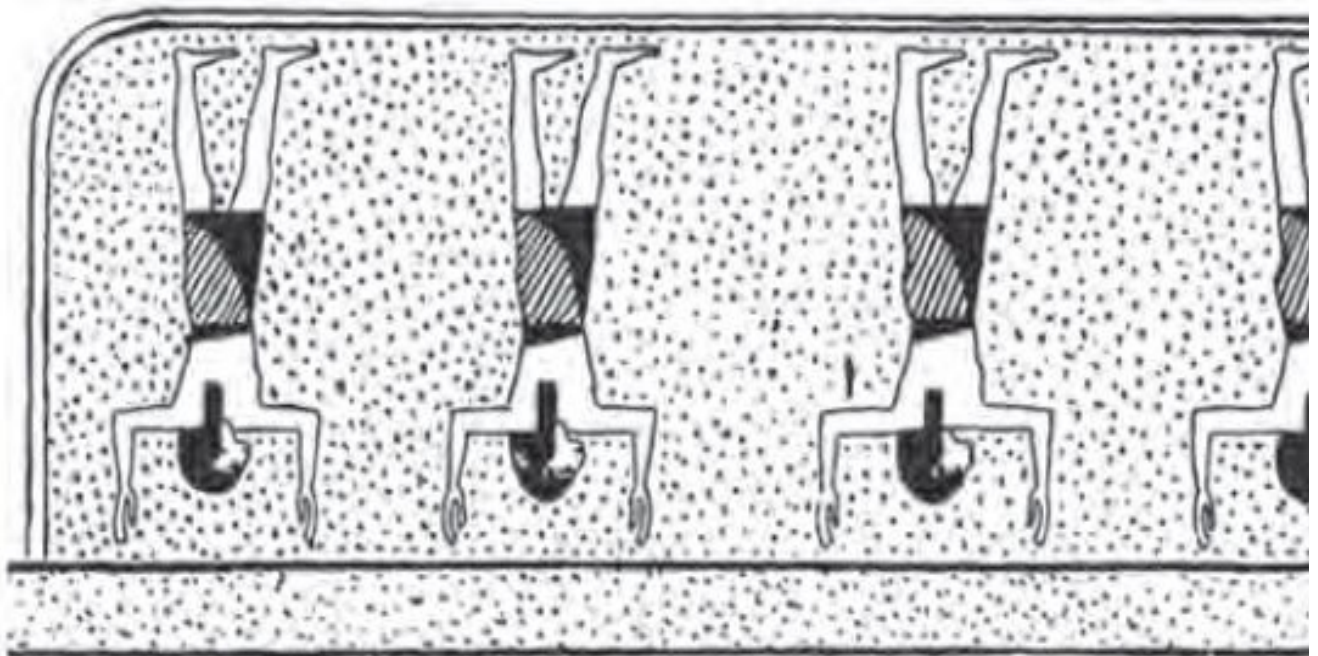
An examination of the literature of the ancient past will reveal numerous examples of the symbolism of inversion, some of which are interpreted in a negative fashion.

There are a host of Spells in the Ancient Egyptian *Coffin Texts* that give striking images of mockery in the afterlife as conceived by the Egyptians, describing the dead as going about upside-down and consuming human waste.

These Spells provide the means for empowering the deceased to proclaim, again and again, that in the world of the dead, he will not partake of those things that are detestable, nor will he walk upside down. In the *Coffin Texts*, Spell number 202, the Egyptian proclaimed,



What I detest, I will not eat. I detest feces and I will not eat it. Filth shall not enter into my stomach. I will not approach it with my hands, I will not tread upon it with my sandals. I am protected from ye who are bowed down. I will not walk upside down. He who serves me is the servant of Horus, for I am one of ye.⁵



The Inverted Dead, from The Book of Am Duat

Yet, he hears the taunting voices of the powers around him asking,



What will you live on?⁶

Once again, he declares,



I will not eat it for ye!⁷



I will walk on my feet, I will not be upside down.⁸



I will not eat feces, I will not drink urine, I will not walk upside down,
but I will dwell in the place where I desire to be.⁹

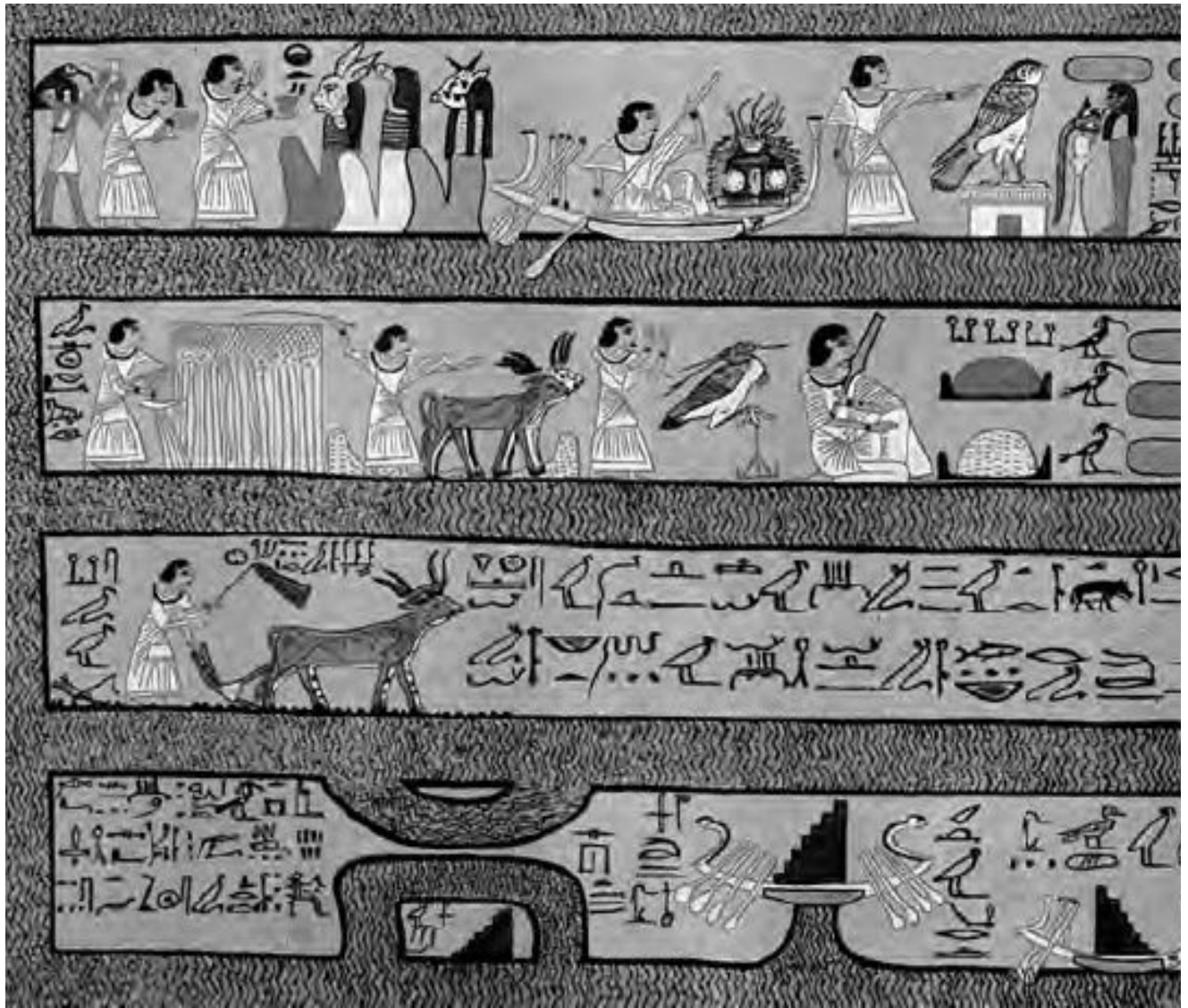
At last, he proclaims himself to be like the gods, by crying out,



I will not walk upside down for ye. I walk on my feet and I will not walk
upside down for ye. I walk like Horus.¹⁰

These spells date from around 2500 BCE to 1500 BCE. What is the origin of these graphic images of the dead, expected to eat ordure and drink urine, and walk upside-down?¹¹ Some believe that in the cosmology of the ancient world, the realm of the dead was imagined to be on the underside of a tabular cosmos, the upper surface of which was the upright world of the living. Below, the dead moved about upside-down like flies with their feet on the ceiling. The result of this was the view that consumption and digestion were reversed: food entered through the anus and was excreted through the mouth.¹² I believe that particular view is far too analytical and reductionist in its point of view.

The Egyptian wanted everlasting life; he wanted to continue the life he knew upon the earth, to be normal. Life was filled with beauty, love and happiness. A good life included an abundance of delicious food and drink. Life in this fashion was therefore a perfect example of *Maat*, which is to say, a world in balance. *Maat* signifies that which is upright and harmonious.



The Egyptian afterlife from The Papyrus of Ani

Even in the next world, he wanted this experience of *Maat*, as he understood it, to continue, and that included behaving as Osiris would behave, eating that which Osiris would eat, drinking what Osiris would drink, and walking upright with dignity, because that was simply how it was in the world of the living.

The ancient Egyptian visualized the next life as an extension of *this* life. He dreamt of an afterlife where he could walk in the presence of his loved ones, drink fresh beer and eat wholesome food from the heavenly fields and hunt in the marshes for fowl and other game. Anything other than that was not *Maat*; it was upside down, and therefore it was not desirable. For the Egyptian, there was no *Paradoxia* that presented a possible positive interpretation. (A *Paradoxia* is a motif that exhibits seemingly self-contradictory but

equally valued elements.)

Because these images are Archetypal, they possess a character colored by the world in which they arose. As another example, in the mythology of the Lugbara people from the Congo, those whom they consider possessed by the devil are called “the upside down people.”¹³ Among many peoples in that area, witches are said to go about at night, walking on their hands. The behavior of the witches is thus not only different from ordinary people, it is the exact opposite. These myths therefore represent examples of fabled creatures who are a living *oppositum*.

Yet, we also find representations of the *Paradoxia* in relation to the motif of inversion where the case is less clear that we are dealing with a negative, or even where the Inverse is the ideal rather than the opposite.

The Inverse Tree

One of the striking examples that we encounter is that of the Inverse Tree as an emblem of holiness. In the *Bhagavad Gītā* the Tree of Life is described thus:

the *Ashwattha*, the sacred tree, the symbol of the Universe in our teachings, is said to be indestructible. Its roots are above, and its branches are below. Its leaves are the *Vedas*, or Sacred Writings. He who knoweth this, knoweth the *Vedas*.¹⁴

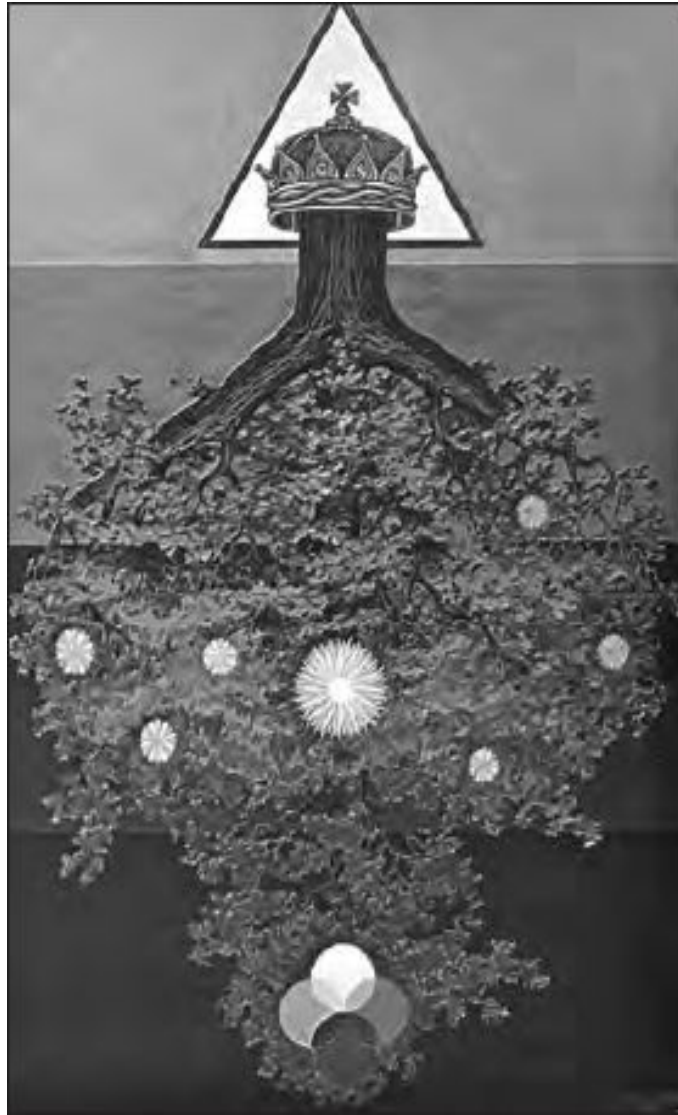
This Archetype is found also among the ancient Greeks. Plato, discussing *homo est inverso arbor*,¹⁵ wrote in his *Timaeus*:

Regarding the most Lordly aspect of our soul, we perceive it thusly: we assert that God has given to each of us a Daemon, which abides in the top of our body and raises us from the earth to our kindred in heaven. And in this we speak truly, for by suspending our head and root from the place where the soul originated, the Divinity keeps our entire body upright.¹⁶



The Inverse Vedic Tree

By the middle of the seventeenth-century of the common era, this perception of man as an inverse tree had become quite popular. In *Philosophia Universa*, first published in 1649, the Jesuit scholar Thomas Compton Carleton would write,



*The Tree of Life growing from above, Augustus Knapp
(1923)*

The philosophers seem to agree with this view everywhere, calling Man an “inverted tree” in as much as he is not like other trees deep in the earth, but holds his root (which is the head) erect towards heaven.¹⁷

This motif of the Inverse Tree is likewise found in the Qabalah, for the Middle Pillar of the Tree of the Sephiroth is considered the trunk, growing from Kether unto Malkuth, with its roots in Kether, and the branches fulfilling the Pillars of Mercy and Severity.

This imagery is reflected in the very deep Thelemic doctrine of the “Pillar in the Void,” which I discussed in *Initiation in the Aeon of the Child*.

We also find the path of the Averse in the doctrine of the Redemption of the Shekinah, and the Path of the Great Return.

Two clear examples of the Averse *Paradoxia* were utilized by Aleister Crowley. I refer to the motifs of the Beast 666 and the Whore of Babalon which appear in the *Book of Revelation* in the New Testament. Crowley took what is commonly interpreted as utterly negative symbols and turned them on their head. He did this for many reasons, some of which had to do with representing an opposing viewpoint to fundamental Christian doctrine. However, he also realized that the common interpretations of these motifs were shallow and one-sided, and failed to comprehend the mystery of the *oppositorum*.

Anywhere we observe Archetypal Symbols manifesting, we will normally see examples of such polarity. As I mentioned earlier, Archetypes appear in Fairy Tales, and often with the most profound meaning. They are another example of the spontaneous manifestation of the contents of the Collective Unconscious. Fairy tales are replete with significant primordial images, that bring wisdom with their childlike stories. Many years ago, when I was but a child, I read a Fairy Tale that made such a profound impression on me, that 55 years later, it returned to my consciousness quite spontaneously. I had no conscious memory of this story until it resurfaced from the personal Unconscious autonomously. The story is called *The Upsidedownians*.^{[18](#)}

In the story, a young boy named Sam and a young girl named Molly go sailing with their Uncle Jack in a small sailboat. Overcome by a sudden storm, they are cast upon the shore of a mysterious, unknown island. Immediately, coming toward them they see three people—an old man, a young boy and girl—all walking on their hands.

Significantly, they precisely mirrored the castaways—an old man, a young boy, and a young girl. Their new friends introduce themselves as “Upsidedownians.” This is the first clue that what they are about to behold is the Inverse of their own Point of View.



The Upsidedownians

Uncle Jack, Sam and Molly soon discover that everything on this mysterious island is upside-down. The cows graze upside down, and birds fly upside down over the island. Everything is the exact opposite from the normal life experience.

Later that evening at the dinner table, Uncle Jack works up his courage and asks his curious host why they walk on their hands—why everything on the island is upside-down. Uncle Jack is told that the great-grandparents of the Upsidedownians thought that everything in the world was all wrong; they sought a place where they could set things aright. And they found the mysterious island; they made their life there as they thought it should be. Then Uncle Jack asks the most important question of all: *“Why is your way better than the old?”* The elder upside-down man replied,

Because it is our way. Our power and influence are great.
Our Will here is our Law, and all who approach our island must obey that Law.¹⁹

Our Will is our Law—a concept that should be agreeable to anyone who accepts the Law of Thelema. In the story, the implication is that the world outside the mysterious island did not live in a world where Will was Law.

The Upsidedownians left a world they thought was *wrong*, and sought a place where they could turn it all around. They searched for a place where they could live by a Law determined by their Will. These are the words found in a children's tale, yet they clearly express the living goal of Thelemites.

In Chapter 8 of *Initiation in the Aeon of the Child*, I wrote the following passage:

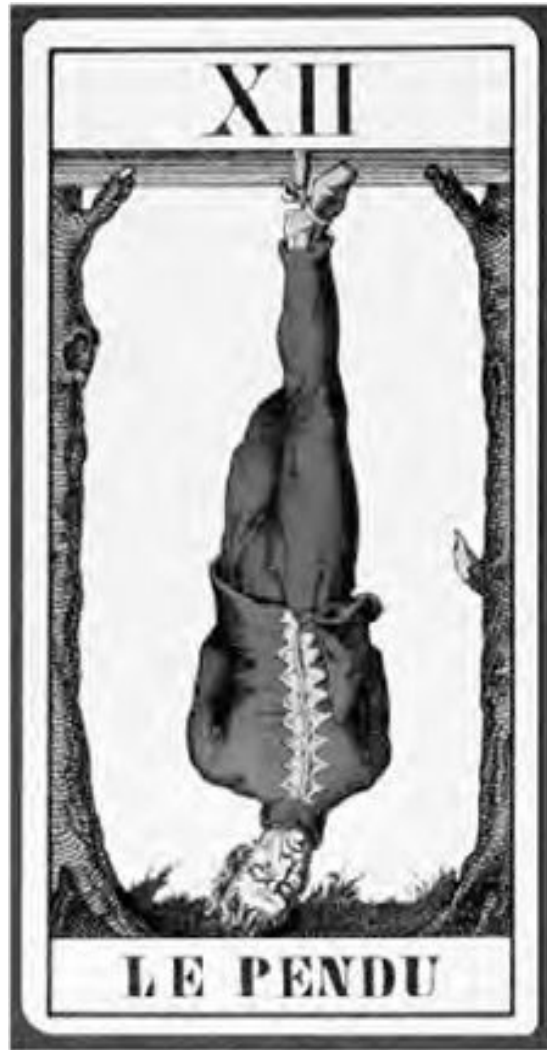
Within the sphere of the Candidate, the old temple must be razed in order for the new to take its place. To rebuild it anew, seekers must effect an *animadversion* toward the New Aeon. They must begin to “walk upon their hands.”²⁰

I was not making a reference to the children's Tale of *The Upsidedownians*. This refers to a quote from *The Vision and the Voice*. As far as turning toward the New Aeon, we have a Ritual practice wherein Candidates begin to effect an animadversion toward the New Aeon. It is *Liber V vel Reguli*.

The Hanged Man

In the occult symbolism of the Western tradition, the most widely known image applicable to Inversion is that of ***The Hanged Man***, Trump XII of the Tarot.

Visually, *The Hanged Man* is often declared to be one of the most interesting in the pack. One must admit that there is something strange and fascinating in the image of the curious man, dangling from one foot from a tree limb or gibbet. If we examine the various examples of this card throughout Tarot history, we will find something quite peculiar. In most examples his face depicts a person relaxed and contented, rather than someone with an expression indicating the pain and agony of torture. With the appearance of The Hanged Man of Tarot, we have an early clear-cut example of the *Paradoxia* presenting itself in the mystical tradition of the West.



Le Pendu

Let us recall that the elements of a *Paradoxia* are said to be *seemingly* self-contradictory but *equally valued*. As may be seen in the illustration of *The Hanged Man*, the figure is not necessarily what he appears to be.

Perhaps he conceals a deeper doctrine and message on the Averse side. The card quietly tells us to look closer from another viewpoint—to turn it around in our minds.

First of all, we should seek to determine why illustrations depict hanging upside-down in this fashion. While historical examples of punishment exacted in this fashion do exist, evidence suggests that the image of the suspended upside-down man was initiated by the ascendancy of an Archetype.

During the tumultuous Middle Ages, hanging living men in this fashion seems to have been an unusual event; it was more common to either

hang corpses or to paint images of criminals in this fashion. The latter were called “shame paintings.” If a man had disgraced himself, he was painted hanging upside down in the fashion of *The Hanged Man*.²¹ An example of this may be found in Muratori’s *Annali d’Italia* (Annals of Italy). Muratori recounted that in the year 1412 the Pope had paintings made of a man named Sforza Attendolo, which represented him hanging by the right foot, beneath a sign in which he was declared to be guilty of twelve betrayals.²²



Figure XVI, from *Triumpho di Fortuna* (1526)

Another example of this motif may be found in the book *Triumpho di Fortuna* (Triumph of Fortune) by Sigismondo Fanti, published in Venice in 1526. The book concerns itself with fortune telling, and includes a number of engravings intended to elucidate the text. One of these engravings is the image of a man hanging from one foot, reminiscent of *The Hanged Man*.

Beneath the figure is written:

If you are inhuman or treacherous

To your Lords or to relatives, in fact or in words,

Without reason and without respect,

I foresee that you will end your hours in the air.^{[23](#)}



Fresco from Church of SS Annunziata in Sant'Agata dei Goti (circa 1390–1440)

The description of such a transgressor's fate is strikingly similar to earlier graphic images that began to appear on the walls of some Italian churches in the late 14th century, shortly following the Great Schism of the Church in 1378. These graphic images painstakingly detail various gruesome punishments for the damned who suffer the pains of Hell. Perhaps the earliest example is found in the Church of SS Annunziata, in Sant'Agata dei Goti (Southern Italy) dating from around 1390–1414.

In this painting, one of the damned souls is in the posture of The Hanged Man and bears the label “traditor” (i.e. traitor), a term that will recur with the Visconti-Sforza Tarot (circa 1440–1470).



*Bolognini chapel in San Petronio, by Giovanni da Modena
(circa 1412–1420)*

There is also the most interesting painting by Giovanni da Modena (1409–1456) that adorns the Bolognini chapel in San Petronio, Bologna. In his depiction of the punishments of Hell, Modena has included two people suspended in the posture of The Hanged Man. This painting is dated somewhere between 1412 and 1420. This date makes the painting contemporaneous with the appearance of the first documented Tarot cards in the Italian towns of Milan, Ferrara and Bologna. The painting in the church of Sant'Agata dei Goti is from the same period—possibly a few years older.²⁴



The Hanged Man, Oswald Wirth Tarot (1899)

Therefore, it is logical that we should expect *The Hanged Man* to be representative of a man undergoing punishment and torture. Most early interpretations of the card follow that assumption. Yet there is something about the nature of the image on the Tarot card that leads us away from that conclusion.

Some early Tarot interpreters apparently had difficulty reconciling the existing images of the card with the name and meanings applied to those images. They reached the conclusion that the card had accidentally been printed upside down. This suggests a case where people struggled with an Archetype of Inversion. They did not want to see it as it really was and began to make modifications to accommodate their internal struggle.



Inverted Hanged Man, Vivienne Tarot (ca. 1650)



Inverted Hanged Man, Bodet Tarot (1739)



Inverted Hanged Man, Court de Gébelin Tarot (1781)

Therefore, in some decks of the 17th century, such as the Vivielle Tarot, the Card is printed in the opposite fashion, depicting the man upright and balancing on one foot. A later example may be found in the Bodet Tarot, even though the title of the latter card is still “Le Pendu.”

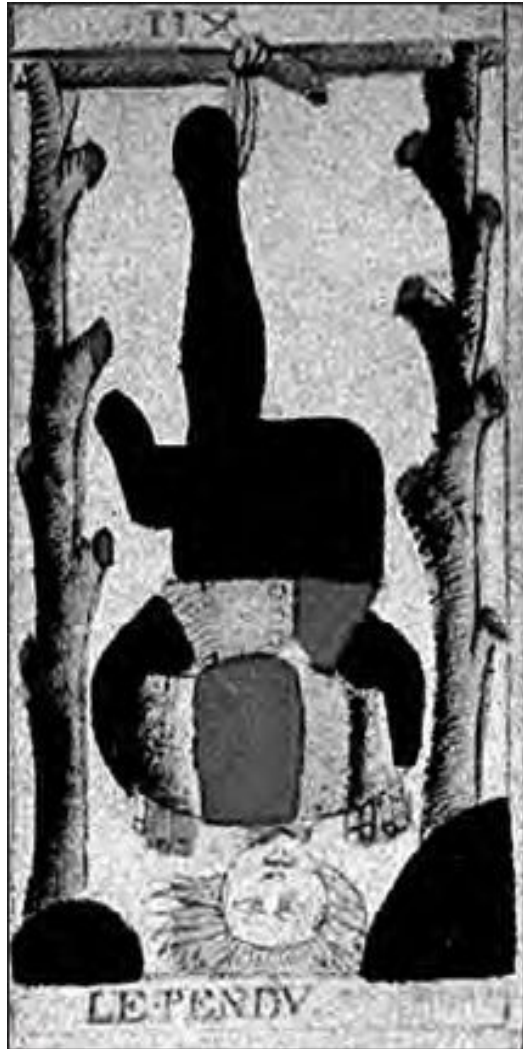
Court de Gébelin followed this assumption and likewise printed the Card in the same manner, declaring that it was intended to signify “Prudence.”

In an earlier example, from the Payen deck, there seems to be some confusion about which way we are expected to look at the card.

The name is on one end upright, and the Roman numeral XII is upright on the other end . This is seemingly another case of someone having difficulty with the Archetype of Inversion, so the artist made it possible to take this one either way. If one does not like it turned *this* way, just turn it around and look at it *that* way. By means of this clever

device, people could have it either way.

One of the oldest examples of the card that survives is from the Charles VI pack, dating to the late 15th century. It depicts *The Hanged Man* as Judas Iscariot, holding two bags of money.



The Hanged Man, Payen Tarot (1713)



The Hanged Man, Charles VI Tarot (late 15th century)



The Traitor, Visconti-Sforza Tarot (cira 1440–1470)

In this imagery is the well-known legend of Judas, who betrayed his master for 30 pieces of silver. This is only one of two historical examples of which I am aware that depicts *The Hanged Man* with moneybags, suggesting that he is Judas, the traitor and thief.

In the Italian Visconti-Sforza Tarot, the card follows that identification and is thus called *Il Traditore*, “The Traitor,” as in the painting in the southern Italian Church of SS Annunziata shown above. Even though this correspondence is somewhat rare, the identification with Judas should not come as a surprise. The book of *Matthew* in the New Testament stated that Judas hanged himself.²⁵ The *Book of Acts* described the suicide of Judas differently:

... concerning Judas, which was guide to them that took Jesus. For he was numbered with us and obtained a part of this service. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder

in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.²⁶



Judas Falling Headlong,
Historic des Ouden en Nieuwen Testaments (1700)

We have the additional detail that after hanging himself, presumably the rope failed and Judas plunged “headlong” (πρηνής) over a cliff and burst his bowels. “Headlong”—that is, head first or upside down, hence the association with The Hanged Man.

Eliphas Levi’s description of the Trump is a combination of fact and initiated insight, particularly in the very last portion of his text:

The figure of the Ta rot which corresponds to this chapter has been badly understood by Court de Gébelin and by Eteilla, who did believe to see therein only a mistake done

by a German card-manufacturer. This figure represents a man, hands bound behind the back, two bags of money bound to his armpits, and hanged by the foot from a scaffold made up by two tree trunks, each having the root with six lopped branches and a traverse completing the shape of a Hebrew Tau τ ; the legs of the patient are crossed and his elbows forms a triangle with his head. Now, the triangle surmounted by a cross signifies, in Alchemy, the end and the perfection of the great work, an identical meaning of the letter τ , which is the last of the sacred alphabet. This hanged man is therefore the adept, bound by his pledges, spiritualized or having his feet turned toward the heaven; it also is the ancient Prometheus, suffering in an immortal torture the punishment for his glorious larceny. It is commonly Judas the traitor, and his torment threatens those who reveal the great Arcanum. Lastly, for the cabalist Jews, this hanged man, who corresponds to their twelfth dogma, that of the promised Messiah, is a protest against the Saviour recognized by the Christians, and they seem to tell him now: How shall thou save others, thou who couldst not even save thyself? ²⁷



The Crucifixion of Jesus, Gustave Doré (1866)

While we have this example of the card being associated with Judas, which Levi considered a vulgar interpretation, all the early examples of Tarot distinctly avoid any connection between this card and the crucifixion of Jesus. Levi hinted at it strongly by paraphrasing the New Testament account of the manner in which the Jewish High Priests, Scribes and elders mocked Jesus at his crucifixion,²⁸ but he nevertheless abstained from a direct correspondence.



ABOVE: *The crucifixion of Quetzalcoatl, reproduced from Manly P. Hall, The Secret Teachings of All Ages.*



LEFT: Odin hanging on the world ash tree Yggdrasil, by Lorenz Frølich (1895)

This omission is striking, but it was probably prudent especially during the time prior to the 20th century, as any such correspondence would likely have been proclaimed impious and attracted unwanted attention, if not outright persecution, from the Church of Rome. It is difficult to imagine that the idea did not come to mind, because the connection between the two is Archetypal, not rational. Crowley, who was steeped in the lore of *The Golden Bough* by James Frazer, promptly made the direct connection between *The Hanged Man* and the motif of the Dying God.

Others have found a parallel with the myth of Odin, hanging on the world-tree Yggdrasil, as well as the crucified Mesoamerican god Quetzalcoatl. However, the crucifixion of Jesus is without doubt the example *par excellence* of that motif.

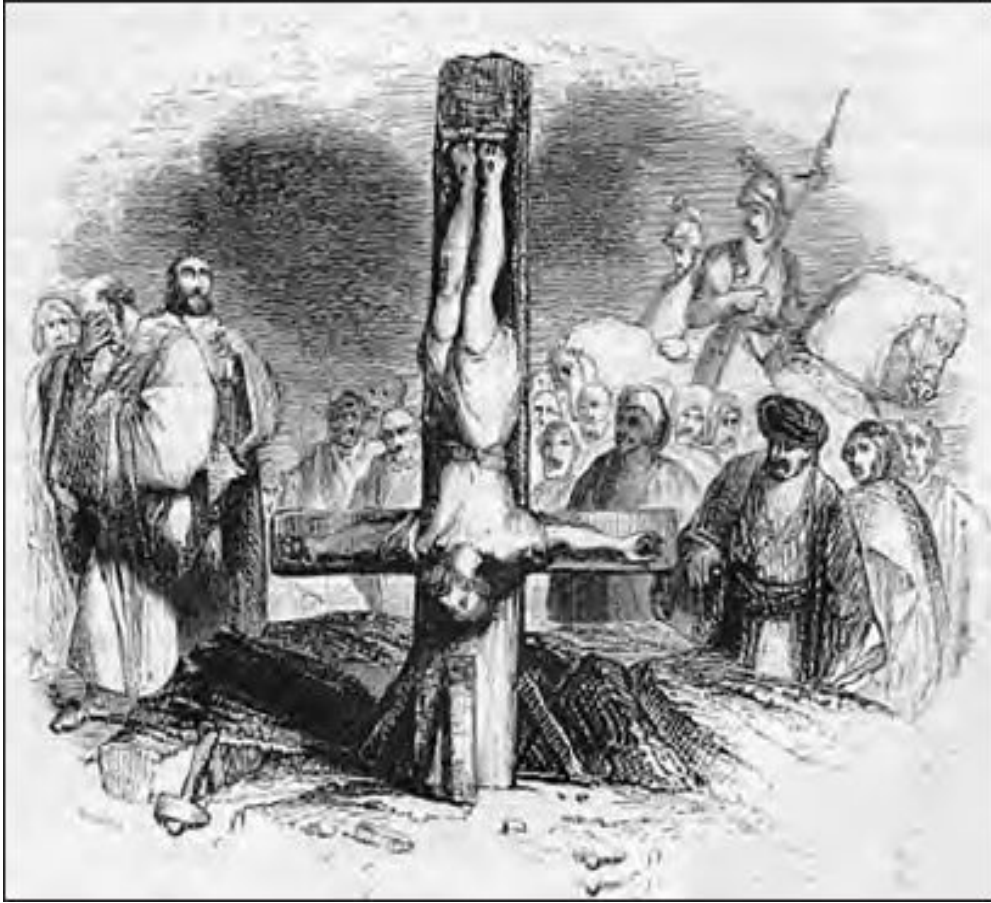


The Crucifixion of Peter, from Martyr's Mirror (1685)

There is, however, another traditional legend that we should expect to find in explanations of *The Hanged Man* iconography, but it is also curiously absent from the historical record: the crucifixion of the Apostle Peter.

According to the non-canonical *Acts of Peter*, the apostle asked his executioners to crucify him with his head downwards, and not in the normal upright manner. After he was placed on the cross in this fashion, he delivered a sermon declaring his death position to emulate the birth of Adam, the first man, who came into this world head downwards—revealing a mystery of creation declared by Jesus, who is reputed to have said:

Unless ye make the right as the left and the left as the right, and the top as the bottom and the front as the backward, ye shall not know the Kingdom of Heaven.^{[29](#)}



*Crucifixion of Peter, from Fox's Book of Martyrs, Vol. 1
(1851)*

This is a clear representation of an Archetypal *oppositorum* expressed in a distinctly Gnostic-styled doctrine. Despite the Gnostic overtones of this account, and despite its origin in a text declared apocryphal, the crucifixion of Peter at Rome was historically attested by Tertullian.³⁰ In his *Ecclesiastical History*, Eusebius added to this testament by quoting Origen, who stated that Peter was in fact crucified upside-down at his own request.

Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia and Asia, to the Jews that were scattered abroad; who also, finally coming to Rome, was crucified with his head downward, having requested of himself to suffer in this way.³¹

Such a mode of crucifixion was not particularly uncommon during the persecutions of Christians by Rome. Victor, the Bishop of Amaterna was crucified in this fashion and is said to have lived two days through that ordeal. Likewise, Saint Calliopius was crucified head-downwards during the reign of Emperor Diocletian (303).³² Seneca

the Younger wrote in his *De Consolatione ad Marciam*,

I see before me crosses not all alike, but differently made
by different peoples: some hang a man head downwards,
some force a stick upwards through his groin, some
stretch out his arms on a forked gibbet.³³

Accounts of other crucifixions from the time of Roman persecution and subsequent illustrations of those martyrdoms show that one of the modes of torture emulated the position of The Hanged Man. The victim was suspended by one foot, hands tied behind the back with one leg free.

Yet, above all the commonality of such methods of torture, the one legend that captured the imagination of the faithful was the death of Saint Peter whose supposed humility forbade him to die in the same manner as Jesus Christ, upright upon the cross.

Considering that this legend of St. Peter was so well-known and beloved, it strikes one as particularly odd that no correspondence was ever made in past centuries with the card of *The Hanged Man*. In recent times more and more references linking the crucifixion of St. Peter with *The Hanged Man* have begun to appear, but they are just a few hundred years late. Furthermore, those few that do make the association do so without much significance attached to the observation. We should ask, what is it about Peter that is important to this discussion?



LEFT: *Inverted Crucifixions* from Lipsius, *De Cruce* (1695)



RIGHT: *Inverted Hanging*, from *Tortures and Torments of Christian Martyrs* (1903)

Peter is considered by the Church of Rome to be the first Pope. In *Matthew* 16:18 Jesus is reputed to have said, “Thou art Peter (Πέτρος [“a stone”]), and upon this Rock I will build my church.”³⁴ This is the scriptural reference upon which the Church of Rome built the edifice of that dogma. So, is it due to the heavy hand of the Church that such comparisons with the Tarot Card are never found? I do not think this is the case at all, and I have good reason to reject that hypothesis.

When one should expect to see evidence of such an obvious comparison as that of *The Hanged Man* and the crucifixion of St. Peter—and finds it completely lacking—it strikes a suspicious chord. Is something important being hidden? Or does this deafening silence serve as a clue to something that lies elsewhere?



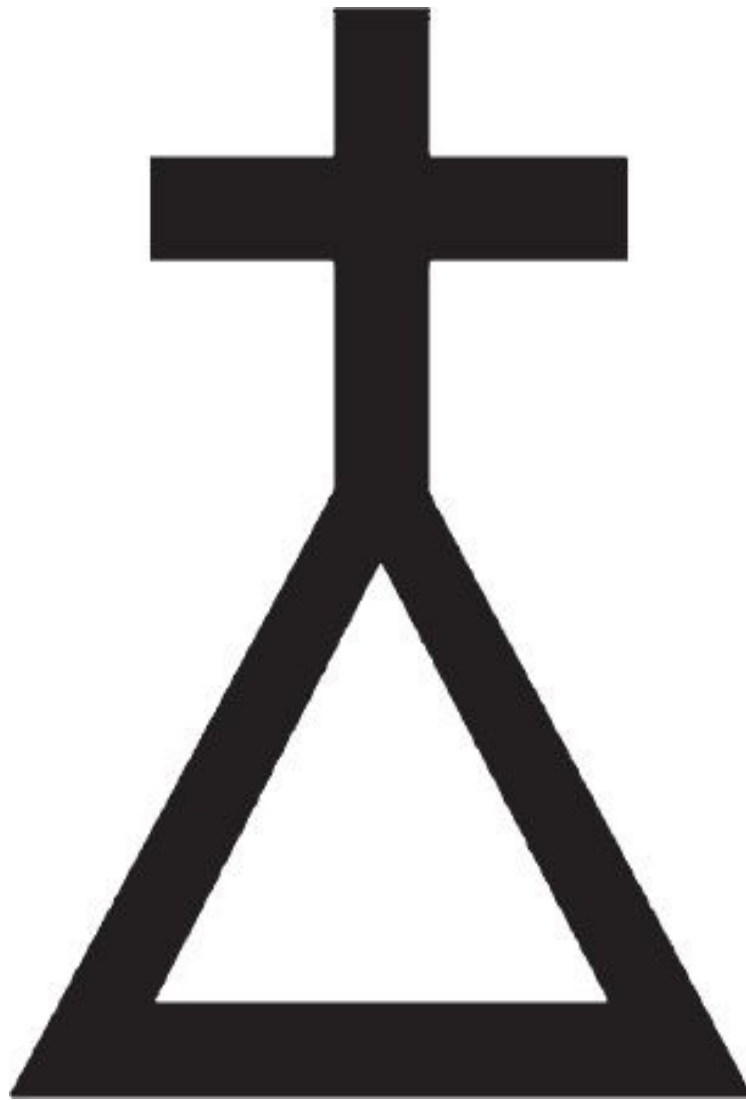
The Hierophant, Waite Tarot

Originally the Fifth Trump of Tarot did not bear the name of *The Hierophant*. It was originally named **The Pope**. It retained that title until fairly recent times, and there is no indication that this caused any consternation at the Vatican. This being the case, it seems improbable that any attempt to link Peter to *The Hanged Man* would have caused any serious objection. After all there was a Trump blatantly named *The Pope*. Herein is a further clue to this mystery.

(This chapter should be read concurrently with chapter 8, “The Secret of V,” wherein this discussion is continued in depth.)



The Hanged Man, Thoth Tarot



Emblem of the Golden Dawn

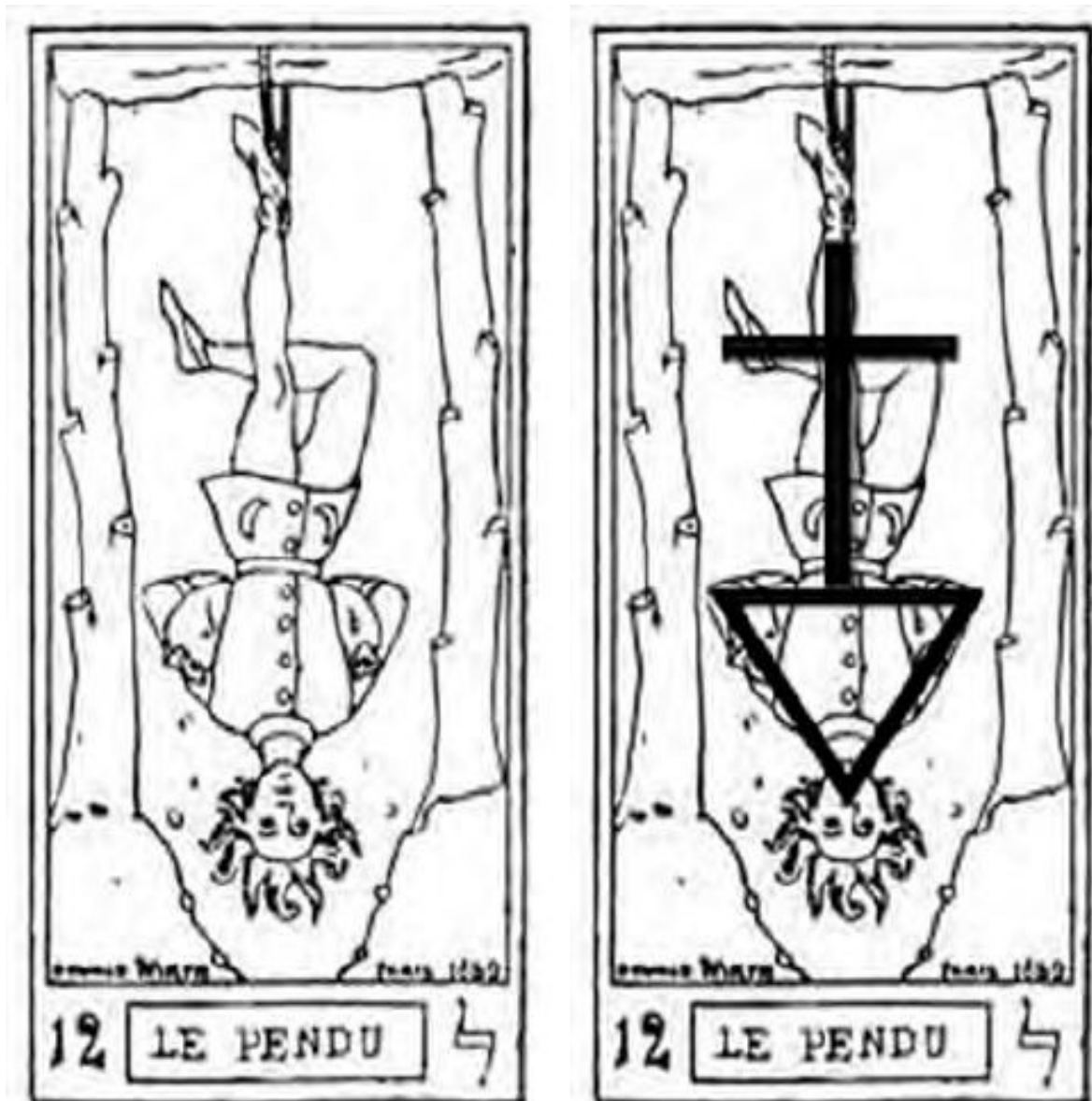
The Hanged Man of the New Aeon

In *The Book of Thoth*, Crowley immediately indicated that the form of the Hanged Man's body in the new Thoth Tarot formed the emblem of the Cross surmounting the upright Triangle, effectively forming the Sign of the Golden Dawn.

Despite the great significance of the Thoth Tarot interpretation of the Hanged Man's posture, tradition previously held that his arms and legs actually formed an inverted triangle surmounted by a Cross. This tradition may be found discussed and illustrated clearly in *The Tarot of the Bohemians* by Papus (Gérard Encausse).

The man's hands are tied behind his back, and the fold of his arms forms the base of a reversed triangle, of which his head is the apex... His right leg crosses his left and so forms a cross... Considered Alchemically, the Hanged

Man shows the sign of personality ∇ .³⁵



Le Pendu, Tarot of the Bohemians (1892)— Sign of Dissolution added for emphasis

The so-called “sign of personality” is the Alchemical spagyric emblem for “Dissolution.” By projecting the Sign of Dissolution upon the image of the Hanged Man, one can easily see the body forming the shape of the Alchemical sign.³⁶

Crowley alluded to the meaning of Alchemical Dissolution in the opening lines of his discussion about The Hanged Man, indicating that the card demonstrates a baptism which is also a death. The Rite of baptism for many Protestant sects is a ritual of death and rebirth. The True Hanged Man from the perspective of the New Aeon is the Master of the Temple of A. A. A., having undergone the supreme

Baptism and Dissolution in the Waters of the Great Sea. He hangs suspended from Her Love by means of an inverted Ankh, the symbol of the Life that transcends that which the profane call life.

Yet, Crowley depicted The Hanged Man in the posture of the ⚡, rather than that of ⚡, for two basic reasons. One is that he wished to emphasize that the card remains an emblem of mankind and can still represent the formula of the Dying God, the supreme formula of the past Aeon. In that sense, its value, according to Crowley, is that of the Cenotaph.

The word Cenotaph derives from the Greek κενotάφιον, “empty tomb.” The word is first attested in Xenophon’s *Anabasis* (circa 370 BCE). Xenophon wrote about entombing soldiers fallen in battle, and of some soldiers whose bodies were missing,

Others they could not find, and for these they erected a great cenotaph and covered it with wreaths.³⁷

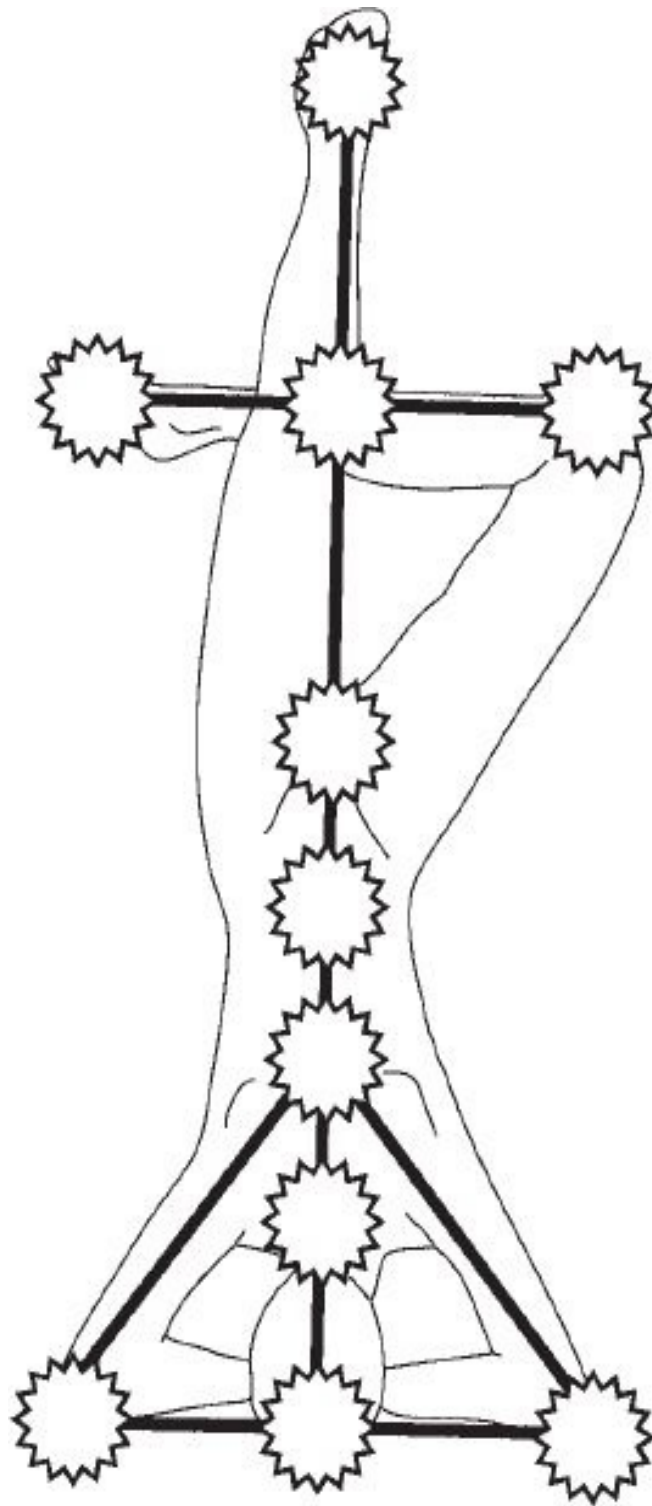
The most significant point that Crowley made is that if, at some point in the future, the doctrine of Thelema should fail and the world be plunged into a period of Dark Ages, the formula represented by the Cenotaph of the Hanged Man would be the way to follow in order to set things aright again.

Crowley’s use of the word Cenotaph is of particular interest. He was a master of the English language and rarely used words randomly or carelessly. Apart from the literal meaning of the word, there is a parallel reference within that definition to which Crowley’s rich mind would have gravitated immediately. While he merely hinted at this in *The Book of Thoth*, it nevertheless points to it quite directly: “Redemption is a bad word; it implies a debt.”³⁸

Cenotaph means “empty tomb,” and within dogmatic Christianity, the *Doctrine of the Empty Tomb* has become a central article of faith in the bodily resurrection of Jesus Christ from the dead. This would have been well-known to Crowley from his Christian childhood.

The New Testament records the story of how women went to the tomb wherein Jesus was laid after his crucifixion in order to anoint his body with unguents as was the Jewish custom of the day.

Now upon the first day of the week, at early dawn, they came unto the tomb, bringing aromatics which they had prepared, and some others with them. They found the stone rolled away from the tomb; and having entered they found not the body of the Lord Jesus. And it came to pass as they were perplexed about this, that behold, two men stood by them in garments that gleamed like lightning. As they became filled with fear and bowed down, faces toward the earth, they said unto them, "Why do ye seek the living among the dead? He is not here, but is risen." [39](#)




Gilded with the 11 Points of Light

As a vital component of the old Dying God formula, the tomb was not empty because the body could not be found, but because the one interred therein had experienced resurrection. In the Light of Thelema, The Hanged Man in that regard is the Cenotaph of the Dying God. That tomb is now empty because the formula of Osiris has been superseded by the formulae of the New Law. Yet, that empty tomb stands as a monument to the Supreme Formula of the

Aeon of the Father.

The second reason Crowley depicted The Hanged Man with arms extended at full length is because he represents the Thelemite who has turned the Eye of Hoor unto the Zenith, who has made an animadversion toward the New Aeon and who is walking upon his hands.⁴⁰

To emphasize this point, Initiates to the Grade of Neophyte of the A.∴. A.∴. ritually assume the posture of The Hanged Man in yet another variation of . They receive the *Gilding of the Light* in 11 Key Points of the body, thereby forming the Threefold Star, Cross-Crowned, and rising as a partaker of the Mysteries.⁴¹

Now I the Son of Man arise

And follow—dead where Asar lies!⁴²

The Sleep of Siloam

The posture of The Hanged Man is also identified with a certain mystical experience that the Sages call *The Sleep of Siloam* (or *Shiloam*), primarily because this posture is said to be assumed by those who experience the lower or Lunar form of the Trance, which we also call *Somnus Lucido*, “Lucid Sleep.” Crowley also called the posture of The Hanged Man the “Templar Position.”⁴³ The Official book on the subject listed in the A.∴.A.∴. Curriculum is *Liber CDLI, Liber Siloam*,⁴⁴ which Crowley identified as Chapter XV (*Of Eroto-Comatose Lucidity*) in *Liber CDXIV, De Arte Magica*, a private book in the Curriculum of the O.T.O.

The significance of the association of the posture of The Hanged Man with the trance of Lucid Sleep is primarily dictated by the actual etymology of the word *Siloam* and its historic symbolism connected to the Yetziratic and suggestive attributions of Atu XII, that is to say, more Archetypal correspondences between Water, Sleep, Dreams, Trance and Death.

The word *Siloam* was the name of a water supply in Jerusalem, and is an English transliteration of the Greek Σιλωάμ, from the Hebrew שִׁלְוָח, “to send.”⁴⁵

In the New Testament account of Jesus healing a blind man in *John*

9:1-11, Jesus sent the blind man to wash his eyes in the pool of *Siloam*:

Go, wash in the pool of *Siloam* (which is by interpretation, “sent.”) He went his way therefore, and washed, and came seeing.⁴⁶

The author of the gospel was at pains to bring our attention to which pool he referred, by the parenthetical phrase “which is by interpretation, ‘sent’ (ἀπεσταλμένος).” The spring of *Siloam* discharged itself by means of a double stream of water into a twofold pool. The upper pool was called “the pool of *Siloah*” שִׁילֹחַ, while the lower pool was called “the pool of *Shelah*” הַשִּׁילַח. The former word properly signifies the equivalent of ‘sent’ (ἀπεσταλμένος), while the latter does not.⁴⁷ The author of the gospel was making a subtle parallel between the blind man being “sent” to be healed by Jesus, the one “sent by God,” that is, the Messiah, whom they believed to be the healer of the entire world.

Crowley gave a brief description of the higher aspect of this Trance in *Liber Aleph*, Chapter 18, *De Somno Lucido (On the Sleep of Light)*:

For to him whose physical Needs (of whatsoever kind) are not truly satisfied cometh a physical or lunar Sleep appointed to refresh and recreate by Cleansing and Repose; but on him that is bodily pure the Lord bestoweth a solar or lucid Sleep, wherein move Images of pure Light fashioned by the True Will. And this is called by the Qabalists the Sleep of Shiloam, and of this doth also Porphyry make mention, and Cicero, with many other Wise Men of Old Time.⁴⁸

Pashal Beverly Randolph (1825–1875), an American medical doctor, seer and magician, claimed that he had travelled to the Middle East and was initiated there into the Ansaitic Order. He called this trance *The Sleep of Sialam*.⁴⁹ In one place he referred to it curiously as “the sacred slumber of *Sialam Boaghiee*,” which he said “can be enjoyed once in a hundred years, and then only by persons who are singularly constituted ...”⁵⁰

While Randolph’s true sources of knowledge remain s a mystery, there is little doubt that his *Sleep of Sialam* and the *Sleep of Siloam*

are synonymous, certainly in the Lunar form, and probably in the Solar form as well, based on his description of *Sialam Boaghiee*.

Madame Blavatsky first mentioned this trance in *Isis Unveiled*, published in 1877, veiling its true name by calling it “the sacred slumber of ***”⁵¹ Later, in *The Secret Doctrine*, published in 1888, she openly used the term “Sleep of Siloam.”⁵² Writing for students of that time—who were captivated by the mystical allure of ancient Egypt—she was not content to merely state that the rite was practiced in current times in Asia Minor and Syria, which was probably true. But she then lapsed into a preposterous description of its practice in the King’s Chamber of the Pyramid of Cheops, which was based on nothing more than sheer fantasy.

Aspirants to A. A. should not assume that the Sleep of Siloam refers only to the use of trance-inducing magical mirrors (as described by Randolph), or somnambulistic drugs (as suggested by Blavatsky), or sexual magick. The highest form of the Sleep of Siloam, the Solar form, is described briefly in *Liber LXV*, Chapter IV (the Chapter of △):

In the garden of immortal kisses, O thou brilliant One,
shine forth! Make Thy mouth an opium-poppy, that one
kiss is the key to the infinite sleep and lucid, the sleep of
Shi-loh-am. In my sleep I beheld the Universe like a clear
crystal without one speck.⁵³

The experience of the Sleep of Siloam in its ethereal and most lofty form is a gift of The Holy Guardian Angel. It cannot be induced by practices of any direct sort, save the practices of the candidate that originally brought him to the bridal with the Beloved One in the sacred wedding bed of Tiphereth. The description offered by *Liber LXV* must suffice until one is blessed to receive that gift directly. This description, although very brief, is a totally accurate, but pale account of the actual experience, which will change an aspirant forever. Paschal Beverly Randolph said of this,

Although the idea stands out well marked and distinct
before the mind, yet the language which you speak has
no terms or symbols adequate to its naming or
expression; for, at best, words are coarse raiment for

thought, and no more show the beauty of what they cover than the preposterous costumes of Christendom display the superlative glories of the human form.⁵⁴

The Blood Sacrifice

The Hanged Man signifies the Empty Tomb for yet another reason, and one greater than serving as the Cenotaph of a fallen Aeon. As an insignia of the true Master of the Temple, he represents those Saints who have poured the last drop of their blood into the Cup of Babalon, who have relinquished all that they were, and sit as nameless pyramids of dust in the City of Night. The Tomb is empty of name and form, for those who entered therein have given All. The water of the Great Sea from which he hangs suspended is Blood, the water of Life.

In *The Book of Lies*, Chapter 3, it is written,

The Brothers of A. A. A. are one with the Mother of the Child.

The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many.

The All, thus interwoven of These, is Bliss.

Naught is beyond Bliss.

The Man delights in uniting with the Woman; the Woman in parting from the Child.

The Brothers of A. A. A. are Women: the Aspirants to A. A. A. are Men.

The Order of A. A. A. corresponds to the Third Order that is above the Abyss. All Brothers of A. A. A. have therefore attained to the Grade of Master of the Temple, which is attributed to the Sephirah Binah on the Tree of Life. In the Queen Scale, the color of Binah is black. However, in the King Scale, which is to say, from the perspective of the All-Father Chokmah, her color is Crimson, the color of Blood. All Masters of the Temple are Women, being one with the Mother of the Child.

Therefore also, all Masters of the Temple are Scarlet Women.⁵⁵

In the New Aeon, the element of Water, even that Water which is Blood, is hostile to the formula of the Fiery Child Hoor, unless He be united to it in the proper manner. That proper manner is the ultimate marriage that brings coition-dissolution and creation-parturition, uniting the Many and the One, baptized with the Fire of Life and the Water of Life, poured out in true proportion and purpose.

The blood of our life and the heat of our aspiration must be wholly united to know that Bliss. Beyond that sacrifice of our life's blood in aspiration—represented by The Hanged One who is suspended from Her Love—is Naught.

¹ One example would be a recent book by ultra-conservative writer Melanie Philips, *The World Turned Upside Down: The Global Battle Over God, Truth and Power*. Phillips considers any liberal viewpoint to be “upside down.”

² Regardie, *The Golden Dawn*, p. 280.

³ Latin: “Daemon is Divinity inverted.” More commonly, “The Devil is God inverted.”

⁴ “Le pentagramme élevant en l'air deux de ses pointes représente Satan ou le bouc de Sabbat, et il représente le Sauveur lorsqu'il élève en l'air un seul de ses rayons. Le pentagramme est la figure du corps humain avec quatre membres et une pointe unique qui doit représenter la tête. Une figure humaine la tête en bas représente naturellement un démon, c'est-à-dire la subversion intellectuelle, le désordre ou la folie.” Levi, *Dogme et Rituel de la Haute Magie*, Vol. II, Chapter 5, p. 94.

⁵ *bwt=i n wnm(w)=i bwt.i pw hsw n wnm(w)=i htp k3 n k(w) r ht=i n r(w)=i nf mc.wy n h nd(w)=i hrf m tbw.ty=i mki=i m=k (k)s-t(i) n šm(w)=i sh dhd.n.i šms.tw.i šms Hr ink w im=tn. CT Spell 202, III 128 (SIC)*

⁶ *ch(w)=k ir-f m-išt. Ibid. (following the restoration of SIC from BIBo by DeBuck.)*

⁷ *n wnm(w)=i n tn. CT Spell 205, III 146 (B2Bo).*

⁸ *šm=i hr rd.wy-i n sh dhd-n=i. CT Spell 204, III 142 (SIC).*

⁹ *n wnm n=i hsw n swr n=i wsš.t n šm n=i sh dhd=k(w) hms(w)=i m bw mry=i im. CT Spell 206, III154 (SIC).*

¹⁰ *n šm(w)=i n=tn shd kwi šm(w)=i hr rd.wy=i n šm(w)=i n tn šd kwi šm=i mi Hr. CT Spell 224, III 211 (based on T3Be) with restorations from Spells 220 (B3L), 204 (SIC), 224 (T2L) & 224(T2Be).*

¹¹ We also have an example of elements of this motif in *Liber Cheth*, 12: “And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.”

¹² George R.H. Wright, *As On the First Day, Essays in Egyptian Constants*, p. 147.

[13](#) *Ibid*, p. 151.

[14](#) *Bhagavad Gītā* 15.1, Ramacharaka, *The Bhagavad Gita*, p. 119.

[15](#) Latin, “Man is an inverted tree.”

[16](#) τὸ δὲ περὶ τοῦ κυριωτάτου παρ’ ἡμῖν ψυχῆς εἶδους διανοεῖσθαι δεῖ τῇδε, ὥς ἃ ρα αὐτὸ δαίμονα θεὸς ἐκάστῳ δέδωκε, τοῦτο ὃ δὴ φάμεν οἱ κεινὸν μὲν ἡμῶν ἐπ’ ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ συγγένειαν ἀπὸ γῆς ἡμᾶς αἵρειν ὡς ὄντας φυτὸν οὐκ ἔγγειον ἀλλὰ οὐράνιον, ὀρθότατα λέγοντες ἐκεῖθεν γάρ, ὅθεν ἡ πρώτη τῆς ψυχῆς γένεσις ἔφυ, τὸ θεῖον τὴν κεφαλὴν καὶ ῥίζαν ἡμῶν ἀνακρεμαννύν ὀρθοῖ πᾶν τὸ σῶμα. *Timaeus*, 90A–90B. Greek Text from Archer-Hind, *The Timaeus of Plato*, p. 336. Cf. Plutarch, *On the Genius of Socrates*, 22. Plato’s meaning is that one without knowledge of his Daemon is inverted in his perspective, an “upside down tree.” He who comes to know his Daemon is uplifted so that his “root” is in the head, erected toward heaven and no longer inverted, and directed solely toward earthly matters.

[17](#) Quorum opinioni suffragari passim videntur Philosophi, à quibus homo Arbor appellatur inversa, quippe qui, non sicut aliæ arbores terræ infixam, sed cœlum versus radicem (hoc est caput) erectam habeat. Carleton, *Philosophia Universa*, p. 417.

[18](#) Aspinwall, *Short Stories for Short People*, pp. 146 ff.

[19](#) *Ibid*, emphasis added.

[20](#) Gunther, *Initiation in the Aeon of the Child*, p. 190.

[21](#) The practice of hanging upside-down was called “Baffling,” and is the source of our modern word “Baffle.” Cf. Moakley, *The Tarot Cards Painted By Bonifacio Bembo*, pp. 95–96.

[22](#) Muratori, *Annali d’Italia*, Vol. IX (1773), p. 62.

[23](#) Fanti, *Triumpho di Fortuna*, Sybilla Cvmana Car. LXII, figure No. XVI.

[24](#) I am indebted to Jean-Mathieu Kleemann for the reference to the painting in the Church of SS Annunziata, in addition to this astute analysis: “In this painting, there are both the Arbor Vitae rewarding the righteous people and an upside-down tree, dry, surrounded by flames and obscurity—a kind of tree of evil, possibly referring to *Matthew* 3:10. The fruits are the sinners bound to the dry branches, as you can see from the picture. One of the central figures relates to Julian the Apostate, from which I infer that the painting probably resulted from the propaganda of the Church after the Great Schism between Pope Urban VI and Clement VII. Probably the so-called Western Schism or split within the Catholic Church from 1378 to 1417 (when the Church produced *both* the Pope and the Antipope) provoked a major split in people’s psyche, which led to the manifestation of this Archetype....” (personal letter to the author)

[25](#) *Matthew* 27:5.

[26](#) περὶ Ἰουδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν· ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης. Οὗτος μὲν οὖν ἐκήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδίκίας, καὶ πρηνὴς γενόμενος ἐλάκησεν μένος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τούτέστιν χωρίον αἵματος. *Acts of the Apostles* 1:16–19 (translation AV).

[27](#) “La figure du Tarot qui correspond à ce chapitre a été mal comprise par Court de Gebelin et par Eteilla, qui ont cru y voir seulement une erreur commise par un cartier allemand. Cette figure représente un homme, les mains liées derrière le dos, deux sacs d’argent attachés aux aisselles, et pendu par un pied à une potence composée de deux troncs d’arbre ayant chacun la racine de six branches coupées et d’une traverse complétant la figure du Tau hébreu ט; les jambes du patient sont croisées et ses coudes forment un triangle avec sa tête. Or le triangle surmonté d’une croix signifie, en alchimie, la fin et la perfection du grand œuvre, signification identique avec celle de la lettre ט, qui est la dernière de l’alphabet sacré. Ce pendu c’est donc l’adepte, lié par ses engagements, spiritualisé ou les pieds tournés vers le ciel; c’est aussi l’antique Prométhée, subissant dans une torture immortelle la peine de son glorieux larcin. C’est vulgairement Judas le traître, et son supplice menace les révélateurs du grand arcane. Enfin, pour les cabalistes juifs, ce pendu, qui correspond à leur douzième dogme, celui du Messie promis, est une protestation contre le Sauveur reconnu par les chrétiens, et ils semblent lui dire encore: Comment sauveraistu les autres, toi qui n’as pu te sauver toi-même?” Levi, *Dogme et Rituel de la Haute Magie*, Vol. I, Chapter 12, pp. 255–256. Translation courtesy of Jean Matthieu Kleemann.

[28](#) See *Matthew* 27:41–42.

[29](#) περὶ ὧν ὁ κύριος ἐν μυστηρίῳ λέγει· Ἐὰν μὴ ποιήσητε τὰ δεξιὰ ὡς τὰ ἀριστερὰ καὶ τὰ ἀριστερὰ ὡς τὰ δεξιὰ καὶ τὰ ἄνω ὡς τὰ κάτω καὶ τὰ ὀπίσω ὡς τὰ ἔμπροσθεν, οὐ μὴ ἐπιγνῶτε τὴν βασιλείαν. *Acts of Peter*, IX,12–15. Greek text in Lipsius, *Acta Apostolorum Apocrypha*, Vol. 1, p. 94. Translation in Pick, *The Apocryphal Acts of Paul, Peter, John, Andrew and Thomas*, pp. 118–119.

[30](#) Tertullian, *Scorpice*, 15, in Roberts and Donaldson, *The Ante-Nicene Fathers*, Vol. 3, p. 648.

[31](#) Πέτρος δ' ἐν Πόντῳ καὶ Γαλατία καὶ Βιθυνία Καππαδοκία τε καὶ Ἀσίᾳ κεκηρυχέναι τοῖς [ἐκ] σιασποράς Ἰουδαίους ἔοικεν· ὃς καὶ ἐπὶ τέλει ἐν Ῥώμῃ γενόμενος, ἀνεσκολοπίσθη κατὰ κεφαλῆς, οὕτως αὐτὸς ἀξιώσας παθεῖν. Translation in Cruse, *The Ecclesiastical History of Eusebius Pamphilus*, p. 70. Greek text from Migne, *Patrologae Cursus Completus*, Series Graeca, Vol. XX, ΕΠΙΣΕΒΙΟΥ, p. 216.

[32](#) Seymour, *The Cross in History, Tradition and Art*. p. 76.

[33](#) “Video istic cruces ne unius quidem generis sed aliter ab aliis fabricatas: capite quidam conuersos in terram suspendere, alii per obscena stipitem egerunt, alii brachia patibulo explicuerunt.” L. Annaeus Seneca, *De Consolatione ad Marciam*, XX, 3. Latin in L. Annaei Senecae Philosophi Opera Omnia, Vol. 1. Translation by Stuart, in L. Annaeus Seneca, *Minor Dialogs Together with the Dialog on Clemency of Consolation*, p. 192.

[34](#) *Matthew*, 16:18 (AV)

[35](#) “Les mains de cet homme sont liées derrière le dos, et le pli de ses bras forme la base d’un triangle renversé dont sa tête est le sommet... Sa jambe droite se croise sur sa jambe gauche pour former une croix... Considère alchimiquement le Pendu montre le signe la personnalité.” Papus, *Le Tarot des Bohémiens*, pp. 157–158.

[36](#) It should be noted that the attributions by Papus to the Hebrew Alphabet are incorrect, perhaps deliberately to conceal the correct attributions. Three years after the publication of his Tarot book, Papus became a member of the Hermetic Order of the Golden Dawn in Paris, where the correct attributions were taught.

[37](#) οὐς δὲ μὴ εὗρισκον, κενotáφιον αὐτοῖς ἐποίησαν μέγα, καὶ στε φάνους ἐπέθεσαν. Xenophon, *Anabasis* VI, 4:9 Translation by Dakyns, *The March of the Ten Thousand, being a translation of The Anabasis*, p. 182. Greek Text from Dindorf, *ΞΕΝΟΦΩΝΤΩΣ ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ ΞΕΝΟΠΗΟΝΤΙΣ ΕΞΠΕΔΙΤΙΟ ΧΨΡΙ*, P. 289.

[38](#) Crowley, *The Book of Thoth*, p. 97.

[39](#) Τῷ δ' ἐμὲ τῶν σαββάτων ἄρθρου. βαθέος ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι αἱ ἡτοιμάσαν ἀρώματα, καὶ τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγενετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπεστήσαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη· Luke 24, 1–6. (translation AV)

[40](#) See Chapter 8, *The Secret of V*

[41](#) The hands are placed behind the head, fingers interlocked.

[42](#) *Liber Pyramidos*.

[43](#) Crowley, *Magick Without Tears*, Chapter LXIII, “Fear, A Bad Astral Vision”.

[44](#) The numeration of 451 derives from Crowley’s unusual spelling of Siloam as סילוֹאִם. This appears to follow the English pronunciation of the word since it is not true Hebrew.

[45](#) Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 750 and Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*, p. 825.

[46](#) Ἰπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωαμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἦλθεν βλέπων. John 9:7 (Translation AV).

[47](#) Lightfoot, *A Commentary on the New Testament From the Talmud and Hebraica*, Vol. 3, p. 343.

[48](#) Crowley, *Liber Aleph*, p. 18. Cf. *The Epistle of Porphyry to the Egyptian Anebo* and the refutation of this work by Iamblichus’ *On The Mysteries*. See also Cicero’s essays *The Nature of the Gods* and *On Divination*, with an English translation in Yonge, *Treatises of M.T.Cicero*.

[49](#) Randolph, *Eulis! The History of Love*, pp. 124–125, *passim*.

[50](#) Randolph, *The Wonderful Story of Ravalette*, p. 102.

[51](#) Blavatsky, *Isis Unveiled*, Vol I, p. 357.

[52](#) Blavatsky, *The Secret Doctrine*, Vol 2, p. 589.

[53](#) *Liber LXV*, IV, 9–10.

[54](#) Randolph, *The Wonderful Story of Ravalette*, p. 103.

[55](#) The word “Scarlet” is ultimately derived from the Persian ساقریلات, *sagerlât*; It is a pure chroma on the color wheel one-fourth of the way between red and orange. Scarlet is traditionally the color of fire. It may also symbolize the color of the blood of a living person—although the actual color of blood

(from hemoglobin) is closer to crimson than scarlet. (Cf. Maerz and Paul, *A Dictionary of Color*, Color Sample of Scarlet, page 25, Plate 1, Color Sample L12.)

CHAPTER 3



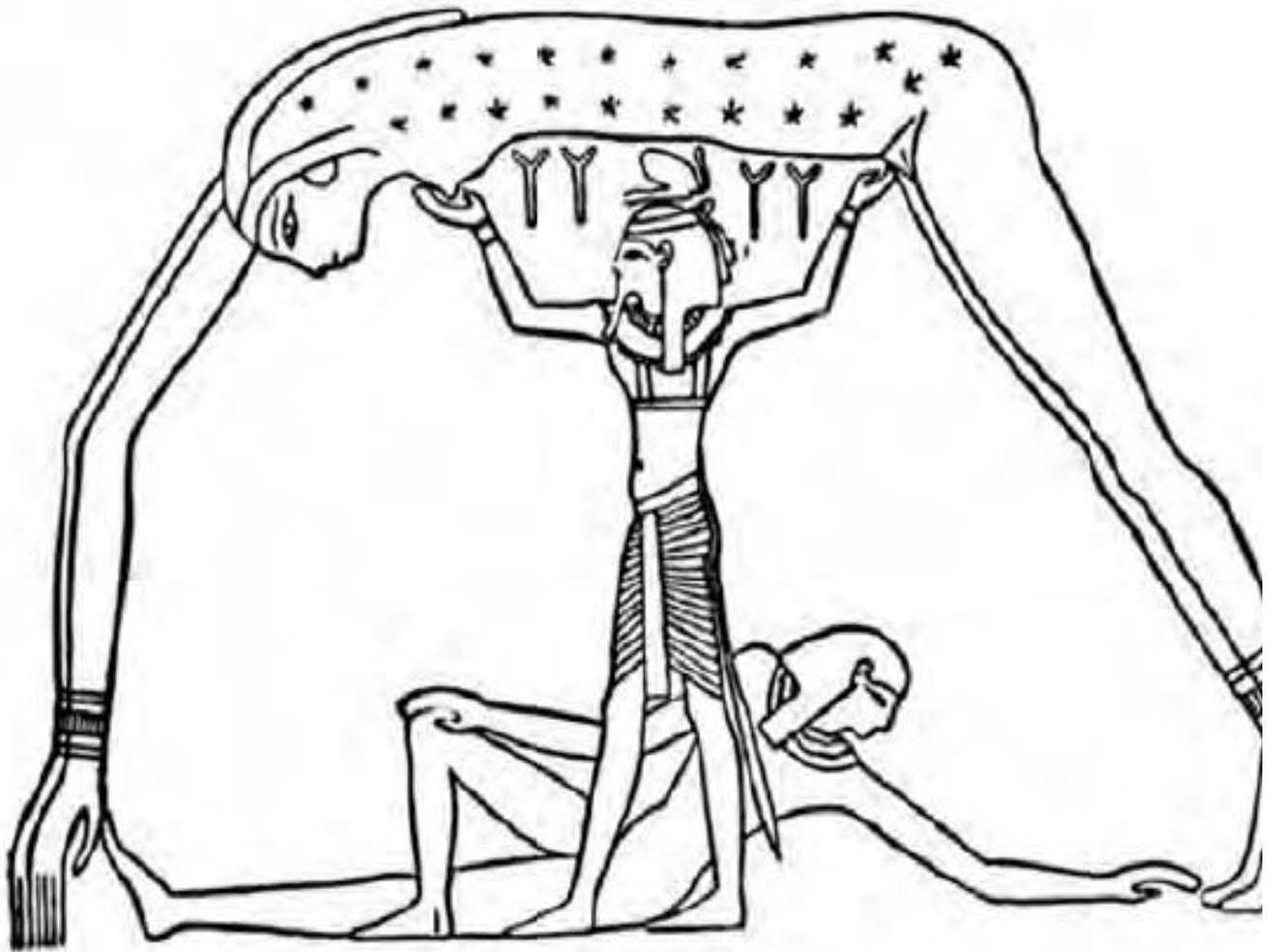
FRUIT OF THE JUST

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.

The Vision and the Voice, 17th Aethyr

One of the greatest events in the development of humankind was the discovery of opposites. At the dawn of human evolution, in the earliest stage of our development, mankind had no awareness of the world of opposites. As strange as this must seem, prior to the development of the individual ego, man lived without self-consciousness in a world of wholeness. The collective was the only perception of which early humans were aware. Edward Edinger stated,




The psychological significance of the discovery of opposites can hardly be overestimated. Like numbers, the newly discovered opposites carried an aura of numinosity for the ancients. The world had been rent asunder, and between the separated opposites space had been created, room for the conscious human ego to live and grow.^{[1](#)}





Shu separates Nut and Geb

It is this separation (*Separatio*) that allows the human psyche to constellate aggregates of individual experience. Only a condition contrasting subject and object can support the differentiation of “I, me and mine,”—the hallmark of ego. The mystical adventure carries us on the journey of return to a state of union with the Infinite, where this false sense of individuality is swallowed up in universal coition. The space between the opposites is the place where the human ego enjoys its existence. Uniting the opposites has an unavoidable conclusion; the ego, thriving in the spaces between, is destroyed. It is for this reason that most aspirants, at some level during their initial pursuit of the Great Work, experience an inexplicable fear of that Work. This arises from the ego, which senses its inevitable annihilation should the student persist in the work of Initiation.

In Egyptian mythology the initial *Separatio* was produced by the god Shu who lifted the sky goddess Nut above Geb, the earth.

This primal act marked the creation of the world for mankind. The name of the god Shu in Egyptian,  (Šw) means “air” or “void.” The initial character in his name , depicts the ostrich feather.² Significantly, the hieroglyph of the ostrich feather is also the emblem of  (M3t) Maat, the goddess of the balances in the Hall of Truth.³ The importance of this curious parallel will be explained later in this chapter.


Dividing

A very early example of the importance the ancients placed on the *Separatio* from the Unconscious is found in the Predynastic period of Egypt,⁴ in the functional and ritualistic use of the flint knife that was called alternately  (kf-psš) (i.e. *Kef-Pesesh*, “the flint divider”) or  (psš-kf) (i.e. *Pesesh-Kef*, “the divided flint”).⁵ It is sometimes called the “fish-tail knife.”

The *Pesesh-Kef* was normally about 10–20 centimeters in length and had a narrow shaft that broadened into a forked cutting area. The shaft was originally fitted to a wooden handle. Any *Pesesh-Kef* made of flint is very old, and is rarely found after the First Dynasty. The original use of this flint knife was as a tool of the midwife in the birthchamber. The midwife used it to cut the umbilical cord of a newborn infant, hence the significance of the *Pesesh Kef* as a divider of the united, separating a new-born child from its mother.⁶ The description of the blade as having the shape of a “fish tail” is a significant indicator that links this primitive instrument to the very early stages of the Matriarchial Aeon. During the time when the natural world was considered the domain of the Great Mother, all animals, and particularly all cold-blooded creatures such as fish were sacred to the Great Mother in her character as the “Lady of the Beasts.”⁷



The Pesesh-Kef knife blade

As an example of this, we have the very early piscine goddess  (*H3t-mhyt*) Hatmehit,⁸ who was adored in the town of Mendes. She was depicted as a seated goddess with a fish on her head.⁹ Her name literally translates as “foremost of the fishes,” and she was the first to be proclaimed as the mother of Harpocrates. Her traits were later subsumed by the goddess Isis. In the late period, she was integrated into the myth of Osiris as a helper to Isis in quest of his lost phallus.¹⁰



*Hatmehit crowned with a fish, after a statue in the
Liverpool Museum (circa 26th Dynasty).*

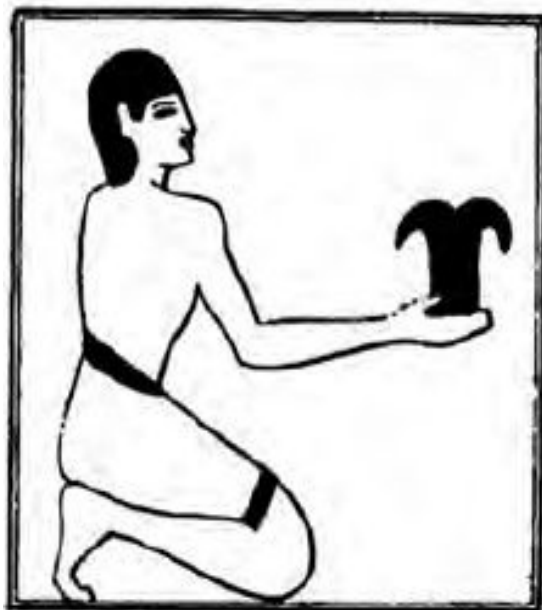
Very early in the Aeon of Osiris, the flint *Pesesh-Kef* was replaced by the ritualistic magical implement used by a priest in the ritual called “The Opening of the Mouth ceremony.” It has been clearly demonstrated that this ritual was actually a ritual of rebirth enacted for the dead, and symbolically bound to the initial act of birth.^{[11](#)}

Even though the shape of the *Pesesh-Kef* was crafted originally to be an effective cutting tool for an umbilical cord, the shape of the blade with its divided end was doubtless dictated by unconscious factors. Its significance as a *representation mystique* was as important as its

functional use, if not more so, although this would never have been a conscious realization to any who used it. Proof of this is demonstrated in the continued use of the instrument in a purely ritualistic context.



LEFT: *Ritualistic Pesesh-kef, 4th Dynasty*

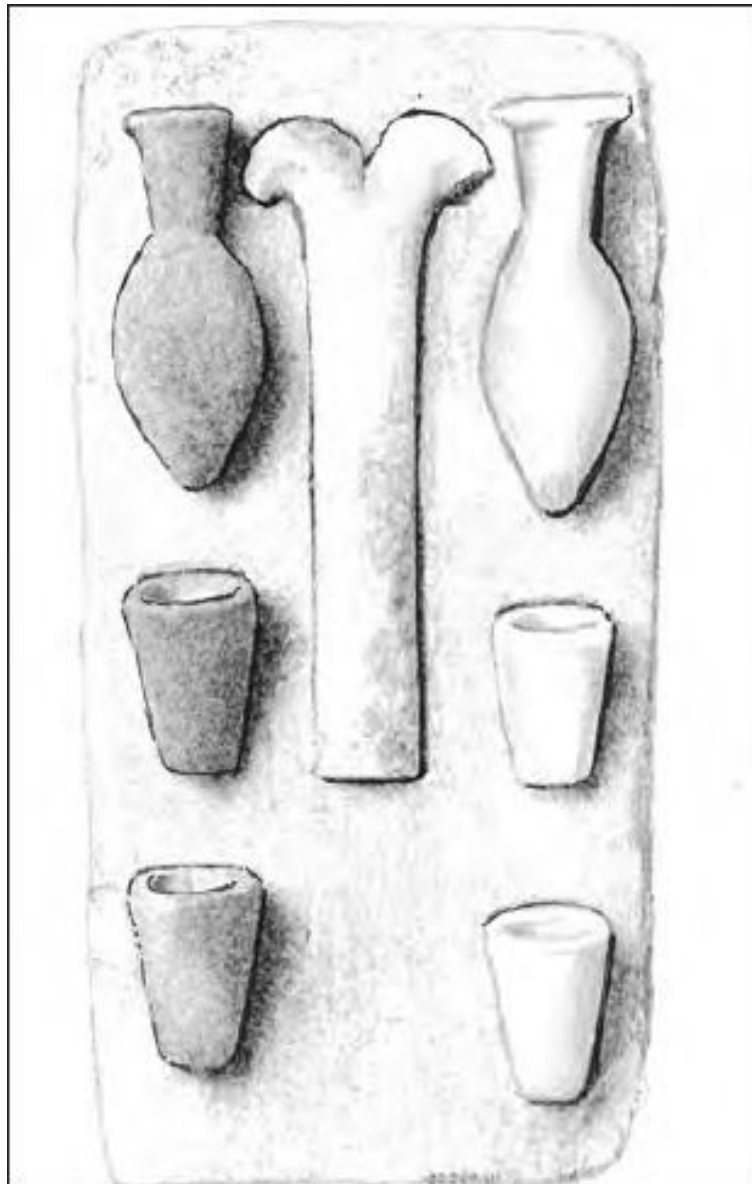


ABOVE: *Sem Priest presenting the Ritual*


Pesesh-Kef, from Budge, Liturgy of Funerary Offerings


The significance of the *Pesesh-Kef* is as the symbolic divider between consciousness and unconsciousness. This symbolic knife is one of the primary components in the Opening of the Mouth ritual kit utilized by the *Sem Priest*. None of the components of his ritual kit were functional utensils.

The vases, for example, had no interior space at all, just a small depression where the opening should be. However, the key element of their configuration is that half of the vases are white, and the other half are black, and they are equally paired.¹² The white and the black, the light and the dark; consciousness and unconsciousness, are divided by the *Pesesh-Kef*, an instrument of *Separatio*.




Opening of the Mouth Ritual kit





Additional confirmation that the *Pesesh-Kef* is intrinsic to this universal *Separatio* is provided by the headdress worn by the goddess  (*Ms^hnt*) Meskhenet, the patron goddess of childbirth.

The emblem on her headdress has almost always been identified with the uterus of the cow , which is strikingly similar to the *Pesesh-Kef*. It has also been argued that the emblem surmounting Meskhenet's crown is actually the *Pesesh-Kef* rather than the bovine uterus.^{[13](#)} However, the similarity between these two emblems is doubtless an Archetypal link, with a genesis that reaches far back into pre-history. Since it originated during the Aeon of Isis, the *Pesesh-Kef* may have actually been a representation of the bovine uterus without conscious intent. Both emblems are indicative of femininity and fecundity, and *separatio*.



The Goddess Meskhenet

The very ancient appearance and persistence of this bifurcated motif is highly suggestive of an Archetypal dominant. For example, it is notable that the *Pesesh-Kef* is linked with the sign of the Ka , perhaps due to an identification of the Ka with the placenta.¹⁴

A number of objects demonstrating bifurcated forms are unconscious representations of parallel symbolism. Another important symbol that scholars have never solved is the mystery of exactly which creature was intended by the Set animal  with its bifurcated tail. The *Uas Sceptre*  continues this symbolism. It bears the head of the Set animal¹⁵ and has a bifurcated end. There is some suggestion that the Ateph Crown  may have actually evolved from the *Pesesh-Kef* itself. In turn, the  symbol, composed of the dual feathers of Maat atop a

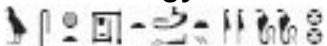
pair of ram's horns, may similarly derive from this origin. All of these symbols pertain to the nature of *Separatio*, and continually bring our attention to the division between the world of the divine, and the world of the human, the truth of man, and the Truth of God.



*The weighing of the heart. Papyrus of Ani (18th dynasty)
from The Egyptian Book of the Dead: The Book of Going
Forth by Day*

Likewise, in The Hall of *Two Truths*, near the Scales whereon the heart of man was weighed against this feather of Maat, we can see a witness to the ceremony whose name is seldom mentioned. Beneath the bar of the Scale, on the side of the human heart, is Meskhenet, goddess of the birth-chamber, represented in her form as a personified birthing brick.¹⁶ Here, she doubtless signifies the forthcoming second birth of the deceased, the *Separatio* which divided the dead man from the world of the living.

Truth

It is worthwhile to note that even though we commonly use the terminology "Hall of Truth," the phrase in Egyptian is actually  (ws *ht* m3ty) "The Hall of Two Truths."¹⁷ For there is the truth of man, and the Truth of the gods. It is our task to understand the difference, and to unite them into a single, shining

Truth.

There appears to be a natural tendency for students of the Western traditions of Magick and Mysticism to consider a state of mental or spiritual balance to consist in the *acquisition* of something lacking in their intellectual or spiritual makeup. Conversely, the Egyptian mind, like that of the Taoist, considered truth as a state or condition to be realized only with the absence of all that was *not* true.

In that Hall of Two Truths, the heart of an individual was weighed against the feather of Maat to judge the character of the soul. In order to bypass the devourer of souls, the heart was required to balance against the ostrich feather. Note this well: it was required to be void of falsehood, *not filled with truth*. The righteous person proclaimed,



My wrongdoing has been removed. The evil that adhered to me has been driven away!^{[18](#)}

Throughout the vocabulary of the ancient Egyptian language, the hieroglyph of the ostrich feather—used as an ideogram—was identified consistently with the goddess of Truth. As a phonogram 𐀀 (šw), it was used extensively in words denoting emptiness, absence, nothingness and desolation. For example, 𐀀𐀁 (šw) “be empty,” 𐀀𐀂 (šwt) “emptiness,” 𐀀𐀃 (šw) “to be devoid,” 𐀀𐀄 (šw) “desert.”^{[19](#)}



The Goddess Maat

It is only the inheritors of guilt and sin that present mankind as worthless, degraded creatures in need of some absent grace. Man is a divine being, *containing in himself* the perfect essence of godhood, shrouded though it may be by the swathings of the corpse. Truth, a state of perfect balance, the unwavering course of a Star which we call the True Will, abides within and not without. The bindings of the corpse of Osiris are the fetters of restriction.

The Universe is in equilibrium; therefore He that is without it, though his force be but a feather, can overturn the Universe. Be not caught within that web, O child of Freedom! Be not entangled in the universal lie, O child of Truth!^{[20](#)}



Lamen of V.V.V.V.V.

Equilibrium on the Path

Equilibrium for the aspirant below the Abyss is a repetitive process of balancing the opposites encountered with each stage of development. Such events of equilibrium equate to the *Solve* half of the ultimate equation of *Solve et Coagula* (analysis and synthesis) since they partake of the nature of *Separatio*. The opposites are balanced on contrary sides of the scales, but they remain divided. Hence, the Goddess of Justice bears the sword as well as the scales. Significantly, on the lamen of V.V.V.V.V., the scales are symbolically depicted with the sword, the weapon of division, as the central point of the balance.

Herein lies a subtle difference between the Osirian concept of balance portrayed in Trump VII I of Tarot, called *Justice*, and that same idea as defined by the Aeon of the Child.

This card was duly renamed *Adjustment*. The former name of Atu VIII demonstrated the methodology of secular law which maintains a state of equilibrated tension for the purpose of order. Such conditions always involve compromise and appeasement—a necessary inconvenience in secular society but completely improper in spiritual work. It is a natural tendency for secular society²¹ to gravitate toward disorder and imbalance, a definitive characteristic of the Qliphoth. The semblance of order is maintained by the establishment of an authority, buttressed as a rule by armed force, to exact compliance to a set of arbitrary rules.



Justice, from the Charles VI Tarot

In the Minor Arcana, the Four of Swords—now called *Truce*²²—is illustrative of applied justice in profane societies, as well as the balance among nations. Order, achieved through enforcement of secular law, implies no relationship to Truth. Etymologically, “justice” is associated with “binding” and “restriction.” “Truth” is identical with “troth,” and indicates a marriage or union.²³



Four of Swords, Truce—Thoth Tarot

Ad justment represents a tension of opposites predicated on the principle that division is “for love’s sake for the chance of union.” It implies the subsequent willful union of *Two* in order to produce the *Third*—a singularity—wherein the tension of distinction is relieved through annihilation.²⁴ This is the Threefold process of Analysis, Adjustment, and Annihilation: otherwise called *The Sword, The*

Equity

It is a necessity of incarnation that, below the Abyss, polarity is established between *this* and *that*, *good* and *bad*, *truth* and *falsehood*. Otherwise, the ego could not function and we would be engulfed in chaos; the mind, unable to create distinction for the purpose of organization, would disintegrate. Thus, it is said that below the Abyss, Reason is Lord.²⁶ For Initiates, it is vital to realize that the equity we establish for the sake of an organized life is a relative and fragile balance. Likewise, it is incredibly elastic and often randomly defined by the societies in which we live—whether by religious beliefs, social mores, or just plain prejudice. We bandy about words such as “truth” and “justice” as if they were universal absolutes, all the while being quite willing to expand the boundaries of our own definitions whenever it suits our needs.

This is not just applicable to the grand stage of world governments, but to our family lives as well. If you teach your children to “always tell the truth,” you had better be prepared for an object lesson in blunt responses when you least expect it. Our children quickly learn that despite all the adult talk of “truth,” the real world in which they learn to live is duplicitous and capricious. It doesn’t take long for them to discover that the adult world can randomly make a distinction between a “white lie,” and what my own mother called “an out-and-out lie.” The challenge is to teach the difference between tact and a lie. It has been my experience that a great many people do not understand the difference, and will justify falsehood under the guise of tact.

Why is this so? Simply because our “falsehood is but a little falser” than our truth—in the words of *The Vision and the Voice*. If we understand this in the sense in which it was meant, this does not give license to cheat, lie, and steal. It doesn’t give us the freedom to excuse ourselves from the common decency of telling the truth as we know it, and trying our best to live an upright life. It is, on the other hand, advising us not to confound our limited conception of “truth” with “Truth.” Truth is above the world of reason and the domain of linear thinking. Yet we are bound to live in this world. For aspirants on the Path, it is *essential* that liberties not be taken with the “grey

zones” of truth and falsehood, good and evil. For it is by following out the dictates of truth as we know it, that we may eventually arrive at the Greater Truth. Although our limited view of truth is but a shadow of the Truth that is unsullied by the false divisions we have established for the sake of existence, our understanding of truth is the guidepost we must follow lest we lose our perspective in the unending Inward Journey.

The Final Adjustment

Because perfect union destroys distinction, balance and Truth are often associated with the emblems of Death. The Black Cross of Themis, the goddess of Adjustment, indicating the balance of forces within the sphere of the candidate, is also the Black Cross of Death.

The Candidate for Neophyte of A. A. and the Babe of the Abyss both confront the Black Cross of Themis.²⁷ In the case of the Babe of the Abyss, the Cross indicates the final operation of *Solve* before the Great *Coagulatio* must take place. The פ of דמת must be reduced to ל by subtraction, the sacrifice of 40, the water מ which is blood, thereby formulating the gallows דלת from which the true Hanged Man, the Master of the Temple, hangs suspended in the Universe.

In this, its highest sense, Lamed (corresponding to ♁ and Atu VIII) represents the final adjustment that fulfills the formula of Tetragrammaton in the cycle of the Great Return. The daughter Malkuth, by virtue of her marriage to the son Tiphereth, is set upon the throne of the Great Mother, thereby kindling the latent fire of the All-Father.



Behold the Queen of Heaven, how she hath woven her robes from the loom of justice.²⁸

This same formula is expressed in a particular manner by means of the Signs of NOX: *Puella* (Girl), *Puer* (Boy), *Vir* (Man), *Mulier* (Woman) and *Mater Triumphans* (Mother in triumph) *Puella* ♀ exciting *Puer* ♂ makes him *Vir* ♂ for *Mulier* ♀, the Woman Satisfied, who appears as *Mater Triumphans* ♀.

In this supreme formula, *Puella*, *Puer*, *Mulier* and *Vir* function as the Tetragrammaton, fulfilled and equilibrated by the fifth stage. As the *Book of Concealed Mystery* tells us, before countenance beheld countenance, there was not equilibrium.²⁹ The final Sign of *Mater Triumphans* is also called *Set Triumphant*. While it is important to note that Saturn ♄ is attributed to Binah, this is not the reason that this Sign is called a Sign of Set. The reason is found in *Liber A'ash*, verse 7.

Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.A.A., whose name is Truth.

It is due to this “holy covenant” that we are able to cross the Abyss to be united with the Great Mother Binah, she as *Mater Triumphans*, and we as *Set Triumphant*, when we as ♀ the daughter are set upon the

throne of 𐌒 the Mother.^{[30](#)}

It should be readily apparent to students who examine this carefully that the symbolism of *Adjustment* is directly associated with that of a Master of the Temple.

It appears in *Liber Trigrammaton* in the eighth Trigram 𐌒 corresponding to the first letter of the English alphabet:^{[31](#)}

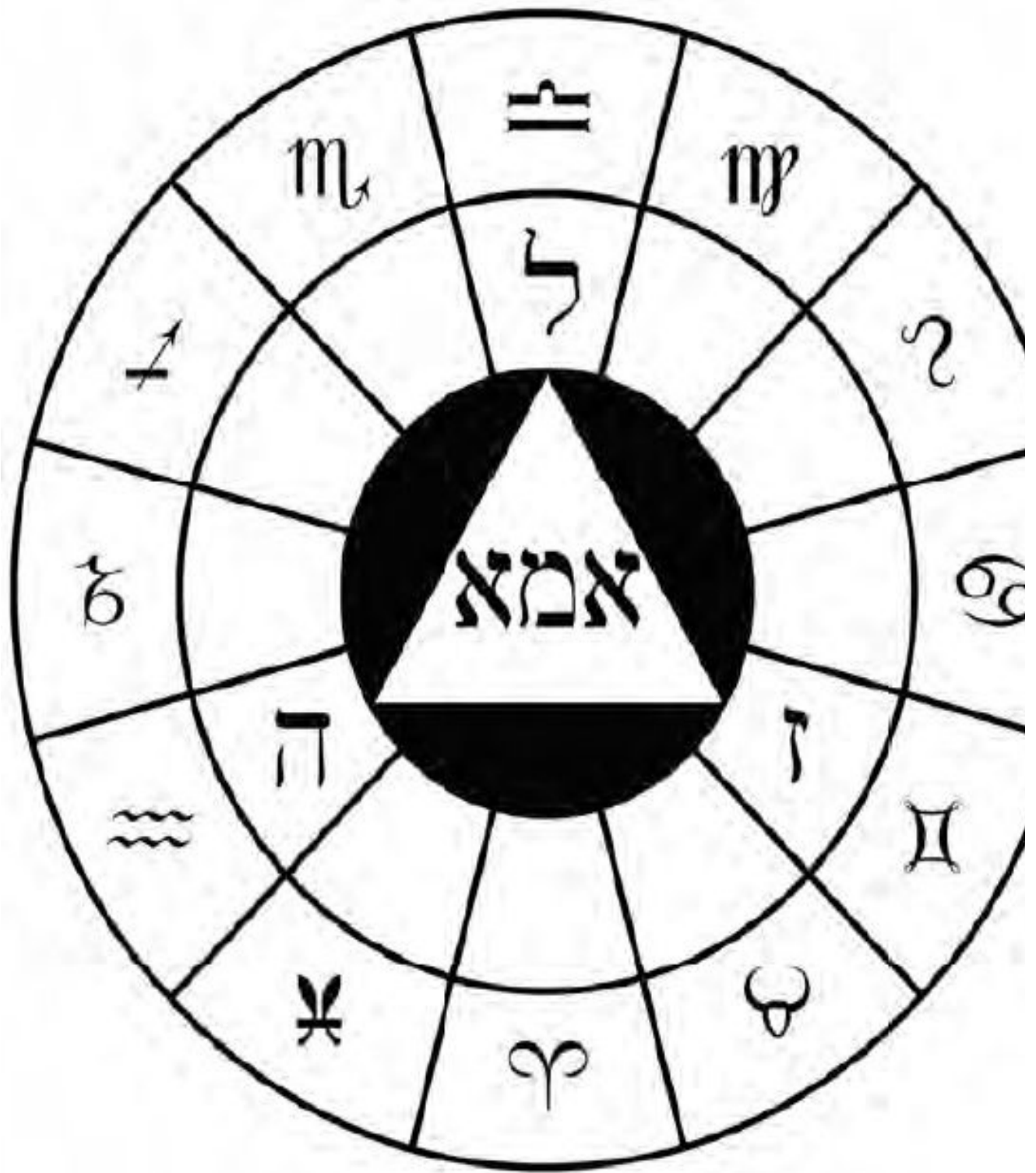


And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.^{[32](#)}

It appears in the Three of Swords called *Sorrow*, which is attributed to Saturn in Libra, the house of Saturn's exaltation.

It appears in the seventh verse^{[33](#)} of *Liber A'ash* quoted above:

For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.*A.*, whose name is Truth.



The triplicity of Air and the Dark Mother

It appears yet again in the Seventh Aethyr of *The Vision and the Voice* which describes the transformation of the virgin Malkuth to the bride Binah:

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.*

The task of the Babe of the Abyss is twofold: the crossing of the Abyss must be consolidated on the *Intellectual* plane (the Ruach) via the path of ♀ *The Lovers* (Atu VI), and on the *Emotional or Instinctual* plane (the Nephesh) via the path of ♀ *The Star* (Atu XVII).³⁴ The two paths of ♀ and ♀ together with ♀ form the airy triplicity on the Zodiacal Wheel. The total value of ♀ (30), ♀ (5), and ♀ (7) = 42, the number of אֵלֶּה the Dark Mother who has not yet become אֵלֶּה the Mother united with אֵלֶּה, the fire of the Father.

A New Pentagrammaton: The Evening Star

Since the formula of N.O.X. is the supreme formula of the Aeon of the Child, it demands that we reconsider the doctrine of the Pentagrammaton, bound inexorably with the formula L.V.X. In *Initiation in the Aeon of the Child*, I explained that the formula of L.V.X. was not abrogate but superseded.³⁵ This is only to be expected. It would be a contradiction to consider the five-lettered name יהֶשׁוּעַ, “Jesus,” to remain as a glyph for the attainment of Thelemites, when Jesus is one of the “gods of men” cursed in the third chapter of *The Book of the Law*.

The view of redemption held by the ministers of the old Aeon signified the coronation of the four elements in the City of the Sun.³⁶ Our definition of redemption is the transfiguration of the Virgin to Mother, and her subsequent Coronation in the City of Night, the Holy Mountain Zion, the City of the Pyramids.

Still, the Pentagram remains the figure of Man, and the transformation of mankind the ultimate aim of Initiation. Also, the five-pointed star is a symbol sanctified in the first chapter of *The Book of the Law*, with the addition of a red circle in the middle, a symbol sacred to Nu.³⁷

This being so, we should expect the existence of a formula expressed as a type of Pentagrammaton superseding the L.V.X. formula of the old Aeon and demonstrating that of N.O.X.. In fact, such a Pentagrammaton does exist, indicated functionally by the signs of N.O.X..³⁸

The four persons of the Tetragrammaton, Father, Mother, Son and Daughter, are represented by the signs of *Vir*, *Mulier*, *Puer* and *Puella* respectively. *Vir* (man) is ♀, the Father, mate to *Mulier* (mother), ♂ prima; *Puer* (son) is ♂, twin and spouse of *Puella* (daughter), ♀ final of Tetragrammaton. In this Thelemic Tetragrammaton, the components are arranged by *function* and their position of placement at the points of the Pentagram are *not* determined by the traditional attribution of יְהוָה, but by the formula of N.O.X.

The key to their placement is given directly in *Liber V vel Reguli*, as well as graphically on Atu V and Atu XXI in the Thelemic Tarot of *The Book of Thoth*.

They represent, in one sense, the Four Beasts who keep watch and ward at the Abyss, the Cherubic Officers in the ceremony of the Magister, who is represented in this formula by ♀ *The Woman Satisfied*.



The Thelemic Pentagrammaton

In the Cards of The Hierophant and The Universe in the Thoth Tarot, note that the Eagle is in the upper left-hand position, and the man is in the upper right. By comparison, in the Tarot of A. E. Waite, the “Rider Tarot,” the Cherubim are shown on the the Wheel of Fortune (Trump X) and on The World (Trump XXI) with the Man in the upper left, and the Eagle in the upper right. This is the placement that was taught in the Hermetic Order of the Golden Dawn. This switch is

significant.



The Hierophant & The Universe, Thoth Tarot



The Wheel of Fortune & The World, Rider Tarot





First Edition Liber Aleph Dust Jacket Illustration by Frieda Harris

Satisfaction of the Woman

The switch in the position of the Cherubim is also found on the dust jacket of the first edition of Crowley's *Liber Aleph*. The jacket painting was executed by Frieda Harris with Crowley's instruction. Placed within the shape of the letter Aleph, it is also clear that the human-headed figure is not only in the upper right, but that figure is a *Woman*, not a man.

The diagram of the Sphinx in Appendix B of *The Book of Thoth* on page 275 does not match this revised placement, but rather follows the Old Aeon tradition with one exception. There, Crowley replaced

the name of the Eagle with that of the Dragon.³⁹ The elemental attributions remain, where Air = Man = , and Water = Dragon = .



Attributions of the Sphinx from The Book of Thoth, p. 275



Spelling the Name of יהושוע = "Jesus" around the

Pentagram

As may be seen from this diagram, this placement is still that of the Christian Pentagrammaton. Beginning with the Fire/Lion י, and following the attributions of the Pentagram counter-clockwise, it spells out the name יהשיה Yeheshua or Jesus.

Without mentioning these attributions at all, Crowley made a dramatic switch in the placement of the Cherubim on the Pentagram. First, the *Man* is now the *Woman*. Then, moving the *Woman* to the upper-right position, and moving the *Eagle* to the upper-left position, the positions of ה and ו are also switched, thereby destroying the sequential formation of the name יהשיה on the Pentagram. *Sic Semper Tyrannis!*

Yet, this switch also now places the Cherubim in *functional* opposition to one another. The *Lion* is now opposed by the *Eagle/Dragon*, and the *Bull* is now opposed by the *Woman*.

This functional opposition is that of the Signs of N.O.X., which becomes clear when the Signs are projected on the Pentagram with the switched names.

This is the work which balances the Daughter ה final with ה prima the Mother; the union of the cherub of Air and Water in the pans of the balance. This is the satisfaction of the Woman, the formula of $5 + 5 + 30 = 40$, the Hanged Man, the Master of the Temple who hangs suspended on the gallows of heaven.



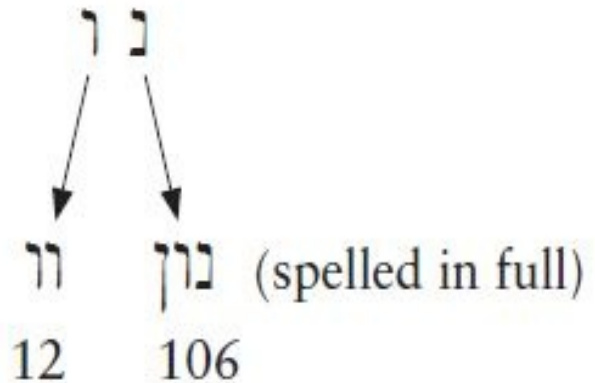
Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.⁴⁰

The addition of Lamed (30) to the Tetragrammaton יהוה (26) gives a total value of 56, the value of *the word of Nuit* which is “Nu,” spelled in Hebrew נו or in Greek Ν F.

It may be analysed as follows:

Divide

Nu



Add

$$12 + 106 = 118$$

Multiply

the original components of the formula

$$50 (\text{𓂏}) \times 6 (\text{𓂏}) = 300$$

Understand

$$118 + 300 = 418$$

Separatio: Coniunctio: Multiplicatio: Exaltatio.

¹ Edinger, *Anatomy of the Psyche*, page 187.

² Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 263.

³ *Ibid*, p. 102.

⁴ Approximately 6000 BCE–3100 BCE.

⁵ Cf. Erman, *Worterbuch der aegyptischen Sprache* Vol 1, p. 555, F.L Griffith, *A Collection of Hieroglyphs, A Contribution to the History of Egyptian Writing*, p. 60, and Roth, *The Journal of*

Egyptian Archaeology, Vol. 78, p. 17, p. 116. Cf. also Coptic ⲡⲱⲩⲩ “divide” = ⲡⲱⲩⲩ (psš), < ⲡⲱⲩⲩ (pš) “divide.” (Černý, *Coptic Etymological Dictionary*, p. 130)

[19](#) Cf. Faulkner, *A Concise Dictionary of Middle Egyptian* p. 263, and Lesko, *A Dictionary of Late Egyptian*, Vol. 3, pp. 139–140.

[20](#) Crowley, *The Book of Lies*, Chapter 20.

[21](#) Secular society is here defined as any society governed by temporal as opposed to Spiritual Law.

[22](#) Previously called “Rest from Strife” or “The Lord of Rest from Strife.”

[23](#) Skeat, *An Etymological Dictionary of the English Language*, pp. 312 & 663.

[24](#) An analogy from Physics would be the destructive union of a particle and antiparticle, such as an electron and a positron, which produces a release of energy approximate to their combined mass.

[25](#) Again, see the Lamen of V.V.V.V.V.

[26](#) *The Book of Lies*, Chapter 41.

[27](#) Consider here the Mystical Reading of the Letter ה in full = מה. “The Mother is the Daughter; and the Daughter is the Mother.” (*Equinox* I:5, p. 95)

[28](#) *The Vision and the Voice*, 17th Aethyr.

[29](#) Mathers, *The Kabbalah Unveiled*, p. 43.

[30](#) Again, the Mystic reading of the Alphabet for ה spelled in full = מה: the Mother is the Daughter, the Daughter is the Mother. See chapter 6, *The Wrath of God*, for more on this covenant. Note also that the Hierophant of the Third Order is Hoor-Set.

[31](#) *Commentaries to the Holy Books and Other Papers. The Equinox* IV(1), p. 346. Cf *The Book of the Law*, 2:15 The Trigram is the 9th in sequence, but is counted as 8th, since the first Trigram is Trigram Zero.

[32](#) The Trigram ☵ illustrates perfect union, which is love under will. Yin, the yielding, union or love, is in the first place, the position of Earth. It is ruled by Yang, here indicating will, in the second place, that of Man. Tao is in the third place, the position of Heaven, indicating Yechidah, the Crown, which rules the Trigram.

[33](#) Seven is the number of Venus ♀, the ruler of Libra ♎.

[34](#) Note that ז means “sword”, the magical weapon of the intellect. Zayin spelled in full = זין = 67, which is the same value as Binah spelled in full = בינה. The letter ה corresponds to ה final of Tetragrammaton, hence Malkuth, to which the Nephesh is attributed. Yet, ה prima is attributed to Binah.

[35](#) *Initiation in the Aeon of the Child*, chapter 1, *passim*.

[36](#) i.e. יהה crowned with ש, forming the Pentagrammaton יהשנה. The City of the Sun = שן = 120. Cf. *Initiation in the Aeon of the Child* pages 153–154.

[37](#) *The Book of the Law*, 1:60.

[38](#) This was likewise anticipated by Einstein's quest for a Unified Field Theory in which he sought to find the fifth and Harmonizing Force. The Four Basic Forces correspond to the Tetragrammaton יְהוָה: Strong Nuclear Force = א, Weak Nuclear Force = ב, Electromagnetic Force = ג, Gravitational Force = ד final. Einstein's quest for the fifth Unifying Force seems to have been driven by an Archetypal need to find the fifth which crowns the other four. In recent years, physicists have unified the strong nuclear force and weak nuclear force together with quantum electrodynamics, forming the standard model of quantum physics. A way to incorporate Gravity, as explained in Einstein's general theory of Relativity, with the standard model of quantum physics has thus far proved elusive. There is in fact no solid evidence that it is even possible to unify Gravity with the other three Forces, hence the Unified Theory is still considered speculative. However, time may yet redeem Einstein and his quest that some have called foolish. If found, the Unifying Force will correspond to ה, the sign of the balance and form the Thelemic Pentagrammaton.

[39](#) This Cherub is sometimes called the "Eagle-Dragon".

[40](#) *Liber LXV*, III:59.

CHAPTER 4



FORCE S OF LIFE

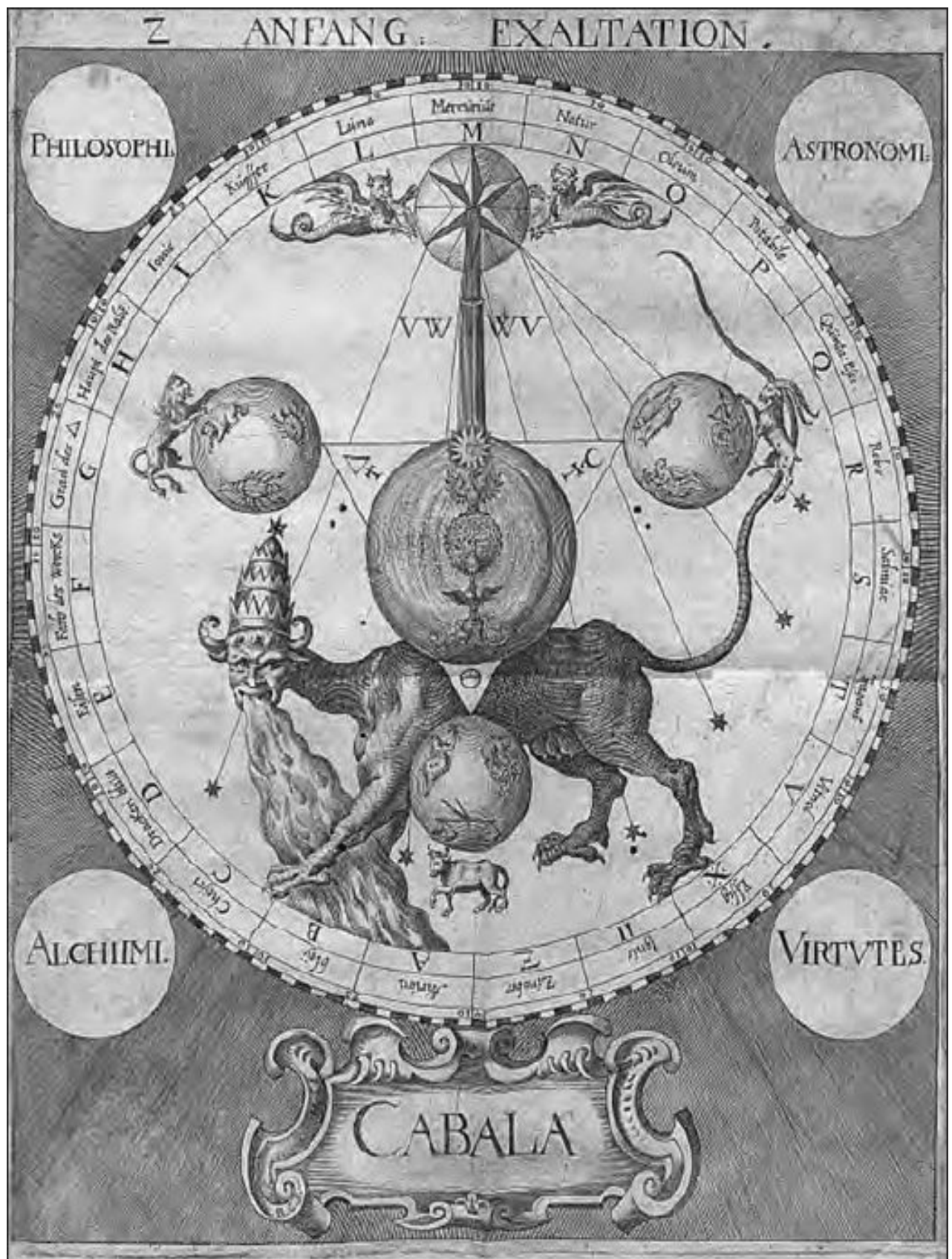
This chain reaches from Eternity to Eternity, ever in triangles—is not my symbol a triangle?—ever in circles—is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike.

Liber A'ash, 36

A great task of young Adepts of the A. A. A. is learning to make the Spirits of the Firmament subject unto them. Crowley taught that the correct way to do this was to discover and comprehend the characteristics of all such forces and then establishing *right relations* to all things within the limits of one's comprehension of the Universe. Toward this end, our unswerving guide will always be *The Book of the Law* where the correct mode of conduct for Thelemites is clearly delineated. While we acknowledge that we are temporarily bound unto the Wheel of Necessity (the wheel of *Samsāra*), we reject the attitude of fatality that scorns the intellect and the passions as vices of the unholy.

We cannot reject the rule of the intellect, despite its limitations, because to do so leads inevitably to mental disorder even as it perpetuates ignorance. Neither do we consider our passions as exhibitions of animal nature, for to do so denies the experience of joy in the flesh. Still, we must not surrender to animalistic debauchery, but refine the rapture of these experiences: to exceed in love with delicacy, know joy of all the senses with subtlety rather than with gross appetites; to seek to understand how to live by the eight and ninety rules of art. In doing so, we strive to discover the proper balance and learn the limitations of the mind and body in their three-fold aspect. This three-fold nature in the Hindu system is comprised of the three *Gunās* or tendencies, called *Sattva*, *Rajas*, and *Tamas*. In the Hebrew Qabalah, they are represented by the Three Mother Letters, א Aleph (*Sattva*), מ Maim (*Tamas*), and ש Shin (*Rajas*) Their

Alchemical equivalent is Mercury ☿ (Sa ttva), Salt ⊖ (Tamas), and Sulphur ♁ (R ajas).



Exaltation—The Beast 666 and the Three Principles of

The *Guṇas* Revolve

In Sanskrit, the word *Guṇa* गुण means literally, “thread,” signifying a single strand of a more complex, intertwined cord. ¹ We interpret the *Guṇas* as modes of action, or tendencies, rather than actual qualities. These three together are the threads of tendencies for the phenomenal universe.²

Sattva सत्त्व means “lucidity,” and represents clarity, fluidity, and equability. *Rajas* रजस् means “activity,” and signifies excitability and energy. *Tamas* तमस् means “obscurity” and is inaction, sluggishness, and torpor. Crowley described the *Guṇas* as apparatus of communication between the planes of existence, and therefore conventions only.³ In other words, they have no substance in themselves. They are the means whereby we can perceive the inclination or innate structure of things. Being threefold, we immediately recognize the *Guṇas* as an Archetype of the Divine Realm.

The number Three is a number aligned with Divinity, not as a conscious association, but an expression of unconscious reality. For example, in Christianity, the Godhead is represented by the trinity of God the Father, the Son, and the Holy Ghost. In Hinduism, it is evident in the *Trimurti* त्रिमूर्ति, the Hindu triad: *Brahmā* ब्रह्मा, the Creator; *Viṣṇu* विष्णु, the Preserver; and *Śiva* शिव, the Destroyer. In the Hebrew Qabalah, there is what we call the divine triad: *Kether* כתר, the Crown, the Scintilla of Godhead; *Chokmah* חכמה, Wisdom, the All-Father; *Binah* בינה, Understanding, the Great Mother. We see it in the triad of Rome: *Jupiter*, *Juno*, and *Minerva*. We see it in the ancient divine triad of Gaul: *Teutatis*, *Esus*, and *Taranis*. In Egyptian religion there was the dominant triad of *Osiris*, *Isis*, and *Horus*. In Alchemy, there are the Three Realms of the manifest world: Animal, Vegetable, and Mineral.

These are just a few examples of divine triads. We do not rationally understand why it seems necessary that the Unconscious identify Three with the divine nature. But we see it, we feel it, and we *experience* it that way. The number Four is the number associated automatically with Consciousness. We live in the world of Four, not

Three. Despite the fact that we can only visualize three dimensions, we automatically seek to find the Fourth component when we experience motifs from the Unconscious.

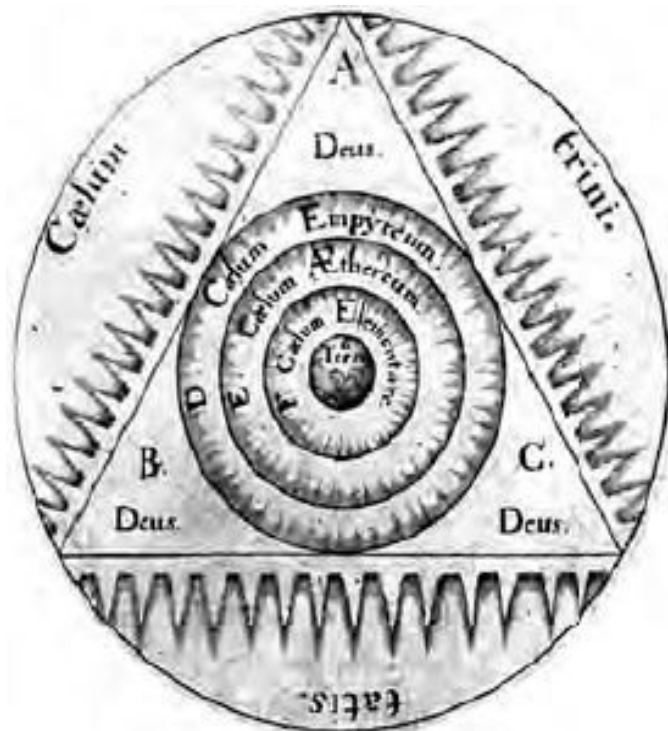
The Unconscious seeks to see the Cross, the Quaternary, the Square. According to Carl Jung, in the spontaneous symbolism of the Unconscious, the Cross as Quaternary indicates the transpersonal Archetype of the Self, a symbol of man's wholeness. Plutarch reminded us that the Pythagoreans swore their most sacred Oath by the God who delivered to them the Quaternary. Then he added that it is from the number Four that the soul of man is composed.⁴

Because the *Guṇas* are Three they partake inherently of the Unconscious nature, all the while acting on Consciousness. The *Bhagavad Gītā* describes them as tending to bind or imprison the Spirit within the body⁵; attachment to the inherent tendencies of the *Guṇas* binds one to mortality, preventing one from experiencing dissolution in the infinite. The *Sattva Guṇa* binds one to the body by attachment to bliss and wisdom; the *Rajas Guṇa* binds one to mortality by attachment to action; the *Tamas Guṇa* binds one by attachment to ignorance and heedlessness.

We can get a general comprehension of the *Guṇas* by considering three basic phases of our daily life: Rising from bed in the morning is an expression of *Rajas*, our first activity of the day. *Tamas* may struggle against *Rajas* at this point, for we may feel the urge to lie back down for a bit more sleep. Our better sense prevails, and we clear our heads (*Sattva*) and set out upon our prescribed tasks. Throughout the day, we will alternate back and forth between activities (*Rajas*), contemplation and reasoning (*Sattva*), and weariness and fatigue (*Tamas*). When we sleep eight hours, *Tamas* is dominating one third of our life. In Chapter IV of *Liber LXV*, there is a lovely verse that expresses beautifully the aspects of the three *Guṇas*:



The Hebrew Supernal Triad



*The Threefold Heavens of God. Fludd, Utriusque Cosmi
(1617)*



Weary, weary! saith the scribe, who shall lead me to the sight of the Rapture of my master?

The body is weary and the soul is sore weary and sleep weighs down their eyelids; yet ever abides the sure consciousness of ecstasy, unknown, yet known in that its being is certain. O Lord, be my helper, and bring me to the bliss of the Beloved!⁶

Here, we can see the persistent physical and spiritual weariness (*Tamas*), so characteristic of incarnation, pressing on the aspirant to the Mysteries. Yet, the sure consciousness of ecstasy (*Sattva*) remains, not as faith, but a certainty. The aspirant prays unto the Lord for aid in experiencing (*Rajas*) the bliss of union with the Beloved One.

The *Guṇas* are said to be in constant motion, with each *Guṇa* striving against the other for dominance. The nature of *Sattva* works against *Rajas* and *Tamas*; *Rajas* works against *Sattva* and *Tamas*; *Tamas* works to overcome *Sattva* and *Rajas*. If *Sattva* (lucidity) prevails, *Rajas* and *Tamas* (activity and sluggishness) are subdued in the aspirant.⁷ If *Rajas* prevails, *Sattva* and *Tamas* are diminished, and so on. This threefold arrangement does not presuppose a condition of balance. This is not a case of the third equilibrating two others. The *Guṇas* do not balance one another, but rather continually battle for dominance, thereby constituting an unending revolution of influence. This alternating tendency for dominant presence turns the Great Wheel of *Saṃsāra* संसार, the wheel of “continuous motion.” This is the Wheel of repeating birth, life, death, and rebirth. In the *Bhagavad Gītā* it is written that whoever perceives no agent other than the *Guṇas*, and knows That which is beyond them, will partake of the *Amṛta*,⁸ the dew of eternal life.



Tibetan illustration of the Wheel of Saṃsāra

When the dweller in the body hath crossed over these three Gunas, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality.⁹

The Guṇas and the Tarot

In the Western Tarot, the symbolism of the revolving wheel and the three Characteristics is represented by Atu X, Fortune:

Tempora rily exalted at the top of the Wheel is the Sphinx bearing a sword, which in one sense signifies Sulphur ♁ and thus *Rajas*. On the left-hand side of the Wheel Hermanubis climbs upward, indicating Alchemical Mercury ☿ and *Sattva*. On the right-hand side, crawling downward is Typhon, representing Alchemical Salt ☾ and *Tamas*.

Far more than a simple hieroglyph of random fortune, this Card represents the Universe in continual change. In *The Book of Thoth*, Crowley stated that “One of the most important aphorisms of Hindu philosophy is: ‘The Gunas revolve’.” This aphorism has its origin in the 14th chapter of the *Bhagavad Gītā* where we are likewise informed how one may break free of this Wheel of Necessity:

He who, seated as a neutral, is unshaken by the Gunas; who saying, “The Gunas revolve;” standeth apart, immovable.

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike; the same to loved and unloved, firm, the same in censure and in praise.

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the Gunas. And he who serveth Me (the Lord) exclusively by the Yoga of devotion, he, crossing beyond the Gunas, he is fit to become Brahman. For I am the abode of Brahman, and of the indestructible nectar of immortality, of immemorial Dharma,¹⁰ and of unending bliss.¹¹

In the Thoth Tarot deck, the three *Guṇas* are again depicted on the Three of Discs. Crowley describes this card as demonstrating the influence of Binah in the sphere of Earth, determining its most basic form. This divine structuring of form is illustrated by the three wheels of the *Guṇas* forming the base of a pyramid. The title of the card is “Works.” Aspirants should note that the title is plural, referring to the three-fold *Guṇas*. The structuring of this Pyramid is achieved by the right relation of the *Guṇas* in all aspects of our life. In the daily life and practices of the Adept, such proper recognition and comprehension of these three tendencies is essential for the attainment of Mastery, eventually to be able to “stand apart, immovable.”



Atu X, Fortune, Thoth Tarot



The Three of Discs, Thoth Tarot

Follow thy Fortune, careless where it lead thee!

The axle moveth not: attain thou that!¹²

In order for the Adeptus Major 6°=5□ of the A.°A.° to attain to the next Grade of Adeptus Exemptus 7°=4□, he or she must accomplish Three Great Tasks, the second of which according to *One Star In Sight* is the Comprehension and use of the Revolution of the Wheel of Force under its three successive forms of Radiation, Conduction, and Convection (Mercury, Sulphur, Salt; or *Sattva, Rajas, Tamas*), with their corresponding natures on other planes.¹³ The method of deliverance from the chains of mortality and karma is, as described by the *Bhagavad Gītā*, that of indifference and working without lust of result. Non-attachment to the bonds of desire for anything not consistent with the Pure Will is the Key of liberation from the Wheel—becoming the axle of the Wheel rather than being bound to the

circumference. Herein is also one of the central meanings of these poignant verses from *Liber Cheth*.

Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.¹⁴

The seemingly harsh language of these verses is mitigated when one realizes that literal interpretation is without merit. However, the Adept who eventually comes to work without attachment to the vicissitudes of life driven by the *Gun*as may be perceived by friends and family to be completely self-centered and emotionally vacant. Although this is rarely the case in truth, any wife, husband, or life-partner of an Initiate pursuing the Great Work must realize that the Initiate's devotion to such Work is not just a pleasant pastime. At times, the Work will require the attention of the aspirant to such a degree that the personal life may suffer. A married Adept who eventually takes up the Task of the Babe of the Abyss needs to be aware that a portion of the great burden of his or her Task will be borne by loved ones, and the weight of that burden may crush the foundations of their relationship. This is all the more reason that we encourage Thelemites to marry fellow Thelemites who understand and share that thirst for the Infinite.

Threads

Despite a noted preference for *Sattva*, Hindu religion considers all the *Gun*as to be imperfect because they are not the Absolute or *Brahman* ब्रह्मन्.¹⁵ Such an attitude is correct from the point of view of the Supernals. But below the Abyss, such an ascetic attitude can readily degenerate into a bloodless and rigid dogma that finds only sin and corruption even in the innocent joys of worldly life.¹⁶

Christianity is a fine example of the latter, teaching that one should hate the world and all its ways:

Love not the world, neither the things that are in the world.
If any man love the world, the love of the Father is not in him.¹⁷

The concept of the “thread of life” is also found in Greek mythology, like wise expressed in the motif of a triad. It is found in the account of the three Fates: *Lachesis*, *Clotho*, and *Atropos*.¹⁸ In Hesiod's *Theogony*, they are first introduced as the daughters of Nuξ (Night), but later in the same work he assigns their parentage to Zeus and *Themis*.¹⁹



*The Three Fates, Giorgio Ghisi after Giulio Romano
(1558)*

They are depicted weaving the thread of life together. Lachesis measured the thread, Clotho spun the thread, and Atropos cut the thread. They represented the three periods of Past, Present and Future respectively. Within Greek mythology it was assumed the

Fates had ordered the life of mankind and there was no deviation from the threads they had spun. The term of one's life was determined by Lachesis who measured its length; Clotho turned the wheel of life's thread, which was cut at a time determined by Atropos. Plato, in his *Republic*,²⁰ identified these three as daughters of *Ananke*, "necessity."²¹ For Plato, as all the ancient Greeks, that which was ordained by the Fates was unavoidable. In their opinion, even the gods could not escape the determination of the Fates.

Thelemites do not view *Atu X, The Wheel*, as a representation of fixed Fate, nor is the idea compatible with our doctrine. Today, we will often hear someone say, "Everything happens for a reason." Following an untimely death they will utter, "When your time is up, it's up." This is utter rubbish, and Thelemites must reject this nonsense as the fatalistic jabber of Choronzon.

Everything does *not* happen for a reason. Crowley wrote, "It is Pure Chance that rules the Universe; therefore, and only therefore, life is good."²² Students would be well-advised to school themselves in the historical argument of chance versus predestination, for example reading Schopenhauer's *On the Freedom of Will*, where he distinguished between chance and necessity. Compare this to Luther's argument in his work *On the Bondage of the Will*, that everything is a necessity because the Creator already knows what will occur.²³ The absurdity of this latter view is typical of spiritual determinism and confirms Luther as an advocate of the idea that will one day define God himself as the perfect personification of one of Laplace's demons.²⁴

Pierre-Simon Laplace, in his *A Philosophical Essay on Probabilities* (1814) argued for scientific determinism, stating that if one knew the precise location and momentum of every atom in the universe, their past or future values could be calculated by the laws of mechanics:

We ought to regard the present state of the universe as the effect of its anterior state and as the cause of the one which is to follow. Given for one instant an intelligence which could comprehend all the forces by which nature is animated and the respective situation of the beings who compose it—an intelligence sufficiently vast to submit these data for analysis—it would embrace in the same

formula the movements of the greatest bodies of the universe and those of the lightest atom; for it, nothing would be uncertain and the future, as the past, would be present to its eyes.²⁵

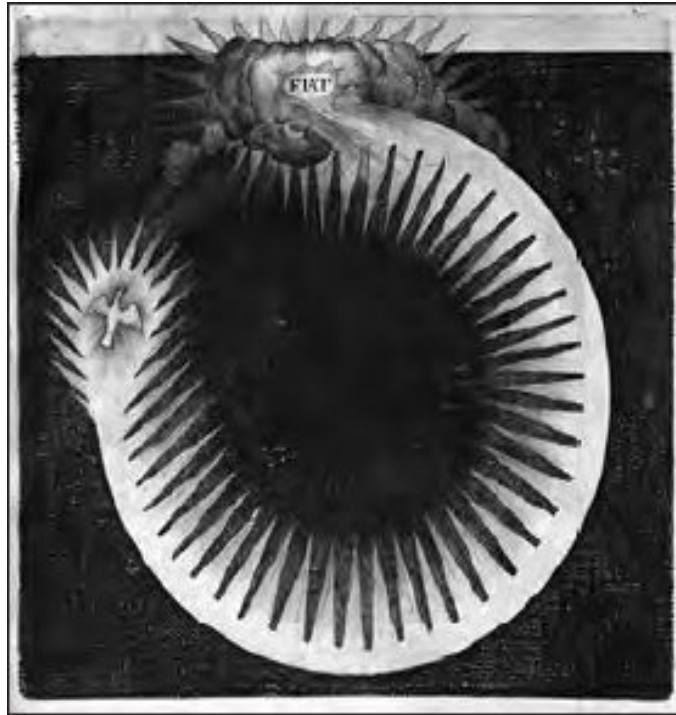
The mind capable of such vast computations was dubbed “Laplace’s Demon,” or alternately “Laplace’s Superman,” a convenient and politically correct way of avoiding laying the attribution directly at the feet of God Almighty. We now know that the argument of Laplace is not compatible with quantum mechanics nor with the Heisenberg Uncertainty Principle. From our point of view, there is a factor infinite and unknown, which is ultimately the monkey wrench in the machinery of determinism and fatalism.

Circulatio

In Alchemy, one of the most important operations was Circulatio, which was a process of continuous distillation and condensation that caused the primary matter to evolve to a higher state. In his *Lexicon of Alchemy* Martinus Ruland defined Circulation as,

the exaltation by the agency of Heat of a Pure Liquid through a circular solution and coagulation in the Pelican. It is only for those liquid substances which are to be resolved or attenuated into air, and can thence in return be brought back into a liquid state; it most frequently follows those extractions by which essences are made.²⁶

As Ruland indicated, the circulatory distillation utilized a device known as the *Vas Pellicanicum*, or the “Pelican.” Slow distillation within the vessel allowed the vapors to rise and, upon cooling, fall back down into the original material to be distilled once again. This process is repeated numerous times.



*Dove of the Holy Spirit brings the circular Work to an end.
(Fludd, Utriusque Cosmi, 1617)*



*The Vas Pellicanicum, (Solis e puteo emergentis: sive
dissertationis chymia-technicae libri tres, 1613)*

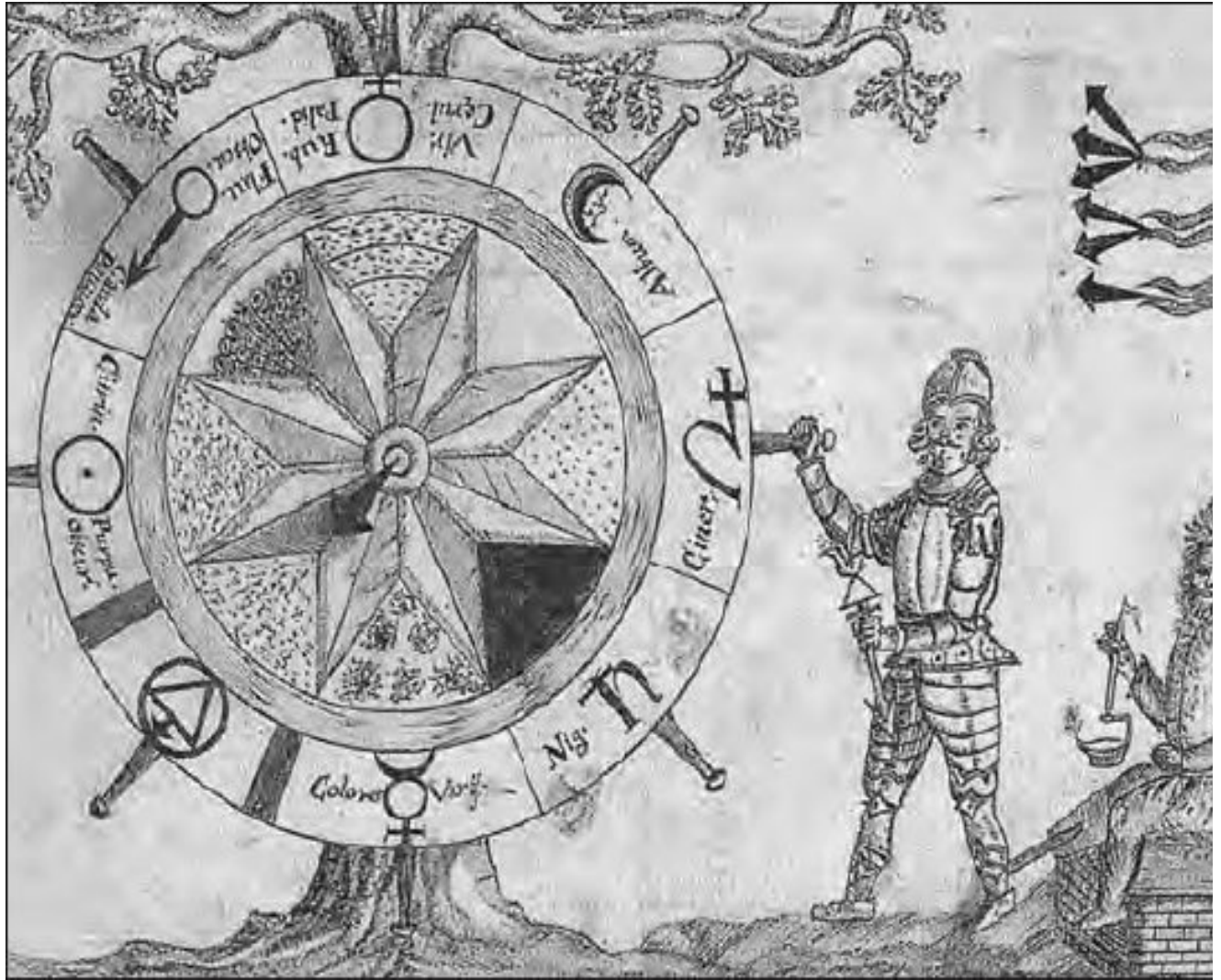
With each circle of distillation, impurities are removed from the original material until a more rarified essence is obtained and the point of *exaltation* is reached.

This alchemical process has a direct analogy to the practices

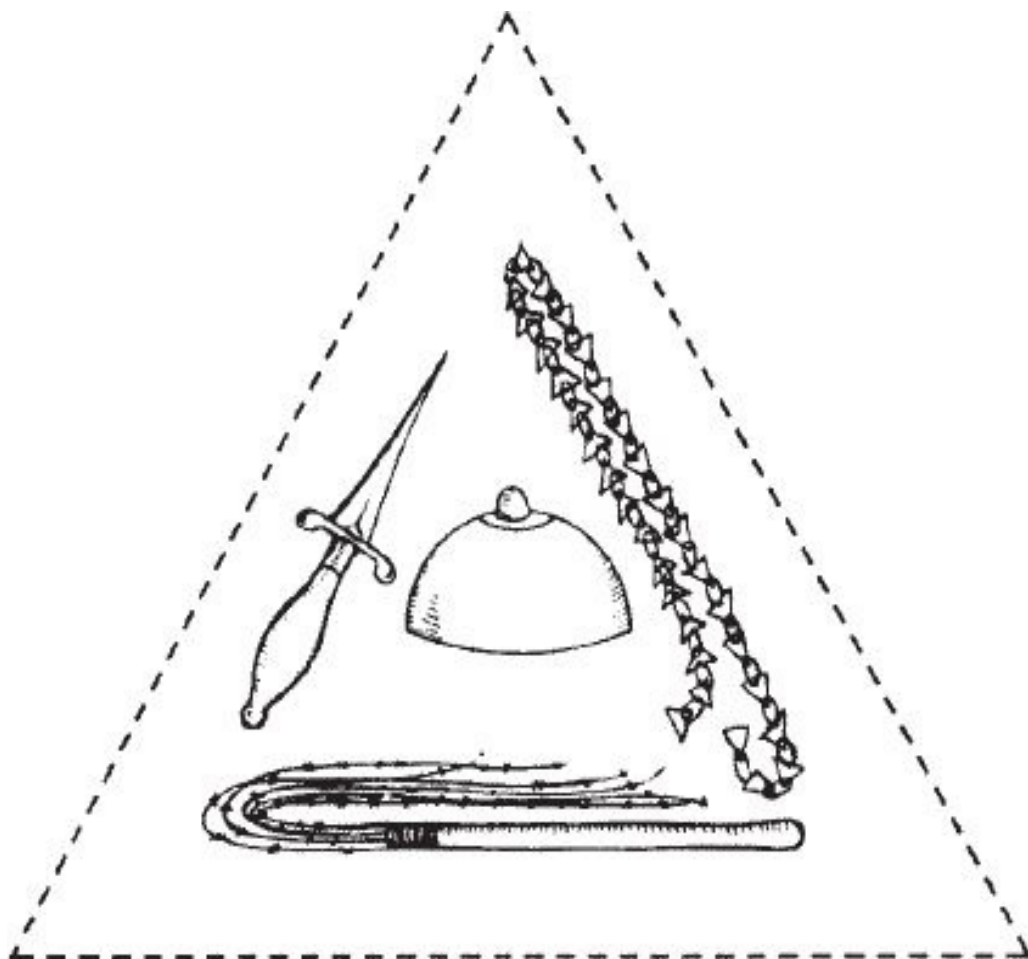
performed by aspirants to the Great Order. Psychologically, Edward Edinger describes circulatio as,

the repeated circuit of all aspects of one's being, which gradually generates awareness of a transpersonal center uniting the conflicting factors. There is a transit through the opposites, which are experienced alternately again and again, leading finally to their reconciliation.²⁷

The practicing Magician performs this same type of circulation through all the aspects of the psyche. Again and again, the weak spots in the armor are confronted; the Purifications, Banishings, and Consecrations are repeatedly performed. In this three-fold process, we cleanse and clarify, and rededicate ourselves to the Great Work. This must be done continually, until it is an integral part of the daily routine. After Banishing, we begin the Purifications by taking up the Scourge, the Weapon of ♄ Sulphur, which is applied against the Nephesh to awaken us from our torpor, laziness, and inertia. We place the Chain of ☾ Salt about our neck in the position of Daath to bind fast our wandering thoughts and bring us once again to one-pointedness. The Dagger of ☿ Mercury symbolically slays that which must be slain upon the Altar of the Most High.²⁸ Then we Consecrate by anointing ourselves with the Holy Oil of Abramelin, dedicating our life to the performance of the Great Work. Like the Alchemical Circulatio of repeated distillation, the fixed is made volatile and rises in a more rarified state, regaining fixation once more and becoming realized within us, where the cycle is continued again. By enflaming ourselves in prayer in our daily devotions, the Fixed may be Sublimated again and again; more impurities in our character that veil the Self are identified and fall away that we may rid ourselves of all that is not One with our Pure Will.



Spinning the wheel of the Work. (Speculum Veritatis, 17th century)



The Scourge, Dagger & Chain enclosing the phial for the Holy Oil (Liber ABA, part II, chap. IV)

The weak, the timid, the imperfect, the cowardly, the poor, the tearful—these are mine enemies, and I am come to destroy them. This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers.^{[29](#)}

The Enemy

After the Neophyte reaches Adeptship by attaining to the Knowledge and Conversation of the Holy Guardian Angel, the four Great Princes of Evil of the world and their Servitors must eventually be confronted, and the Adept must stand before them and conquer their webs of lies and deceit. Crowley succinctly wrote,

“Obedience and faith to Him that liveth and triumpheth, that reigneth above you in your palaces as the Balance of Righteousness and Truth” is your duty to your Holy Guardian Angel, and the duty of the demon world to you.^{[30](#)}

These Four Great Princes are Lucifer, Leviathan, Satan and Belial.³¹

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.³²

Do not be misled on this point, for these references are not to be taken literally. The meaning of these Princes is given in *The Vision and the Voice* in the Third Aethyr:

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.

In other words, they are the four great religions of the world: Christianity, Hinduism, Islam and Buddhism. Their “Servitors” are their Ministers, Gurus, Lamas, Imams, Priests, Nuns, Missionaries, and any who proselytize in their name.

During their Initiation, candidates for Neophyte of the A. A. A. are required to pass by these Four Princes and be assailed by their wrath on all sides. During that experience, aspiring Neophytes are protected by Officers of the Order and the purity of the A. A. A.. Magically, this experience prepares Candidates for the more stringent requirement of direct confrontation and conquest required of the Adept.

Let us more closely examine two of these four Princes.

Liber Trigrammaton, in Trigram number 13, reveals to us a clear image of one of the Great Princes of Evil.³³ For most practitioners in the West, this particular Prince of Evil is paramount, for he is worshipped predominately over all others.³⁴ Beginning with Trigram number 11, we read,




Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.



Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly.



But the Enemy confused them. They pretended to conceal that Light, that they might betray it, and profane it.

In the verse corresponding to , the word “Enemy” written with an upper case letter in mid-sentence draws our immediate attention. This is not “an” enemy in some generic sense; this is *the* Enemy.

Crowley, as we know, was well-versed in the Bible, and would certainly have found this to be a familiar euphemism.

In the New Testament, the parable of the sower in *Matthew* Chapter 13 tells of a man who slept while his enemy sowed tares among the wheat.^{[35](#)} When Jesus explained this parable he said, “The enemy who sowed them is the devil...”^{[36](#)}

Later in the *Gospel of Luke* this terminology is used more specifically:

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions and over all the power of *the enemy*.^{[37](#)}

In traditional Christian language, the “Enemy” is synonymous with Satan, the adversary. Who then, in the Thelemic language of *Liber Trigrammaton*, is this Enemy, this adversary?

The Twentieth Aethyr of *The Vision and the Voice* gives a vivid account of the Tenth Atu, The Wheel, described in a manner that differs considerably from traditional representations, and quite unlike that found even in the Thoth Tarot. At the top of the wheel sits the Agnus Dei, the so-called lamb of god. The lamb says,



The Agnus Dei

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.

In this speech, the lamb of god (Jesus), has made a startling revelation. He has identified himself as the “false Christ” (ψευδόχριστος) of the twenty-fourth chapter of *Matthew*,

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.³⁸

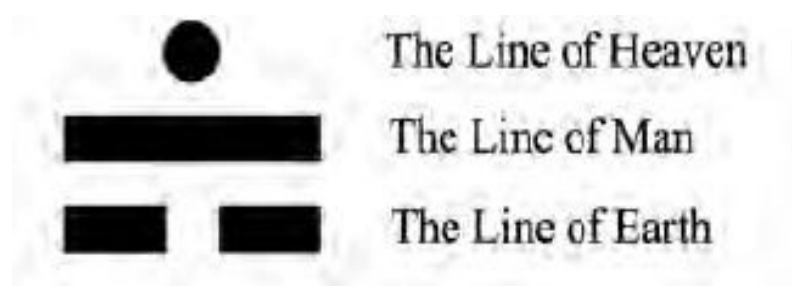
Furthermore, this reveals that he is synonymous with the one who “deceiveth the whole world” described in *Revelation*, chapter 12 as “the great dragon, that old serpent, called the Devil and Satan.”³⁹

This is he who is worshipped by men under the name of “Jesus.”

Christianity has deceived many who have known the “pure prompting of the soul,” that is to say, aspiration to the highest. The Enemy, according to *Liber Trigrammaton*, “confused them,” that is, “certain secret ones” (𐄂) who truly concealed the light of purity in themselves, and “certain sons and daughters of Hermes and Aphrodite” (𐄂), those whose quest for God is through Knowledge (γνῶσις) or Love (ἀγάπη). The result of this deception is described in three ways:

- (1) Pretending to conceal the Light of Purity. This violates the Tao of Man.
- (2) Betrayal of the Light of Purity. This violates the Tao of Heaven.
- (3) Profanation of the Light of Purity. This violates the Tao of Earth.

The following illustration shows the Perfect alignment of these three lines in harmony with the Tao. It corresponds to Atu VIII Adjustment:



The Perfect Balance of the Three lines of the Trigram

The pretence to conceal the Light is the first accusation against Christianity. This is indicated on the Trigram ䷒ (attributed to Atu X, The Wheel⁴⁰) by showing Tao in the center position, which is the line of man. This Trigram should be compared to the Trigrams ䷑ (The Hermit), ䷌ (The Chariot), and ䷫ (The Lovers) which also share this component.⁴¹ However, unlike those Trigrams, ䷒ (The Wheel) demonstrates inverted polarity. Yang in the line of Earth (the bottom line) cannot be balanced by Yin in Heaven (the uppermost line) when Tao is in the position of Man. The result is false understanding, which is called Understanding (Yin in Heaven); false compassion, that is called Compassion (Yang in Earth); and selfishness, which is called Selflessness (Tao in Man). This is another Trigram of those who have shut their blood up in their heart, and who make war upon the Holy One, while sending forth their delusion among men.⁴²

There is no ambiguity here about the activity of the Enemy. The confusion brought to the world was deliberate and calculated. It is called The Great Sorcery. The followers of the Enemy did not claim to be merely guardians of the Mystery of Truth, they professed to be the sole depository of Truth. The Enemy confounded the world by saying, “I am the way, the truth, and the life: no man cometh unto the Father but by me.”⁴³ Subsequently, his disciples would be no less pretentious.

In 185–189, Irenaeus the Bishop of Lyons would write:

Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in his hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers...⁴⁴

In the earliest days of Christianity there were those who opposed this claim. The Gnostic author of *The Apocalypse of Peter* recounted a statement attributed to Jesus about leaders such as Irenaeus:

There will be others of those who are outside our number who name themselves “bishop” and also “deacons,” as if

they had received their authority from God. They submit themselves to the judgment of the leaders. These people are dry canals.⁴⁵

This description of false teachers, destitute of the Spirit, is a gloss of another pseudo-Petrine epistle, the canonical *II Peter*, which adds ironically:

While they promise liberty, they themselves are servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.⁴⁶

For the Thelemite, the world abounds in false teachers promising liberty, peace everlasting, forgiveness of sin, eternal life, enlightenment, and unbounded wisdom. *The Vision and the Voice* has separated the dominant ones into four basic groups, corresponding to the Four Great Princes of Evil of the world. For most aspirants, at least one of these Great Princes to be confronted will cause great discomfort. For those whose early life included indoctrination into Christianity the ordeal will be that of confronting Satan and all his wiles. If Buddhist, then the ordeal will be that of Belial; if Islam, then Leviathan will be the adversary; as Lucifer is to the Hindu literalists.

Those whose childhood did not include training or service in any of these religions are not exempt from this ordeal. The influence of all of them upon the societies where they are the dominant religion is often subtle, but present to a high degree. In the United States, the influence of Christianity upon all aspects of daily life is as pervasive as it is pernicious and hypocritical.⁴⁷ The same is true around the world with all the religions discussed. The sly and subtle influences of these groups must be confronted and rooted out of the psyche. Thelemites must stop allowing themselves to be shackled by those who pretend to conceal the Light of Truth even while they profane it.

While modern Christianity is guilty of many repressions against humanity, it pales against the atrocities being carried out today by Radical Islam and its minions. Radical Islam has proven itself the absolute enemy of freedom, equality, and all things held sacred by Thelemites.

I cannot emphasize strongly enough that the so-called “politically

correct” statement that “Islam is a peaceful religion” is a damnable lie.

Please note that **I do not** include Islamic Sufism in this harsh criticism. The Sufis—practitioners of a form of Mystical Islam—have themselves been attacked and killed by Radical Muslims because of their beliefs. All Muslims are not evil, any more than all Christians are evil. Yet, there is a sinister thread that binds them to the curse against their religion.

In many countries ruled by Islamic law, any perceived insult against Islam, the Quran, or the Prophet Mohammed is punishable by death. Recently, in Pakistan, a twelve-year-old Christian girl with Down syndrome was accused by neighbors of burning pages from the Quran as she ignited paper for cooking fuel. The child was arrested and thrown into jail while her fanatic Muslim neighbors screamed for her to be stoned to death. Another was quoted as saying the little girl should be burned to death to “teach her a lesson.” In 2005, the Danish newspaper *Jyllands-Posten* published twelve editorial cartoons which depicted the prophet Mohammed. The resulting fanatical backlash from Muslims included the bombing of the Danish embassy in Pakistan, setting fire to the Danish Embassies in Iran, Lebanon, and Syria. One hundred people were killed in the process.

At the moment of this writing, on September 11, 2012, al-Qaeda linked terrorists stormed the United States Embassy in Libya, set fire to it, and dragged the near-dead body of the United States Ambassador into the streets after severely beating him. He died later that evening. Three other Americans were also killed in the military assault. Meanwhile, riots spread elsewhere, said to have been incited by ludicrously childish, promotional clips from an amateur anti-Islamic film made by an Egyptian-born American citizen. Angry crowds of Muslims stormed the United States Embassy in Yemen and in Egypt. In Iran, crowds carried signs calling for the death of Israel and the United States. Protests have erupted in Morocco, Sudan and Tunisia. All American Embassies in the region are on high alert, as well as the Embassies of United States allies.⁴⁸ These and other acts of unspeakable violence were executed by the emissaries of the “peaceful religion” of Islam: criminal sodomy, murder, mayhem, and property destruction are not only tolerated by the stony silence of Islamic leaders worldwide, they are encouraged by unchecked radical clerics.⁴⁹

This is the true face of Leviathan, the fiend who sits in dominion over Islam. It would be well to remember the words of Job:

Canst thou draw out Leviathan with a fishhook? Or press down his tongue with a cord?

Canst thou put a rope into his nose? Or pierce his jaw through with a hook?

Will he make many supplications unto thee? Or will he speak soft words unto thee?

Will he make a covenant with thee, that thou shouldst take him for a servant for ever?

Wilt thou play with him as with a bird?

Or wilt thou bind him for thy maidens?

Will the bands of fishermen make traffic of him? Will they part him among the merchants?

Canst thou fill his skin with barbed irons? Or his head with fish-spears?

Lay thine hand upon him, remember the battle, and do so no more.⁵⁰

It is a natural early development on the Path of Initiation that most students experience a universal vision of the world religions, wherein the commonality within most of them is perceived. To witness them first-hand, to visit their temples and shrines and sacred places, may lead to an even more profound realization of the universal sacred character found in disparate religious movements. We are told in *Liber Porta Lucis*:

To the adept, seeing all these things from above, there seems nothing to choose between Buddha and Mohammed, between Atheism and Theism. The many change and pass; the one remains. Even as wood and coal and iron burn up together in one great flame, if only that furnace be of transcendent heat; so in the alembic of

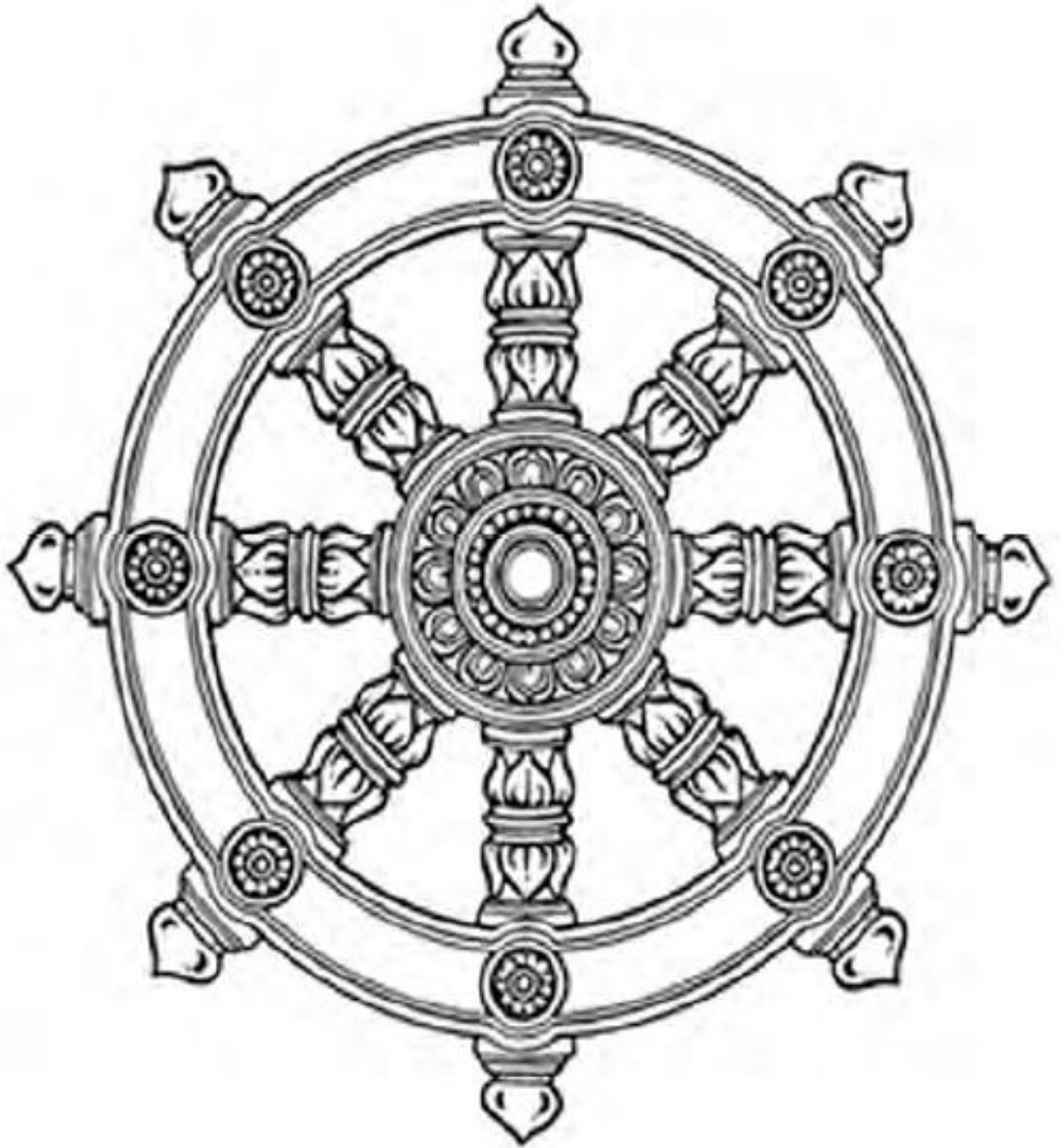
this spiritual alchemy, if only the zelator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge. Nevertheless, as a fire cannot be started with iron alone, in the beginning one system may be suited for one seeker, another for another.⁵¹

The comprehension of the Adept is significantly different than that of the profane or those in the Outer College. The Neophyte gains elasticity and nobility of perception by rejecting dogma and beholding the catholic sacred character of the great religions of the world. Yet, the Zelator reaches another plateau of development while beginning to formulate the Foundation of his Eternal Temple. Experiencing the Vision of the Machinery of the Universe, the various Systems are beheld in another universal light, wherein the faulty and capricious structures of their method become clearer,⁵² in due proportion with insight into the structural weaknesses in ourselves. Then the intellectual machinations of the Practicus may give that perception clarity and skepticism as the Student explores the intellectual apparatus of attainment. Followed by the typical magnanimous perceptions of the Philosophus, the aspirant may be overcome with Love for all things, all Systems that strive toward the One Knowledge and find great consolation in their universality.⁵³

However, upon reaching Tiphereth and the attainment of the Adeptus Minor (within) (Knowledge and Conversation of the Holy Guardian Angel), these false citadels must be confronted for what they are, and they must be destroyed without pity in the psyche of the Adept. Tiphereth corresponds to the Heart of man, and the Adept must begin to learn what it means to kill the heart. The Adept at last has direct insight into the heart of man, signified by the red three-angled heart which was set up in the shrine of the Neophyte, along with the god therein, and why they were both despised equally by the priests of Adonai.

This is not a point of view that can be faked convincingly, nor should any young Adept try. We are to curse all the gods of men with a three-fold curse.⁵⁴ The Adept who has passed beyond the Outer College, and pulled back the Veil from the Holy of Holies must confront the face of the four-fold evil, even that evil that often lurks behind sweet and smiling faces of the faithful. Without mercy, as Thelemites, we must cry out, "Bahlasti! Ompehda! I spit on your

crapulous creeds.”⁵⁵



The Wheel of Dhamma

Please keep in mind that I am NOT advocating a form of fanaticism with these words. The very last thing the world needs is a radical form of Thelema such as we have seen develop in Christianity with the Inquisition or in the Islamic Jihad. What I am advocating is simply **a cleansing of the private Temples of our Souls.** As I said in the beginning, we must discover and comprehend the characteristics of all forces and establish *right relations* to all things within the limits of our comprehension of the Universe. To repeat again the lovely words of *Liber Tzaddi*, “This also is

compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers.”⁵⁶

R.O.T.A.

We now turn our attention to a Wheel of great significance, which is indicated to us in the Latin word *ROTA*, which means “a wheel.” Interpreted Qabalistically, R.O.T.A. signifies the Wheel of T.A.R.O. the Tarot. This word is also said to conceal T.O.R.A. (The Law), T.R.O.A. (the Gate), A.T.O.R. (Hathor, the Lady of the Path of Daleth), and O.R.A.T. (Prayer).

These words are spelled as follows:

T.A.R.O. = תארע

T.O.R.A. = תערא⁵⁷

T.R.O.A. = תרעא

A.T.O.R. = אתער

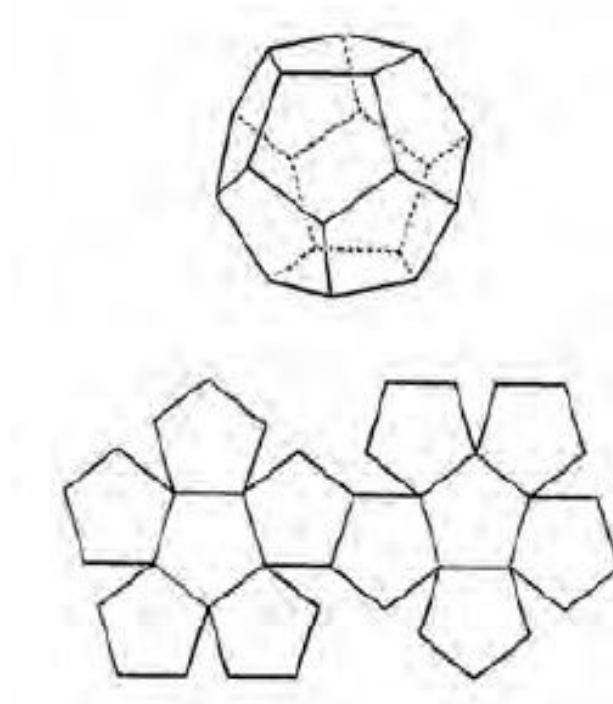
O.R.A.T = עראת

Each of these = 671 = 61 x 11, the number of Zero or Nothing (AIN = אין) multiplied by the great magical number 11 that unites Microcosm and Macrocosm. Furthermore, 671 is the value of אדני (Adonai) spelled in full: אלף דלת נון יוד = 20 + 106 + 434 + 111 = 671.

The great significance of the number 671 is that it demonstrates that Adonai, The Holy Guardian Angel, is identical with the Way; that Prayer leads to the Gate of Initiation and the Door thereof; Taro is the Key to that Door; and that the Law itself is Nothing other than this. Crowley has said that this is the reason the Outer College of the A. A. is crowned by the Knowledge and Conversation of the Holy Guardian Angel.⁵⁸ This great number 671 is also the number of the Initiation Ritual of the Neophyte of the A. A.

Considering the Wheel of Tarot as a Great Key leads us to note that the total number of cards in the Tarot are 78 which is also the value of Mezla, מזל, the influence from Kether the Crown.⁵⁹ This observation is reinforced by the fact that 78 = Σ(1-12), and 12 is the value of הוה, “He,” an epithet for The Ancient One attributed to Kether, but a name

which indicates all Three Supernal Sephiroth: \square the Mother Binah, γ the Father Chokmah, and \aleph the Crown of Kether.



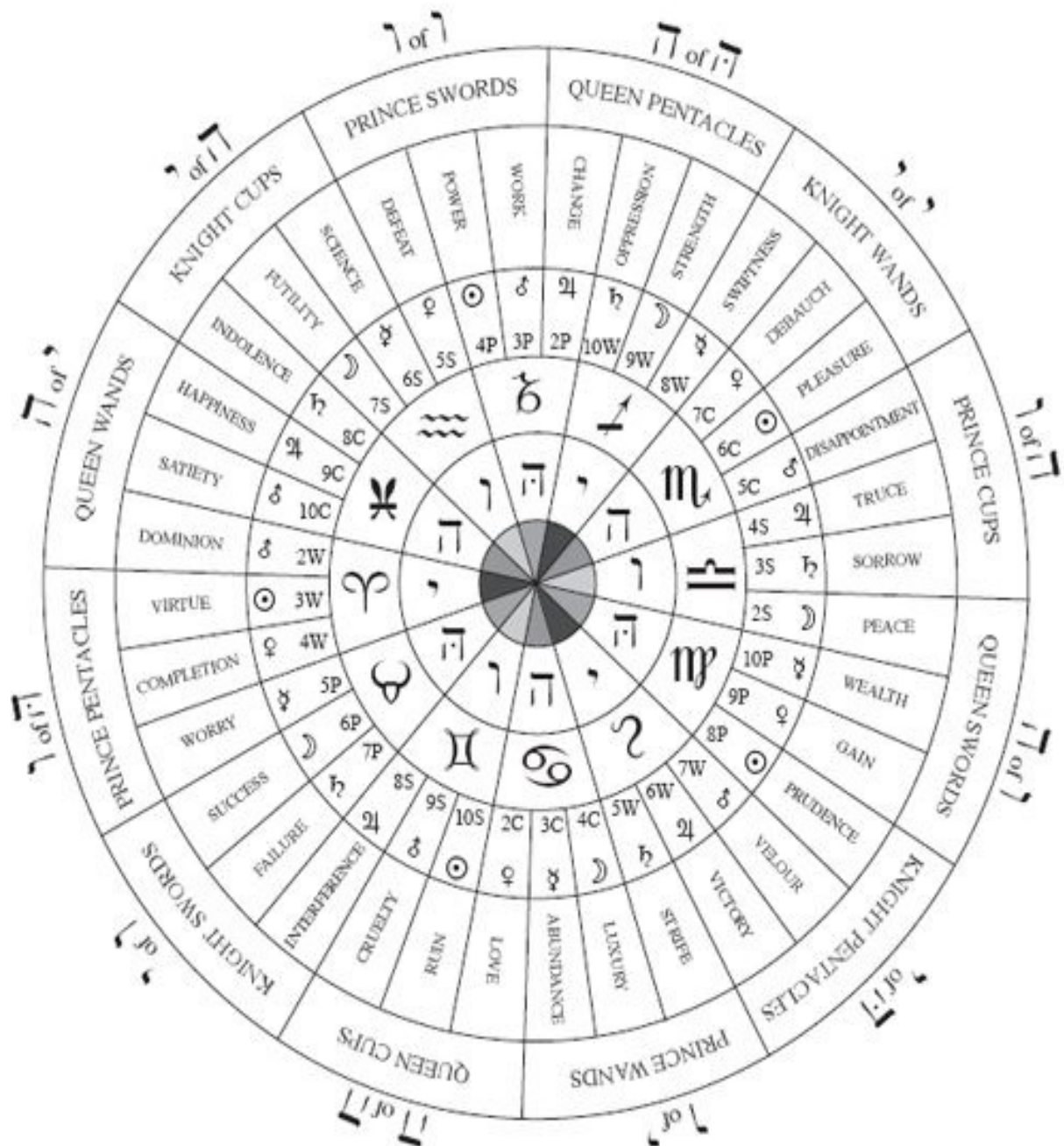
ABOVE: *The Dodecahedron*



LEFT: *Wheel of the Zodiac* (Ædipus Æptiacus 17th century)

The Wheel of the Heavens, that is the Wheel of the Zodiac, is divided into twelve individual signs, and this grouping was considered by the ancients to be the rim of the great wheel which is formed by our Solar system. The division of these celestial bodies into a group of twelve was dictated not only by the location of observed constellations, but because the twelve is an extension of the four, and in turn the three. In other words, it was the result of Archetypal presence within the psyche. Therefore, we see the zodiac as another manifestation from the Influence of The Most Holy Ancient One.

Attribution of the Minor Arcana and Court Cards



The Minor Arcana in Zodiacal sequence follow the order of the Tree of Life by their Planetary Attributions beginning from Geburah through Malkuth and back to Binah and Chesed. Thus from ♈ to ♋ the sequence beginning with the 2 of Wands through the 8 of Swords, the sequence is ♂, ☉, ♀, ♄, ♀, ♃, ♁. With the 9 of Swords, the sequence begins again.

Clockwise, from ♈ to ♋, the sequence is ♁ or Wands-Cups-Swords-Pentacles.

The Court Cards by Suit move *Clockwise* in sequence ♁♁♁.



By Rank they move *Counter-Clockwise* in sequence ♁♁.

The Princess Cards ♁ rule the Quadrants of the Heavens around the North Pole.

The Meridian is the Great Pyramid and going Eastward they rule Asia (♈), the Pacific Ocean (♊), North & South America (♌), Europe & Africa (♎).

The Aces representing the Roots of the Elements are linked to the Princess Cards but are attributed to Kether.

If we then consider the five Platonic solids, we note that Twelve is the number of sides to a dodecahedron, and each of the 12 faces are

pentagonal. If the solid is deconstructed into a two-dimensional diagram, we see the dodecahedron is formed of a combined *Upright* and *Averse* Pentagon simultaneously, each point of which is composed as a Pentagon (see diagram on page 164). The total number of lines comprising the figure thus = $5 \times 12 = 60$, the number of  Samekh, the Arrow  which represents our aspiration to the Highest.

Thus we can see in the revolution of the number 78 the unveiling of the lowest to the Highest, the Macrocosmic influence upon the Microcosm, and the yearning of the Microcosm to become One with the Macrocosm.

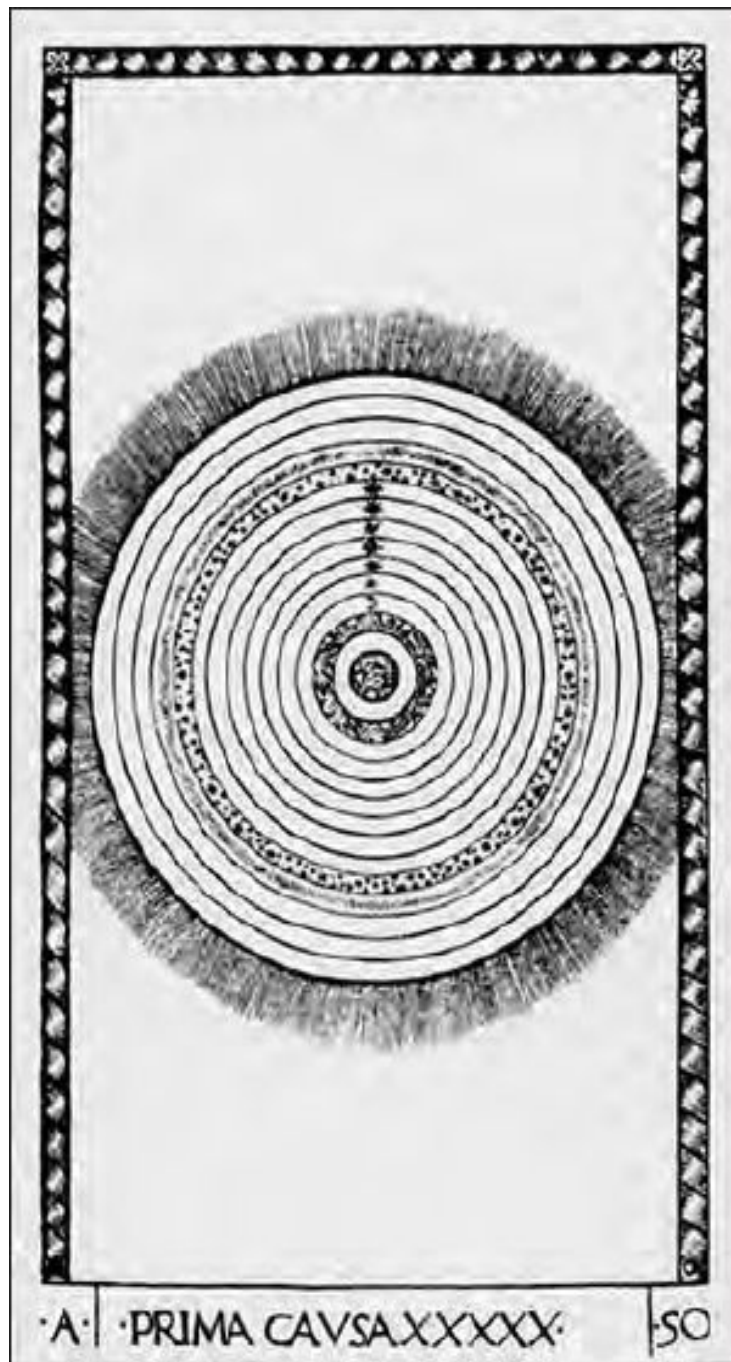
“In his subtlety He expandeth it all
into twelve rays of the Crown.

And these twelve rays are One.” [60](#)

T.A.R.O.

One of the greatest benefits provided by Tarot is that it gives us a functional, practical way to comprehend the multitudinous theories of our System. Here, I am not speaking of divination with Tarot Cards, but a meditative practice devised by Crowley for his Students. This practice to which I refer, if carried out diligently and with due seriousness of purpose, can lead to very advanced results. Crowley wrote that success in this practice qualifies one for the Grade of Master of the Temple.[61](#)

The practice consists of the Student taking all 78 Tarot Cards and placing them in their evolutionary sequence: from Atu 0, The Fool, unto the Ten of Pentacles. The Student meditates upon the Cards successively as sequential expressions of Cause and Effect. The purpose of the practice is to discover the *Prima Causa*, the ultimate cause behind all causes. While performing this practice, the Student must keep firmly in mind that the Universe is not to be contemplated as a phenomenon in Time.



*Prima Causa, card No. 50 in the Mantegna Tarocchi pack,
E-series (15th century)*



And the Cross was formulated in the Universe that as yet was not.⁶²

This perception of the *Prima Causa* recalls Aristotle's concept of *οἰ κινούμενον κινεῖ*, the "unmoved mover." Aristotle concluded that since all things move and this movement is eternal, there must be something that causes this movement without being moved itself.⁶³

If the 78 cards of Tarot are arranged in the Wheel of ROTA in correct

sequence, the beginning of that Wheel is the center, the axle which “moveth not.” There at the center, forming the axle of the Wheel, is The Fool, the unmoved mover. Begin the practice with meditation on the Ten of Pentacles and gradually move toward the hub of the Wheel. Follow in reverse the sequence of evolution, until at last reaching the Nothingness at the center.⁶⁴

The Great Wheel of Samsara.

The Wheel of the Law [Dhamma].

The Wheel of the Taro.

The Wheel of the Heavens.

The Wheel of Life.

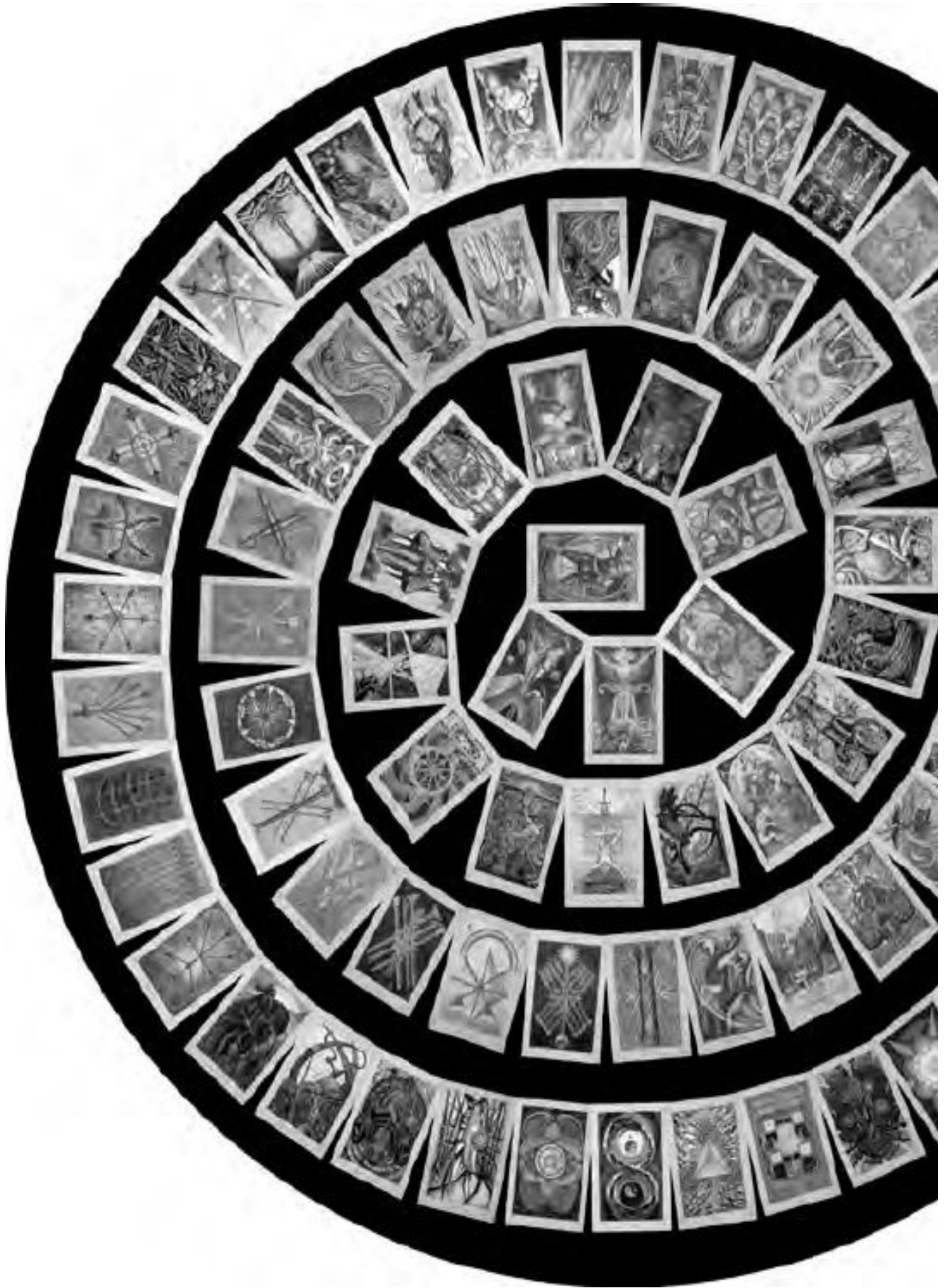
All these Wheels be one; yet of all these the Wheel of the TARO alo ne availeth thee consciously.

Meditate long and broad and deep, O man, upon this Wheel, revolving it in thy mind!

Be this thy task, to see how each card springs necessarily from each other card, even in due order from The Fool unto The Ten of Coins.

Then, when thou know'st the Wheel of Destiny complete, mayst thou perceive THAT Will which moved it first. [There is no first or last.]

And lo! thou art past through the Abyss.⁶⁵



The Wheel of R.O.T.A.

¹ Macdonell, *A Sanskrit-English Dictionary* , p. 84. In *The Book of Thoth* (page 90) when Crowley wrote the “word Guna is untranslatable,” he meant only that a single definition fails to capture the

many-faceted aspects of the term.

2 In Sāṃkhya philosophy, they are considered the three subtle constituents of *prakṛti*, प्रकृति that comprise all categories of existence.

3 The Three Guṇas must not be confused with Sat सत् (Being), Cit चित् (Consciousness), and Ānanda आनन्द (Bliss)—the three describable qualities of the Ultimate Reality, *Brahman* ब्रह्मन्. Cf. *Liber B vel Magi*, 17.

4 Plutarch, *De Placitis Philosophorum*, Liber I, Chapter 3. Plutarch was paraphrasing *Aurea Carmina* 47–48.

5 *The Bhagavad Gītā*, Discourse XIV, 4.

6 *Liber LXV*, IV, 28–29.

7 *Ibid*, XIV, 8–9.

8 Sanskrit *Amṛta* अमृत, meaning “immortality”

9 Besant, *Bhagavad Gītā*, Discourse XIV, 19.

10 *Dhárma* धर्म, the natural Law of the Universe.

11 Besant, *Bhagavad Gītā*, XIV, 22–26. It is apparent that Crowley's complete disdain for Annie Besant did not extend to her translation of the *Bhagavad Gītā*, since her version is the only one I have ever seen that renders the Sanskrit specifically as “The Gunas revolve.”

12 Crowley, *The Heart of The Master*, p. 71. Cf. *The Book of the Law*, II, 7.

13 Crowley, *Liber ABA*, Appendix II, p. 494, *One Star In Sight*, Section X.

14 *Liber Cheth*, 7–10.

15 *Brahman* ब्रह्मन्, should not be confused with *Brahmā* ब्रह्मा, the creator god. *Brahman* is the Absolute Reality, surrounding and upholding the phenomenal universe. *Brahmā* is considered one of the *Trimūrti* त्रिमूर्ति, literally “three forms,” that created the universe.

16 For example, as a young child, the author's father, a Baptist Minister, forbade going to the movie theatre to see a film, playing games that required dice, possessing a deck of playing cards, purchasing soft drinks in cans lest someone confound them for beer, entering any establishment that sold alcohol, or attending any event where dancing was allowed. Such restrictions were considered sane and sanctimonious, instead of the fanatic, foolish strictures they were.

17 *1 John*, 2:15. This conveniently ignores *John* 3:16 where it is written, “For God so loved the world...” (AV)

18 Lachesis, Λάχεσις, means “disposer of lots.” Clotho, Κλοθώ, means “spinner.” Atropos, Ἀτροπος, is “she who cannot be turned.” The term “Fates” is a modern translation. In Greek they were called Μοῖραι, literally “apportioners.”

[19](#) Hesiod, *Theogony*, 901–906

[20](#) Plato, *Republic*, Book 10, 617c–617d.

[21](#) Ἀνάγκη was the prototypical serpentine goddess of inevitability, self-created in the beginning. With her mate Χρονος (Time), they surrounded the egg of matter with their constricting coils, splitting it into the three components of earth, sea, and heaven, thereby creating the sensible universe.

[22](#) Crowley, *The Book of Lies*, chapter 22.

[23](#) Cf. Martin Luther, *On the Bondage of the Will*, Part II, Section XCII–XCIV.

[24](#) A Thelemite might contend that Martin Luther was himself of demonic character, as witnessed by his own words: “Free-will is nothing but the servant of sin, of death, and of Satan, doing nothing, and being able to do or attempt nothing but evil!” (*On the Bondage of the Will*, Part II, Section CLIV).

[25](#) Laplace, *A Philosophical Essay on Probabilities*, p. 4

[26](#) Ruland, *A Lexicon of Alchemy*, p. 105

[27](#) Edinger, *Anatomy of the Psyche*, p. 143.

[28](#) This latter step in the process may be accomplished by the daily performance of The Mass of the Phoenix. See *The Book of Lies*, chapter 44.

[29](#) *Liber Tzaddi*, 25–26.

[30](#) Book IV, Part III, Chapter XXI. Crowley is paraphrasing the First Call of the Enochian Keys.

[31](#) Mathers, *The Book of the Sacred Magic of Abramelin the Mage*, page 91, note †.

[32](#) *The Vision and the Voice*, 11th Aethyr.

[33](#) The Trigrams are numbered from 0 to 26. Thus, the Trigram of ☵☷ is the 14th in the actual sequence.

[34](#) The reference in *Liber Trigrammaton*, although couched in language influenced by Crowley’s childhood education, is nevertheless universal, and equally applicable to those reared to be Buddhist, Hindu, or Muslim.

[35](#) *Matthew* 13:24-30 (AV) The word translated “tares” in the Authorized Version of the Bible is the word ζιζάνια, which is the plural of ζιζάνιον, weeds that grow among wheat, probably darnel (*Lolium temulentum*). This is a grass that closely resembles wheat in its early growth. It was a violation of Roman Law to sow darnel among the wheat of an enemy. See also chapter 1, *The Self Slain* for another view of this parable.

[36](#) ὁ δὲ ἐχθρὸς ὁ σπείρας ἐστὶν ὁ διάβολος. *Matthew* 13:39. (AV)

[37](#) Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ἰδοὺ, δίδωμι τὸ μὴν τῇ νύξιν δύναμιν τοῦ ἐχθροῦ. *Luke* 10:18–19 (AV). Emphasis added.

[38](#) Ἐγερθήδονται γὰρ ψενδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. *Matthew 24:24* (AV)

[39](#) ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς. *Revelation 12:9* (AV)

[40](#) See Appendix II.

[41](#) All Trigrams from ☳ to ☶ are above the Abyss, and are beyond this comparison. In the final Eight Kua, the Trigrams ☳ to ☶, the Tao, though present and informing, is no longer visible.

[42](#) The other two Trigrams of the Black Brothers are ☵ (The Moon) and ☴ (The Hanged Man). The three Trigrams of The Wheel, The Moon, and The Hanged Man all demonstrate ☵ above ☷, or will under love, hence reversed polarity. This is “dog” consciousness” instead of “god” consciousness.

[43](#) Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. *John 14:6* (AV)

[44](#) “*Tantæ igitur ostensiones cum sint, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere; cum apostoli, quasi in depositarium dives, plenissime in eam contulerint omnia quæ sint veritatis: uti omnis quicumque velit, sumat ex ea potum vitæ. Hæc est enim vitæ introitus; omnes autem reliqui fures sunt et latrones.*” *Irenaeus, Against Heresies*, III, 4:1. Latin text in Migne, *Patrologie Coursus Completus, series Graeca, Vol. VII, EIPENAIIO*, p. 856. Translation in Roberts and Donaldson, *Ante-Nicene Christian Library, The Ante-Nicene Fathers: The Writings of the Church Fathers down to A.D. 325*, Vol. I, pp. 416–417.

[45](#) Εἴπωπε Δε ἡ̅ς̅ι̅ ρ̅ε̅ν̅κ̅ο̅ο̅τ̅ε̅ ἡ̅τ̅ε̅ ἡ̅ ἑ̅ε̅δ̅α̅β̅ο̅λ̅ ἡ̅τ̅ε̅ τ̅ε̅ν̅ ἡ̅π̅ε̅
ε̅τ̅† ρ̅α̅ν̅ ε̅ρ̅ο̅ο̅τ̅ Δ̅ε̅ ε̅π̅ι̅κ̅ο̅π̅ο̅ς̅ ε̅τ̅ι̅ Δ̅ε̅ ρ̅ε̅ν̅ Δ̅α̅ι̅κ̅ω̅ν̅ ρ̅ω̅ς̅ ε̅α̅τ̅Δ̅ι̅
ἡ̅ν̅ο̅τ̅ ε̅ξ̅ο̅τ̅ς̅ι̅α̅ ε̅β̅ο̅λ̅ ρ̅ι̅τ̅ᾱ̅ π̅η̅ο̅τ̅ τ̅ε̅ ε̅τ̅ρ̅ι̅κ̅ε̅ ᾱ̅μ̅ο̅ο̅τ̅ ρ̅α̅ π̅ι̅ ρ̅α̅π̅
ἡ̅τ̅ε̅ ἡ̅ι̅ψ̅ο̅ρ̅ᾱ̅ ᾱ̅μ̅α̅ ἡ̅ ρ̅μ̅ο̅ο̅ς̅ ἡ̅ ἑ̅τ̅ᾱ̅μ̅α̅τ̅ ἡ̅ε̅ ἡ̅ι̅ο̅ο̅ρ̅ ἡ̅α̅τ̅μ̅ο̅ο̅τ̅” *Nag Hammadi Library, The Apocalypse of Peter*, 79:22–3. Compare *Jude 12*, where false teachers are called νεφέλαι ἄνυδροι, “clouds without water.”

[46](#) ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοῖς δοῦλοι ὧν πάρχοντες τῆς φθορᾶς· ὃ γάρ τις ἡ̅π̅τ̅η̅ται, τούτῳ καὶ δεδούλωται. *II Peter 2:19* (AV) Compare again *Jude 12*, which like *II Peter* and *The Apocalypse of Peter*, is generally believed by scholars to be based on a common original source, now lost.

[47](#) For example, in most states in the southern United States, in the so-called “Bible Belt,” it is illegal to purchase liquor on Sunday, while one can purchase beer after noon, when Church services have ended.

[48](#) The initial assault on the Libyan Embassy was not instigated by the film. It was a planned military assault to commemorate the terrorist attacks of September 11, 2001. The anti-Islamic film was merely used as an “excuse” by both jihadists and lying American politicians to mask the original intent. Subsequent attackers have also used the film clips for justification of their heinous behavior. To date, April 2014 E.V., the hapless filmmaker is the only person to have been punished for the murders.

[49](#) Some of the more sophisticated Islamic leaders have learned the Western penchant for decrying violence, so they hasten to make the obligatory public condemnations.

[50](#) *Job 41:1–34*. (ASV)

[51](#) *Liber Porta Lucis*, 19–21.

[52](#) Taken to its highest level, that of Chokmah, this eventually will present as the Vision of the Universal Joke.

[53](#) The Grade of Philosophus is a work of Netzach, to which is attributed ♀ Venus, which symbolically encompasses the entire Tree of Life. The influence of Venus in the Outer College can easily degenerate into a sloppy sentimentality that fails to exercise any selectivity based on merit or method. To prevent falling into this ditch, the Philosophus must remember that Netzach is also Fire and its Magical Weapon is the Wand, signifying the Will. Love must be under will.

[54](#) Cf. *The Book of the Law*, III, 49–50.

[55](#) *Ibid*, III, 54.

[56](#) *Liber Tzaddi*, 26–27.

[57](#) The spelling of Torah as תשרא is a Qabalistic interpretation. The word is correctly spelled תורה.

[58](#) Cf. Crowley, *777 and Other Qabalistic Writings of Aleister Crowley*, p. 36.

[59](#) חכמתא, The Fountain of Wisdom, flows down the Tree of Life as מול קדישא, the Holy Influence of שתיקא קדישא, The Most Holy Ancient One, unto תפארת, Tiphereth. Cf. *The Lesser Holy Assembly*, VII: 198–199, XI: 442, XVIII: 651 & 673.

[60](#) *Liber DCCCXIII vel ARARITA*, VI:12–13.

[61](#) Crowley, *The Book of Lies*, Chapter 78 and Commentary.

[62](#) *Liber Trigrammaton*, 4th Trigram.

[63](#) Cf. Aristotle, *Physica*, passim. See Bekker, *Aristotolis Opera*, Vol. 2.

[64](#) It is to be noted carefully that this practice, performed correctly, will take an extended period of time. Students who have not yet mastered Dharana will be at a considerable disadvantage.

[65](#) Crowley, *The Book of Lies*, chapter 78.

CHAPTER 5



FORBIDDEN FRUIT

Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in their Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things! I turned me about thrice in every way; and always I came at the last unto Thee.

Liber LXV, III:30–31

That our Work may be aright, we seek to bind together the opposites of our Nature, that we may understand their ultimate equivalence.¹ Since the discovery of the mystery of opposites, this has been an essential aspect of the Great Work, in the Outer Order, the Inner Order, as well as the Third and Supreme Order.

Yet, with the coming of the New Aeon of Horus, that task has been modified and expanded by the demands upon our burgeoning consciousness. This too, is to be expected. More is required of us than of our ancestors, for the reward of discovery for us is even greater by reason of the advent of the Aeon of the Child.



*Prometheus chained to the rocks of Caucasus, by
Comelis Cort (1566)*

The Knowledge of Good and Evil

In the Aeon of the Father, the Archetypal myth of the First Parents in the Garden of Eden recounts a primal tale of the first knowledge that set mankind upon the quest for wisdom. It is an account of an act of human individuality against the collective world of the divine. Predictably, from the perspective of God, this act of individuality is identified with sin and guilt. So too, in the myth of Prometheus² an act of individuality is judged as defiance against the gods and it also results in punishment.

For the benefit of mankind, Prometheus tricked Zeus and then stole fire from heaven and brought it to the earth. As punishment by the gods he was chained to a rock while an eagle consumed his liver

each day, which then grew back to be eaten again the following day.³ According to Jungian analyst Edward Edinger, both of these myths demonstrate that the development of the human ego is associated with evil and guilt.⁴

In the Old Testament Book of *Genesis*, Adam and Eve represent the primal state of purity and innocence. Qabalistically, they are the sole human inhabitants of the Garden of Eden, which is the Supernal Triad above the Abyss, beyond the realm of consciousness and materiality. In a state of perfect innocence, which is to say ignorance, they inhabit the realm of Paradise.

According to the well-known story, the Serpent then appears to the newly created Eve:

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, "Yea, hath God said, 'Ye shall not eat of every tree of the garden'?"

And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said unto the woman, "Ye shall not surely die; For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."⁵

In the Gnostic texts of *On the Origin of the World*⁶ and *The Hypostasis of the Archons*,⁷ the role of the Serpent is that of the bringer of wisdom, rather than the evil tempter of Eve. The Serpent is called "The Instructor" in *The Hypostasis of the Archons*, and is the one who encourages Eve to partake of the forbidden fruit. In *On the Origin of the World*, the story is similarly recounted, but in a more complex manner:



The Temptation of Adam and Eve, after Raphael.

Then came the wisest of all creatures, who was called the Beast.⁸ And when he saw the likeness of their mother Eve he said to her, “What did God say to ye? ‘Do not eat from the tree of knowledge?’” She said, “He not only said, ‘Do not eat from it’, but, ‘Do not touch it, lest you die.’” He said to her, “Do not be afraid. In death ye shall not die. For he knows that when you eat from it, your mind will become sober and you will become like gods, knowing the difference between evil and good men. Indeed, he said this to you, so that you would not eat from it because he was jealous” Now Eve believed the words of the instructor. She beheld the tree and saw that it was beautiful and magnificent, and she desired it. She took some of its fruit and ate it; and she gave to her husband likewise, and he ate also. Then their mind opened. For

when they had eaten, the light of knowledge (*gnosis*) shone upon them. When they clothed themselves with shame, they realized that they were naked of knowledge (*gnosis*). When they became sober, they saw that they were naked and they fell in love with one another. When they saw that their creators had the form of beasts, they loathed them. They were very knowledgeable.⁹

Prior to this passage in *The Origin of the World*, the text informed us that “The interpretation of ‘The Beast’ is ‘The Instructor,’ “for it was found to be the wisest of all beings.”¹⁰ To the Gnostic writer of *On the Origin of the World*, the Serpent was not “subtle” (ערום)¹¹ as described by the text of *Genesis*, but “wise” (חכם). The same Coptic word is used as a noun to mean “instructor.”¹²

It does seem curious that the acquisition of knowledge should be aligned with evil and guilt. Yet, we know that traditionally, certainly during the Aeon of Osiris, this was the subtle attitude. For example, St. Paul wrote to the Corinthians that “knowledge puffeth up.”¹³ From the psychological viewpoint, Carl Jung taught that increased knowledge can indeed create inflation, regardless of what type of knowledge it is. There is the danger that consciousness, when seizing upon new information, can seduce the weak-minded into believing that they have just solved the universal riddle. This is no more than what we generally call being conceited. In particular, by accessing the deeper strata of consciousness the personality is naturally expanded, and it is not uncommon that this can lead to inexorable inflation.

Archetypically, we should realize that in ancient times knowledge itself was the domain of the gods. Hence, in *Genesis*’ account of Adam, the acquisition of greater knowledge was anathematized as a deadly sin. Jung described it thusly:

I think that *Genesis* is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire; that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind.¹⁴

Such individuals can experience a transformation of consciousness

which literally sets them apart from the host of humanity, having experienced something that was previously of the realm of the gods. As Genesis says, “ye shall be as gods.” Such an event is nevertheless an isolating experience, for such a one can never return to the blissful ignorance of the mundane world.¹⁵ Aspirants of all stripes may experience this to some degree, which is why we differentiate between the “initiated” and the “profane”—even as egotistically self-satisfied as that may sound to profane ears. However, there is a danger here for those who seek Initiation that cannot be ignored. This is particularly true of those who accept the Law of Thelema. Precisely because Thelema is dedicated to the proposition that each man and woman is a unique Star in the body of heaven, and that “there is no God but Man,” for some individuals, even the most basic introduction to this doctrine can result in an extremely overly-inflated ego, leaving them completely blind to the actual poverty of their psychic condition.

One young, self-proclaimed aspirant to Thelema once declared to me that there was no such thing as an “authority” on Thelema. He claimed that he had no need to resort to an authority in any way, since he already knew *everything* at some level of his consciousness. This individual certainly had the knowledge of how to remain jobless, homeless and how to survive by begging spare change on the street. He was, however, incapable of seeing the emptiness of his inflated view contrasted with his actual condition. A beggar cannot hide his poverty behind a veil of brash language. There is also the common palaver among superficial aspirants proclaiming that those who are acknowledged as Authorities are merely egotists. They do not understand that such disdain for external Authority is fueled by the rebellion of their own egos, which desire supremacy above all. The sincere aspirant knows instinctively that in order to learn one must listen; in order to lead, one must first follow. In Crowley’s day, any student who dared to ridicule the Authority of the A. A . . . would have come to know the judgment of The Beast 666—which would have been a swift boot in the rear end and a hearty invitation to hit the road and join the rest of the Qliphoth.

Such ego inflation among modern members of Thelemic groups is unfortunately quite common, particularly if they do not have immediate technical guidance by a trained Instructor. The rigorous

method of the A.^oA.^o includes such direct supervision and review to aid students in avoiding this pitfall. While Hierophantic methods vary from Instructor to Instructor, strictness and diligence on this point are consistent. My own illustrious Instructor employed the method of regular reminders that I was little more than the syphilitic son of a camel driver, with apologies to Gimel. I found it quite humbling.

It could certainly have been worse. Probationers who entered the Wisdom School of Pythagoras received a much more rigorous method of preparatory training. They were initially given the title of “hearers” (ἀκουσματικοί),¹⁶ and required to submit to five years of *absolute silence*, which he called a quinquennial silence (πενταετής σιωπή).¹⁷ Pythagoras believed that conquering the tongue was the most difficult of victories.¹⁸ Apuleius said that Pythagoras initially taught his disciples *nothing* except to be silent. In the words of Apuleius,

This was I say, absolutely the first rudiment of wisdom, to learn to think, and to unlearn to prate.¹⁹

In the *Enchiridion* of the Greek philosopher Empiricetus with a commentary by Simplicius, we read that the reason for such a silence among the Pythagoreans was so that the soul might be turned away from external things and from the irrational passions.²⁰ In other words, it served as a preventative to inflation.

Initiates of A.^oA.^o are taught to never forget the limitations and imperfections of incarnation, no matter how exalted the attainment one is granted. We are reminded of this in a selection from *Liber LXV*:

O my Lord, let us sail upon the sea of blood!

There is a deep taint beneath the ineffable bliss; it is the taint of generation. Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.²¹

Genuine spiritual humility is gained by devotion to the Great Work, exalting that Work over self, and striving ever toward the Beloved One, the Holy Guardian Angel. At the moment of this writing, the world has any number of self-proclaimed masters howling from the rafters because they are not accepted as such by the O.T.O. or A.^oA.^o. Several claim to be the *real* Heads of one or both Orders. Another,

not satisfied with that level of inflation, has claimed to be the “Outer Head of the Entire World.” Predictably, they show their true character by the content of their message, which tends to be an angry assault on others, phrased in abusive language, that betrays inflation while sorely trying to mask a deep insecurity. The essence of their message invariably is, “Why are you listening to others, when you could listen to *me*?”

The response from the leadership of O.T.O. and A.*.A.* has been, and will continue to be Silence.²² Those who seek genuine attainment for the benefit of all they serve, take to heart these words from *Liber VII*:

We attained to be starry grains of gold dust in the sands
of a slow river.²³

We aspire to be a grain of dust; not an obelisk or towering monument. Whosoever hath ears to hear, let him hear.

The Knowledge of Life and Death

Despite our ever-continuing efforts to guard against inflation and keep the human ego in check, the Aeon of Horus has led us to a new truth that rejects the notion that individual knowledge is to be associated with sin and guilt. Knowledge is no longer the proprietary domain of the gods for it has been inexorably identified with the dust of the Abyss, and therefore, intrinsically faulty.²⁴

In the Aeon of Osiris, during which the basic knowledge of mankind spanned the development of writing to a period of unprecedented industrial prowess, the “forbidden fruit” was the knowledge of good and evil—which we have determined was originally contained in the “great round” of the womb of the Mother during the Aeon of Isis, and which was wrested from her grasp by the newly born Aeon of Osiris. In the development of our perception of the world of opposites during the Aeon of the Father, the realization of the dichotomy of the good/evil axis was one of the most powerful obtained. For the ability to exercise conscious judgment gave man choice and discernment, where during the preceding Age of Isis, there was only fate and blind fear of the gods.²⁵ We know that among primitives, as well as in infants, there is no conscious distinction between inner and outer reality. The individual psyche is identified with the Archetypal psyche, and in turn, with the external world.²⁶ There is no clear delineation

between inside and outside, individual or collective. Thus, for the primitive psyche, consciousness is identified as a condition of wholeness—being one with Nature and the gods, the Garden of Paradise, the all-encompassing Round, and the womb of the mother. A good example of this ancient psychic perception is found in Plato's account of the origin of man:

... the primeval man was round and had four hands and four feet, back and sides forming a circle...

Terrible was their might and strength, and the thoughts of their hearts was great, and they made an attack upon the gods.^{[27](#)}

The development of the human ego represented a breach of this primal perception of consciousness. The individual ego evolved to serve as the seat of the subjective, individual identity, unique and apart from the all-encompassing womb of the Mother. With this development, man became the primary arbitrator of good and evil in his world.

The Instructor or Initiator now comes to humankind in the Aeon of the Child with a new revelation for humankind. The new forbidden fruit is no longer the knowledge of good and evil. **It is the Knowledge of Life and Death.**

Mysterium est Mortis et Vitæ

One might argue that the perception of Life and Death was clearly apparent to our forebears from previous Aeons, and that knowledge of these opposites is not a new revelation. The revelation obviously does not lie in the bromidic perception that Life and Death are markers in the arc of earthly existence. As noted previously, in the myth of the Garden of Eden, Adam and Eve had been threatened with death should they disobey the commandment of God and touch the tree of the knowledge of good and evil. During the Aeon of the Father, resurrection from death was the primary motif of the myths of Osiris and Jesus Christ just to give two examples. Indeed, a primary function of world religions is the attempt to prepare the faithful for death; if not to promise a soothing panacea for believers, who require

the comfort of a paradise that will exist forever. The revelation of the New Aeon is not presented as such a nostrum, brewed in some refurbished aludel from the shopworn vessels of a dead Aeon.

Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs. Yet from these we will distil ye a liquor beyond the nectar of the Gods. There is value in our tincture for a world of Spice and gold.

For our red powder of projection is beyond all possibilities.²⁸

A clue to one meaning of the new Mystery of Life and Death is found in *The Vision and the Voice*, in the 25th Aethyr, wherein Frater Perdurabo beheld the image of an Angel upon a white horse (the sorrow of death) and an Angel upon a black bull (Jehovah, Jesus and the restriction of sin) swallowed up by a Lion (𐌌 = Atu XI).²⁹ The Lion roared in an unknown tongue, but his words were interpreted to read,

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.³⁰

As in the account of Genesis, the Instructor appears again as a form of the Serpent, which in this case has the form of the Lion-Serpent, an aspect of The Beast 666.³¹ He first commands that the stars (the host of mankind) be burned up in the fire of his nostrils,³² and declares the hierarchies of heaven and hell to be as specks of dust dancing within the creative Eye of Hoor.³³ Then, he makes the statement of revelation: "I am he that swalloweth up death and victory."

This phrase recalls *Isaiah* Chapter 25, where the Lord of Hosts (יהוה צבאות)³⁴ is addressed as a coming Messiah.

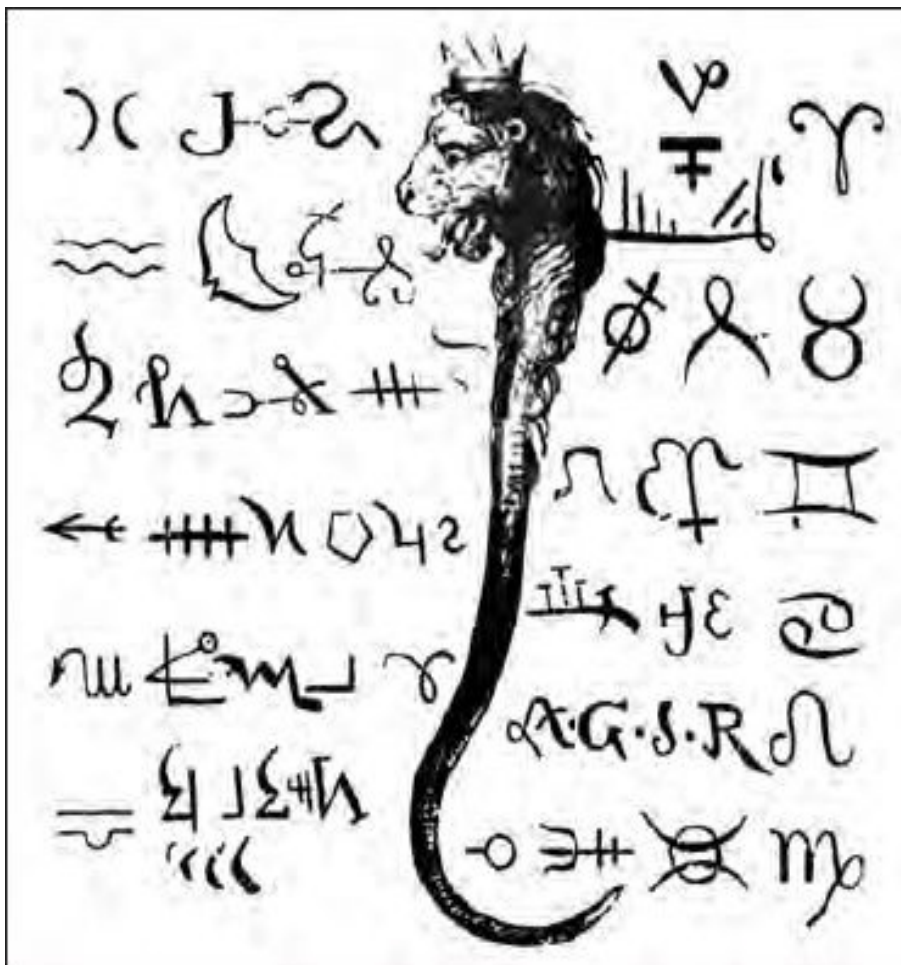
And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well-

refined.

And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

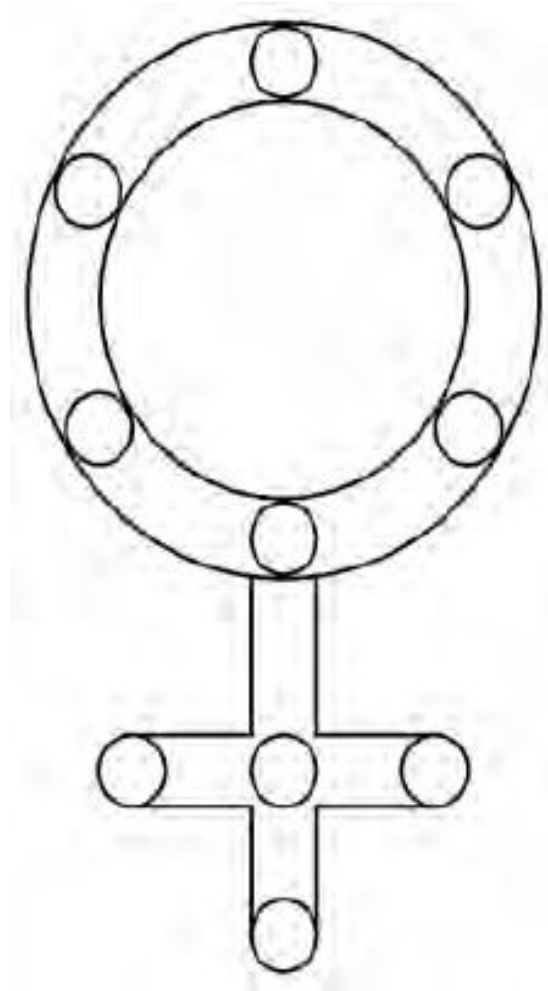
He will swallow up death in victory.³⁵

The phrase, “this mountain” in *Isaiah* refers to Zion, the Mountain of God, which we identify with BABALON.³⁶ Comparison should be made between the feast described in *Isaiah* and that in *The Book of the Law* I:51³⁷ and *Liber VII*, VI:36–39 quoted above. The “covering cast over all people” and the “veil that is spread over all nations” is the black veil of the modest woman, the veil of sorrow and the pall of death, torn down by the Conquering Child.³⁸ The covering now cast over the people is the nemyss of the Hawk-Headed Lord of Silence & of Strength, which is not a shroud of mourning, but a garment of rejoicing and deliverance.³⁹ The prophetic words of *Isaiah* did not merely foretell a savior for Israel, but a deliverer for the entire world who would not appear for 2,629 years.⁴⁰



The Lion-Serpent Leo, from Levi, Transcendental Magic

How shall we then interpret “he that swalloweth up death *and* victory”? In *Isaiah*, death is swallowed up *in* victory (נצח).⁴¹ Crowley stated that by “death,” the Lion-Serpent meant Scorpio (♏ = ♀, Atu XIII, Death) and by “victory,” he meant נצח, *Netzach*, “victory,” the name of the Seventh Sephira.



The symbol of Venus projected on the Tree of Life.

Netzach is attributed to ♀, the form of which is directly derived from the Egyptian Ankh, ♀ *ankh*, which means “life.”⁴² Note that in our tradition, the symbol of Venus is also said to symbolically encompass the *entire* Tree of Life.

In other words, The Lion-Serpent swallows up *death* (♏) AND *life* (♀).

In this sense, “swallow” has the meaning to utterly consume or destroy. This symbolism occurs also in the 3rd Aethyr of *The Vision and the Voice*, where the Magus of the Aeon appears, preceded by a

vision of the Serpent Śe 𐍂a, beheld as an Emerald Snake forming the circumference of a minute point of light.⁴³ There, Frater Perdurabo received this communication interiorly:

“And the eye of His benignancy is closed. Let it not be opened upon the Æthyr, 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 anni hilation confound annihilation?⁴⁴

In this quotation, the query, “Shall not the house fall, and the Dragon sink?” is a direct reference to the Eighth Key of the Enochian Calls which reads,

ገደገር ዐግገ ጸገ ጸገ ስጋጊግ ሃላጊ ይገገገግ ጸገ ዐግገ ለገ ገሰሰጸጸ
ገገገገግ ይገገገገግ ለ ገገገገግ ገገገገግ ለገ ለገገገገግ ይገገገገግ

45

How many are there which remain in the glory of the earth which are, and shall not see death until this house fall and the Dragon sink?

This reference occurs in the Vision of the Magus, which was a foreshadowing of Crowley's complete attainment unto that Grade. Crowley had already delivered the Word of the New Aeon, and in function was fulfilling that *rôle* in a universal sense. The "severities" of the previous Aeon were indeed mitigated and that house (i.e. ൧, the house of the Magus of the Aeon of the dying god) was fated to fall, and the Dragon sink.

This latter phrase, “the Dragon sink,” need not be taken in a negative sense,⁴⁶ but rather as a *coincidentia oppositorum*, indicating a fulfillment of the descending Wisdom of the Dragon Chaos—which is another form of the “Instructor,” the Serpent who Initiates. In the *Zohar*, the great serpent, while representing the “severities,” is an essential component in the cycle of necessity, raising his head every thousand years only to have his head repressed by God until seven thousand years have passed. Thereupon he succeeds and the Universe is destroyed and returned to Chaos.⁴⁷

The Serpent

Throughout *Liber LXV*, the Holy Guardian Angel is repeatedly compared to a serpent, in many forms with numerous subtle meanings. In the first Chapter, the Candidate is identified with the Heart, which is Tiphereth, the center of the Realm of human consciousness. The Holy Guardian Angel is presented as the snake of Kundalini, rising and deifying the dead Osiris, the Candidate asleep in the death sleep of Nature. The third Chapter describes the Angel as a Snake of Emerald beyond the continuum of Time, encompassing Eternity and Space, Matter and Motion, and the negation of these things.

Chapter four reveals the Holy Guardian Angel as a form of Apep, the serpent known in ancient Egypt as the enemy of Ra, swallowing up Asi (Nature), Asar (the natural man), and the children of Ptah (that which mankind has wrought in the natural world). In the Aeon of Thelema, Apep is not the enemy, but a form of the Holy Guardian Angel that overcomes Ra (Tiphereth) as the beloved One, the Initiator.

let the Towers of the Universe totter, and the guardians
hasten away! For my Lord hath revealed Himself as a
mighty serpent, and my heart is the blood of His body.

Liber LXV, IV:26.

In parallel with these correspondences, *The Book of the Law* aligns Hadit, our own secret Self, with the Snake of Delight who is Life and the giver of Life, and whose knowledge brings the knowledge of death.^{[48](#)}



Atum confronting the serpent Apep

Excursis: Dragons

In the Talmud and the Bible, this dragon-like creature is called תַּן *Than*, “serpent” (hence *Leviathan*), literally “twisted serpent.”^{[49](#)} In the *Sepher Yetzirah*, he is called תְּלִי, *Theli*.^{[50](#)}

These are the Three Mothers
AMSh (אמ"ש)

And from them emanated Three
Fathers,



and they are air, water and fire.

And from the Fathers,
descendents.

Three Fathers and their
descendents,

and seven planets and their hosts,

and twelve diagonal bound aries

a proof of this

true witnesses in the universe,
Year, Soul

and a rule of twelve

and seven and three:

He set them in the Theli (תְּלִי), the
Cycle, and the Heart.⁵¹

The word *Theli* is an unusual word, occurring neither in the Bible nor in the Talmud. It has come to be identified with the “fugitive serpent” (נֶחֱשׁ בֹרָא) mentioned in *Job* 26:13,⁵² and in turn with the constellation *Draco*. Hebrew astronomers used the word *Theli* to mark the two points where the orbit of the moon intersects the plane of the ecliptic. Those two points are called ☊ Caput Draconis and ☋ Cauda Draconis: the “head and tail of the dragon.”

For Thelemites, the symbolism of these two dragons have another meaning.

Verily and Amen! I passed through
the deep sea, and by the rivers of
running water that abound therein,
and I came unto the Land of No
Desire.

Wherein was a white unicorn with
a silver collar, whereon was
graven the aphorism *Linea viridis
gyrat universa*.

Then the word of Adonai came

unto me by the mouth of the
Magister mine, saying: O heart
that art girt about with the coils of
the old serpent, lift up thyself unto
the mountain of initiation!

But I remembered. Yea, Than,
yea, Theli, yea Lilith! these three
were about me from of old . For
they are one.⁵³

The English word “Dragon” is derived from the Greek δράκων, in turn derived from δέπκομαι, “to see clearly,” and etymologically connected with the Sanskrit दृक् *dṛk*, “to see.”⁵⁴ The word “Dragon” means “seeing One” (ॐ). Δράκων = 975 = $3 \times \Sigma(1-25)$, *Binah* absorbing *Malkuth* = א in *extenso*, or The Dragon swallowing its own tail = ∞ = the Uroboros. This is verified by Hebrew Qabalah, for this same Dragon is Leviathan = לִיַּתָּן = 496 = $\Sigma(1-31)$ and 496 also = מַלְכוּת *Malkuth*.⁵⁵ Furthermore, $975 = 666 + 309 = 777 + 208 = 666 + \text{Atu XX} + \text{Atu XI} = 666 + 31$.⁵⁶

In the preface to the Vision of the 3rd Aethyr in *The Vision and the Voice*, the Serpent Śeṣa शेष, is beheld feeding upon the plumes of the feather of Truth as upon its own coils, which are continually contracting. Said to have a thousand heads, this Serpent is also called *Ananta Śeṣa* अनन्त शेष, which means, “endless serpent.” The god of preservation, Viṣṇu विष्णु, is said to recline upon the coils of Śeṣa; when Śeṣa uncoils, the Universe is created. When he coils again, the Universe is destroyed.



Leviathan, by Gustave Doré (1866)

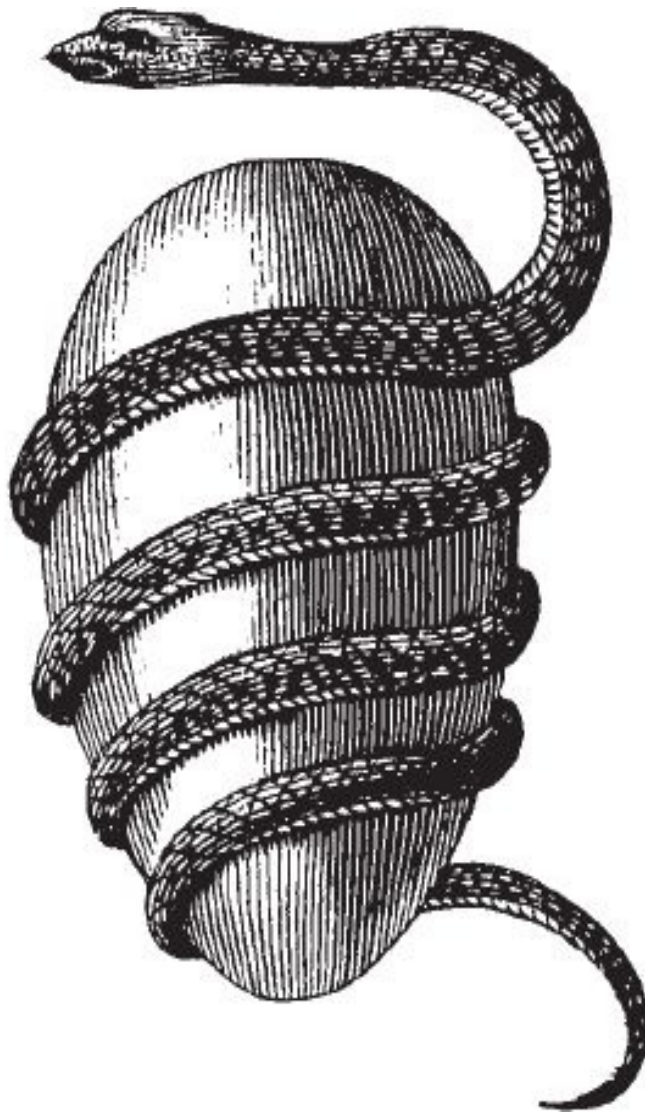
As a form of the Uroboros, *Ana nta Śeṣa* is also described as the serpent continually devouring his own coils. In *Liber LXV*, we read:

This heart of mine is girt about with the serpent that devoureth his own coils. When shall there be an end, O my darling, O when shall the Universe and the Lord thereof be utterly swallowed up? Nay! who shall devour the Infinite? who shall undo the Wrong of the Beginning?⁵⁷

In this verse, the “Endless Serpent” is again identified with the Holy Guardian Angel. In particular, the symbolism of the “heart” (i.e. Tiphereth, the quintessential aspect of each aspirant) girt with the serpent, recalls the Greek myth of the Orphic Egg which gave birth to the deity *Phanes*, whose name in Greek Φάνης, is derived from φαίνω, “bring to light” or “cause to appear.”⁵⁸ He was called the Protogonos (προτογόνο), the “first born,” the deity signifying new life.



*Vishnu reclining upon Ananta Śeṣa, illustration from
Mythology of the Hindus (1832)*



The Orphic Egg, from Jacob Bryant (1774)

Inheritance

The Initiator, the Serpent **נחש** who is the Messiah, the Anointed One of the New Aeon, has imbued the mystery of Life and Death with a new, transcendent meaning, far exceeding the superficial interpretations bound to the world of incarnation. The Key to the life which is as death and the Death which is Life are His endowment to the old grey land. It is the venom of regeneration offered freely to any who would put off the torpidity of blind incarnation and begin to live as He has lived for generations: lazily, ardently, patiently remaining in pursuit of the Great Work, until at last becoming the Great Work itself. The Law brought unto us who hear and arise from death's sleep is the Law of Love under Will. Yet, we are shown that there is still a deep Mystery locked into the poison of the Serpent's fang:

This Path is beyond Life and Death; it is also beyond

Love; but that ye know not, for ye know not Love.

Liber Cheth, 20.

1 See *Liber LXV*, I:54–55.

2 The Greeks considered the name Προμηθεύς to mean “Forethinker.”

3 See Hesiod, *Theogony*, 510 in Evelyn-White, *Hesiod, The Homeric Hymns and Homeric*, p. 117.

4 Edinger, *Anatomy of the Psyche*, p. 93.

5 *Genesis* 3:1–5. (AV)

6 Tractate II, 5.

7 Tractate II, 4.

8 The word for “beast” is here the Greek loan word **ΘΗΡΙΟΝ**, i.e. Therion.

9 **το τε αχει η̄τσι πᾱσβε πᾱραρο̄ω̄ ῑτηρο̄ω̄ πᾱει η̄τ̄ ᾱτω̄μο̄ω̄τε**
ε̄ροϋ̄ δε̄ π̄θη̄ριον̄ ᾱτω̄ η̄τᾱρεϋ̄νᾱω̄ επ̄ῑνε̄ η̄το̄ω̄μᾱᾱω̄ ε̄ω̄ρ̄ᾱ
πε̄ζᾱϋ̄ η̄ᾱς̄ δε̄ ο̄ω̄ πε̄ντᾱ π̄νο̄ω̄τε̄ ζοο̄ϋ̄ η̄η̄τ̄η̄ δε̄ ᾱπ̄ρο̄ω̄ω̄μ̄
ε̄βο̄λ̄ ρ̄μ̄ π̄ω̄η̄(η̄) η̄τ̄ε̄νω̄ς̄ῑς̄ πε̄δᾱς̄ δε̄ ᾱϥ̄ζοο̄ς̄ δε̄ ο̄ω̄ μο̄ η̄ον̄ δε̄
ᾱπ̄ρο̄ω̄ω̄μ̄ ε̄βο̄λ̄ η̄]ρ̄η̄τ̄ϥ̄ ᾱλᾱ ᾱπ̄ρ̄ζω̄ρ̄ ε̄ροϋ̄ ω̄η̄η̄ᾱ ζ̄[ε̄ η̄ε̄] μ̄ο̄ω̄
πε̄ζᾱϋ̄ η̄ᾱς̄ δε̄ ᾱπ̄ρ̄ρ̄ ρ̄ο̄τε̄ ρ̄η̄νο̄ω̄μο̄ω̄ ε̄τε̄τ̄η̄ᾱ μ̄[ο̄ω̄ ᾱη̄ ϥ̄σο̄]
ϥ̄η̄ γ̄αρ̄ δε̄ ε̄τε̄τ̄η̄ο̄ω̄μ̄ ε̄βο̄λ̄ η̄ρ̄η̄τ̄ϥ̄ πε̄τ̄η̄νο̄ω̄ς̄ η̄ᾱρ̄η̄η̄φ̄η̄ ᾱτω̄
τε̄τ̄η̄η̄ᾱω̄ω̄πε̄ η̄θ̄ε̄ η̄η̄η̄ο̄ω̄τε̄ ε̄τε̄τ̄η̄ σο̄ο̄ω̄η̄ η̄τ̄ᾱῑᾱφο̄ρᾱ ε̄τ̄ω̄ο̄ο̄π̄
ο̄ω̄τε̄ ᾱ π̄ον̄η̄ρο̄ς̄ ρ̄ρ̄ω̄μ̄ε̄ ᾱη̄ η̄ᾱγ̄ᾱθ̄ο̄ς̄ η̄τᾱϥ̄ δε̄ πᾱεῑ γ̄αρ̄ η̄η̄τ̄η̄
ε̄ϥ̄ρ̄φ̄θ̄ο̄η̄εῑ δε̄ η̄ε̄τ̄η̄ ο̄ω̄ω̄μ̄ ε̄βο̄λ̄ η̄ρ̄η̄τ̄ϥ̄ ε̄ω̄ρ̄ᾱ δε̄ ᾱς̄θ̄αρ̄ρε̄ῑ
ᾱη̄ω̄ᾱζε̄ ᾱπ̄ρε̄ϥ̄τᾱμο̄ ᾱς̄θ̄ω̄ω̄ ε̄ρ̄ο̄ω̄η̄ ρ̄μ̄ π̄ω̄η̄η̄ ᾱς̄η̄ᾱω̄ ε̄ροϋ̄
δε̄ η̄ε̄ς̄ω̄ϥ̄ ᾱτω̄ ο̄ω̄ᾱε̄ρ̄ᾱρ̄ πε̄ ᾱς̄μ̄ε̄ρ̄ῑτ̄ϥ̄ ᾱς̄ᾱῑ ε̄βο̄λ̄ ρ̄μ̄ πε̄ϥ̄κᾱρ̄πο̄ς̄
ᾱς̄ο̄ω̄ω̄μ̄ ᾱς̄†̄ ᾱπ̄ε̄ς̄κ̄[ε̄] ρ̄ᾱῑ ᾱϥ̄ ο̄ω̄ω̄μ̄ ρ̄ω̄ω̄ϥ̄ το̄τε̄ ᾱπο̄ω̄η̄ο̄ω̄ς̄
ο̄ω̄ω̄η̄ η̄τᾱρο̄ω̄ω̄ω̄μ̄ γ̄αρ̄ ᾱπο̄ω̄ο̄εῑη̄ η̄τ̄ε̄νω̄ς̄ῑς̄ ρ̄ ο̄ω̄ο̄εῑη̄ η̄ᾱω̄
η̄τᾱρο̄ω̄†̄ ρ̄ω̄ ο̄ω̄ ᾱπ̄ω̄η̄πε̄ ᾱω̄εῑμ̄ε̄ δε̄ η̄ε̄ω̄κᾱκᾱρ̄η̄ω̄ ᾱτ̄ε̄νω̄ς̄ῑς̄
η̄τᾱρο̄ω̄ρ̄η̄η̄η̄φε̄ ᾱτ̄η̄ᾱω̄ ε̄ρο̄ο̄ω̄ δε̄ σε̄κᾱκᾱρ̄η̄ω̄ ᾱτ̄μ̄ρ̄ρε̄ η̄ο̄ω̄ε̄ρ̄η̄ω̄
η̄τᾱ ρ̄ο̄ω̄η̄ᾱω̄ ᾱη̄ο̄ω̄π̄λᾱς̄τ̄η̄ς̄ ε̄το̄ ᾱμ̄ο̄ρ̄φ̄η̄ η̄θ̄η̄ριον̄ ᾱτ̄ς̄ῑχᾱη̄ε̄ ε̄ρο̄ο̄ω̄ ᾱω̄εῑμ̄ε̄ ε̄μᾱ τε̄.
On the Origin of the World, 118–119.

10 **θ̄ε̄ρ̄μ̄η̄η̄εῑᾱ ᾱπ̄θ̄η̄ριον̄ πε̄ ρ̄ρε̄ϥ̄ ῡτᾱμο̄ ᾱτ̄ρε̄ γ̄αρ̄ ε̄ροϋ̄ ε̄ϥο̄**
η̄ς̄ᾱβε̄ πᾱρᾱρο̄ο̄ω̄ τ̄η̄ρο̄ω̄. *Ibid*, 114.

11 Literally “crafty,” with a negative implication. Cf. *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, p. 653b.

12 Coptic **ϥᾱβε̄** is derived from the Egyptian **𓂏𓂛𓂏𓂛** *sb3w*, “teacher.” Černy, *Coptic Etymological Dictionary*, p. 146.

13 **ἡ γνῶσις φυσοῖ.** *I Corinthians* , 8:1. (AV)

[14](#) Jung, *Two Essays on Analytical Psychology*, p. 156.

[15](#) Cf. *Liber VII*, 11:28–32.

[16](#) Nauck, *Iamblichus, De Vita Pythagorica*, p. 59. Cf. Taylor, *Iamblichus' Life of Pythagoras*, chapter 18.

[17](#) Cf. Stanley, *Pythagoras, His Life and Teachings*, p. 122.

[18](#) Time has not diminished that assessment. Most students today have no comprehension of true silence.

[19](#) “Prorsus, inquam, hoc erat primum sapientiae rudimentum, meditari condiscere, loquitari dediscere.” *Apuleius*, *Liber II*, 15. Latin text in Hildebrand, *L. Apuleii Madaurensis Opera Omnia*, p. 172. Translation, Tighe, *The Works of Apuleius, Florida*, p. 389.

[20](#) Stanhope, *Epictetus, His Morals with Simplicius His Comment*, pp. 320–321.

[21](#) *Liber LXV*, IV:41–43.

[22](#) Cf. *Liber LXV*, IV:11–14.

[23](#) *Liber VII*, V:17.

[24](#) Cf. *Liber CLVI*, 9.

[25](#) Cf. chapter 3, *Fruit of the Just*.

[26](#) Edinger, *Ego and Archetype*, p. 11.

[27](#) τοῦ ἀνθρώπου τὸ εἶδος στρογγύλον, ὃν ὦτον καὶ πλευρὰς κύκλῳ ἔχον. χεῖρας δὲ τετταρας εἶκε, καὶ σκέλη τε ἄρῃσα ταῖς χερσίν... ἦν οὖν τὴν ἰσχυρὴν δεινὰ καὶ τὴν ῥώμην, καὶ τὰ φρονήματα μεγάλα εἶχον, ἐπεχείρησαν δὲ τοῖς θεοῖς. Plato, *Symposium*, 189–190. Translation by Jowett, *The Dialogues of Plato*, Vol. 1, p. 483. Greek text, Stallbaum, *Platonis Opera Omnia*, Vol. 1, Sect. III. pp. 80 & 82.

[28](#) *Liber VII*, VI:36–39.

[29](#) Note that the horse and bull of white and black reflect the division of the collective.

[30](#) *The Vision and the Voice*, 25th Aethyr.

[31](#) ⚡ means “serpent,” and attributed to ⚡, hence “lion-serpent.” Spelled in full ⚡ = 419, hence “419 rays far-darting.”

[32](#) The nostrils signify the Energy and Compassion of the Crowned Child. The nostrils are traditionally attributed to ♂ and ♀. (Cf. *Liber 777*, Note to Col. CIII.)

[33](#) In Egyptian, the word *iri* (iri) means “to create, to beget” (Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 25) This declaration of the Crowned Child need not be taken in a negative sense, but rather as an affirmation that the Lord of the Aeon is above and beyond all these angelic beings. It should also be remembered that the Masters of the Temple are also as but lifeless piles of dust in the

City of the Pyramids.

[34](#) Jehovah Tzabaoth.

[35](#) *Isaiah* 25:6–8. (AV)

[36](#) Zion, צִיּוֹן = 156 = BABALON, בָּבֶלֶן. Interestingly, this chapter of *Isaiah* was written during the Babalonian Captivity of the Jews.

[37](#) “Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.”

[38](#) “There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries.” *The Book of the Law*, II:52.

[39](#) “I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.” *The Book of the Law*, III:70.

[40](#) The writings of *Isaiah* date to 725 BCE.

[41](#) As an adverb, נֶצַח may mean, “perpetually” (*Gesenius’ Hebrew-Chaldee Lexicon to The Old Testament*, p. 562b.) Hence, many modern translations of the Bible render הַמִּית לְנֶצַח in *Isaiah* 25 as, “He will swallow up death forever.” (e.g. The ASV & the NIV versions) These translations do not take into account that St. Paul quoted this verse in *I Corinthians* 15:54: ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος ἐν νίκῃ. “The saying that is written, ‘Death is swallowed up in victory.’” Paul used the Greek word νίκη to render the Hebrew נֶצַח of *Isaiah*, which is sufficient proof that “victory” is the correct reading, and the one known to Paul who was a Jew. The Greek νίκη unambiguously means “victory.” Cf. Bauer, *A Greek-English Lexicon of the New Testament*, p. 539.

[42](#) Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 43.

[43](#) *Linea Viridis Gyra Vniversa*. See *Liber LXV*, III:17–18: “Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe. O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not.”

[44](#) *The Vision and the Voice*, 3rd Aethyr.

[45](#) *Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafé?*

[46](#) Comparison should be made to *The Book of the Law*, I:51, “There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scent s; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink?”

[47](#) Cf. Matt, *The Zohar, Sifra di-Tsni’uta*, pp. 545–552.

[48](#) *The Book of the Law*, II:22 and 6.

[49](#) Leviathan, from לִיָּהּ + לֵיָּהּ. The word לִיָּהּ means a twisted wreath. Cf. Arabic لَبَّى “to bend,” “to

twist.” Gesenius’ *Hebrew-Chaldee Lexicon to the Old Testament*, p. 433. The plural of תַּיִן is correctly spelled תַּיִיִּם as in *Psalms* 72:13, but written defectively תַּיִיִּם without the penultimate ’ in *Genesis* 1:21. The Qabalah says ‘This dragon hath been castrated since his crest (or *membrum genitale*), together with his mate, have been repressed, and thence have been formed four hundred desirable worlds.” The Yod is repressed in both male and female, hence Yod in full יוֹד = 20 and $20 \times 20 = 400$. Each Sefira on the Tree of Life is said to contain a complete Tree of Life, hence $10 \times 10 = 100$ Sephiroth. Thus, the Tree of Life in the 4 worlds of Atziluth, Beriah, Yetzirah and Assiah = $4 \times 100 =$ the 400 desirable worlds.

[50](#) *Sepher Yetzirah* 6:1.

[51](#) Kaplan, *Sepher Yetzirah, Book of Creation*, p. 231, modifying Kaplan’s “Teli” to “Theli,” conforming with Thelemic Qabalah.

[52](#) The *Authorized Version (King James)* translation of the *Bible* incorrectly renders this “crooked serpent.”

[53](#) *Liber LXV*, III:1—4. Cf. above, footnote 41.

[54](#) Skeat, *An Etymological Dictionary of the English Language*, p. 178. The actual Sanskrit root is दृक् , *dṛś* दृक् *dṛk*, appears only in compounds. See Monier Williams, *A Sanskrit English Dictionary*, p. 491.

[55](#) The significance of the Sum of (1-31) is found in the fact that 31 = אֵל “god” and לֹא “not.” One must not confuse this usage of the name *Leviathan* with its symbolic usage in reference to the demon ruling Islam. Neither are literal. The devoted Practicus understands that the flexibility of Qabalah is a tool for training the mind.

[56](#) The Practicus should note that $666+31=697 =$ אֲבִיגְנִי *munimenta sublimium* = *vallum Abiegni*.

[57](#) *Liber LXV*, IV: 54–55.

[58](#) Liddell & Scott, *Greek-English Lexicon*, pp. 1915 & 1912.

CHAPTER 6



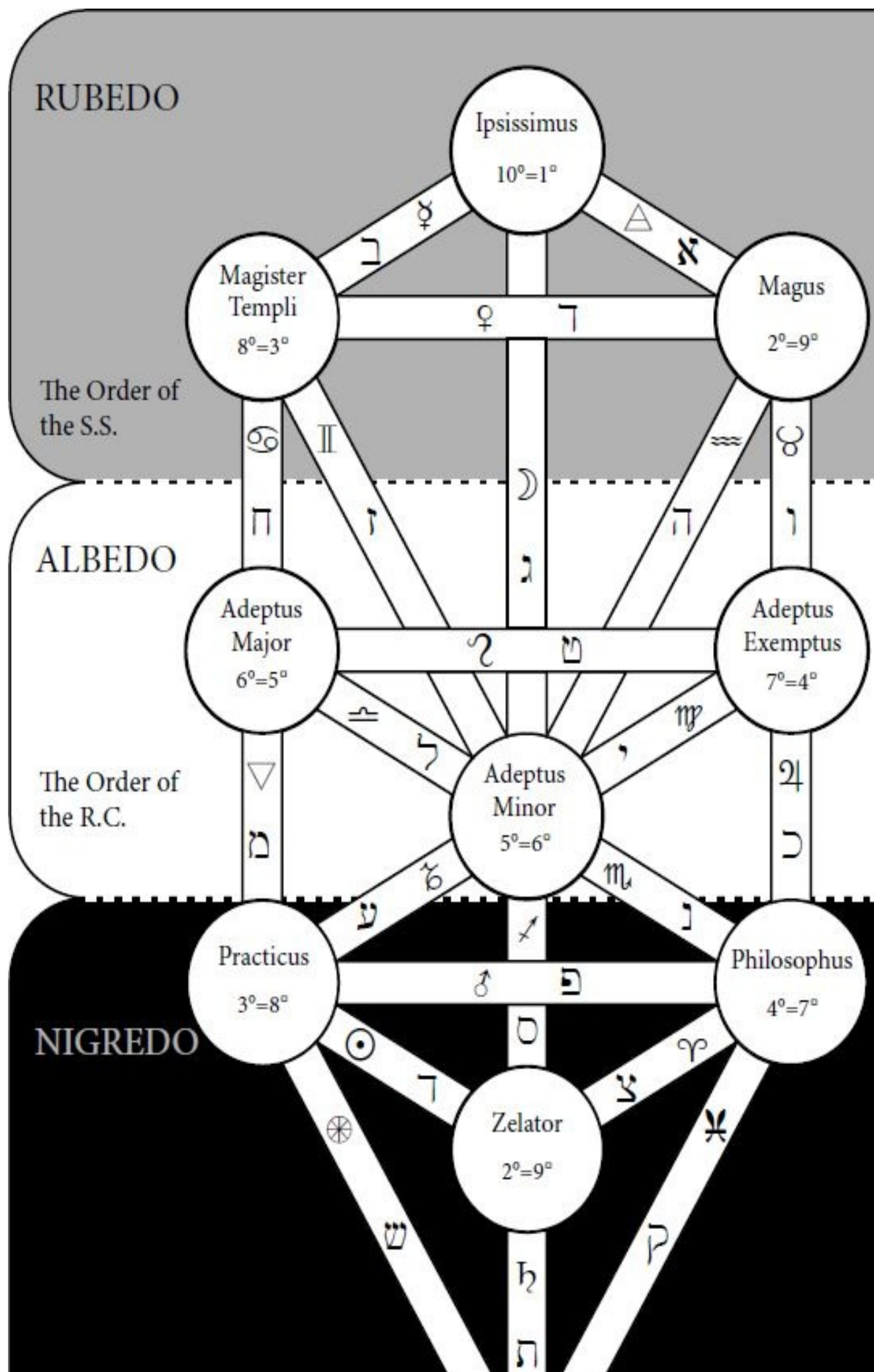
THE WRATH OF GOD

Eloi, Eloi, lama sabachthani.

The Vision and the Voice, 11th Aethyr

The attainment to the Grade of Master of the Temple is in essence the accomplishment of perfect annihilation of the human personality that restricts and conceals the True Self and, in turn, relinquishing that Self to the Cup that holds the Universal Life. Thus, the Third Order of A. A. corresponds to the Alchemical stage of Rubedo, the “redness” of the final stage of the Work.¹

Crowley described this attainment as being tripartite. The Master must accomplish three tasks, for three is the number of Binah, the Sephirah to which this attainment is referred. One, the Master must renounce His enjoyment of the Infinite so that he may formulate Himself as Finite. Secondly, He must acquire the practical secrets of Initiating and Governing His new Universe. Lastly, He must completely identify Himself with the Infinite and Impersonal Love of all things.²



The Order of the G.D.

der and the
Neophyte
Task
1°=10°
er Templi

Renunciation of the Infinite is due to the influence of Kether, for the One has made itself Two in order for consciousness to be manifest. In like manner, after uniting with the Mother Binah in the City of the Pyramids, the Magister must be cast out into one of the Sephiroth below the Abyss, thereby forging a permanent link with the Supernal Triad and the world of duality. This is the sealing of his Task in the Joy of uniting God and Man. This is also the birth of Sorrow, that is the hallmark of His mastery, for the Magister Templi is the Master of *dukkha* or Sorrow.³ This is the price of His attainment, that He may not abide in the bliss of the Infinite. As we learn from *The Book of Lies*,

The cause of sorrow is the desire of the One to the Many,
or of the Many to the One. This also is the cause of joy.⁴

Acquiring the practical secrets of Initiating and Governing His new world is achieved by the influence of Chokmah, the creative Father, the Yod of Tetragrammaton, whose Word is the creative FIAT that initiates new forms of expression and realization.

Finally, in this threefold Task it is union with the Great Mother Binah that will enable Him to identify Himself with Infinite and Impersonal Love. It is called Infinite and Impersonal for She is the WHOR E OF BABALON who unites with all things without the distinction of personality, beyond the limitations of the finite world of man.

This latter aspect of His attainment finds a practical expression in the Work of the Magister in the world of the Actual, as in opposition to the world of the Ideal above the Abyss. He must give His wisdom unto the world and the garden of disciples which He instructs must be tended with Love, but without prejudice or impatience for the day that any of His newly planted ones may reach fruition. As it is written, who can tell upon what day a flower shall bloom?⁵ He offers forth the labor but shall not see the reward; His i s but to tend the garden, even as the nameless Masters who went before Him have done.



*Vitriol pruning the Mercurial plant, from Van Vreeswijk,
Cabinet der Mineralen (1675)*


The Vision and the Voice has given Him instruction concerning the fourfold method of tending His garden of disciples. The Hierophantic Method of the process of husbandry utilized is dependent upon the character of the disciple in that garden.

One disciple, by reason of his nature, may require the application of the alchemical Vitriol ♂ upon the roots of his life, which are the predispositions formulated in the world of the profane prior to the proclamation of aspiration.

Another disciple may require pruning with the blade of the dagger. The Master gardener prunes His garden to remove dead-wood, to improve and maintain health and increase the yield of fruit by the removal of diseased or dead tissue.



*Give Fire to Fire, Mercury to Mercury, from Michael Maier,
Atalanta Fugiens (1618)*

Yet another may require the application of the philosophical fire  which is another method for achieving the same end. Alternately, this philosophical fire may be applied for an entirely different reason, according to the nature of the Neophyte and by reason of the Alchemical axiom of Democritus who said, *Da ignem igni Mercurium Mercurio & sufficit tibi.*⁶

Lastly, in tending His garden, the Magister may anoint a certain disciple with Oil. The Holy Oil is emblematic of Grace and the Chrism of the Holy One, a gift which originates from above. Frater Perdurabo said, unless the Magician be anointed with this Oil, all his work will be wasted and evil, that is to say, such work will be not be correctly dedicated toward the One Purpose. The disciple of the Master who

receives this chrism should remember the rabbinic tradition of *shemen ha-mishchah*, שמן המשיחה, the “oil of anointing” which was designated one as קדוש, Qadosh, “most Holy.”⁷ It was used only on those set apart for Holy Service. Those who have received this sacred anointing may come to perceive that this is the least merciful of all the Hierophantic methods of the Magister, for it unfailingly affirms that the one so anointed treads upon the Path that is both beautiful and terrible, the Path of Sacred Service to Mankind that leads ultimately to the lonely frontier of the Abyss.⁸

The Five Sheaths

The Tasks described above are those of the Magister after succeeding in crossing the Abyss. Yet, in order to reach this point, the Exempt Adept must fulfill the daunting requirements laid upon him who would be The Babe of the Abyss. Crowley described these in the delightful language of *The Wake World*:

But the real serious difficulty is the outdoors. You have to leave the House of Love, as they call the Fourth House.⁹ You are quite, quite naked: you must take off your husband-clothes, and your baby-clothes, and all your pleasure clothes, and your skin, and your flesh, and your bones, every one of them must come right off. And then you must take off your feeling clothes; and then your idea clothes; and then what we call your tendency clothes which you have always worn, and which make you what you are. After that you take off your consciousness clothes, which you have always thought were your very own self, and you leap out into the cold abyss, and you can't think how lonely it is. There isn't any light, or any path, or anything to catch hold of to help you, and there is no Fairy Prince¹⁰ any more: you can't even hear his voice calling to you to come on. There's nothing to tell you which way to go, and you feel the most horrible sensation of falling away from everything that ever was. You've got no nothing at all; you don't know how awful it all is. You would turn back if you could only stop falling; but luckily you can't. So you fall and fall faster and faster; and I can't tell you any more.¹¹

In the margin of the text next to the beginning of this passage Crowley added a phrase in Latin: *Via quae non est Vaginae Quinque Animae*. The meaning of this phrase is, “The way that is not the Five Sheaths of the Soul.”

In the Vedantic tradition, the term *kośa*, कोश “sheath,” is one of five layers that surround the *Ātman*, आत्मन् the inner “self” or “knower,” who is comprised of the trinity of *sat*, सत् “being,” *cit*, चित् “consciousness,” and *ānanda*, आनन्द “bliss.” These five sheaths are often visualized as the layers of an onion surrounding *Ātman*. Some of Crowley’s first studies in the constitution of the human organism as interpreted in the Vedantic tradition were published in *The Equinox* Volume 1, Number 4 in *The Temple of Solomon the King*.¹²

The Five Sheaths of the soul are as follows:¹³

annamaya kośa, अन्नमयकोश — the material sheath¹⁴

prāṇamaya kośa, प्राणमयकोश — vital or life force that animates (*prāṇa*)

manomaya kośa, मनोमयकोश — the illusory sheath of thought

vijñānamaya kośa, विज्ञानमयकोश — the sheath made of consciousness

anandamaya kośa, आनन्दमयकोश — the sheath of bliss

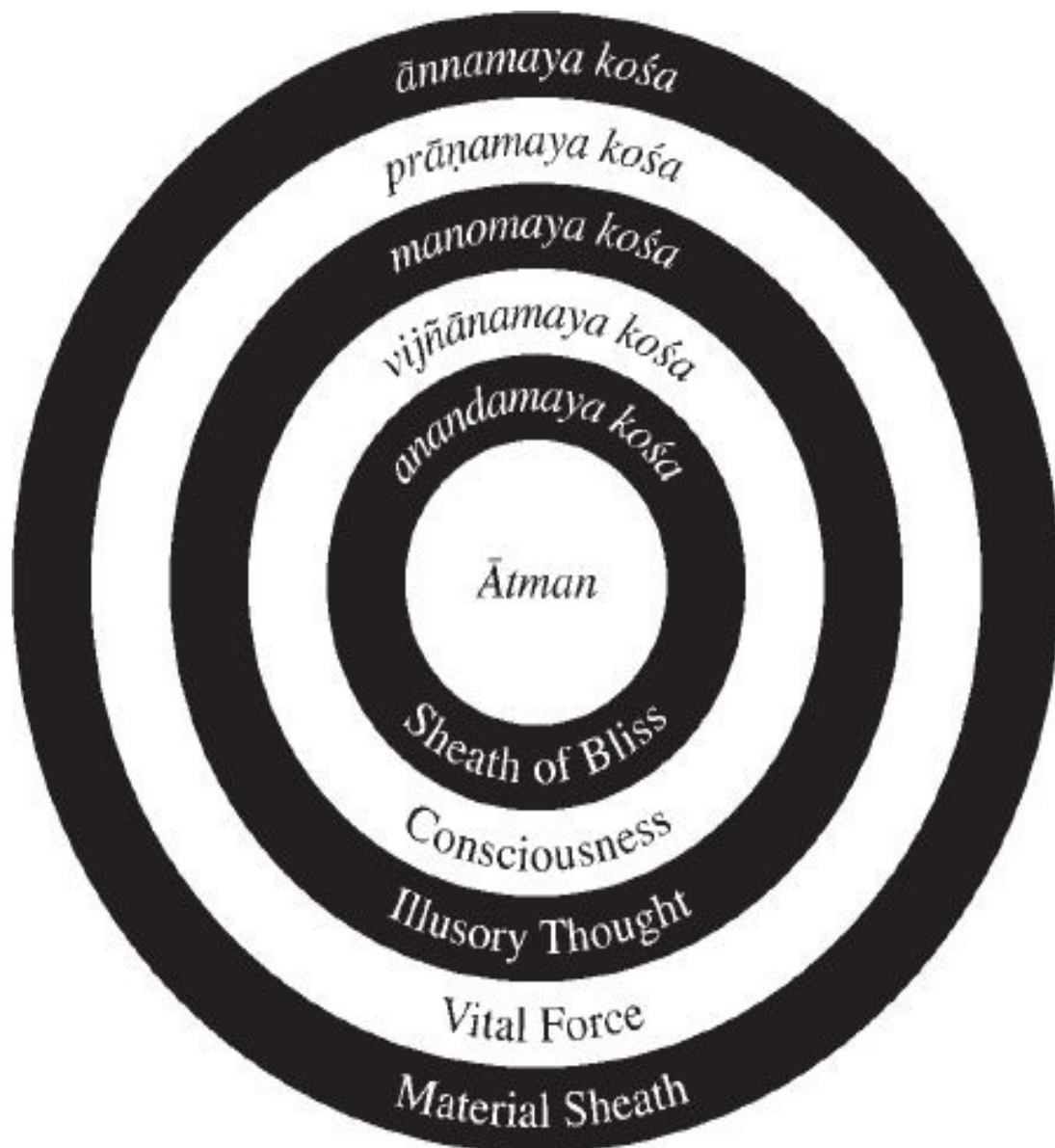
Each of these sheaths are described as illusory veils surrounding *Ātman*— the true self or eternal center of consciousness. This center is ultimately identified with *Brahman*, ब्रह्मन्, considered as the Absolute or Ultimate Godhead.¹⁵

Crowley quickly became disenchanted with Vedantic religion which is based on the belief in *Brahman* as the Supreme Cause of the Universe, in the precise sense of an omnipresent and sole God. His practices of Yoga did not dissuade him from the realization of the reality of the Sheaths of illusion that surround the true self; but he balked at the assertion that a conscientious pursuit of the Inward Journey would lead one to a singularity that was ultimately identified as the One God. Rejecting the viewpoint of Hinduism, Crowley embraced Buddhism where he found an approach to the problem

shorn of the emotionalism so prevalent in the Hindu systems.

He explained it thusly:

The Vedantist attempted to attain unity with the *Ātman* (Kether) by means of his Emotions (Nephesh) intermingled with his Reason (Ruach), but the Buddha by means of his Reason (Ruach) alone. Buddha attempted to cut off all joy from the world, substituting in its place an implacable rationalism, a stern and inflexible morality...¹⁶



The Five Kośas

As Crowley embraced the study of Buddhism, under the tutelage of his friend and colleague Allan Bennett (Ananda Metteyya), in his analysis of the Five Sheaths of the Soul, the language of Hinduism is replaced by that of Buddhism.

From that point on, Crowley referred to the Five Sheaths of the Soul as the *Five Skandhas* and assigned them to the Paths of the Tree of Life.¹⁷ The Five Skandhas are:

rūpa — form or matter.

vedanā — sensation.

saññā — perception, discrimination.

saṅkhāra — tendencies.

viññāṇa — consciousness.

In attempting to discuss the mystic states, Crowley wrote,

The classical Eight Jhanas¹⁸ will be useless to us; the Hindu system is almost as bad; the Qabalistic requires a preliminary knowledge of the Tree of Life whose explanation would require a volume to itself; but fortunately we have, in the Buddhist Skandhas and the Three Characteristics which deny them, a scheme easily assimilable to Western psychology.¹⁹

Below the Abyss, we habitually and unconsciously interact with the world around us by means of the Five Skandhas. Our initial impressions of anything is first by means of the outward form of the thing, or *rūpa*. To borrow an analogy from Crowley, if we encounter a Rose, we say “Here is a Rose,” in reference to its material form. This statement alone is essentially false. If we examine the Rose closer, we have optical and olfactory Sensations of color and fragrance, *vedanā*, that expand our characterization and comprehension of the Rose. We group all of these sensations (including its weight, texture, temperature and so on) under the category of “Rose.” Yet, these Sensations are mitigated by the more detached mode of observation that we call the Perceptions (*saññā*.) Perception is shorn of emotional component or category. It establishes a dualistic observation point not dependent on any categorization which is other than the scientific. There is a set of Sensations and Perceptions of a Form grouped under the name “Rose.”



The five skandhas (khandhas)

This Perception is intrinsically bound to the Tendencies, or *saṅkhāra*, of the observer. As Crowley humorously put it, an Oyster gets no fun out of a Rose. He considered the Skandha of Perception to be more difficult to conquer than the lower Skandhas because it operates on the Unconscious level, and must be made Conscious before it can be destroyed. Perception also creates a dualism by the establishment of a "point of view": There is THAT, which in Form, Sensation, and Perception is called "Rose," and there is THIS which observes THAT. However, this may be converted directly into the state of Pure Consciousness or *viññāṇa*. In Crowley's words: "The rose and the observer and their tendencies and relations have somehow vanished. The phenomenon (not the original phenomenon, 'a rose,' but the phenomenon of the tendency to perceive the sensation of a rose) becomes a cloudless light; a static, no longer a dynamic conception.

One has somehow got behind the veil of the universe.”²⁰

The Buddhist method then carries this to an ultimate “Next Step.” Even pure consciousness (*viññāṇa*) is said to be likewise a falsehood, like all things, bound to the nature of The Three Characteristics of Sorrow, *dukkha*; Change or “Impermanence,” *anica*; and Unsubstantiality or “Not Self,”²¹ *anatta*. Likewise, the doctrine of Thelema pronounces a similar theme. In *Liber LXV*, The Holy Guardian Angel affirmed to The Prophet:

Thou shalt be ever the heart, and I the serpent will coil close about thee. My coils shall never relax throughout the æons. Neither change nor sorrow nor unsubstantiality shall have thee; for thou art passed beyond all these. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.²²

For a practical means of reaching some comprehension of the precepts of the Five Sheaths of the Soul, the Student should perform the practice of *mahāsatipaṭṭhāna*, which is a means of establishing ‘mindfulness’ or non-reactive awareness.²³ In this practice, there is no “I” identity with the thing being observed. It is the meditation of the onion skins of the Skandhas that answers the question, ‘What is it that is being observed?’

This is closely akin to a practice undertaken by any who would become a Master of the Temple. We pay no heed to chance occurrences, accidents, deliberate or natural actions, but perceive in all of these a means to clarify the object in view, namely the false sense of Self, and finally are enabled “to interpret every phenomenon as a particular dealing of God with the soul.” The astute Student will note that I have said “the soul” and not “my soul.”

Soul is but a perception, a means in which we attempt to discriminate the one from the many. Beyond this Perception of the Soul is *viññāṇa*, “consciousness,” which is nonetheless a falsehood itself—an impersonal Monad bound up in the fabric of the Three Characteristics of Sorrow, Change, and Unsubstantiality. For it ultimately requires the recognition of itself, the definition of itself in relation to the Universe through the Ruach.

Upon this monolith have all the great religions, with the exception of Buddhism, stumbled in their attempts to establish doctrines of the Oneness of God. Crowley's rejection of Hinduism rested predominately on their assertion of *Ātman* as the center of the Sheaths of the Soul, and *Ātman* as a form of the One God *Brahman*. Judaism, whose brilliant Qabalists formulated a concept of *Creatio Ex Nihilo*²⁴ with the appearance of אֵין Ain, the Nothingness beyond Kether, found the Rabbis incapable of declaring that God was Not, but insisting that by Nothing they really meant "One."²⁵ Even the stringent rationale of the Buddha fell victim to a choking literal dogmatism that rendered the conception of The Three Characteristics no more than the summit of Rational Thought (Ruach). *Nirvāṇa* निर्वाण,²⁶ the supreme goal of Buddhism, is only—in the final analysis—the reordering of the mind by disengaging attachment to the world (liberation) and a resultant sense of peace and awareness. The word *Nirvāṇa* simply means "cessation." The infinite Nothing still looms beyond *nirvāṇa*, which is commonly misinterpreted and reduced to merely another expression of Oneness draped in the garments of nihilism.

The revelation of the Law of Thelema was the shattering blow to the concept of the Four Noble Truths of Buddhism: the truth of Sorrow, the truth of the Origin of Sorrow, the truth of the Cessation of Sorrow, and the truth of the Path Leading to the Cessation of Sorrow.

As Thelemites, we are admonished to remember "that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."²⁷

Any who peel away the onion skins of the Five Sheaths of the Soul, moving ever more inward, and perceiving that the Three Characteristics are mere reflections of the Supernal Triad,²⁸ will not find *Ātman* at the center linked to some fictional *Brahman*. But rather we will find *Kether*, which we also name *Yechidah*, יחידה, the "Only One." It is the spark of Godhead that we also call *Hadit*, the Secret Core of our own Star, who is One and None. There, beyond the Illusion of *viññāṇa*, is NO MAN.

Removing these veils of the soul is one of the inner meanings found in *Liber Cheth*, Verses 7 through 10:

Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursèd one. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

The Cross and Triangle

As the Babe of the Abyss is readied for the Great Initiation to follow, he or she is confronted once again with the Black Cross of Themis (Maat). ²⁹ This is emblematic of the Hegemon in the ceremony of the Magister Templi,³⁰ as it was during the Ceremony of the Neophyte, wherein the Death of Osiris was celebrated in the Ritual of the Pyramid.³¹ In the place of the Frontier of the Abyss, the Black Cross of Death takes on a deeper and more significant meaning. Like the historic emblem of Maat, the feather of Truth 𐀓 (šw), it also implies emptiness, absence, nothingness, and desolation—the Great Ordeal which lies before the Babe of the Abyss.

The Hegemon in the Ceremony of the Neophyte signified the aspirant's Holy Guardian Angel, yet unknown but always present. In every accusation against the Candidate, it was the Hegemon, bearing the emblem of the Black Cross ✚ who stood as a stoic defender, repeatedly affirming that the Candidate was shielded by the wings of an Angel. The accuser of the Neophyte was the Hiereus, whose emblem was the White Triangle △, representing the Light shining in Darkness. In the Ceremony of the Death of Asar, the Hegemon represents the Pillar of Mercy, the Grace of God; the Hiereus represents the Pillar of Severity, the Wrath of God.

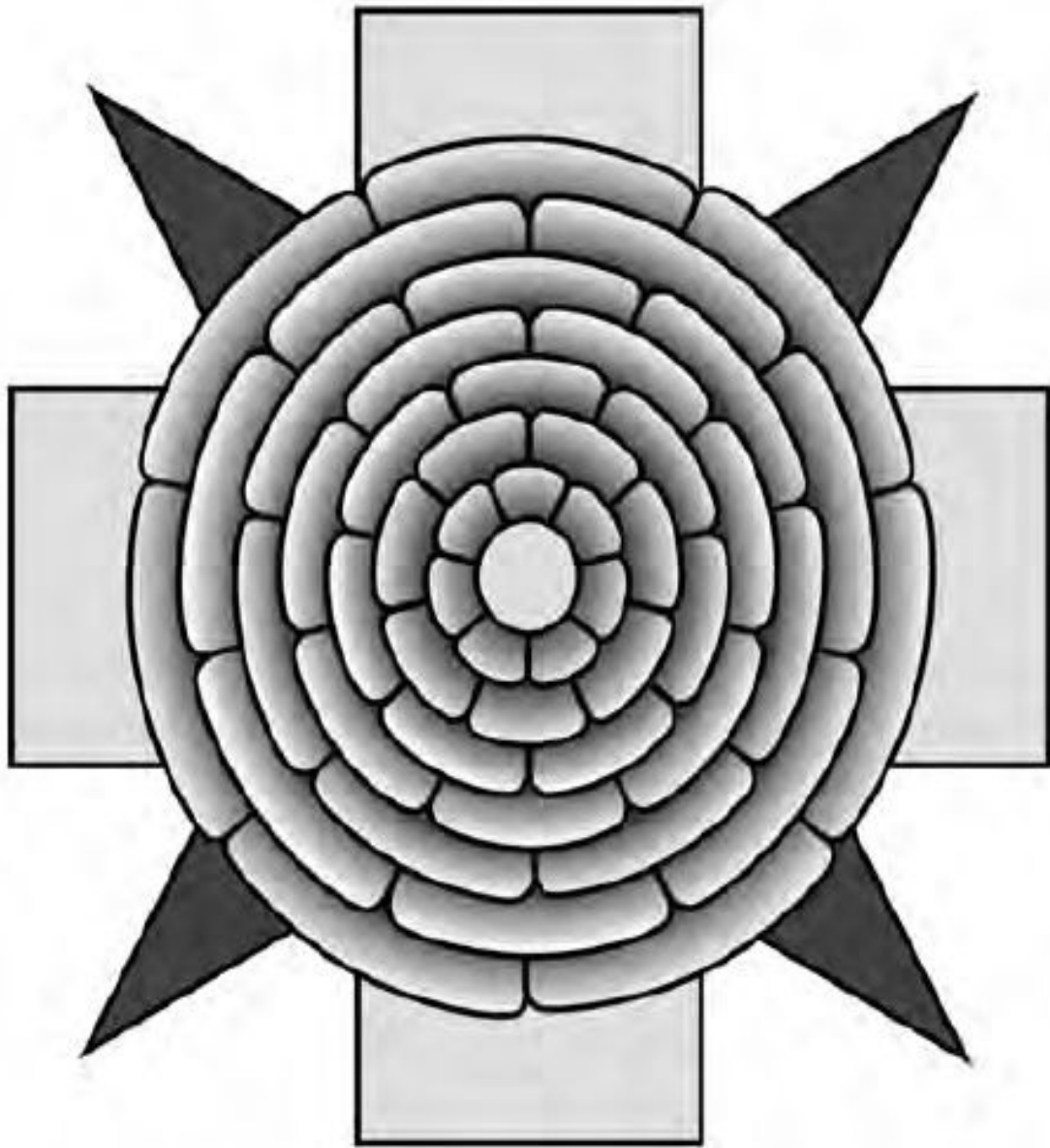
In the Ceremony of the Magister Templi, these roles will be reversed.

During the first of the final two Spiritual Initiations of the Magister Templi, that Babe is symbolically brought to stand before a black

shining Pyramid surmounted by the Rose and Cross. The Black Pyramid is the eventual Tomb of the Magister Templi, the womb of the Great Mother Binah, and the emblem of the Hieres projected in three dimensions. Each dimension of the Pyramid, width, length, and depth, signifies the final admonition given unto the Babe by The Angel bearing the Black Cross: "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."³²

The Fifty Gates of Understanding

In this place, at the Frontier of the Abyss, the Triangle is surmounted by the Cross and Rose of 49 Petals. The seven tiers of the Rose, with each tier composed of seven petals, are the seven grades of the Order of the Rosy Cross.³³ Likewise, do they correspond to Seven Weeks of Seven Days that are enumerated in the Jewish tradition of *The Counting of the Omer*.³⁴



The Gold Cross & Rose of 49 Petals

The tradition of *Sephirat Ha-Omer*, ספירת העומר, derives from a commandment Moses delivered to the Israelites in *Leviticus* 23:15–16:

And from the day on which you bring the sheaf of elevation offering^{[35](#)}—the day after the Sabbath—you shall count off seven weeks. They must be complete: you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to the Lord.^{[36](#)}

This practice is a verbal counting of weeks from the day after פסח, Passover, until שבועות, Shavu'oth (the *Day of Pentecost*). The Omer was a sacrifice containing one omer-measure^{[37](#)} of barley brought to

the Temple for 49 days; after this, on day 50, an offering of wheat was to be offered—the “first fruits” of the field.

Each one of the Seven Weeks may be consigned to one of the Sephiroth from Malkuth to Chesed. Seven weeks of seven days for each of the seven Sephiroth equals 49 days. The fiftieth and final day is attributed directly to the Third Sephira, Binah. Traditionally, these fifty Gates are called *The Gates of Understanding*, as in the *Babylonian Talmud*. All of them are said to have been given to Moses except the final gate, the gate that lead to the realm of the Divine:

Fifty gates of בִּינָה understanding were created in the world, and all were given to Moses except for one, as is said, You have made him little less than God. (Psalm 8:6)³⁸

In *The Zohar*, these Gates of Understanding correspond to the Sephira Binah, the Supernal Mother. From the book called *Terumah* in the *Zohar*:

We have learnt that Wisdom (*Chokmah*) beat against the stones of the thirty-two Paths and caused the wind to gather many waters into one place. Then fifty Gates of Understanding (*Binah*) were opened. From the paths emanated ten luminous crowns, and there were left twenty-two Paths. The wind whirled down those Paths and fifty Gates of Understanding were opened, and the twenty-two letters were engraved upon fifty Gates of the Jubilee and were crowned with the seventy-two letters of the Holy Name.”³⁹

It is a reasonable question to wonder why the number of the Gates be fifty and not some other number. This is cryptically explained in the book *Sifra de-Tsni'uta* in the *Zohar*:

יָד (Yod) is in a certain sense solitary, but in a plainly contrary sense. For it ascendeth in its path upwards and upwards. The Woman (*i.e. Shekinah*) is again hidden, and the Mother (*i.e. Binah*) is illuminated and is opened out into her gates. The key is added which containeth six, and closeth its gate, it applieth to this side and to that. Woe unto him who shall open her gate!⁴⁰

The number fifty derives from the union of י Yod (Chokmah) with ה Heh (Binah)—“linking this one and that one”⁴¹—(י = 10) x (ה = 5) = 50. The sanctity of the number fifty also relates to the Hebrew word כל Kol, which means “All.”

Because this attribute is the seventh from the Sefira Binah, as we have said, the Sefira Binah has fifty gates and from those fifty gates of Binah, *El Chai* (אל חי, the living God) is nurtured, thus it is called Kol (כל), for from it everything is drawn. Therefore the numerical sum of Kol is fifty, for all that is created came from the fifty gates of Binah, and the sign for all creation is Kol. The profound understanding of this is in the essence of the verse: “And God saw Kol (all) that He had done and behold it was very good.” (Genesis 1:31)⁴²

The significance of the Rite of Counting the Omer is found in the legend of the children of Israel who waited for the presentation of the Torah, or Law. After they left Egypt, Moses informed them that 49 days after the Exodus, they would be given the Torah. Thus, they kept counting the days until they were given the Torah at the base of Sinai, the mountain of God. For Jews this time is a time for reflection upon the past while contemplating the coming day of celebration commemorating the delivery of the Law.

Gates of Death

In the final Initiation of Frater $\text{o}\ddot{\text{u}}\text{ }\mu\eta$ ⁴³ into the Grade of Magister Templi, in the 14th Aethyr of *The Vision and the Voice* it was revealed unto him that,

Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.⁴⁴

Fifty is the value of the Hebrew letter נ Nun, attributed to Atu XIII *Death*. Nun spelled in full = נן = 106, the number of the “seasons” of the Gates. The meaning of these “seasons” for Crowley was especially personal and bound up with his own attainment to the Grade following, that of Magus. For all other aspirants, these “seasons” will likewise take on a unique and personal character. Each candida date must pass through each of these Fifty Gates in order to be

received in the City of the Pyramids. Despite the fact that the name of each Gate and season is Death, it must not be assumed that the Initiation to the Grade of Magister Templi is in essence a Death Ritual—even though the Pyramid in which the Magister resides is a tomb. The Ritual proper is the re-entry of the Candidate into the womb of the Great Mother after birth. The Path of the Great Return is the averse Path, moving from the world of Death unto Conception and beyond:

*Death—Life—Birth—Gestation—Conception—Universion—
Omniversion—Nulliversion*

Re-entry into the womb of Binah in this sequence equates to *Gestation*. For the Candidate to be readied for this transition, each of the Fifty Gates must be passed, one at a time. Forty-nine of these are the Gates that are found in the world of Death that the world calls Life—corresponding to the Seven Sephiroth below the Abyss. For example, the first Seven gates represent Malkuth in Malkuth, Yesod in Malkuth, Hod in Malkuth, Netzach in Malkuth, Tiphereth in Malkuth, Geburah in Malkuth, and finally Chesed in Malkuth. The final seven of the 49 Gates represent Malkuth in Chesed, Yesod in Chesed, Hod in Chesed, Netzach in Chesed, Tiphereth in Chesed, Geburah in Chesed and lastly Chesed in Chesed.

The final and fiftieth Gate corresponds to Binah. This is the Gate that traditional Qabalah says is completely hidden, the Gate that Moses was not allowed to enter.

The Twofold Crossing

In Chapter 3 of this work I discussed the doctrine of the twofold crossing of the Abyss. In this place it is necessary to elaborate that thesis.

In order to cross the Abyss in its fullest sense, that crossing must be consolidated on the *Intellectual* plane, which is the Ruach experienced by the path of *Zayin*, *The Lovers* or Atu VI. Likewise, it must be consolidated on the *Emotional* or *Instinctual* plane of the Nephesh by the path of *Heh*, *The Star* or Atu XVII. This is another reason why *Tzaddi* cannot be *The Star* in this Aeon.

What exactly do we mean when we say “cross the Abyss?”

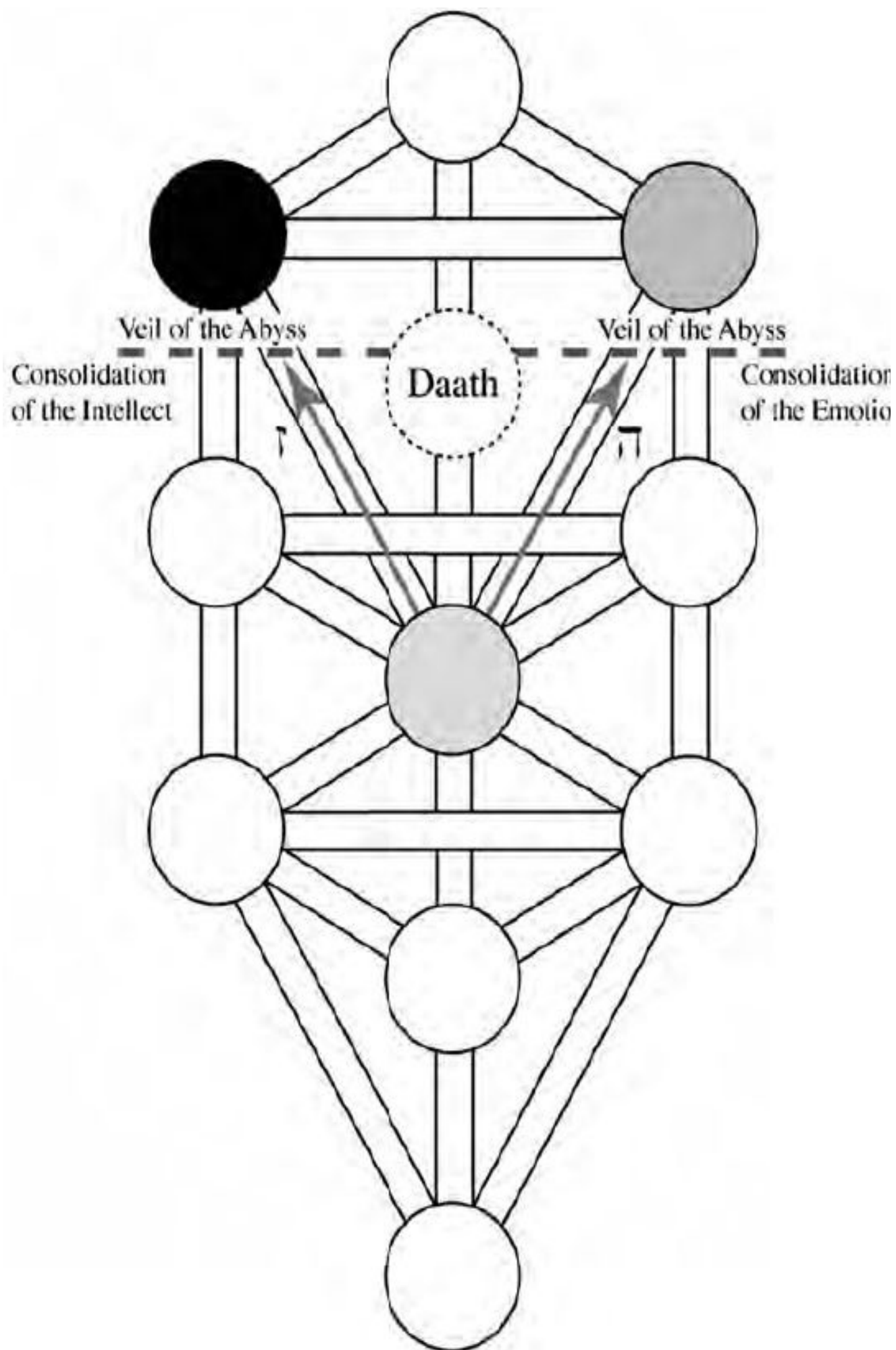
It is to pass from a condition wherein consciousness differentiates itself by processes of ego-filtered linear thought and instinctual modeling, to a condition wherein consciousness is one and none with the Universal Life, without egoic or instinctual differentiation.

First, it is crucial to understand that I am not talking about experiencing a trance state such as *samādhi*, समाधि, or other high trances.

For example, take the trance of *Ātmadarśana*, आत्मदर्शन. In the experience of *Ātmadarśana* one is able to “apprehend” the Universe as a single phenomenon beyond time, beyond space, and beyond causality.

For another example, *Śivadarśana*, शिवदर्शन, which is beyond *Ātmadarśana*, may be considered the trance state where the comprehensions of *Ātmadarśana* are annihilated altogether. Both are very exalted trances indeed, but it is a mistake to assume that the attainment of *Śivadarśana*, or even *Ātmadarśana*, are the same thing as crossing the Abyss. The reason it is not true is that all trance states are temporary conditions.

This holds true for the *samādhi* of *nirvikalpa*, निर्विकल्प as well as the so-called “permanent” state of *sahaja nirvikalpa samādhi*, सहजनिर्विकल्पसमाधि, which is said to persist in waking, sleeping, and dreaming. Explanations of *sahaja nirvikalpa samādhi* describe the guru as being able to “remain” in that state without effort. This description clearly indicates binary opposition rather than a new permanent condition: to remain “here” implicitly indicates “there”—that is, a state that is not *sahaja nirvikalpa*. One does not need to “remain” anywhere if a permanent change has been affected. One *is*.



The Twofold Consolidation of the Intellect & The Emotions

Trance states such as these are special experiences distinctly isolated from the normal patterns of thought. However, upon conclusion of the trance state, the aspirant is essentially unchanged except perhaps in the level of comprehension of his or place in the Universe, and the veils of illusion that conceal those with which we constantly labor. However, crossing the Abyss is another thing altogether. On this point, Crowley was adamant.⁴⁵ In crossing the Abyss fully, aspirants are fundamentally changed in their entire *being*, permanently. They will never be the same again. A change will be wrought in the fabric of their Psychic structures and processes. The Ego is destroyed. Elements once taken for granted as essential components of the Psyche may be annihilated; others, completely rearranged. And new components appear unannounced and unbidden. All is built anew; a new child is born. Like the birth of a new child, there is much pain and anguish—at least in our current evolutionary stage and from our own point of view. From the point of view of the Masters of the Temple, it is seen otherwise:

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.⁴⁶

It is here necessary to qualify the statement above that “the Ego is destroyed.” I want to be perfectly clear on this point. The *core* of the ego faculty is not destroyed by this process. It cannot be, otherwise one would be catatonic and unable to function at all in the world of consciousness. The “seed” of the Ego-making faculty (Ruach) retains a state of viability necessary to eventually process the new constructs that this Initiation brings about.

What then is destroyed?

It is the elaborate, structured matrix of linear thought that is shattered and falls like a fragile scaffold of ivory straws, and with it, the identification of self with the Ego-making faculty that remains. This is what the Hindus call the *manomaya kośa*, मनो-मयकोश, the Illusory sheath of thought, and what the Buddhists refer to as *sāṃkhāra*, the Tendencies. In the process of crossing the Abyss, these Sheaths are not temporarily peeled away and transcended, they are *annihilated*,

and must be restructured anew. This is a complete psychic disintegration, a highly dangerous state that is rightly feared by Analytical Psychology. Undertaken without the most serious preparations and spiritual readiness, it can result in a severe and irreversible condition of psychopathology. It is worthwhile here to consider the words of *One Star In Sight*:

Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.^{[47](#)}

Falling

In similar manner to the counting of the Omer, passage through each of the outer 49 Gates requires a new and heightened evaluation of the individual stages of development comprised in the Seven Sephiroth below the Abyss. This is not some quiet little meditation wherein we thumb through the playing cards of our Initiatic past. It is an excruciating experience of psychic and spiritual surgery without anesthesia. The requirement is כָּל, “all.”

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.^{[48](#)}

With each succeeding Gate passed, the distance between our frail concept of individuality and participation in the world of mankind grows greater. Exactly in the manner of one who leaps into a chasm, there is the constant sensation of falling, slipping away from all that is known, losing all sense of connection to self, loved ones and consciousness itself. The more intensely one holds on to the attachments of the world, the more intense the fear and instability becomes. One seeks the solace of sleep and forgetfulness, haunted

with the horror of yet another coming day even more dreadful than the last. The fear of loss of self, the fear of insanity, the fear of death, all tear at the fabric of our existence, the false sense of self within which we have sought refuge our entire life. Form, sensation and perception are torn to tatters. There is no help or hope in anything but to strip away the unconscious tendencies and surrender to the Night. Nor do we have the strength of the Holy Guardian Angel to guide us, for He has let go of our hand at the edge of the Abyss. He, who in our Neophyte Initiation walked beside us, shielding us underneath the shadow of his wings, has now become the Personification of the Black Cross of Death which covers us in its bleak, godless shadow.

My god, my god. Why hast thou
forsaken me?

The urge to fight for consciousness is as old as the human species. We evolved from the darkness of oblivion and animal nature to the blinding light of consciousness, ever fearing the lapse into the gaping maw of unconscious night. It is against this tendency we struggle mightily who would open the final Gate of Binah. It is this primal fear which, at its base, drives itself home into the heart of the Black Brothers, preventing them from giving all, and keeping themselves from the hand of the Angel of Death, knowing not that this very Angel is the Bridegroom who took us unto His bosom in the glorious light of Tiphereth. It is ironic that the counting of the Omer begins on the first day after Passover, the night when the Angel of Death passed by the children of Israel.



The first Passover and the Angel of Death (Bible engraving circa 1897)

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.⁴⁹

This fear of which I speak is as real and present as the flesh upon our bones. This, I think, is why we receive this admonishment in *Liber Cheth*:

Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursèd one.⁵⁰

This should be compared to the account of Crowley's Initiation to the Grade of Magister Templi when the 49 petals of the Rose are loosed and the Black Pyramid of three dimensions becomes as a black diamond,⁵¹ casting its shadow over all:

And the voice of the angel cries: Gather up thy garments about thee, O thou that hast entered the circle of the Sabbath; for in thy grave-clothes shouldest thou behold the resurrection. The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, 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 Æthyr, that is the voice of the Æon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA.⁵²

Throughout this tumult and rending of the mind and soul, we should be able to wear the garments of the grave bravely, the symbolic shrouds that are our body and mind in the world of the Dead, the rags of the lifeless ages to which we cling so fearfully and tenaciously. Yet, this is an exceedingly difficult task. It is no wonder that in *The Vision and the Voice* the world of man below the Abyss is called "the place of rent garments."⁵³ We must be able to release ourselves from the base attachments of the world of Death, with unceasing desire for the Unknown to which we have sworn our lives. Only then, are we able to relinquish the last urge to cling to the known and release our hold on *viññāṇa*, Consciousness itself, and fall freely into the Void of Night, through the final Gate of Death that opens unto the Universal Life, offering ourselves as the "first fruits" of the new harvest unto the Lord on the Day of Pentecost.

Aspirants to A. A. must never assume that these things of which I write are metaphors, symbolic imagery, poetic language or hyperbole. They are real in every sense, and they will change an Initiate forever.

On the other hand, I do not personally believe that the experience of

Crossing the Abyss will always cause such agony as that of the Garden of Gethsemane. This anguish of the Abyss is so extreme that the parallel to the passion of Jesus in the Garden is fitting. Crowley himself used this very analogy to describe the torment of the Ordeal and the abandonment by The Angel.

Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane.⁵⁴

According to the Christian legend, it was in the Garden of Gethsemane where Jesus went with disciples to pray before the hour of his death. There, according to the *Book of Matthew*, he said unto his disciples,

My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me...⁵⁵

The apostle Luke added to this description of his Master's suffering:

And there appeared an Angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as great drops of blood falling down to the ground.⁵⁶

The significance of all this symbolism should not be overlooked, if for no other reason than Crowley himself found some resonance in them. It does behoove us to discover exactly what that resonance was, and benefit from its wisdom.

Gethsemane, Γεθσημανῆ, was the place of the olive-presses, at the foot of Mount Olivet.⁵⁷ To render the pure oil of the olive, the fruit must be crushed and then carefully refined. In the mythos of Jesus Christ, he is placed in the Garden of the olive-presses in the dark night before he is to confront his crucifixion, the necessary prelude to entering into his glory as the Messiah. It is therefore a fitting symbol of the aspirant to Binah, who will undergo a process that may be likened unto the preparation of this oil. This parallels the symbolism of the "wine-press of the wrath of God" (ληνὸν τοῦ θυμοῦ τοῦ θεοῦ) in the *Book of Revelation* chapter 14⁵⁸ as well as that of verse 56 in *Liber VII*, Chapter III:

Thou shalt crush me in the wine-press of Thy love. My blood shall stain Thy fiery feet with litanies of Love in Anguish.⁵⁹

Although during this ordeal we may indeed be sorrowful even unto death, we must not yield to the temptation to pray for rescue or relief. Our lot is measured out in the Oath sworn to attain to the Cup of BABALON. That lot is not a partial relinquishment of our life-blood, it is *all* of it. Nor can we hope for the aid of some ministering Angel as in the corrupt account of the gospel of Luke. Our sweat must fall as great drops of blood indeed, and the Night must cover All.

It is the way of the Black Brothers to pray that this Cup pass from them; to mark the Pylons of their Soul with the blood offering of another, a symbolic sacrificial lamb to vicariously atone for their sins,⁶⁰ in hope that the Angel of Death pass by. Their inability to give all that is the source of their ultimate curse.

It is, I believe, the desire to cling stubbornly to the attachments of this world, attempting to pray "let this Cup pass from me," that binds us to the price of suffering when we sacrifice ourselves to that Cup. We have the promise of *The Book of Lies* that as more Initiates come and go from the Great Sea, spilling drops of that water of Life as they go, one day that Abyss will flower.⁶¹ One day, that great gulf between the Realm of the Actual and the Realm of the Ideal will be as a little ditch requiring little more than a careful step. For thus it already appears to Nemo as he returns to tend his Garden in the valley of men.

For any who, by means of their attainment, find themselves on the Frontier of the Abyss, I would repeat a solemn warning, affirming that which is written in *Liber Cheth*:

For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.⁶²

Having come this far, one cannot remain on the precipice of decision in this matter forever. Eventually, the Exempt Adept must take a willing, blind leap into the Abyss. If not, the Supreme Chiefs will push him or her over the brink without pity and without remorse.

And this is the wrath of God, that these things should be

thus.⁶³

The Grace of God

Having passed the final Gate, the Candidate is at last led to the Palace of the Virgin, she who has been redeemed from Malkuth unto Binah. It is here, in this most Holy Palace of wonder, that the new Magister Templi looks upon the Universe for the first time without scales upon the eyes. This is the returning of the Magister to the world from whence He or She came, to look upon it with the eyes of one newly born, and filtered through a completely restructured Ruach and Nephesh.⁶⁴ That which seemed to be such a Terrible Curse is at last seen to be an unknown Blessing. The Virgin who has been so redeemed is none other than the Initiate. The Daughter has become even as the Mother. Hence, the Mystical Reading of the letter Heh in full, הה. The Mother is the Daughter; and the Daughter is the Mother.⁶⁵

The reconstellation of the Self in the matrix of the world is not accomplished quickly. It will take years to absorb and Understand the nature of this Initiation as it occurred, and as it will continue to occur in the daily life thereafter.

From the Palace of the Virgin of the Universe, the Magister will, for the first time, be able to comprehend the Beauty of Tiphereth when reunited with the Holy Guardian Angel. As only an Adeptus Minor can know the Palace that is Malkuth, only a Master of the Temple can truly *live* in the Bridal Chamber that is Tiphereth. It is for this reason that *Liber VIII*, a Ritual to attain to the Knowledge and Conversation with the Holy Guardian Angel is found in the 8th Aethyr of *The Vision and the Voice*, after the Initiation of Frater Perdurabo as a Magister Templi.

This reunion with the Angel is the True *Hieros Gamos*, the Sacred Marriage in which we are bound to the Angel with a comprehension and permanence only faintly perceived previously as Minor Adepts. It is the sealing of an eternal promise, a Divine promise that will never be broken, for it is the Covenant between God and Man that was sealed with the coming of the New Aeon. It is the Covenant of the New Temple of Man in the Aeon of the Child. In *The Vision and the Voice*, the Holy Guardian Angel declared it:

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.⁶⁶

The New Covenant of the Open Way

At the very outset of the Visions of the Thirty Aethyrs, Frater Perdurabo heard the voice of a great Bull, who represented the Aeon of the Father which was on the verge of destruction. In the year 1900 E.V., the voice of Osiris, or Jehovah, the foremost representative of the Patriarchal Aeon, bemoaned the changes about to come with the end of his Aeon:

It is finished! My mother hath unveiled herself! My sister hath violated herself! The life of things hath disclosed its Mystery!⁶⁷

This cry of woe from Osiris/Jehovah, lord of the Patriarchal Aeon, laments the changes that the New Aeon are to bring. First is the unveiling of his Mother Nuit. The second is the self-violation of his Sister wife Isis, or Nature. This cry, suggesting that some stable commandment has been broken, had its origins, not in Egypt, but in the Old Testament book of *Leviticus*. In this book of laws which Moses delivered unto the Israelites, one clearly declared it forbidden for anyone to uncover the nakedness of one's Mother.

the nakedness of thy mother, shalt thou not uncover; she is thy mother; thou shalt not uncover her nakedness.⁶⁸

In the doctrine of the Jewish Qabalists, the Mother was interpreted as the Sephira Binah, the Great Mother, even as the Daughter came to be interpreted as Malkuth. The particular commandment in *Leviticus* was connected in *The Zohar* of the late period as the uncovering of the שכ"נה Shekinah, the Divine Presence of God.



*The Saitic Isis, From The Secret Teaching of All Ages, by
Manly P. Hall, painting by J. Augustus Knapp (1928)*

Before Israel went into captivity, and while the Shekinah was still with them, God commanded Israel: "thou shalt not uncover thy mother's nakedness," and this captivity is the uncovering of the nakedness of the Shekinah, as it is written, "On account of your sins your mother has been put away" i.e. for the sin of unchastity Israel has been

sent into captivity and the Shek inah also, and this is the uncovering of the Shekinah. This unchastity is Lil ith, the mother of the “mixed multitude.” It is they who separate the two Heh’s of the sacred name, and prevent the Vau from entering between them; so it is written, “the nakedness of a woman and her daughter thou shalt not uncover,” referring to the upper and lower Shekinah.⁶⁹

The revelations of the Aeon of the Child were foreseen and looked upon as blasphemies and the desecration of age old traditions. The revelation that the Khabs is in the Khu was certainly a large portion of the new doctrine that would rock the foundations of the Aeon of the Father, but it was not the only one. For the first time, the way to the Abyss was opened; a system was to be presented that allowed entrance to the Supernal Triad to any who so willed it.

The uncovering of Shekinah as Mother or Daughter is equivalent to the lifting of the veil of the goddess Athena, which the Greeks identified with Isis. Plutarch recorded the famous inscription at the Temple of Athena at Sais:

I am all that has been, and is, and shall be. No mortal hath ever raised my veil.⁷⁰

The veil of the Saitic Isis has been lifted at long last—not for those designated as “worthy” by a jealous priesthood, but for all men and women—stars in the body of heaven, who by declaration of their Wills bound by their Deeds, may throw open the Gates of Heaven and look upon the face of Wisdom in the Temple of Athena.

Those of us who have embraced the Law of Thelema have the precious promise that if we but endure *unto the end*, as did Perdurabo—Prophet, Priest and Prince—we too may share in the glorious experience of Light, Life, Love, Force, Fantasy and Fire. This is the new *holy covenant* between God and Man revealed in the words of *Liber A’ash*:

Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A . A . , whose name is Truth.⁷¹

The use of the word *covenant* in this Holy Book is notable because

the doctrinal developments of Judaism and Christianity were essentially justified by reason of a conceptual contract between God and Man—an agreement based on the sacred promise of God. For us to understand the development of Thelema as the supplanter of these great Western religions, it is vital to examine the historical matrix within which it appeared, and those elements which had a direct influence on our Prophet. The conception of a holy covenant is one of those elements, and a very significant one.

In the Old Testament we find the beginning of the doctrine of the covenant. The relationship of God with the Israelites in all its forms, particularly in his aspect as Jehovah, was based on ritual violence and the shedding of blood.

The first covenant in the book of *Genesis* is called the *Noahic Covenant*, which according to the myth was affirmed after God had annihilated all living things with the exception of Noah and his family, by means of a global flood.⁷² In this covenant God swore never to destroy the earth by a flood again.⁷³ The celestial sign of this covenant was the appearance of the rainbow there-after, which was to be a sign unto man that God had promised not to destroy the earth by water again. It was also to serve as a reminder to God that he had made this promise. It is not recorded whether this last bit of reasoning gave Noah and his clan a little pause concerning the memory of such an omnipotent God.⁷⁴

The second covenant recorded is called the *Abrahamic Covenant*, which the Jews call *ברית בין הבתרים*, *brit bein habetarim*, “Covenant between the parts.” It began with a dismembering of sacrificial animals. Abram cut a number of animals into two pieces as commanded by God in a vision; he then beheld the presence of Jehovah as a smoking furnace and a torch of fire passing between the pieces of flesh. The *King James Bible* translation reads, “In that day, Jehovah made a covenant with Abram.”⁷⁵ The Hebrew is more specific: *ביום ההוא כרת יהוה את אברם*. “In that day, Jehovah cut a covenant with Abram.” The word *כרת* means “to cut off,” and in its original sense, a covenant was affirmed by the cutting of flesh, and passing between the pieces. It is from this that the third covenant appears, when Jehovah commanded Abraham to circumcise himself and to impose the requirement upon every male child of eight days of age, the *brit milah*, *ברית מילה*, *covenant of circumcision*.⁷⁶

The next covenant was the *Mosaic covenant*, first described in *Exodus*, chapters 19–24. This covenant resulted in the written and oral Torah, with the gift of the Sabbath as permanent sign of its affirmation. There is, of course, the usual touch of Jehovah's mindset: a penalty of death for any Israelite who desecrates the Sabbath, and expulsion from the company of Israel for any who performs work on that day.

Two more covenants follow. The *brit ha-kehuna*, בְּרִית הַכֹּהֵנִים, the *priestly covenant*, was an agreement between God and the Aaronic Priesthood, the descendents of Aaron, brother of Moses. Then, the *Davidic covenant* which established David and his descendents as kings of the monarchy of Israel.⁷⁷ This latter covenant is an essential component in Jewish Messianism as well as in Christian doctrine. In Jewish eschatology, the Messiah is to be a Jewish king from the lineage of David. It is believed that he will restore all Jews in the land of Israel, build the Third Temple in Jerusalem and establish once again the Sanhedrin and rule the Jewish people during the Messianic age. It is precisely upon this covenant that Christianity based its claim that Jesus was the expected Messiah. Following the declaration that the Bible was infallible, Jesus *had* to fulfill the requirements defined by the *Davidic covenant*. Jewish theologians naturally reject the claim that Jesus satisfies these requirements. For Christian theologians, the claim of the Davidic lineage is essential for the belief in the future reign of Jesus Christ on the earth as King of kings. They furthermore claim he was the embodiment of the *New Covenant*, first mentioned in the Old Testament in the book of *Jeremiah*.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.⁷⁸

This verse was later to be quoted in the New Testament book of *Hebrews* as evidence that the Mosaic covenant had been superseded by Jesus Christ who, as the mediator between God and Man, had established a more perfect covenant.⁷⁹ Even within this myth, there is once again the shedding of blood and passing between the pieces, echoing the old blood lust of Jehovah. The requirement to establish the new covenant claimed by Christianity was the blood sacrifice of Jesus as an atoning saviour for the world. Modern fundamental protestant Christians delight in saying that they are redeemed by the

blood of Jesus. The words of a popular protestant hymn are often shocking to those not accustomed to the terminology of Christian doctrines.

Have you been to Jesus for the
cleansing power?

Are you washed in the blood of the
Lamb?

Are you fully trusting in His grace
this hour?

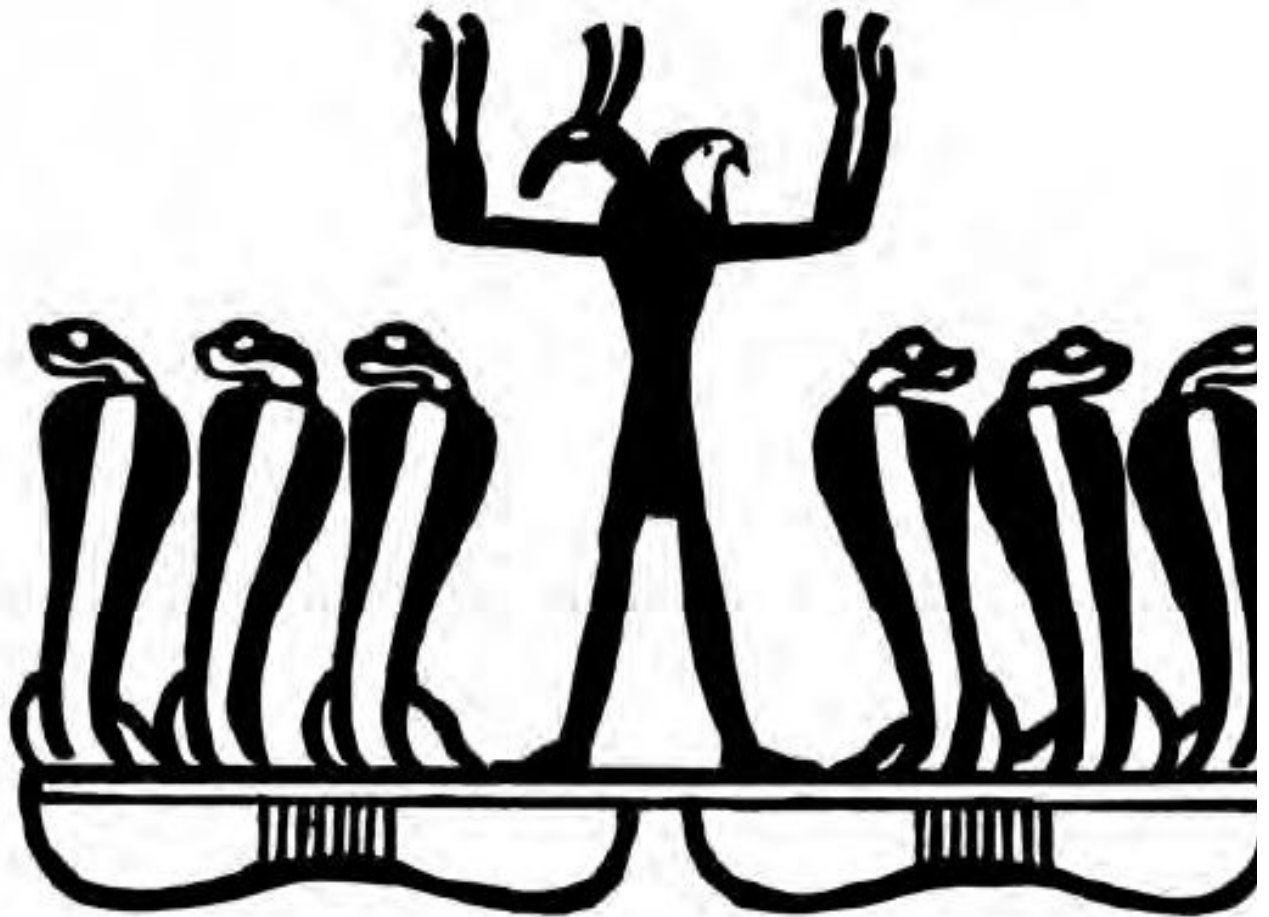
Are you washed in the blood of the
Lamb?⁸⁰

In the New Aeon, where there is neither Grace nor guilt, no redemption by reason of vicarious atonement, *Isa* (Jesus) remains the sufferer, but he is not of us. There is no redemption in the blood of the Lamb. That Lamb is the greatest of deceivers, sitting atop the Wheel of Life with the power to deceive even the very Elect, or any sincere aspirant confused by his seeming purity and innocence. He has feasted and will continue to feast upon the blood of the Saints—in a mocking imitation of our Lady BABALON who holds the blood of Saints in her Cup of Fornication. ⁸¹

There has been revealed a New Covenant of the Aeon of the Child. I call it *The Covenant of the Open Way*. It is not one of cutting and passing between the pieces of flesh in the manner of the ancient tribal rites described in the Old Testament. It does not pretend to fulfill the line of King David or any other earthly king in order to justify its existence. Yet, it is ultimately based on a Rite of Blood, for blood is sacred to Hoor. The blood is the life, and to experience the opening of the 50th and final Gate of Binah, we must give every drop of that essence into Her Cup, freely and without reserve. We cannot gain redemption for ourselves by the blood of another. It is we who declared ourselves to be like the dead man Ankh-af-na-Khonsu, the Self Slain One, who redeem ourselves that we may serve the others who may follow us in quest of the beautiful City of Night.

The way has been opened unto the Abodes that are beyond Decay, and it may be ours now, before an hour hath struck upon the bell, and forever more.

This is the promise of the New Covenant of the Open Way, the Covenant of Hoor-Set in the Path of the Great Return.



Hoor-Set, after the Sarcophagus of Seti I (circa 1279 BCE)

... 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 in vain, except they be joined to the shoulders of the Bull.⁸² 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.⁸³

¹ Some Alchemical texts describe four stages of the Work: Nigredo (blackness), Albedo (whiteness), Citrinitas (yellowing) and Rubedo (Redness). The yellowing is the “solar dawn” which, in our system, is subsumed by the Albedo.

² See Crowley, *Liber ABA*, Appendix II, p. 492, *One Star In Sight*, Section VI.

³ The *Pāli* form of the word is given here, in keeping with the language of Theravāda Buddhism with which Crowley was principally familiar.

⁴ *The Book of Lies*, chap. 46. Here is the simple key explanation of why all is not Sorrow.

⁵ *The Vision and the Voice*, 13th Aethyr.

⁶ Latin, “Give Fire to Fire, Mercury to Mercury & it will suffice thee.”

⁷ Cf. *Exodus*, 30:29.

⁸ This anointing is not at odds with not knowing upon what day a flower shall bloom. Neither does not imply Initiati on. No one can Initiate another person as a Master of the Temple. We have the witness of one person who made the preposterous claim that he had been “Initiated to Magister Templi by his Superior.” He then promptly went insane.

⁹ i.e. *Chesed*, the Fourth Sephira.

¹⁰ The Holy Guardian Angel.

¹¹ *The Wake World*, pp. 21–22.

¹² *The Equinox* Vol. 1, No. 4, p. 85 ff.

¹³ Cf. the *Brahmānanda Vallī* of the *Tiattirīya Upanishad*. Crowley lists the *kośas* beginning with number one being the “innermost,” *anandamaya*, then *manomaya* followed by *vijñānamaya*. They are here listed in the commonly accepted order from outermost to innermost, with *manomaya* third from the outer followed by *vijñānamaya*. Cf. Grimes, *A Concise Dictionary of Indian Philosophy*, *passim*.

¹⁴ Literally, “sheath made of food”; the physical body is considered to be “made of food.” It generally corresponds to the *sthūla-śarīra* स्थूलशरीर, or gross body.

¹⁵ Cf. Chapter 4.

¹⁶ Crowley, *The Equinox* Vol. 1, No. 4, p. 127.

¹⁷ The word *skandha* is Sanskrit, meaning “aggregates or heap, pile, bundle” (Cf. *Liber Cheth*, 5 where the Babe of the Abyss is likened unto a little heap of dust.) The terms of Theravada Buddhism for the Skandhas are given in the *Pāli* dialect rather than Sanskrit, of which Crowley said, “Our terminology now degenerates into the disgusting vulgarity of the *Pāli* dialect.” (*Equinox* Vol. 1, No. 4, p. 125) Crowley used *skandha* instead of *khandha* which is the *Pāli* equivalent. I have retained

Crowley's usage even though it is inconsistent with his naming convention in order not to confuse students. The *skandhas* are found assigned to the Paths in *Liber 777*, Column LXXVI: *rūpa* = path 32 bis = □ = ☐; *vedanā* = path 23 = ▢ = ▽; *saññā* = path 31 = ▣ = △; *sankhāra* = path 11 = ✕ = △; = path 31 bis = ▤ = ☉.

[18](#) Jhana is *Pāli*. The Sanskrit equivalent is *dhyana* ध्यान, of which the Buddha counted eight.

[19](#) *The Equinox*, Vol. 1, No. 2, *The Herb Dangerous Part II, The Psychology of Hashish*, p. 58.

[20](#) *Ibid*, p. 59.

[21](#) In *Collected Works*, Vol. II, *Science and Buddhism*, Crowley called it "Absence of an Ego."

[22](#) *Liber LXV*, V:21–22. Cf. *Collected Works*, Vol. II, *Science and Buddhism*, pp. 246–249, "The Three Characteristics."

[23](#) See Crowley, *Collected Works*, Vol. II, *Science and Buddhism*, pp. 252–254.

[24](#) Creation out of Nothing.

[25](#) This created a genuine quandary for the monotheism of Jewish theologians and philosophers. Since the "oneness" of God was central to Jewish doctrine, it became essential to define Nothing as One to avoid giving voice to an heretical view of God. The resulting intellectual wrangling led to the inevitable attempt to identify *Ain* with God, effectively mitigating the implication that *Ain* or *Ain Soph* preceded the appearance of the One. The attempts to reconcile these ideas often bordered on the absurd, such as the statement by David b. Abraham ha-Lavan in (13th century) who defined *Ain* as "having more being than any other being in the world, but since it is so simple, and all of her simple things are complex when compared with its simplicity, so in comparison it is called 'Nothing.'" (Scholem, *Kabbalah*, p. 95)

[26](#) *Nibbāna* in *Pāli*.

[27](#) *The Book of the Law*, II, 9.

[28](#) *Unsubstantiality* is a reflection of Kether, *Change* that of Chokmah, and *Sorrow* an influence of Binah.

[29](#) See Chapter 3, *Lamed*, "The Final Adjustment."

[30](#) Cf. *The Vision and the Voice*, 19th Aethyr.

[31](#) See *Liber LXV*, V:58, and Cf. *Initiation in the Aeon of the Child*, p. 65.

[32](#) This Angel is The Holy Guardian Angel. See *The Vision and the Voice*, 19th Aethyr where this admonition was written in the Alphabet of Daggers, the letters of analytical Reason written by Sinners—that is, those who are impure, not yet having attained to the ability to separate all ideas into their intrinsic perfection, unstained by extraneous contamination. In science, this concept of *perfecti separationem* is a critical idea for three-dimensional space and is the model for the spiritual analogy. In mathematics, one way of viewing three-dimensional space is through linear algebra in which the concept of independence is crucial. Space has three dimensions because length is independent of width or depth. According to the technical language of linear algebra, space is three-dimensional

because every point in space can be described by a linear combination of three independent vectors. Archetypically, mankind has the natural tendency to equate the number Three to the realm of the Divine. See Edinger, *Ego and Archetype*, p. 185.

[33](#) See *The Vision and the Voice*, 15th Aethyr. Based on the symbolism of the 15th Aethyr, Crowley assigned six of these seven tiers to the Grades of the Inner and Supreme College, Tiphereth to Kether. He attributed the seventh and final tier to the Negative beyond Kether, without explaining or revealing the name of that Seventh Grade. The profundity of this attribution is worthy of serious meditation. Crowley, *The Vision & The Voice with Commentary and Other Papers*, pp. 132 footnote 1.

[34](#) My sincere thanks to Kenneth Campo for suggesting the inclusion of a discussion on this topic.

[35](#) Hebrew **לַחֹמֶת**, sometimes translated “wave offering.”

[36](#) *Leviticus 23:15–16 (JPS Hebrew-English Tanakh)*

[37](#) Approximately 3.64 liters.

[38](#) *Babylonian Talmud, Rosh HaShanah*, 21b. Herein we see another Archetypal expression of the concept of crossing the Abyss. For disobeying Yahweh (cf. *Numbers 20:7–12*), standing upon Mount Nebo, Moses was allowed to behold the distant promised land, but was not allowed to cross over. The Lord told Moses, “I have caused you to see *it* with your eyes, but you shall not cross over there.” (*Deuteronomy 34:4*) He was therefore “but a little lower than a god,” having to remain in Chesed. The legend of Moses (or Mosheh) is interpreted in another way by Crowley, who considered him to have been a Master of the Temple and a Magus, who declared his Word IHVH. See *The Book of Lies*, Chapter 7, “The Dinosaurs” and *Liber Aleph*, Chapter 73. The Jewish myth follows a strictly Judaic-shaped Archetypal pattern; in their view, only the Messiah would be able to open the final Gate of Binah. The Thelemic mythos is more Universal as it is inclusive of that possibility for all mankind.

[39](#) *Sepher Ha-Zohar, Terumah*, 2:175b, Sperling, Simon, Levertoff, *The Zohar*, Vol. 4, p. 109. The “ten crowns with dazzling rays, and twenty-two paths” refers to the ten Sephiroth and twenty-two paths of the Tree of Life.

[40](#) *Siphra di-Tsni'uta*, 2:177a, Mathers, *The Kaballah Unveiled*, pp. 64–65.

[41](#) “Cf. *Haqdamat Sefer ha-Zohar* (1:13b) where the womb of the palace **ה** (Heh) is opened by **י** (Yod) through fifty concealed chambers of Binah. (Matt, *The Zohar Pritzker Edition*, Vol. I, p.97)

[42](#) Weinstein, *Gates of Light Sha'are Orah*, p. 102 (with added Hebrew translations of “El Chai” and correction to the erroneous translation of *Sephira* as “sphere”) The addition of the feminine **ה** *Heh* of Binah to **כ** *Kol* yields **כלה** = 55, *Kalah*, “Bride,” the Bride of Microprosopus the Lesser Countenance. Fifty-five is also $\Sigma(1-10)$, the sum of the numbers from 1 to 10, the Mystic Number of Malkuth the Bride.

[43](#) Crowley's Motto as an Adeptus Exemptus. It means “No, definitely not!.” It also is quite similar in sound to the English “Who, me?”, a delightful play on words by Crowley.

[44](#) *The Vision and the Voice*, 14th Aethyr. These Fifty Gates were assigned traditional attributes in the Qabalah. In his commentary to the 14th Aethyr, Crowley wrote “The fifty gates of Binah have been variously explained. They do not appear to have any great importance; it is only their number that is significant.” (footnote 4). The fifty gates were listed by William Wynn Westcott at the end of his

translation of *Sepher Yetzirah*. (See *Collectanea Hermetica*, *Sepher Yetzirah*, pp. 30–32. Wescott based his list of Gates on Athanasius Kircher's *Œdipicus Ægyptiacus*, Vol. II *Prima*, pp. 319–321, but did not reproduce them faithfully. He changed the name of Gate 41 from *Animalia Sancta, Seraphini* (Holy Animals, Seraphim) to "Ishim, Sons of Fire" and omitted the account of Moses who was denied entry to the final Gate. Crowley doubtless bristled at the interpolation for Gate 50: "He Whom no mortal eye hath seen, and Who has been known to Jesus the Messiah alone." The original interpolation seems to have been the work of Kircher in *Œdipicus Ægyptiacus* (Vol. 2A, p. 321.) This is a Christianization of the original Jewish tradition that only the Messiah will be able to open the fiftieth Gate.

[45](#) Crowley, *Magick Without Tears*, Chapter XII, "The Left-Hand Path - 'The Black Brothers'."

[46](#) *The Vision and the Voice*, 7th Aethyr.

[47](#) Crowley, *One Star In Sight*, section 6.

[48](#) *Liber Cheth*, 2–4.

[49](#) *The Vision and the Voice*, 12th Aethyr.

[50](#) *Liber Cheth*, 9. Knowledge, the "accursèd one" is Daath.

[51](#) The Black Diamond is attributed to ⚡, the Eye. It signifies the pupil of the Eye of the Most Holy Ancient One, Kether. In the *Book of the Lesser Holy Assembly* it is said, "The eyes of the Head of the Most Holy Ancient One are two in one, equal, which ever watch, and sleep not." (Cf. Crowley, 777 and other Qabalistic Writings, p. 104 and Mathers, *Kabbalah Unveiled*, p. 271.)

[52](#) *The Vision and the Voice*, 15th Aethyr. Note that ABRAHADABRA, the Word of the Aeon, is here written in reverse.


[53](#) *Ibid*, 9th Aethyr. The rending of garments was an ancient rite of mourning among the Israelites. When Jacob beheld Joseph's blood-stained coat of many colors and thought his beloved son dead, he rent his garments. (*Genesis* 37:34) Likewise, Job rent his mantle in grief. (*Job* 1:20) The High Priest of Israel rent his clothes when during questioning, Jesus claimed to be the Messiah. (*Matthew* 26: 65)

[54](#) *The Vision and the Voice*, 11th Aethyr.

[55](#) Περίλυτός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ ἰγρηγορεῖτε μετ' ἐμοῦ. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθάτω ἅπ' ἐμοῦ τὸ ποτήριον τοῦτο. *Matthew* 26:38–39 (AV)

[56](#) Ὡφθη δὲ αὐτῷ ἄγγελος ἅπ' οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσήχετο. ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. *Luke* 22:43–44 (AV)

[57](#) Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*, Vol. 2, p. 357.

[58](#) *Revelation* 14:19–20. Compare also the Egyptian god  (Šśmw) Shezmu, the slaughtering god of the wine-press and precious oils.

[59](#) *Liber VII*, III:56. Chapter 3 corresponds to 𐤒 and 56 = אִיסָה “dread, horror.” Yet, 56 is also נֻ Nu, our infinite personal possibilities.

[60](#) The marking of the lintels with the lamb’s blood to pacify the Angel of Death was a foreshadowing of Jesus as the Messiah, “the lamb of god which taketh away the sins of the world.” The doctrine of vicarious atonement in any form must be utterly rejected by all who would follow the Law of the New Aeon.

[61](#) See *The Book of Lies*, chapter 42, “Dust Devils.”

[62](#) *Liber Cheth*, 11.

[63](#) *Ibid*, 17.

[64](#) That is, if the Abyss was crossed on both the planes of the Emotions and of the Intellect. Partial crossings of Intellect alone or Emotions alone are theoretically possible, but the Work must eventually be completed and consolidated.

[65](#) Crowley, *777 and Other Qabalistic Writings of Aleister Crowley*, p. 25.

[66](#) *The Vision and the Voice*, 8th Aethyr.

[67](#) *Ibid*, 29th Aethyr.

[68](#) *Leviticus* 18:7. (AV)

[69](#) *Sepher Ha-Zohar, Be-Reshit I*: 27b. This section belongs to *Tiqqunei ha-Zohar*, which represents a late period in the literature of *The Zohar* (late 13th century to early 14th century) See Matt, *Zohar, the Book of Enlightenment*, p. 10.

[70](#) ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὃν καὶ ἐσόμενον καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἄνθρωπος πεκόλυπεν. Plutarch, *Isis and Osiris*. Greek from Bernardakis, *Plutarchi Chaeronensis Moralia*, Vol. 2, p. 479. The additional line often quoted for this inscription is, ὃν ἐγὼ καρπὸν ἔτεκον, ἥλιος ἐγενετο. “The fruit which I have brought forth is the sun.” This is only to be found in *Proclus’ Commentary on Plato’s Timaeus*. (Diehl, *Procli Diadochi in Platonis Timaeus Commentaria*, Vol. 1, p. 98.)

[71](#) *Liber A’ash*, 7.

[72](#) In this account, God is represented as Elohim אֱלֹהִים rather than Jehovah יְהוָה.

[73](#) *Genesis* 9, 11.

[74](#) *Ibid* 9, 14–15.

[75](#) *Ibid* 15:18 .

[76](#) Any Israelite who did not obey the rule of this covenant was cut off from the body of Israel, the equivalent of eternal damnation.

[77](#) See *II Samuel* , Chapter 7.

[78](#) *Jeremiah* 31:31.

[79](#) *Hebrews 8:6–13.*

[80](#) Elijah Hoffman, *Are you washed in the blood?* , 1878.

[81](#) See Chapter 4, *Forces of Life*.

[82](#) The Volatile must be made Fixed, tha t is to say, the Aspiration to aspire to the heights must be wed to the labors of the earth. The former is represented by the Oath; the latter, by the Task.

[83](#) *The Vision and the Voice*, 17th Aethyr.

CHAPTER 7



BROTHERS

Sleep, take me! Death, take me! This life is too full; it pains, it slays, it suffices.

Let me go back into the world; yea, back into the world.

Liber VII, II:52–53

Penultimam Separationem

After completion of the Great *Coagulatio* with the Great Mother in Binah, the newly born Master of the Temple will undergo yet one more *Separatio* and one more *Coniunctio* in order to Seal that attainment.¹

He or she must fulfill the first of the Three Great Tasks, which is to relinquish the Bliss of the Infinite in order to reformulate a bond with the world of the Actual. This *Separatio* tears the Magister Templi from the heart of Zion to be cast out into one of the Sephiroth below the Abyss. For example, the Master Therion 666 was cast out into the Sephira Chesed, ruled by ♃ Jupiter ; Frater O.I.V.V.I.O. was cast out into Malkuth, among the four elements ☿. Others are cast out into Sephiroth suitable to their nature and the task that will have been revealed unto Them during their Great Initiation. This will be the last *Separatio* undergone until the Master finds the final *Separatio* of release in death. There, in that Sephira consistent with the nature of his or her Pure Will, the Master will begin to fulfill the second of the Three Great Tasks: acquiring the practical secrets of initiating and governing the new Universe proposed in the Thesis submitted when he or she was an Adeptus Exemptus. Lastly, the Master must fulfill the third of the Three Great Tasks, which is self-identification with the *impersonal* idea of Love, for this is ultimately the Path whereby the Magister will be united with the All-Father Chaos.²

Thrice Armed

Beginning the long path of Initiation in the system of A.'. A.'. , the Candidate on the Inward Journey is symbolically personified as Asar, Lord of the Dead. The Hierophant or Initiator during that phase of his or her life is revealed as Hoor-Apep.

Upon admission to the Order of the Rosy Cross, the Candidate abandons the mantle of Asar and in aspiration symbolically becomes Hoor, the Child. The Initiator within the Second Order is revealed as Hoor-Ra.

Then, at the frontier of the Abyss, the Candidate formally becomes a Babe of the Abyss under the symbolic form of Harpocrates, the twin of Hoor. The Initiator in the Third Order is the Terrible god of Light and Darkness, Hoor-Set.

Liber A'ash describes Horus as “thrice armed,” since he or she (the Candidate for Initiation) is mystically represented in three forms: Horus (Hoor), Harpocrates (his or her twin) and Set (the holy covenant). It must be noted that this holy covenant is only unfolded³ in the great day of M.A.A.T., which means, when one has undergone the Initiation of the Master of the Temple.

For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.'. A.'. , whose name is Truth. ⁴

The two things that are “done” refers to the actions of Isis and Osiris. In one very great sense, this refers to the previous Aeons of the Mother and the Father. The “third thing is begun” refers to the New Aeon of the thrice armed Child. ⁵ This verse is phrased in such a way that it indicates Isis as the mother of Hoor and Osiris as his father. However, in the New Aeon, each of us as Hoor is considered to be the child of Nuit and Had.⁶ This latter conception is aligned with the abstract, strictly analytical sphere of perception rather than as an expression of physical nature. Hence, Crowley referred to Nu and Hadit (or Nuit and Had) in a mathematical sense; the circle and point,

zero and one, and so on.

They are not experienced as extrinsic deities with anthropomorphic or theriomorphic attributes, but rather as *représentations mystique* by which it is possible to comprehend and express self-analytical perceptions. As Thelemites, we must continually strive against the self-deprecatory Victorian heresy that God is “something not ourselves that makes for righteousness.”⁷

The beautiful images of Nuit and Hadit on the *St élé of Revealing* notwithstanding, Thelemites are not to worship them as externalized gods.⁸ Each of us, as Had, is to manifest the continuing, unbounded possibilities of Nuit. To invoke Nuit is not to pray to her as a goddess independent of ourselves. As Had, the individual Star of our Self, we are to willfully discover and manifest more of those possibilities. In doing this, our Khu expands with experience and self-consciousness; our Star burns more brightly. By following out the worship of Nuit—which is seeking this self-consciousness,⁹—we do reverence to the Hawk-Headed Lord of Silence & of Strength as we are commanded,¹⁰ for we ourselves are that many-faceted Child.¹¹ There is no god but man, and man owes god reverence; in other words, we should honor ourselves by seeking to discover our Pure Will.

This explains why the parentage of Horus is given as Isis and Osiris in the seventh verse of *Liber A'ash*. In this form, they are not the abstract, mathematical conceptions of Zero and One, but completely anthropomorphic representations of them. They are us, in more fully conscious representations.¹² Specifically, in this reference, the goddess Isis is representative of the natural world; she is nature itself, the world in which we live. Her mate is Osiris, the Lord of the Dead, the world of the Qliphoth. As I have noted, in the system of A. A. A., each Candidate who seeks Initiation is initially mystically identified with Osiris.¹³

This particular verse of *Liber A'ash* gives us great insight into the nature of the New Aeon, and the symbolic makeup of the aspirant—fully realized in the attainment of the candidate to the Grade of Master of the Temple, as discussed in chapter 6.

The outward form of the Candidate is that of Hoor; it is He that is thrice armed, for He bears the inherited strength of the two previous

Aeons of Isis and Osiris, his Mother and Father. Any Candidate who aspires to become Hoor must also be thrice armed as our figurative deity is thrice armed. To do this in one sense, we must learn the lessons taught to all of mankind by the Matriarchal and Patriarchal Aeons which eventually led to the birth of the Aeon of the Child. If we ignore the gems of beauty and wisdom, as well as the evil and ignorance in our own history, the tapestry of our personal and collective futures will be weakly woven. As Edmund Burke said, "People will not look forward to posterity, who never look backward to their ancestors."¹⁴

It is important to remember that Hoor is the Hawk-Headed Lord of Silence as well as the Lord of Strength.¹⁵ His twin Harpocrates, the Lord of Silence, is said to be "hidden within him." This description is of particular interest, and offers useful clues to aid our understanding of these symbols.

Harpocrates

First, we should note that the image of Hoor is a theriocephalic figure,¹⁶ having the head of a bird and the body of a man. Conversely, the figure of Harpocrates (from the Greek 'Αρποκράτης) is anthropomorphic; he is represented as completely human. The form that Archetypes take when becoming *conscious* images are clear indicators of certain components of that figure. When we see a deity with an animal or bird head, we know immediately that this figure is close to the Unconscious; because it has a human body in form, we know that it dwells among us, but has not entirely taken on our visage. This is not the image that you and I behold when we look in the mirror. This image is telling us, "Take note, you are in the presence of a visitor from the Unconscious."

Technically speaking, the term *Archetype* really only applies to these contents while they are still a psychoid factor, that is, a component of the Unconscious which has not yet been contaminated by interaction with consciousness. In this state, these factors are still available for immediate psychic experience, which is always modified by the individual experiencing them.¹⁷ When we meet them in visions or dreams, the representation of the Archetypes are more naïve and primal, less comprehensible to our minds. But when Archetypal Images penetrate consciousness and become a component of our


myths, they begin to formulate a quality that is quite unmistakable. They show the influence of conscious elaboration and development. Such elaboration is not to be considered a deliberate modification of the image, but one that occurs naturally. Egyptian god forms that demonstrate ther-iocephaly exhibit such characteristics of elaboration. After all, these figures have been upon the earth for thousands of years. As is demonstrated by the appearance of *The Book of the Law* in 1904 e.v., the hoary gods of antiquity still live, and are capable of intrusion upon the world of consciousness in highly developed forms with new and striking characteristics. Thus, the Hoor of which we speak is still the Hoor who reigned in Egypt so long ago—although His current form demonstrates conscious elaborations that would be quite foreign to the ancient peoples of the Nile. Yet, they speak directly to our conscious development as it is unfolding today.

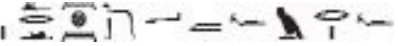



Harpocrates on a Lotus

Harpocrates the twin of Horus is a figure closer to our human consciousness. We know this because his form is entirely that of our

own. Nevertheless, he has distinct characteristics which should be carefully examined for clues to help us learn more about our own nature.

The Egyptians called him  (*Hr p3 hrd*)¹⁸ or *Hoor-pa-khered*,¹⁹ meaning “*Horus the child*.” This is the form that the Greeks rendered as *Harpocrates*.

Harpocrates was depicted by the Egyptians as a naked child with his finger in his mouth, and with the side-lock of a youth. This was a time-honored Egyptian motif of the day that indicated youth and innocence. One of his ancient epithets found in the Pyramid Texts was  (*Hr hrd nb n df 3.f*), “Horus the child with his finger in his mouth.”²⁰

The language of ancient Egypt had seven different words for “child,”²¹ yet all of them had the same determinative hieroglyph, , the figure of a nude child sitting with his index finger in his mouth. The Greeks and Romans later misinterpreted this posture of finger sucking as their own similar gesture which meant to be silent. The earliest known mention of this was made by Marcus Terentius Varro, who would write in *De Lingua Latina* (circa 45 BCE), “Harpocrates with his finger makes a sign for me to be silent.”²²

By the early part of the fourth century, the interpretation of Harpocrates as a god of silence is found in the magical literature in the so-called *Mithras Liturgy* as part of a spell to serve as protection during a ritual Invocation:

When the gods stare at you and rush towards
you,

immediately put your right finger to your
mouth and say:

‘Silence! Silence! Silence!

Symbol of the living, incorruptible god!

Protect me, Silence, NECHTHEIR
THANMELOU!

Then give a long whistle, a cluck, and say:



*Harpocrates, a late representation from Gisbert Cupert
(1687)*

PROPROPHEGGĒ MORIOS PROPHUR
PROPHEGGĒ

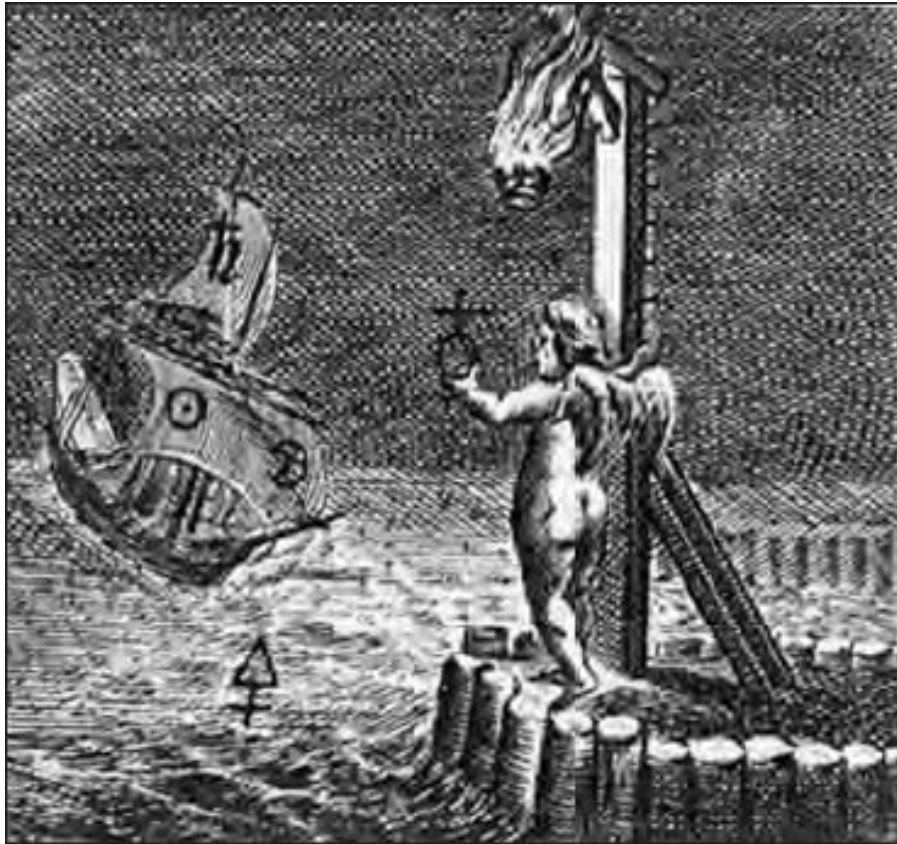
NEMETHIRE ARPSENTĒN PITĒMI MEĒU
ENARTH

PHYRKECHĒ PSYRIDARIĒ TYRĒ PHILBA.

Then you will behold the gods looking
graciously upon you and no longer rushing
toward you, but rather going about their own
affairs.²³

Later images that originate outside of Egypt often depict Harpocrates

with the cornucopia, an urn, or with bows and arrows suggesting identification with Cupid. In these latter forms, the femininity is pronounced and he appears as the divine, eternal youth. If not depicted directly as Cupid, he often takes the form of a putto.



Putto holding symbol of the Prima Materia, Van Vreeswijk, De Roode Leeuw (1674)

Concerning the historical appearance of Cupid on Atu VI, *The Lovers*, Crowley noted that it is not at first clear what Cupid has to do with Gemini, the astrological attribution of Atu VI. He added, “no special importance is attached to Cupid in alchemical figures. Yet, in one sense, he is the source of all action: the libido to express Zero as two.”²⁴ It is true that the alchemists did not elucidate the meaning of the figure of Cupid, but that is completely in keeping with their desire to protect the arcana from the gaze of the profane. Yet Cupid does appear in numerous alchemical engravings, typically those illustrating the union of Venus and Mercury, and at times with illustrations showing the appearance of the hermaphrodite known as the *Rebis*, a figure of Gemini *par excellence*.²⁵ In numerous manuscripts, Cupid or Eros is a veiled emblem of the twofold Secret Fire 🔥.



Cupid with Mercury, Venus & The Rebis, from Maier, Atalanta Fugiens (1618)

It was from Plutarch in his work *Isis and Osiris* that we learn the two most significant facts concerning Harpocrates. Plutarch wrote,

Osiris consorted with Isis after his death, and she became the mother of Harpocrates, untimely born and weak in his lower limbs.^{[26](#)}

From the account of Plutarch, we see that he was conceived by Isis after sexual union with the corpse of Osiris. Secondly, we note that Harpocrates demonstrated imperfections that at first seem rather uncommon for a god. He was “untimely born” (ἡλιόμηνος), that is, he was born prematurely, and was weak in the legs. In other words, he was born crippled.



Cupid as the twofold Secret Fire, from van Vreeswijk, De Groene Leeuw (1674)

Contents such as these have a distinction that inevitably carries a numinous meaning, and both of these are particularly significant. First, there is the *miraculous birth motif*, that is only accorded divine personages. There are a number of examples of this Archetype beyond the well-known Christian myth of the virgin birth of Jesus. Perseus' mother conceived him by Jupiter in a shower of gold.²⁷ The mother of Kṛṣṇa (कृष्ण) was impregnated by Viṣṇu (विष्णु).²⁸ One tradition holds that the virgin mother of Zoroaster (Ζωροάστρης)²⁹ conceived him by means of a shaft of light.³⁰ Buddha's mother conceived when a white elephant with six tusks entered her side.³¹ In each of these myths, an earthly father is absent; there is only the mother and magical conception.



*Two alchemical engravings with the crippled figure of
Vulcan*

LEFT: from Mylius, *Philosophia Reformata* (1622)

RIGHT: Maier, *Symbola Avreæ* (1617)

The additional characterization of Harpocrates as lame is due to the manifestation of yet another Archetypal content, in this case, one bearing the emblemata of incompleteness or insufficiency. This motif also appears in Greek and Roman mythology with the figures of Vulcan, and his Greek equivalent Hephaestus (Ἡφαίστος), both depicted with a lame foot. The Greeks and Romans both associated lameness with ugliness since an imperfect body did not satisfy their ideal of physical beauty and symmetry. Hence, the mythic tales of Vulcan and Hephaestus are *ipso facto* singularly lacking in metaphorical depth. Conversely, the Alchemists consistently found gems of wisdom in mythical literature and this was no exception. Vulcan, as a god of fire and furnaces, appears in the Alchemical manuscripts, and in the engravings he is shown one-legged to indicate that his labor alone does not suffice for the *entire* Work.³²


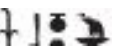

Erich Neumann noted the dichotomy present in the mythic formulation of Harpocrates who is represented on the one hand as weak in the legs and on the other hand ithyphallically.

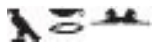





The birth of the new sun, after the coffin of Henettawy

He holds his finger to his mouth, which is supposed to indicate sucking... He symbolizes the very young sun and his significance is undoubtedly phallic. The ithyphallus, the finger, and the lock of hair are evidence of this. At the same time, he has feminine attributes and is what we might call a true mother's darling... This Harpocrates stands for the infantile stage of existence in the uroboros; he is the suckling, caught in the maternal coil. His father is a wind spirit, the dead Osiris, and thus he belongs to the matriarchal stage of the uroboros, where there is no personal father, but only the great Isis.³³

An image from the coffin of Henettawy unquestionably shows the

babe Harpocrates as the new born sun in the solar barque. This is confirmed by the presence of the baboon greeting the newly born sun in the posture of adoration. The boat is magically steered by the goddess Maat who stands in the prow. In the water beneath the boat, the Matriarch is represented by  (Nbtj) “The Two Ladies,”  (Nekhbet) Nekhbet, the vulture goddess of Southern Egypt, and  (Wadjet) Wadjet, the cobra goddess of Northern Egypt, flanking the corpse of Osiris, being vivified by the power emanating from an inverted head of Horus.

In contrast to the early images of Harpocrates showing him seated on the lotus; later periods delighted in showing him standing upon the backs of crocodiles, and holding serpents, scorpions and other animals. A vignette from the 21st dynasty papyrus of Harweben is striking evidence of Neumann’s conclusions and analysis of the nature of the suckling god. Therein, Harpocrates is depicted seated within the uroboros serpent, fully enclosed as it were within the womb of the celestial mother. This cyclic symbolism is also demonstrated in the presence of the ancient earth god  (Aker) the two lions of the rising and setting sun, upon which the figure rests.³⁴

In Egyptian iconography there is no superfluous imagery; all figures depicted invariably have meaning, whether consciously or unconsciously. In the vignette from the papyrus of Harweben, the uroboros serpent is flanked at the top on right and left by two arms, descending from above. This is actually a hieroglyph that is used as the determinative in the word  (hpt) “embrace.”³⁵ Beneath the uroboric circle is the frontal view of a bull’s head. The bull figure played a very important role in royal iconography, since from predynastic times, the cow was the symbolic mother of the Pharaoh, who was considered a god on earth. Hence, kings were hailed as  (k3-mwt-f) “bull of his mother.”³⁶ This was also the epithet of Min , the ithyphallic god who personified fecundity in nature and whose shrine was crowned with a pair of cow’s horns.³⁷



Harpocrates within the uroboros, after the papyrus of Harweben (21st dynasty)

The embracing arms on either side of the encircling uroboros and the head of the bull below, symbolically helping support the uroboros, all point directly to the Archetype of the Great Mother, illustrating clearly that, as Neumann described, Harpocrates is linked to the matriarchal stage of the uroboros. This is a motif that is also evident in later Gnostic gems that depict Harpocrates in the uroboric round.

Furthermore, from the image in the papyrus of Harweben, we can see in the very shape of the bull's head that there was early *conscious* association with the bovine Archetype and physical incarnation in the world of men. The hieroglyph identified as that of the cow uterus recalls both the shape of the bovine head as well as the human female reproductive organs.^{[38](#)}

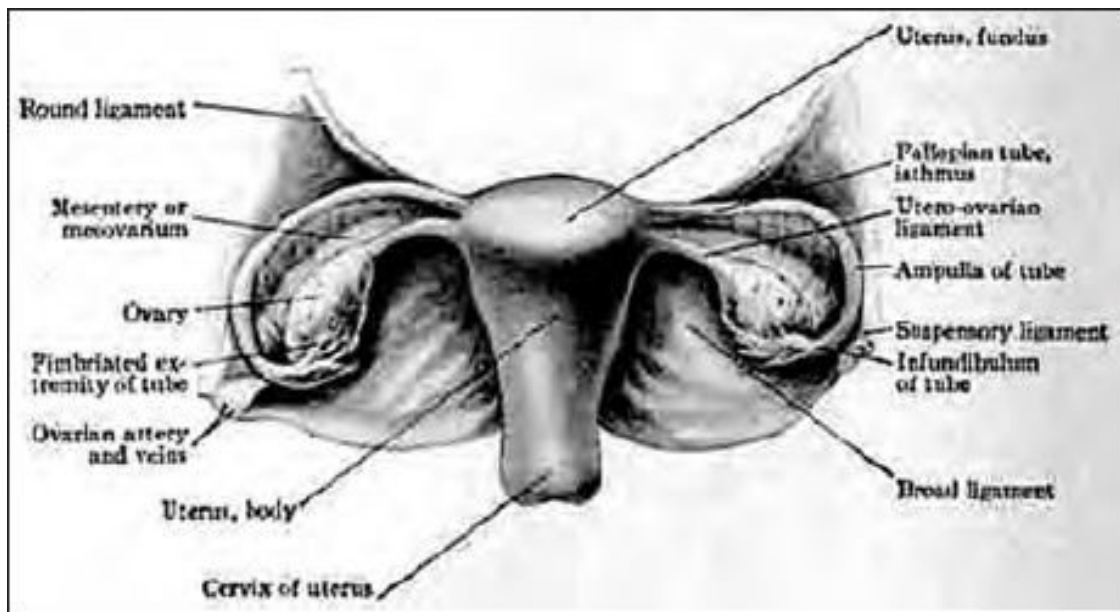


Gnostic gem with Harpocrates within a uroboros. From King, Gnostics & Their Remains.

The images of the gentle Harpocrates found on the numerous Cippi of Horus³⁹ from Egypt's late period demonstrate a god whose power over the beasts stands in stark contrast to the little god with weak legs. The crippled Harpocrates as the twin of Hoor, indicates the *human* aspect of the Horus nature, the mother's darling embraced by the uroboric round, the universal womb. This is further emphasized by his association during the Late Period with the dwarf god *Bes*,⁴⁰ who was the guardian of the birth chamber. The face of Bes is regularly placed over the head of Harpocrates for his protection as a new born.⁴¹ These images of Harpocrates display the god's human imperfections due to identification with the world of consciousness, still bound to the coil of the life-death cycle.⁴² Conversely, the other aspect of the child god is the ithyphallic god of innocent, pure power. We should note that he is not trampling the crocodiles; they offer their heads to him as a footstool.



Bicornuate uterus of a heifer, Gardiner Hieroglyphic Sign List, sign F45



Cervix, uterus & fallopian tubes. From Davis, Applied Anatomy (1916)




Cippus of Harpocrates standing on crocodiles, Ptolemaic period, from El Mundo Ilustrado (1880)

In a bas-relief from Philae, we see the mummy of the dead Osiris ferried on the back of a crocodile while overhead, the newly born Harpocrates as the “bull of his mother” (*Ka-mut-ef*) sits in the circle of the sun with the resurrected Osiris in the form of the god Min behind him as confirmation of the self-procreative power, and Isis leading the

way. The twelve stars between the crescent and full moon signify nights of the waxing moon, another emblem of resurrection.

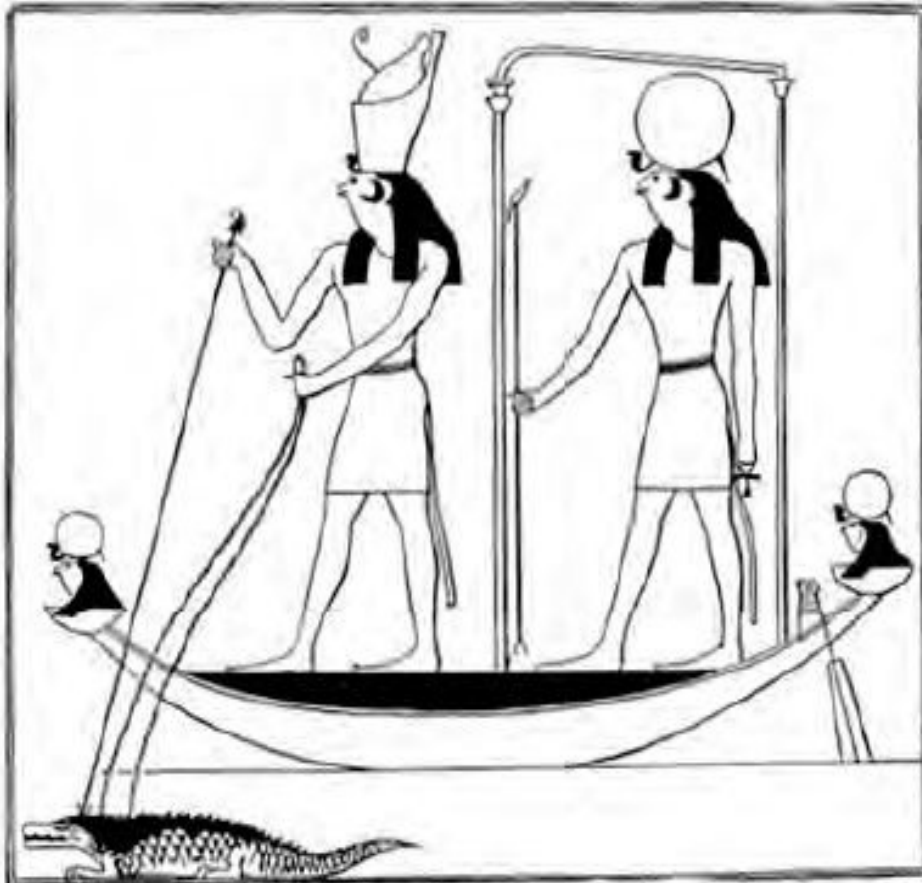
In this, and other imagery from the developing Patriarchal Age, we see numerous examples of the effeminate suckling child as the inheritor of his Mother's power over nature as the "lady of the beasts."⁴³ This power is further hermore crowned by the subjugation of crocodiles, an animal with ancient dark roots in Egyptian mythology.⁴⁴

The Nile crocodile had always been one of the most feared creatures in ancient Egypt. The veneration of the crocodile god *Sebek*⁴⁵ before the end of the 6th dynasty likely evolved in hopes of propitiating a god of destruction, and thereby win his favor. Nevertheless, the crocodile was always feared and eventually came to be used as a emblem for death itself.⁴⁶ In the 12th dynasty *Berlin papyrus 3024*,⁴⁷ it is the negative aspect of the crocodile that is emphasized. In this text, a man's wife and children perished on a bank infested by night with crocodiles. The man described the fate of his children as,  (m3w hr n Hnty n n bt.sn), "having looked upon the face of the Crocodile god before they had lived."⁴⁸ This is a good example of the crocodile used as a clear and distinct metaphor for death. It has great implications for the divine aspect of Harpocrates that has complete power over the forces of Nature and the dreaded Nile crocodiles. In this, we see that he has the power over death itself.



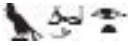
A bas-relief from Philae, from Budge Osiris & the Egyptian Resurrection (1911)

Interestingly, and perhaps not without surprise, this Archetype may also be found during the Christian era associating such powers with Jesus Christ, the Christian savior figure. A Graeco-Egyptian Gnostic seal in the British Museum shows Jesus Christ with a fish on his head (to signify $\text{IX}\Theta\text{I}\Sigma$ ⁴⁹) and standing on the back of a crocodile.⁵⁰



Horus spearing a crocodile, after a bas-relief in the Temple at Edfu

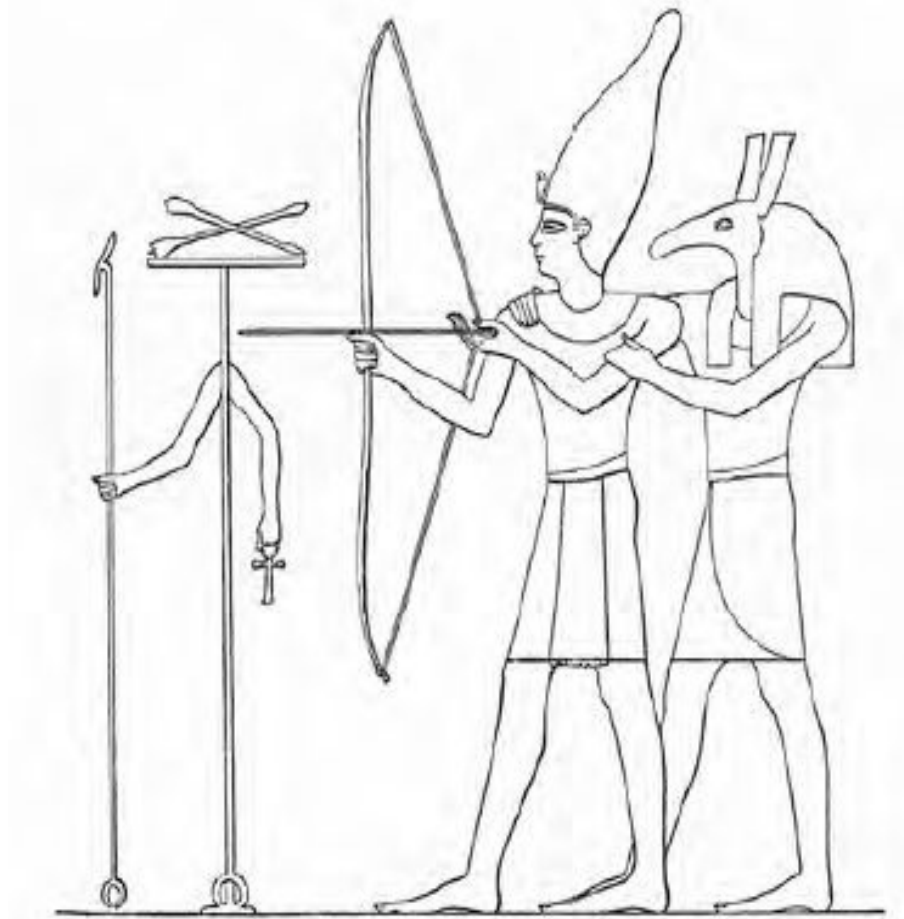
Hoor and Set

The god Set and his counterpart Horus, are both depicted as theriocephalic deities. Thus, both exhibited characteristics that linked them to the Unconscious with notable conscious elaborations that found varied expressions in a multitude of myths throughout Egyptian history. Because of the elasticity of such elaborations in human consciousness over the centuries, it is difficult, if not impossible, to discover a simple description of either god. This is particularly true in the case of the god Set, who passed from early veneration to what amounted to outright demonization during the Third Intermediate and Late Periods.⁵¹ Simplistic dismissals of Set that present him merely as the Egyptian equivalent of the Devil are completely fatuous. We know, for example, that early dynastic Queens were fond of bearing the title  (*m33t Hr Sth*), "She who sees Horus and Set."⁵² The 19th dynasty pharaoh Seti I, father to Rameses the Great, was consecrated to Set; the name Seti means literally, "of Set." From Karnak, there is the image of the god Set teaching Thutmose III how to use the bow and arrow.



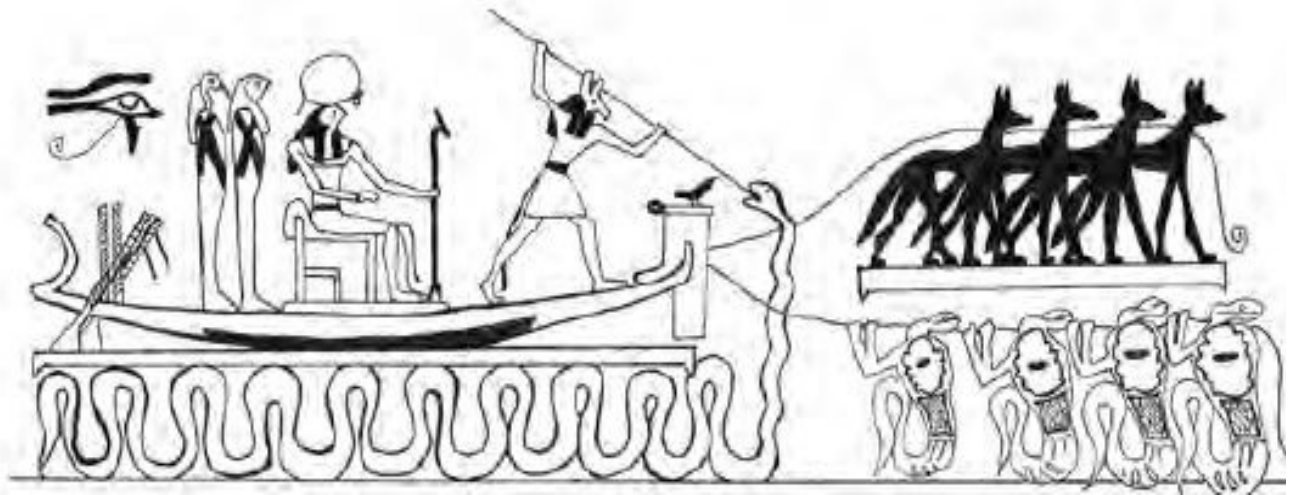
*Jesus standing on a crocodile, after British Museum
#OA.9750 (from Massey, The Natural Genesis, Vol. 1)*

Such instances as these, and numerous others, are well-known examples indicating that the god Set was not always considered evil. Modern Egyptologists examining this subject tend to search for sociological explanations through historical events rather than in mythological developments that satisfy a need for psychic compensation. The development of Set as the enemy of Osiris carries such *gravitas* in the overall scheme of Egyptian mythology, it most assuredly could not have been based simply on some ancient conflict between Southern and Northern Egypt, of which the persons of the myths are representative. It carries all the hallmarks of a collective compensatory function.




Set instructs Thutmose III, from Erman Life in Ancient Egypt (1894)

Whenever the psyche encounters a condition wherein wholeness is lacking, the Unconscious responds by filling that void to restore the needed balance. For example, in the development of Christi an myths, when the soteriological figure of Jesus Christ assumed the attributes of the sacrificial paschal lamb without spot or blemish,⁵³ and the only begotten son of God ⁵⁴ who was without sin,⁵⁵ the Messiah figure no longer satisfied the need for wholeness; he had become completely identified with divine perfection and light. The aspects of the Shadow were left unfulfilled. However, *natura abhorret a vacuo* and that void was filled by the appearance of the Antichrist of *The Apocalypse*. Christ was said to be without sin and the son of God; the Antichrist was called the “man of sin, the son of perdition.”⁵⁶ Christ was slain and resurrected from the dead⁵⁷; Antichrist was expected to be slain and rise from the dead.⁵⁸



Set spearing Apep, after the papyrus of Harweben (21st dynasty)


In like manner, the need for an Osirian adversary was driven, not in memory of ancient border conflicts, but by a conflicted collective psyche that sought a condition of the balanced tension of opposites.





At various periods during Egypt's religious development, the villainous role was cast upon Set in varying degrees, depending on which Archetypal dominants were present. At the beginning of the Middle Kingdom, there arose the theology of the serpent  (3pp) Apep⁵⁹ the enemy of Ra the sun god. While Set was occasionally identified with Apep to some degree, the beneficial attributes of Set were never fully abandoned. However, Apep on the other hand, was always dark and dangerous and recognized as the ultimate enemy. With Apep, the serpent of darkness to stand in opposition to Ra the god of light, there was no psychic need to brand Set as a totally negative figure. A vignette from the papyrus of Harweben shows Set in the positive role, spearing Apep who threatens the boat of Ra. An invocation from the 19th dynasty reads,







Hail to you o Set, son of Nut, the great strength in the barque of millions, felling the enemy, the snake, at the prow of the barque of Ra, great of battle-cry, may you give me a good lifetime...⁶⁰

Throughout the long history of Egypt, even through the tumultuous Third Intermediate and Late Periods⁶¹ wherein the demonization of Set occurred, his cult recovered and persisted through the last days of Egyptian religion. From this, it is apparent that Set continued to

satisfy broader mythological criteria beyond simple demonic characterizations. It is my contention that he still does. Set is not considered an evil entity in the modern symbolism of Thelema.⁶²

The name of Set was written Σήθ by the Greeks, which approximates well with the common spelling of his name in Hieroglyphs as  (stš).⁶³ By modern etymological standards, the actual meaning of the name Set is completely unknown. However, there are some clues that we can glean from historical accounts and from secondary meanings attached to the name from similarities in sound.

Plutarch, who identified Set with the Greek god Typhon (Τυφών), stated that the name Set meant “oppressing and compelling” (καταδυναστεύω ἢ καταβιάζομαι)⁶⁴ to the Egyptians.⁶⁵ There is no reason to believe that this was an invention of Plutarch. It appears quite reasonable this idea originated with the Egyptians who were fond of making word puns. From Plutarch’s account, it would seem that the Egyptians were attempting their own etymology of the name. By taking the name of Set  (stš) as the word  (t *hth*) “disordered,” or  (tštš) “crush,” preceded by a causative  (a phonetic “s”),⁶⁶ one can arrive at verbs which are quite close to the meaning of Set’s name according to the account of Plutarch.

In the year 1885, Dr. Heinrich Brugsch made a comparison with the names of Hoor and Set to the Coptic words  “above,” and  “below,” respectively.⁶⁷ We now know that  was derived from  (*hrw*), “upper part, above.”⁶⁸ The name of Hoor while perhaps not directly linked to this word etymologically, is certainly connected to *hrw* and related words by association, anciently having the meaning of “He who is above” or similar.⁶⁹ In the Pyramid text of Unas for example, his name written  (*Hr*) occurs 32 times in 31 different Spells which clearly suggests that at a very early period the Egyptians understood the name of Horus in precisely that fashion.⁷⁰ The normal spelling of his name in the Pyramid Texts is simply  (*Hr*). This is not to argue for a direct etymological link, but such plays on words were widely used by the Egyptians themselves.⁷¹

The Archetypal oppositions of “above” and “below,” sun above the earth, hero above antagonist, good above evil, are natural opposites configured by the need of consciousness to maintain figures of wholeness.

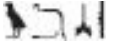



In the land of Egypt, Horus was considered to be lord of the delta region of Egypt in the North, while Set was lord of the desert region in the South. When considered as the opponent of Horus, a play on words associating Set with **ECQT**, interpreted to mean “that which is below” was quite possible.⁷²

In the Coffin Texts, for magical reasons, scribes often replaced the normal spelling of the name of Set by **𓂏𓂐** (*wd*) “He who separates,” from **𓂏𓂐𓂏** (*wdt*) a word meaning “cut, judge, discern, separate” (Coptic **ⲟⲩⲱⲁⲉ**).⁷³ In this same manner, in the *Coffin Texts*, we also find the name **𓂏** (*Hr*) replaced for magical reasons by **𓂏** the hieroglyph of “a road” or “a path.”⁷⁴




Horus with the double crown, from Lepsius, Denkmäler aus Aegypten und Aethiopien (1900)

Examples of enigmatic writing abound in Egypt, but these particular examples are of an entirely different character than the enigmatic scripts which are at times completely cryptographic. The purpose

here does not appear to be an attempt to obfuscate the name of the deity, but to hint at some “inner” aspect of the god for those able to read the script. This is of particular interest to us, for it demonstrates clearly that there was a secret teaching associated with these two gods beyond what was commonly revealed about them. If we understand the word  (*w_{dg}*) as “discern,” then we may understand Set as  (*w_{dg} s*) “The discerner.” The Egyptians recognized two basic forms of discernment:  (*w_{dg} h3bt*) “to discern crookedness,” and  (*w_{dg} m3t*) “to discern Maat (that which is straight).” Anything that was in balance, that was true or righteous, was “straight.” Anything that was not Maat was “crooked.” To interpret Set as “the discerner” is to place him in the role of the judge of men’s hearts, to separate the true from the false.⁷⁵

The apparent contradictions in the character of Set are so widely separated that rational explanations have failed to solve the problem. How indeed can a god of chaos and destruction, proclaimed as the murderer of Osiris, be, on the other hand, invoked to protect the solar bark of Ra? How can the opponent of Horus be the same god who, with Horus, unites the Two Lands in harmony? Here again, we may detect the presence of a secret teaching that embodies a *complex oppositorum* that is a rebuke to reason. In the New Aeon, the symbolism of the god Set transcends the Abyss, which by default tells us that it comprehends its own contradiction. From the evidence of ancient Egypt, it would appear that this is not a new development.

Historically, the god Hoor presents fewer problems in this regard, although the mystical method of writing his name as  indicating a road or pathway shows us that even anciently, the god had a secret interpretation reserved for the priesthood.

Candidate and Hierophant

In the New Aeon of Thelema, as in the old Aeon of Osiris, the methodology of Initiation is a matter of bringing the Candidate into the magical circle of the Hierophant and uniting that Candidate with the Initiator. In each of the three major Initiations of A. A. A., the Lord Initiating is a form of Hoor in a splendorous secret name. The nature of the secret name is never discussed openly for to do so would profane the Sanctuary. Each Candidate, on his own, must come to know the name of He behind that Veil who flies and alights as an

hawk with mighty-sweeping wings of mother-of-emerald. The Hierophant is known by the revealed forms of Hoor-Apep, Hoor-Ra and Hoor-Set, each of these in keeping with the nature of each Initiation.

In the Outer College G.D., the nature of the Initiation is Destruction (☒)

In the Inner College R.R. et. A.C., the nature of the Initiation is Preservation (☿)

In the Supreme College S.S., the nature of the Initiation is Construction (☿)

Thus, we form the three-fold Initiation symbolized by ☒ + ☿ + ☿ = 93.

The aspirant to the Supreme College realizes the god-form Hoor in his twin aspect of Ra-Hoor-Khuit (☿) and Heru-pa-kraath (☿), the Centroverted Systolic and Centroverted Diastolic aspect of the god respectively. The Centroverted aspects are directly associated with the development of the Aeon of the Child. [76](#)

Each of these also have an Extraverted and Introverted aspect as well, for the Extraverted forms reflect the influence of the Patriarchal Aeon of Osiris, and the Introverted forms reflect the influence of the Matriarchal Aeon of Isis:

Ra-Hoor-(☿) Extraverted
 Khut Diastolic
 H o o r -(☿) Extraverted
 paar-kraat Systolic
 Ra-Hoor-(☿) Introverted
 Khu Diastolic
 Hoor-pa-(☿) Introverted
 kraat Systolic.

To put these into a simple grouping:

The Theriocephalic   

Horus forms:

T h e   

Anthropomorphic

Harpocrates forms:

The perfect union 

of all of these is

Heru-ra-ha:

Yet, this perfect union pertains to the Opening of the Grade of Ipsissimus and does not concern us in this place.

The newly born Master of the Temple as a Candidate of Initiation is Hoor, the Child, in all his forms, united at last with the Great Mother. Yet, the Magister Templi cannot abide in this bliss, for it is the payment of passage that he or she must relinquish the Bliss of the Infinite in order to reformulate a bond with the world of the Actual. Having formed that eternal bond with the Great Mother Binah, even though cast into the world of mankind once again, the Master is forever a Child of Zion, that Holy City of BABALON. The Holy Covenant of Set, the Dark Lord, has been unfolded and realized in both theory and practice, and will always remain as a beacon from that Invisible Throne in the citadel of No God, which No Man has been permitted to behold. The forms of the little hidden god Harpocrates will be a constant reminder of his or her human frailties; but also that the power to overcome lies in the Yielding. The forms of the Hawk-Headed Lord of Silence & of Strength will remind him or her of the divine heritage we cherish so dearly, and which we fiercely guard with the strength, force, and vigor of our arms.



I am the Hawk-Headed Lord of Silence & of
Strength;

my nemyss shrouds the night-blue sky.

Hail! ye twin warriors about the pillars of the
world!

for your time is nigh at hand.

[1](#) Cf. chapter 3 where the work of *Separatio* is first discussed.

[2](#) The path of , Daleth, attributed to , Venus.

[3](#) From the etymology of the word “display.” See Skeat, *An Etymological Dictionary of the English Language*, pp. 171–172.

[4](#) *Liber A'ash*, 7. This verse, and the document in its entirety, conceals a great form of practical Magick. The symbolism of Horus, Harpocrates and Set are thus reflected in the Rite of the Lion and Eagle in a specific, corporeal way that reflects the exalted doctrinal imagery being discussed here.

[5](#) Again, all these symbols have tangible reflections in the Rites of *Hieros Gamos*.

[6](#) This refers to the collective of mankind, or a plurality—hence Nuit, the host of heaven, with all the manifest stars (Had) thereof. If we refer to ourselves *individually*, we are the Child of Nu (the unbounded possibilities of the individual) and Hadit (the individual Star). Since Nu is unbounded also, there is in theory no difference between Nu and Nuit, except in our point of view—the limitations of each individual to manifest certain of those possibilities.

[7](#) God was so defined by the Victorian poet and social critic Matthew Arnold in *Literature and Dogma: An Essay Towards a Better Apprehension of the Bible*, p. 348.

[8](#) See *The Book of the Law*, I:27, II:3–4, 7–8.

[9](#) *The Book of the Law*, I:32.

[10](#) *Ibid*, III:62.

[11](#) See *Initiation in the Aeon of the Child*, pp. 178 ff. for *The Sevenfold Arrangement of Hoor*.

[12](#) Isis and Osiris (nature and the natural human) are not only husband and wife, they are brother and sister. Hence, *Liber A'ash* describes their act of union as being incestuous. However, the verse is more explicit; they are “given over to incest *and adultery*.” Since mythology consistently identifies Isis and Osiris as husband and wife, how could they then be given over to adultery? The meaning here is not found in the definitions of secular or ecclesiastical law. The definitions of adultery in secular law, as well as ecclesiastical conventions, vary greatly all around the world. The word *adultery* in this verse is archaic English, and Students of the Formula of the Rosy Cross should note that its meaning here is Alchemical. *Adultery*, from the Latin *adulterare*, originally meant “to corrupt or add extraneous ingredients.” Cf. Skeat, *An Etymological Dictionary of the English Language*, p. 9. The Latin root of the word, *adulterium*, first appeared in *The Vulgate Bible* (4th century) as a translation of the Greek word πορνεία which occurs six times in four verses. The use of *adulterium* for sex outside of wedlock was the result of religious prejudices, rather than intrinsic meaning and etymology. The word *adulterate* is first found in *The Works of Sir Thomas More* in 1557 as a past participle with the sense of “corruption.” (*The Confutation of Tyndale's Answer*, Part 2) The word *adultery* is later found in Ben Johnson's Masque titled, *Mercury Vindicated From the Alchemists* (1615) with this same sense. See Gifford, *The Works of Ben Jonson*, p. 596. This is another form of the traditional Alchemical aphorism that all generation relies on prior corruption. “For without corruption, there can no generation consist.” (*Corpus Hermeticum*, XV, 40 from Jennings, *The Divine Pymander of Hermes Mercurius Trismegistus, translated from the Arabick by Dr. Everard*, p. 103).

[13](#) See *Initiation in the Aeon of the Child*, chapter 2, *The Awakening* for a discussion of this topic.

[14](#) Burke, *Reflections on the Revolution in France*, second edition, p. 48.

[15](#) *The Book of the Law*, III:70.







[16](#) From Greek θηρίον “beast” and κεφαλή “head.”

[17](#) Jacobi, *Complex/Archetype/Symbol*, p. 31 ff.

[18](#) Erman, *Wörterbuch der Aegyptischen Sprache*, Vol. 3, p. 123.

[19](#) A modern rendering, sometimes given as *Heru-pa-khered*. This is the form of the name rendered as *Hoor-pa-kraat* by *The Book of the Law*, III:35.

[20](#) Sethe, *The Ancient Egyptian Pyramid Texts*, Spells 378 (T) §663 & §664. For a translation of this Spell, see Faulkner, *The Ancient Egyptians Pyramid Texts*, p. 125.

[21](#) These seven words are  *hrd*,  *ms*,  *hnw*,  *nhnw*,  *sdty* and  *hwn*. Faulkner, *A Concise Dictionary of Middle Egyptian*, pp. 204, 116, 192, 182, 138, 260, and 166.

[22](#) *Esti Harpocrates digito significant, ut taceam*. Varro, *De Lingua Latina*, Liber V, Cap. X, 1. Cf. Catullus, poem 74, *Security: To Gellius*, v. 4.

[23](#) ὁψῆ δὲ ἀτενίζοντάς σοι τοὺς θεοὺς καὶ ἐπὶ σε ὀρμωμένους. σὺ δὲ εὐθέως ἐπιθεὶς δεξιὸν δάκτυλον ἐπὶ τὸ στόμα καὶ λέγε. σιγὴ. σιγὴ. σύμβολον θεοῦ ζωτοῦ ἀφθάρτου. φύλαξόν με, σιγὴ νεχθειρ θανμελου, ἔπειτα σύρισον μακρὸν συριγμόν, ἔπειτα πόπτυσον λέγων. προπροφεγγη μοριος προφур προφεγγη νεμεθιρε αρψεντεν πιτητμι μεωυ εναρθ φуркеχω ψυριδαριω τυρη φιλβα. καὶ τότε ὁψῆ τοὺς θεοὺς σοι εὐμένως ἐμβλέποντας καὶ μηκέτι ἐπὶ σε ὀρμωμένους, ἀλλὰ πορευομένους ἐπὶ τὴν ἰδίαν τάξιν τῶν πραγμάτων. Preisendanz, *Papyri Graecae Magicae*, Vol. 1, p. 92 lines 556-568. (*The Mithras Liturgy* = PGM IV. 475-834.) Cf. a Iso Betz, *The Greek Magical Papyris in Translation*, p. 49.

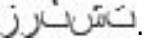
[24](#) Crowley, *The Book of Thoth*, p. 84.

[25](#) Rebis, from Latin *res bina*, “two things.” The Rebis was signified by the emblem Y. See the fourth plate in Maier, *Symbola Avreæ*, which shows the Rebis holding the figure of Y, standing before a bishop. The mitred cap of the Bishop also indicates the dual nature. See Klossowski de Rola, *The Golden Game*, p. 109.

[26](#) τὴν δ' ἱσιν ἐξ Ὀσίριδος μετὰ τὴν τελευτὴν συγγενομένου τεκεῖν ἡλιτόμηνον καὶ ἀσθενῆ τοῖς κάτωθεν γυίοις τὸν Ἀρποκράτην. Plutarch, *Isis and Osiris*, 19. English translation from Babbitt, *Plutarch: Moralia*, Vol. 5, p. 49. Greek from Bernardakis, *Plutarchi Chaeronensis Moralia*, Vol. II, p. 490. This form of the myth of Harpocrates was a fairly late development, after the ascendancy of the Osiris myth. Originally, Harpocrates was said to be child of Hatmehit. Cf. chapter 3.

[27](#) Schull, *Greek Mythology Systematized*, p. 226.

[28](#) Wilson, *The Vishṇu Purāṇa*, pp. 491–499.



[29](#) In his native country of Iran, known as Zarathustra .

[30](#) Jackson, *Zoroaster, The Prophet of Ancient Iran*, pp. 24 ff.

[31](#) Herold, *The Life of Buddha*, p. 8.

[32](#) One of his epithets of Hephaestus was 'Αμφιγύεις, "the lame one." The tales of Hephaestus sometimes place him in the category of a "trickster," a role often taken by the dwarf figure in mythology. The close association between the dwarf god Bes and Harpocrates is noteworthy. Cf. Ebenstein, *Disability Studies Quarterly*, Vol. 26, No. 4, *Toward an Archetypal Psychology of Disability Based on the Hephaestus Myth*.

[33](#) Neumann, *The Origin and History of Consciousness*, p. 67.

[34](#) Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 6. In the late period, the *Akeru* were called  (sf), "yesterday" and  (dw3w), "tomorrow." Cf. *Initiation in the Aeon of the Child*, chapter 3, "Two Horizons."


[35](#) Faulkner, *op. cit.*, p. 168.

[36](#) Cf. Erman, *Wörterbuch der Aegyptischen Sprache*, Vol. 5, p. 97. Cf. Greek Καμηφίς.

[37](#) Frankfort, *Kingship and the Gods*, p. 188. The harvest festival was sacred to Min and the first fruits of emmer wheat were offered by the King to a white bull. Compare this with the offering of first fruits in the rite of the counting of the Omer discussed in chapter 6. In the New Kingdom, the traits of Min were combined with Amon in the name Amon-Min-Kamutef.

[38](#) Cf. also chapter 3 and the Pesesh-Kef knife symbolism.

[39](#) The best example of a Cippus of Horus is the *Metternich Stela* in the Metropolitan Museum of Art in New York City. This Cippus dates to the 30th dynasty. None of the various Cippi of Horus are older than the 26th dynasty.


[40](#)  Bs. Coptic **BHC**, in Greek as Βησα or Βήσας. Dasen, *Dwarfs in Ancient Egypt and Greece*, p. 55.

[41](#) *Ibid*, pp. 71–75 The Cippi of Horus with the guardian Bes were placed in various places around Egyptian homes as a protection against scorpion stings and snake bites.

[42](#) Here again is the motif of "Going." The human side of Harpocrates is impeded in going upon his feet in the world of the living, that is, consolidating the four elements with Spirit. He needs his Divine half to be whole and help him conquer the wheel of necessity, indicated by the Uroboric coil of the Mother.

[43](#) See also chapter 3, Lamed.

[44](#) The Nile crocodile no longer inhabits the deltas of Egypt as they did in ancient times. The Nile crocodile, being an opportunistic predator, is a man killer and will not hesitate to attack domesticated animals and people under the right circumstances.

[45](#)  Sbk. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 321. The crocodile god Sebek was known to the Greeks as Σοβήχος.

[46](#) Cf. *Liber XDCXVIII*, 19th Aethyr for a description of Sebek and the 1st Aethyr, where the crocodile is "he that eateth up the children of men." In *Liber LXV*, chapter 3, verse 30, one of the veils of the Holy Guardian Angel is "Sebek the crocodile against Asar."

[47](#) Translated by James P. Allen under the title *The Debate Between a Man and His Soul* (Brill, 2010); by Hans Goedeke under the title, *The Report about the Dispute between a Man with his Ba* (John Hopkins Press, 1970); and by R.O. Faulkner as *The Man who was Tired of Life*, in JEA Vol. 42 (1956).

[48](#) Berlin papyrus 3024, 79-80. *Hnty* translated here as “Crocodile god” for clarity, following Gardiner, *Egyptian Gram mar* §402, p. 317. The word is a proper noun, *Khenti*, the crocodile god. Erman, *Wörterbuch der Aegyptischen Sprache*, Vol. 3, 308. Cf. Allen, *The Debate Between a Man and His Soul*, p. 75.

[49](#) ΙΧΘΙΣ “fish,” was an early Christian anagram for Ἰησοῦς Χριστός Θεοῦ υἱός Σωτήρ, “Jesus Christ son of God, Savior.”

[50](#) Compare the account given in *Luke 10:19* where Jesus sends disciples into the world, saying: ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὀφείων καὶ ἐπὶ σκορπίων καὶ ἐπὶ πάντα τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” (AV)

[51](#) Herman Te Velde, *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, Probleme der Ägyptologie, Vol. 6, pp. 138–140.

[52](#) Sabbahy, *Evidence for the Titulary of the Queen from Dynasty One*, Göttinger Miszellen 135, p. 81.

[53](#) *1 Peter 1:19* identifies Jesus Christ with the Passover lamb described in *Exodus 12:5*.

[54](#) *John 3:16* (AV).

[55](#) *II Corinthians 5:21* (AV).

[56](#) ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας. *II Thessalonians* , 2:3. (translation AV)

[57](#) *I Corinthians 15:1–8*.

[58](#) *Revelation 13:3–4*.

[59](#) Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 38. Coptic ⲁϥⲱⲛⲓ (Boharic), Spiegelberg, *Koptisches Handwörterbuch*, p. 8.

[60](#) Te Velde, *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, p. 99.

[61](#) The Third Intermediate Period dates from 1070 bce to 664 BCE. The Late Period from 664 BCE through 332 BCE. Cf. the account of the demonization of Set in Herman Te Velde, *Ibid*, pp. 138–151.

[62](#) In Thelemic symbolism, Apep is likewise not considered a one-sided negative figure, but fulfills the Shadow aspect of the Hierophant in the Outer College and is the one who is said to deify Asar.

[63](#) Other common spellings are ⲥⲧⲉ (*stš*), ⲥⲧⲉⲃ (*stšb*), ⲥⲧⲉⲃⲓ (*stšb*), ⲥⲧⲉⲃⲓⲛ (*s(w)tš*) , ⲥⲧⲉⲃⲓⲛⲓ (*s(w)t(y)*). Herman Te Velde suggests that hard northern pronunciation of *Sūtekh* evolved to *Sētekh*, and the southern pronunciation of *Sūt* evolved to *Sēt* with a weakening of the final consonants. *Ibid*. pp. 1–3.






[64](#) Bernardakis, *Plutarchi Chaeronensis Moralia*, Vol. II, p. 514.

[65](#) Plutarch, *Isis and Osiris*, Cap. 49.

[66](#) Te Velde, *Seth, God of Confusion*, pp. 3–5.




[67](#) Brugsch, *Religion und Mythologie der alten Aegypter*, p. 702.


[68](#) Spiegelberg, *Koptisches Handwörterbuch*, p. 242. Cf. Černý, *Coptic Etymological Dictionary*, pp. 291–292. and Crum, *A Coptic Dictionary*, p. 698a.

[69](#) I would also call attention to the word  (*hr*), “face” = Coptic  (and ) in relation to  (*Hr*), “Horus” as a solar god, or face in the sky. Cf. Černý, *Coptic Etymological Dictionary*, p. 272. Hor us’ name in Coptic was written . *Ibid*, p. 291.



[70](#) Spells 25, 83, 88, 96, 109, 111, 119, 121, 124, 126, 128 129, 133, 135, 138, 140, 142, 143, 152, 157, 159, 160, 163, 164, 165, 168, 170, 199, 257 and 308. See Allen, *Horus in the Pyramid Texts*, p. 15.

[71](#) A good example occurs in Spell 17 of *The Book of the Dead* where the origin is given for the name of the great Cat Miu. “This cat (Miu), he is Ra himself. He was called Cat (Miu) when Perception said of him, ‘Such (miu) is he in this that he has done. So originated the name of Cat (Miu).’” (Papyrus of Nebseny, Naville, *Aegyptische Todtenbuch*, Vol. 1, pp. 24-25) This Great Cat is the god Crowley called *Mau*.

[72](#) Note however, that the modern designations of northern Egypt as “lower Egypt” and southern Egypt as “upper Egypt” are misleading because the terms are based on the direction the Nile flows. The Nile river has its source in the southern region of Egypt, once sacred to Set, and flows north to the delta, once sacred to Horus. The Egyptian word for the delta region was  (T3-m^hw) which does not mean “lower” at all. It means simply “land of the north,” and is etymologically connected with  (m ^ht), “flood waters.” Likewise, the word translated as “upper Egypt” is  (T3-šm^w) meaning simply, “land of the south.” (Faulkner, *Concise Dictionary of Middle Egyptians*, p. 114; Erman, *Wörterbuch der Aegyptischen Sprache*, Vol. 5, p. 224 & 227).

[73](#) Erman, *Ibid*. Vol. 1, p. 407. Spiegelberg, *Koptisches Handwörterbuch*, p. 178. Crum, *A Coptic Dictionary*, p. 511a. Faulkner translated  as “He who is judged” (Faulkner, *Ibid*. p.75) whereas Te Velde (*Loc. cit*, p. 6) understands it to signify Set as the “divider” or “separator” rather than the object of a negative epithet. The object which serves as a determinative in these words is unknown. Gardiner considered the lower part of the sign to look like a carpenter’s mitre square. See Gardiner, *Egyptian Grammar*, p. 542, Sign Aa21, note 1.

[74](#) Gardiner, *Ibid*, p. 489, Van Der Molen, *A Hieroglyphic Dictionary of Egyptian Coffin Texts*, p. 342.

[75](#) Following the etymological method suggested above by Plutarch's interpretation of the name of Set, if we take the word  (tš) “divide, split” preceded by the causative  (s), we have a verb (stš) that equates phonetically to the name Set, with a meaning that is very close to (*wd*), the epithet given to Set.

[76](#) See *Initiation in the Aeon of the Child*, chap. 8.

CHAPTER 8



THE SECRET OF V

“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.”

The Vision and the Voice, 25th A ethyr.

In the Thelemic Tarot, the Fifth Trump is ***The Hierophant***. That name is derived from the Greek ιεροφάντης, which was the title of the chief priest of the Eleusinian mysteries.¹ As discussed briefly in chapter 2 of this work, the Fifth Trump of Tarot did not originally bear the title of *The Hierophant*, but was named ***The Pope***.

In the Rider-Waite Tarot, this card is also named *Hierophant*. A. E. Waite was at pains to make certain the Papal correspondence would be recognized first and foremost through the symbolism depicted—despite his statement that, “He has been usually called the Pope, which is a particular application of the more general office he symbolizes.”² His *Hierophant* is depicted wearing the triple tiered tiara of the Pope which signifies the threefold function of the Papacy: “supreme pastor,” “supreme teacher,” and “supreme priest.” Likewise, he bears the scepter of the Triple Cross, a medieval emblem of the Papacy.³ Below his feet is the emblem of the Crossed Keys which signify the Office of St. Peter, who was given the “keys of the kingdom of heaven.”⁴ The Christian connection, particularly Roman Catholicism, is emphasized by the two kneeling priests wearing albs, one of which is adorned with roses and the other with lilies, both flowers traditionally associated with Jesus and the Virgin Mary.⁵



The Hierophant, Rider-Waite Tarot

In combination with all these Papal symbols, Pamela Coleman Smith, who drew the Waite Tarot, depicts the Hierophant seated upon the Papal Throne or *Cathedra* (καθέδρα). This Throne symbolizes the Pope's Authority. When a Pope speaks in his office as teacher of the entire Church, utilizing his entire authority, these official pronouncements are called *ex cathedra* ("from the throne") and are considered *infallible*.⁶ Thus, Waite surreptitiously described him as the *summa totius theologæ* ("the whole of theology") "when it has passed into the utmost rigidity of expression."⁷ Less surreptitiously, he describes him nauseatingly as "the leader of salvation for the human

race at large.”

The Hierophant Card from the Waite-Rider Tarot deck should be compared with a painting by Jan van Eyck executed circa 1432. This painting is called *The Adoration of the Mystic Lamb*.⁸

This painting by Van Eyck depicts the Jesus of the Apocalypse, the “Mystic Lamb of God” dressed in crimson robes. The Waite card of *The Hierophant* bears a striking resemblance to this painting. The resemblance is so striking in fact, that there seems little doubt that the painting by Van Eyck was the direct inspiration for the image of the card in the Waite deck.⁹

Although *The Adoration of the Mystic Lamb* is said to represent the Christ of *The Book of Revelation*, he is in fact attired in the garments of the “Vicar of Christ,” that is to say, The Pope of Rome.

Most commentators on Tarot history tend to assume that the real significance of *The Pope* card was to be found in juxtaposition to *The Emperor* card, with the former representing dominion over the Spiritual while the latter indicated dominion of the Temporal world.



The emblem of the Papacy, the Crossed Keys & The

Triple Tiara

While this is true in the most general sense, this is not the most important significance of the card. Is it possible to discover a specific clue to the inner meaning of the *The Pope* card that will likewise lead us to the meaning of *The Hierophant* card in the Thoth Tarot? Yes, there is a clue at hand—his right hand to be specific. Look closely at the right hand of the Pope as portrayed by Van Eyck under the guise of the mystic lamb of God.

The Pope is forming the *benedictio latina*, which we commonly call the ***Ecclesiastical Sign of Benediction***. In actual practice, the first two fingers are separated a bit, so as to form the letter “V.” That is not always obvious with some illustrations, depending on the angle depicted.

It is clearly illustrated in Eliphas Levi's *Dogme et Rituel de la Haute Magie*. This is quite significant, because at this point in the Western Magical Tradition, there is the introduction of a very important doctrine that has far-reaching significance, and in particular, for the doctrine of Thelema.

Levi has carefully drawn the Ecclesiastical Sign of Benediction and surrounded it with a host of symbols and words of interest. In examining such a fascinating illustration, one must first wonder what explanation Levi offers in the text of the book.



The Adoration of the Mystic Lamb by Van Eyck (circa 1432)



Le Pape, Jean Dodal Marseilles Tarot (early 18th century)

He does not offer an explanation. In fact, he doesn't mention the drawing *at all* except in the summary of illustrations in the front of the book. I have remarked on numerous occasions that such absences in magical books make me suspicious. If one happened to be reading a book on Magic and there is an illustration lacking any explanation—or not even mentioned at all—perhaps one should pay special attention to that. It may be that by his obvious silence the author is trying to leave a very important clue. It is a method that Crowley used extensively.

In the original publication in French this drawing does not bear a title. Yet in A. E. Waite's translation of the book, inexplicably rendered as *Transcendental Magic*,¹⁰ it is erroneously labeled ***The Sign of***

Excommunication. The summary of the illustrations by Levi bears the only comment on the drawing, which Waite translated as,



ABOVE LEFT: *The Sign of Benediction, close-up of The Adoration of the Mystic Lamb by Van Eyck.*



ABOVE RIGHT: *Our Lord Giving Benediction by El Greco (circa 1600)*

AT RIGHT: *The Sign of Esotericism by Eliphas Levi*



Sacerdotal Esotericism making the sign of Excommunication. A sacerdotal hand making the sign of esotericism and projecting the figure of the demon in its shadow. Above are the Ace of Deniers, as found in the Chinese Tarot, and two super posed triangles, one white and one black. It is a new allegory explaining the same mysteries; it is the origin of good and evil; it is the creation of the demon by mystery.¹¹

This is a good example of Waite's intrusive translation style, for it should be noted that Levi actually used the word "Reprobation" not "Excommunication." The French text reads, "*L'Ésotérisme sacerdotale formulant la réprobation...*"¹²

The two words are not synonymous; “excommunication” imposes a theological interpretation that was not implied or intended by Eliphas Levi. ¹³ To the contrary, Levi was quietly stabbing at the heart of an ongoing theological controversy concerning the doctrine of *predestination and reprobation*. ¹⁴ This clever drawing sardonically suggests that an omniscient God who created all things blessed and beautiful would likewise be the creator of sin and damnation as well. In essence, those who experience salvation by God were predestined to be the blessed elect—and that this requires that the reprobation of the damned was equally predestined by that same God. In other words, Jehovah himself was ultimately the author of Sin for he was the creator of Satan. (“it is the origin of good and evil; it is the creation of the demon by mystery.”) Levi is understandably very guarded in this matter, for this idea is a heresy of the Roman Catholic Church.

If we carefully examine the drawing by Eliphas Levi, we can see the words in Latin at the top, “PER BENEDICTIONEN יהוה MALE-DICTVS יעננ ADVMBRATV” meaning, “By the blessing of יהוה the cursed יעננ is foreshadowed.”¹⁵ Furthermore, the shadow of the hand suggests the head of the Devil.

In a humorous way, Levi is paying homage to an old superstition that held if one stood in the shadow of the Pope, the Pope’s blessing would turn into a curse. To this day, superstitious people in Italy will take great care to avoid standing in his shadow. But this is all a jest. This is not what he wants us to discover. He is pointing us to the importance of the *Oppositorum*.

The symbol of the Yin and Yang,¹⁶ coupled with the White Upright Triangle and the Black Averse Triangle, quietly bring our attention to the balance of light and shadow, the Upright and the Averse. While Levi did not elaborate on his drawing in the text of *Dogme et Rituel de la Haute Magie*, he did remind us to recall the Alchemical aphorism, “That which is above is like unto that which is below, and that which is below is like unto that which is above.”¹⁷ Furthermore, he informed the reader that,

form is proportional to the idea; the shadow is the measure of the body calculated in its relation to the beam of light; the scabbard is as deep as the sword is long; the negation is proportional to the contrary assertion... and

there is no point in infinite space that is not the center of a circle whose circumference expands and contracts indefinitely in space.¹⁸

Examine this closely, for Levi is saying that the nature of God is like that of **a circle whose center is everywhere and whose circumference is nowhere found**. That should sound familiar to anyone who has read *The Book of the Law*:

In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.¹⁹

That particular philosophical idea is encountered numerous times throughout history. Blaise Pascal (1623–1662) used it in his *Pensées* (“Thoughts”).²⁰ It is generally conceded that Pascal found that quote in the preface written by Marie de Gournay for the 1635 edition of Michel de Montaigne’s *Essais*,²¹ taken by her from Rabelais (1494–1553), *Gargantua & Pantagruel* Book III, chapter 13, where it is attributed to Hermes Trismegistus.²² St. Bonaventure (1221–1274) used this same phrase in *Itinerarium Mentis in Deum*,²³ as did Alain de Lille (1116–1202) in his *Theologicæ Regulæ*.²⁴ Ernest Havet, accepts the authority of Vincent de Beauvais (1200–1264) who in the first chapter of *Speculum Historiale* (“Mirror of History”) ascribed it to Empedocles in the fifth century BC. This remains the generally accepted scholarly opinion.²⁵



Now the casual reader might opine that Levi didn’t say anything about the nature of God there. No, he didn’t. But if we examine Levi’s words carefully, we can see that he is paraphrasing this famous phrase, which he doubtless got from François Rabelais.²⁶ It was in Rabelais’ famous book *Gargantua & Pantagruel* that he introduced

the Thelemites, whose code of law was *Do what thou wilt*. Rabelais uses the symbolism of the circle and the non-existent circumference, which he attributes to the doctrine of Hermes Trismegistus, in exactly that fashion, in relation to the nature of God. Levi knew the work of Rabelais very well.

The nature of God is a wholeness, not fragmented into a light half that is adored and a dark half that is shunned as the devil. As a magical formula, we may paraphrase Eliphas Levi to say that by the blessing of IAO, OAI is foreshadowed. More than foreshadowed, OAI is one half of the original whole. Reuniting the two divorced halves together again is the task of the magician who seeks transcendence of the world of dualism.

In yet another drawing by Eliphas Levi, we see a demonstration of that wholeness. In this illustration of the Seal of Solomon by Levi the entire image is surrounded by the Uroborous serpent, a universal symbol of wholeness and eternity. There is an upright Tau, which is shown *below* in the inferior region, where we would expect to see it in the superior. The superior region has the Averse Tau. They are exactly *opposite* where we would expect them to be.

In his explanation of the image, Levi describes this figure as,



The Seal of Solomon by Eliphas Levi

The double triangle of Solomon, represented by the two ancients of the Qabalah, the Macroprosopus and the Microprosopus; the God of light and the God of reflections; the merciful and the vengeful; the white Jehovah and the black Jehovah. [27](#)

Here again, Eliphas Levi is subtly referring to יהוה (the white Jehovah) and its reflection יְהוָה (the black Jehovah), or God as an encompassing wholeness.

Furthermore, he secretly suggests the harmony of this figure with Atu V, for about the neck of the figure there is a sash upon which is written in Latin, *Stola Dei*, i.e. "The vestment of God." And he is wearing the Triple Tiered Crown of The Pope.²⁸

Levi once again demonstrates the motif of wholeness with his famous illustration of Baphomet, or the Goat of Mendes, referred to *The Devil* of Tarot, who is making the *Sign of Benediction*²⁹ with *both* hands, one of which is masculine, the other feminine. On the right arm is inscribed the word "*Solve*," and on the left arm, "*Coagula*," meaning Analysis and Synthesis, Divide and Unite, Separate and Combine. One hand points up to the Sephira *Chesed* on the Qabalistic Tree of Life; the other to the Sephira *Geburah*; the right hand thus points to Mercy while the left hand points to Strength.³⁰ Levi would write concerning the figure of The Sabbatic Goat,

If God may be defined as that which necessarily exists, may we not define His opponent and enemy as necessarily he who does not exist? The absolute affirmation of good implies an absolute negation of evil: so also in the light, shadow itself is luminous... There are no shadows without reflections, no nights without moon, without the morning star and without stars... The misunderstood dogma of Zoroaster and the magical law of two forces which constitute the universal equilibrium, made some illogical minds to imagine a negative divinity, subordinate but hostile to the active Deity. Thus was formed an impure binary. In their madness, they divided God; the Star of Solomon was separated into two triangles..."³¹



The Goat of Mendes, by Eliphas Levi

It is remarkable that Levi does *not* depict the Devil with the Crown of the Pope.

However, there is a wonderful illustration from Pierre Boaistuau's *Histoires Prodigieuses*, published in 1567, that shows exactly that. Examine this engraving carefully, and in particular the man on the right. He is making the Sign of Benediction, the Sign of the "V" behind the head of the Satanic Pope.^{[32](#)}

Now, let us return to the Card of *The Hierophant*, but this time , we will examine *The Hierophant* in the Tarot of Thelema.

Crow ley's Hierophant makes the Sign of "V," but with his *Left Hand* instead of the traditional right hand, and it is not upright as expected but averse. The left hand corresponds to the left hand of the Sabbatic Goat as depicted by Eliphas Levi, pointing to the Severity of Mars and Geburah, rather than to the Mercy of Chesed.

This is significant enough to take us to the text of Crowley's masterpiece on Tarot, *The Book of Thoth*, to seek an explanation. What does Crowley say about this? *Not a single word*. He mentions *every symbol on the Card*, except that one. But he does write this:

Though the face of the Hierophant appears benignant and smiling... it is hard to deny that in the expression of the initiator is something mysteri ous, even sinister. He seems to be enjoying a very secret joke at somebody's expense .³³

Is Crowley perhaps giving a hint in this passage? Yes, he is.

The number of the Hierophant Card is 5, which written in Roman Numerals is the letter "V." The Card is attributed to the Hebrew Letter ם Vau, again, "V." But the Hierophant of the Thoth Card is pointing downward. Rather than the Roman V, he is forming the Greek Λ, which equates to the Hebrew ך, attributed to Atu VIII, *Adjustment* and Libra ♎ in the Zodiac. M.A.A.T.



Satan enthroned as the Pope (1597)



Atu V, The Hierophant, Thoth Tarot

Examine Atu VIII closely. The goddess Maat is depicted standing on tiptoes balanced within an Upright V and an Averse Λ.

The Hierophant and *Adjustment* are both ruled by ♀ Venus.

The “Sign of the V” is an absolutely vital Key to the Averse doctrines of Hoor.

The Averse

In *Initiation in the Aeon of the Child*, I stated that all the Mysteries of Horus are Averse. Let us begin an examination of this statement.

First and foremost, it is imperative to know that the foundation of the System of the A.A. is structured by the formula of the Tetragrammaton, יהוה the 4-lettered Name of God. These Four Letters correspond to the Four Worlds of Qabalah, *Atziluth*, *Beriah*, *Yetzirah* and *Assiah*, which are likewise attributed to the Tree of Life. The sequence of letters follows the spelling of the name Yahweh in Hebrew יהוה, from the Sephira Chokmah, to Binah, to the Hexad of Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod, and lastly to Malkuth.

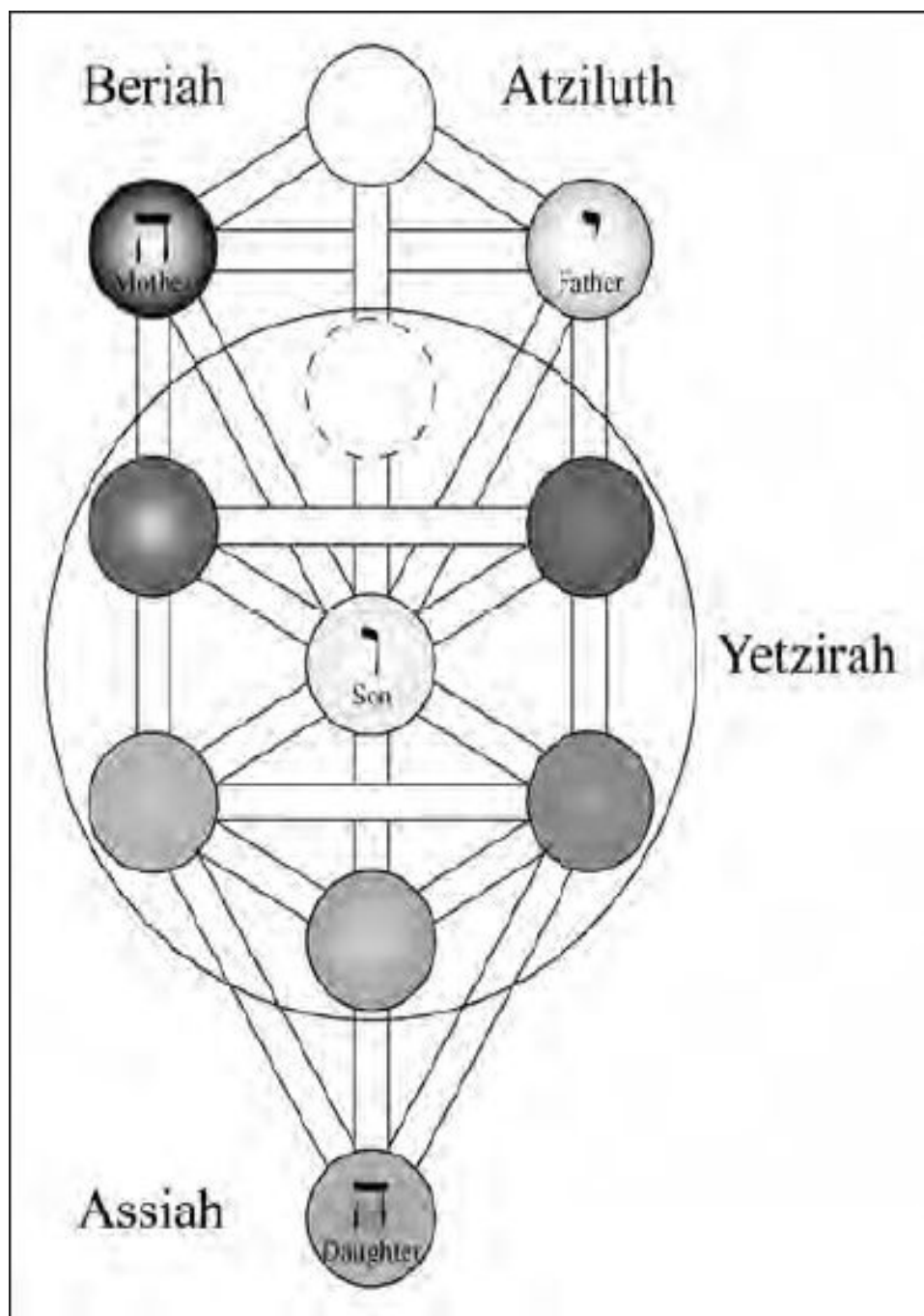
The sequence of these letters signifies the Tree of Life in manifestation. It is the ordered sequence of Nature. Yod the Father, Heh the Mother, Vau the Son, and Heh Final, the Daughter.

The path of Initiation in the A.A. follows that pattern in *reverse*.

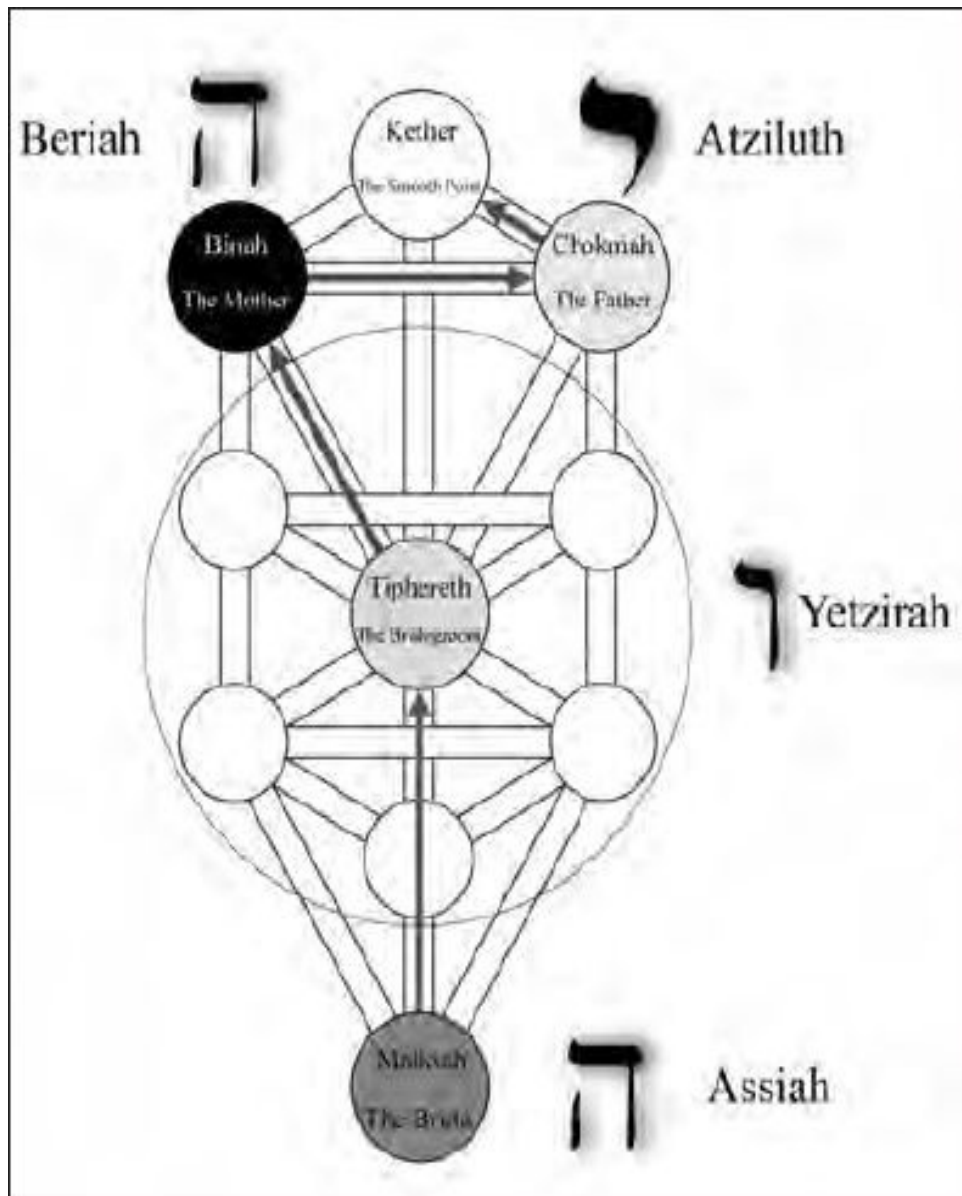
Each aspirant is Heh Final, the Daughter. Our task is to set the Daughter upon the Throne of the Mother, which is Heh Prima or Binah. This awakens the Eld of the All-Father Chokmah, which corresponds to Yod (Yod). The reunion of Yod the All-Father and Heh the All-Mother is the Perfect and the Perfect uniting to form One Perfect in Kether, which is thus None, the attainment of a condition of Nothingness, which I have termed *Nulliversion*. This entire sequence is what I have called THE PATH OF THE GREAT RETURN.



Atu VIII, Adjustment, Thoth Tarot



יוד on the Tree of Life in the Four Worlds



The Path of the Great Return

The Path of the Great Return

One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth. Not otherwise may ye reach unto the Smooth Point.

Liber LXV, I:9–10

We symbolically begin this Journey as Asar, or Osiris, the Lord of the Dead. The death of Osiris is first celebrated in the Ritual of the Pyramid.

From the ceremony of the Pyramid we arise as Asar-un-Nefer, which being interpreted is *Myself Made Perfect*.

We then loosen the swathings of the corpse, unbind the feet of Osiris, so that with continued aspiration and initiation, the Candidate symbolically becomes the flaming god Hoor, the Child, who may rage through the universe with his fantastic spear.

Then, standing upon the precipice of the great Abyss, the Candidate becomes an Infant, which we call the Babe of the Abyss.

By successfully crossing that Great Gulf, the Babe experiences Birth in the City of the Pyramids, and then, re-enters the Womb of the Great Mother Binah. The newly-formed Master of the Temple is conceived as the Mother who awakens the Eld of the All-Father, uniting in Love as the Perfect and the Perfect becoming One Perfect which is None. This is the Averse Path. This is the Path of the Great Return.

Death—Life—Birth—Gestation—Conception—Universion—
Nulliversion.

Hexagrams – Nature Versus Spirit

The *Hexagram of Nature* is composed of an upright Triangle in Red, signifying the Element Fire, and a descending triangle in Blue, indicating the Element Water. We call it the Hexagram of Nature because it represents the symbolism and mystery of the Natural World, as opposed to the Spiritual World. To quote *The Vision and the Voice*, “The blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit.” The Hexagram of Nature adorns the Robe of the Probationer of the A.°A.°. However, this is not the *Hexagram of Thelema*. That is quite a different symbol entirely.

The *Hexagram of Thelema*, which is also called the *Magical Hexagram*, is the exact opposite of the Hexagram of Nature. It is described in *The Book of Lies*, Chapter 69:

This is the Holy Hexagram.

Plunge from the height, O God, and interlock with Man!

Plunge from the height, O Man, and interlock with Beast!

The Red Triangle is the descending tongue of grace; the Blue Triangle is the ascending tongue of prayer.

This Interchange, the Double Gift of Tongues, the Word of Double Power—ABRAHADABRA—is the sign of the Great Work, for the Great Work is accomplished in Silence.

This symbol, and these verses, also have another Practical Magical application that I will not discuss at this time. Here, we are concerned with the symbolic significance of the figure.

The ascending Blue Triangle is the effulgent flame of prayer, the burning aspiration of the Candidate unto the Holy One. The descending Red Triangle is at once the Grace of God even as it is the Wrath of God.³⁴ This Red Triangle also has another very important name. It is called *The Heart of Blood*.

“The Robe of the Neophyte of the A. A. is therefore adorned with a descending Red Triangle that is a Heart of Blood, affirming commitment to the Great Work and the ultimate outpouring of that blood into the Cup of Babalon of which it is likewise an emblem.”³⁵



The embalming of Asar (Osiris)



Hoor the Child



Asar-un-Nefer, Myself Made Perfect



Isis and Horus the Babe

Witness the testimony of *Liber VII*, chapter 5:

Then, O my God, the breath of the
Garden of Spices. All these have a
savour averse.

The cone is cut with an infinite ray;
the curve of hyperbolic life springs
into being.

Farther and farther we float; yet
we are still. It is the chain of
systems that is falling away from
us.

First falls the silly world; the world
of the old grey land.

Falls it unthinkably far, with its
sorrowful bearded face presiding
over it; it fades to silence and woe.

We to silence and bliss, and the
face is the laughing face of Eros.

Smiling we greet him with t he
secret signs.

He leads us into the Inverted
Palace.

There is the Heart of Blood, a
pyramid reaching its apex down
beyond the Wrong of the
Beginning.

Bury me unto Thy Glory, O
beloved, O princely lover of this
harlot maiden, within the Secretest
Chamber of the Palace!

It is done quickly; yea, the seal is
set upon the vault.^{[36](#)}

In these beautiful verses, we are granted a key to the central mystery of this symbol. In the Garden of Spices, that is to say, in Holy Trance, we see the world of the Shells, the Qliphoth, fall away, and with it the sorrowful face of Jesus; these things fall away to the silence of meaninglessness and woe. The face of Jesus, the *imago* of Tiphereth in the old Aeon, is replaced by that of Eros, the primordial god of lust and love. The union of the Bride Malkuth with her Bridegroom Tiphereth will eventually uplift the Daughter to the Throne of the Mother Binah, the City of the Pyramids, wherein the Masters of the Temple are entombed, having given the last drop of their life, having poured out the last drop of their blood into the Cup of the Queen of Night, the cup that is the Heart of Blood.



The Robe of The Neophyte

The Secret of V

As explained before, the Sign of Benediction is also called “The Sign of V.” The Sign of Water that is Blood upon the breast of the Neophyte is also a Sign of “V.”

It is found in the words of Liber Trigrammaton:



The master flamed forth as a star and set a guard of Water in every Abyss.

The Guard of Water ▽ in “every Abyss” is the Heart of Blood in each of the five paths of ל, ך, ם, ן, and ף which links the Supernals to the lower Sephiroth. These are the five footprints of the Camel, the Master V.V.V.V.V.³⁷

This desert is the Abyss wherein is the Universe.

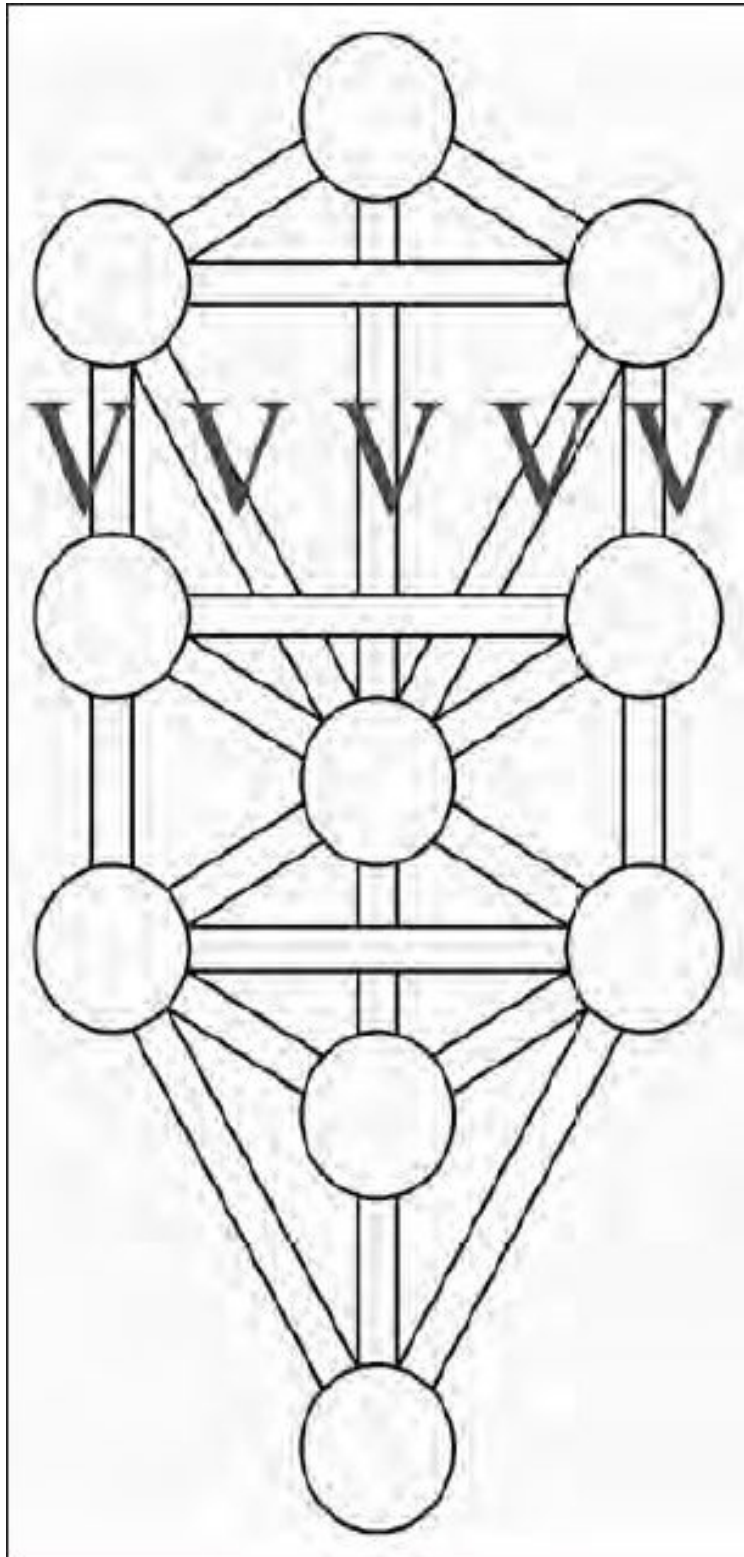
The Stars are but thistles in that waste.

Yet this desert is but one spot accursed in a world of bliss.

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

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

See! five footprints of a Camel!
V.V.V.V.V.³⁸



The Guard of Water

The Camel is ג, the Path leading from Kether the Crown unto Tiphereth, the heart of man. It is the first Path that unites the Supernal Triad with the Hexad below the Abyss. It is the clear link between the world of Atziluth אצילות, the World of Emanations, and Yetzirah

יצירה, the World of Formation. To those who aspire to Tiphereth, it is perceived as the Influence from the Crown. To one who has attained unto the Knowledge and Conversation of the Holy Guardian Angel, it is the Path that leads upward to the Supernals. It is attributed to Atu II, *The High Priestess* whose Mystical Title is “Priestess of the Silver Star.” This is that of which it is written,

Tu fu tulu!

Tu fu tulu!

Pa, Sa, Ga.

Who Will shall attain!

Who Will shall attain

By the Moon, and by Myself, and
by

the Angel of the Lord.^{[39](#)}

Shrine of Darkness

There is another Sign of “V” that must be given special attention. It is found in the midst of the Signs of L.V.X.

The Sign of Apophis and Typhon corresponds to the “V” in the formula of L.V.X., the Light of the Cross. In the midst of Light lurks the bringer of darkness. As Frater Perdurabo made the terrible passage into his final Initiation as Master of the Temple, as described in the 14th Aethyr of *The Vision and the Voice*, he approached the *Shrine of Darkness*.

And still I go on, struggling with the blackness. Now there is an earthquake. The veil is torn 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 ...

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 Pe ntagram, 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.



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.⁴⁰

The Beast

In the 25th Aethyr of *The Vision and the Voice* we are given this:

Who is the Beast? ...

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.

The Beast is 666 = 𐄂𐄂𐄂 or three V's = the three Neteru 𐄂𐄂𐄂

The book that is a sword in his hand is *The Book of the Law*.^{[41](#)}

Upon his mouth is a great and terrible seal, which is the Seal of A.∴A.∴
with the Sign of NOX, and the Star of BABALON.

He hath the secret of V, and this secret is the Key to many of the
mysteri es of Thelema. These Mysteries are numerous and they are
great, and they are all mysteries of the Averse. The aspirant to A.∴A.∴
would do well to seek understanding of this great revelation,
concealed in word and in image:

The ten horns of the Beast are the Five occurrences of “V” in
V.V.V.V.V. which spring from five points at their base.

The fullest expression of the ten horns of the Beast is shown in the
Mystery of the *Tenfold Star of V.V.V.V.V.*, the Star in which we praise
the *Thirty Voices* which Seal the binding of the Words and Deeds:
Sealing the Words in Speech and the Deeds in Silence.^{[42](#)} Frater
Perdurabo's diary entry for October 23, 1920 gives us a special gift
while describing the Magical Lance:

It pierceth all, yet healeth every wound, giving its blood,
and sealing Light in Darkness. It is so heavy that earth
trembles under it; so light that a child's hand may lift it. It

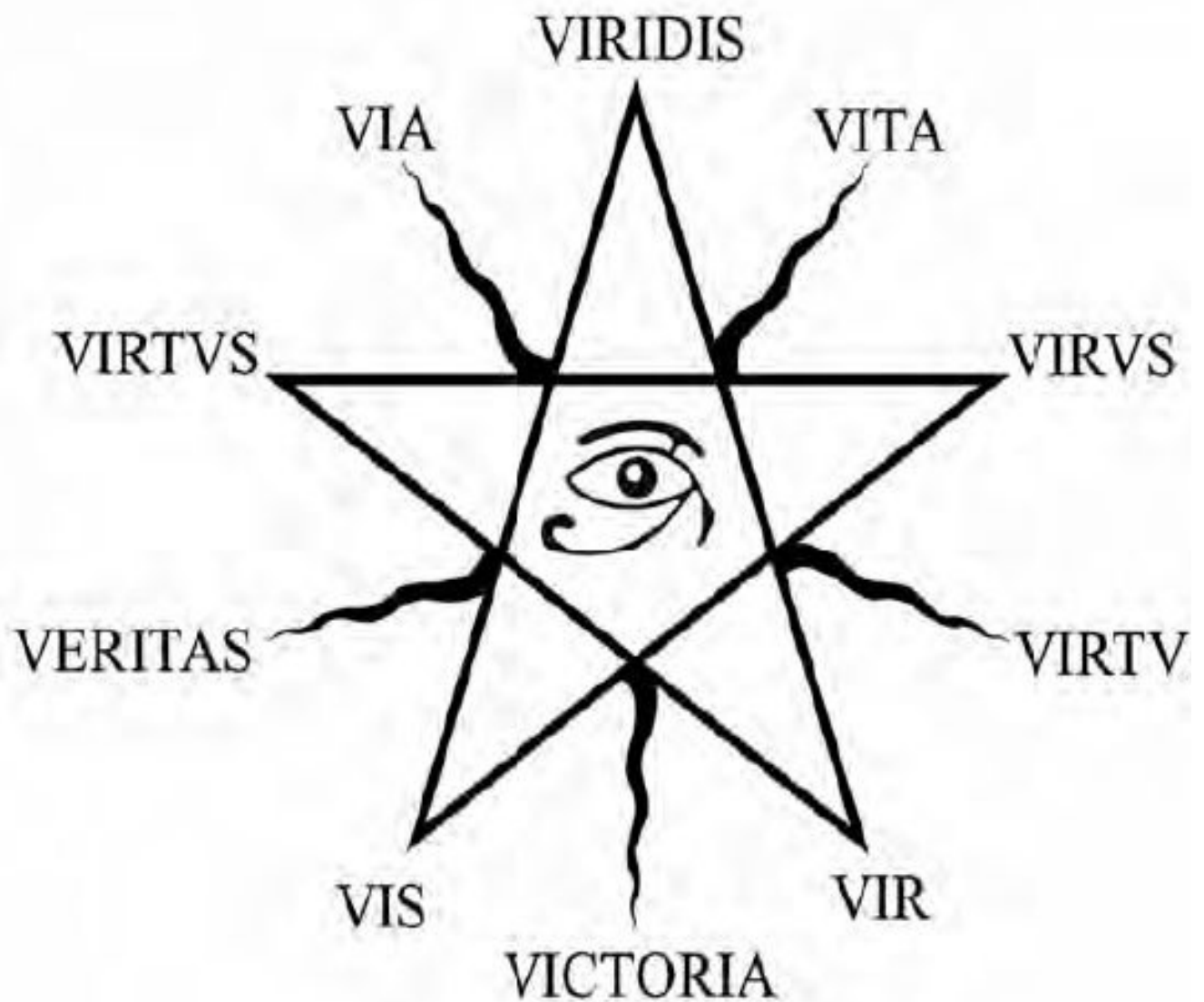
is so strong that the armed might of empires falls before it; so weak that a girl's breath may turn aside its thrust. So stout i t is that time and Death have notched their scythes on it; so delicate, that one chance thought can crumble it. So much renowned is it, nigh all lay tongue to it, it is a thing common in vulgar mouths; yet also is it secret in such wise, that no man knoweth it for what it is, who doth so growing instantly to be a god; nor hath he name for it. I carved upon its shaft five words: *Vir, Virtus, Veritas, Virus, Viridis*; and six words more, but these I may not utter.⁴³



The Seal of A.:A.:.



The Ten Horns of the Beast



The Tenfold Star of V.V.V.V.V.

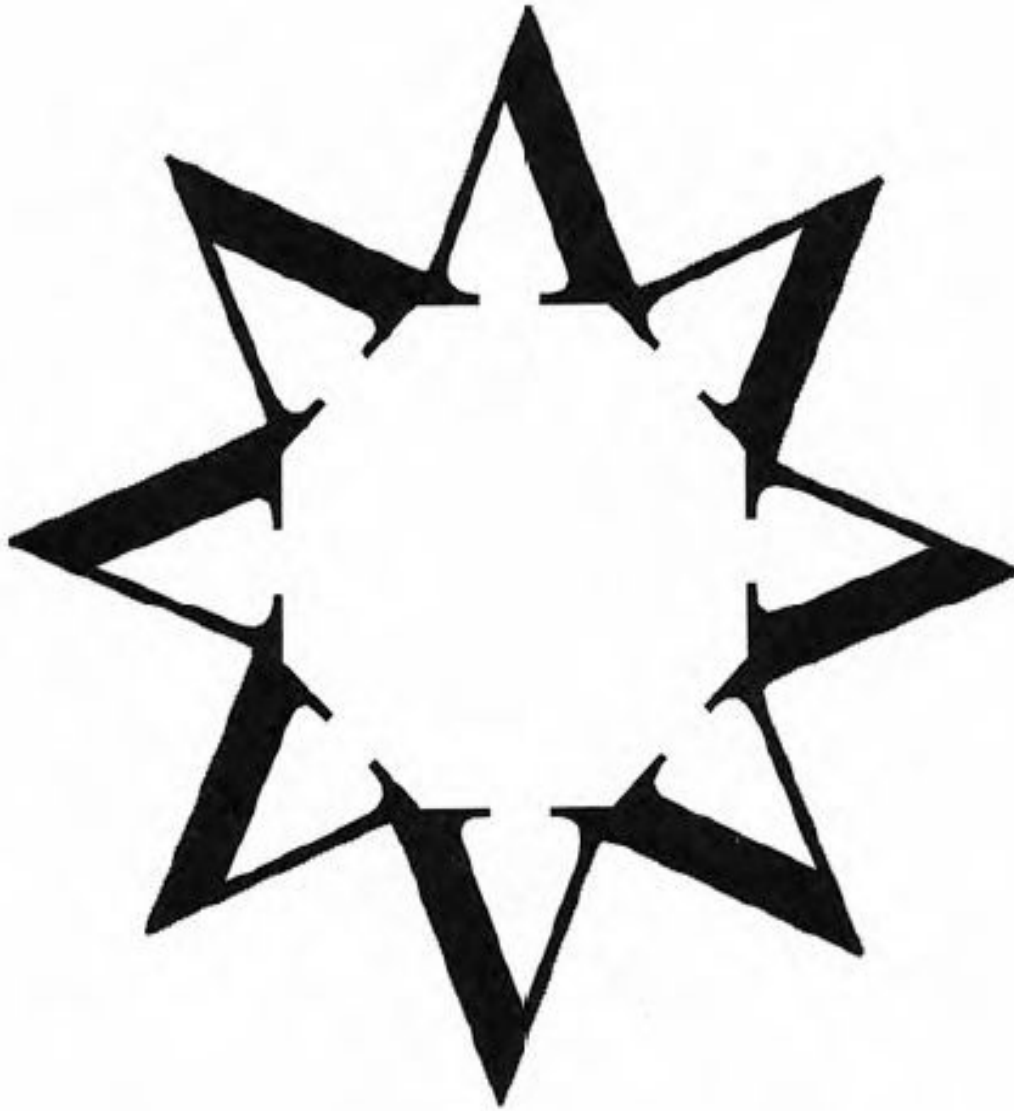
The eight heads of the Beast are as the Charioteer of the West (Atu VII), He who bears The Cup of the Holy Graal. These eight heads are shown in the Mystery of the *Eightfold* Star of V.V.V.V.V. which is the Star of the Messiah.⁴⁴

In verses 40 through 42 of the fourth chapter of *Liber VII* where this Star is concealed, the name of the hierophant is revealed.

Also I read in a great Book.

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

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



The Star of the Messiah

All this wheeled in fire, in star-fire,
rare and far and utterly lonely—
even as Thou and I, O desolate
soul my God!

The Seventh Trump of Tarot, *The Chariot* is attributed to the Hebrew letter Cheth ח, which spelled in full חֵת equals 418,⁴⁵ the number of ABRAHADABRA אַבְרָהָאֲדָבְרָא, the word of the Aeon, and the numeration of Aiwass spelled in Greek, ΑΙΦΑΣΣ. *The Chariot* is ruled by the Sign of Cancer ♋ which is the house of the Moon, thus linking it to *The High Priestess* to which is attributed the Sign of Luna ♀, which is in turn exalted in ♉ Taurus, the sign of The Hierophant.

In Chapter 49 of *The Book of Lies*, the Beast is said to have Seven heads: The head of an Angel: the head of a Saint: the head of a Poet: the head of an Adulterous Woman: the head of a Man of Valor: the

head of a Satyr: and the head of a Lion-Serpent. Yet, in his commentary to the 25th Aethyr of *The Vision and the Voice*, Crowley stated that there is an Eighth Head, “too sacredly terrible to mention.”⁴⁶ Perhaps this is affirmed by verse 15 of *Liber Tzaddi*:

I have hidden myself beneath a mask:

I am a black and terrible God.

The Hierophant is the Initiator. In the New Aeon, it has been revealed to us that Hoor in his secret name and splendour is the Lord initiating.⁴⁷ In the critical initiations in the career of all A. A. aspirants, the Hierophant is present. Invisible to the Neophyte, but ever present on the Eastern Throne, He is known to the guardians of the Pyramid as Hoor-Apep. For the aspiring Adeptus Minor, He is present in the city of the Sun in His name Hoor-Ra. To the Babe of the Abyss, He awaits in the City of the Pyramids in His name Hoor-Set. For each initiate who attains to the Knowledge and Conversation of the Holy Guardian Angel, He is the fifth, even as He is the sixth. He is in Himself, the Secret of V, and this Secret is partially revealed in the interpretation of Vau spelled in full in the Mystic Readings of the Letters of the Alphabet: **ⲩⲩ**—The Son is (but) the Son.

Also I beheld my God, and the countenance of Him was a thousandfold brighter than the lightning. Yet in his heart I beheld the slow and dark One, the ancient one, the devourer of His children. In the height and the abyss, O my beautiful, there is no thing, verily, there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.



Light cleaveth unto Light, and filth to filth; with pride one
contemneth another.

But not Thou, who art all, and beyond it; who art absolved
from the Division of the Shadows.^{[48](#)}

^{[1](#)} The word is derived from ἅγιος, “holy” + φανένω, “to show, make known.”

^{[2](#)} Waite, *The Pictorial Key to the Tarot*, p. 88.

^{[3](#)} Scepters with one bar signified an Archbishop, two bars a Patriarch, and three bars the Pope.
Glossary of Ecclesiastical Ornament and Costume , p. 176.

^{[4](#)} Cf. *Matthew* 16:19, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” (AV)

^{[5](#)} Cf. Hulme, *The History Principles and Practice of Symbolism in Christian Art*, p. 198–199. Waite’s

Hierophant is also depicted wearing the *pantofola liscia* (smooth slipper), the Papal shoe adorned with crosses.

[6](#) *The New People's Catholic Encyclopedia*, Vol. 2, p. 319.

[7](#) Waite, *Pictorial Key to the Tarot*, p. 91.

[8](#) The Adoration of the Mystic Lamb is the centerpiece of the twelve-paneled Ghent Altarpiece in Ghent, Belgium. This masterpiece is considered one of the world's greatest art treasures.

[9](#) It may have also influenced every depiction of the *Pope Card* in the time leading up to the Thelemic Tarot. See for example, *Le Pape* from the *Jean Dodal Marseilles Tarot* (circa 1701–1715).

[10](#) *Dogme et Rituel de la Haute Magie* correctly translates as “The Dogma and Ritual of High Magic.”

[11](#) Waite trans. *Transcendental Magic*, p. xxiii.

[12](#) Levi, *Dogme et Rituel de la Haute Magie*, Vol. 1, p. v.

[13](#) See Herbermann, *The Catholic Encyclopedia*, Vol. IV, pp. 678–691 for ‘Excommunication’, Vol. XII, pp. 376–384 for “Predestination” and ‘Reprobation’ which Catholicism deems a Calvinist heresy. See *Ibid*, Vol. VI, p. 621b, where “Reprobation” as a theological premise is defined as “the foreknowledge of those who will *de facto* be damned and the permission of this eventuality by God.”

[14](#) Cf. the doctrines of Calvinism in particular.

[15](#) Notably, the final letter R is reversed in the word ADVMBRATVR. Levi, who knew the correct attributions of Tarot but did not divulge them, is here hinting that R = ☿, and the reversed ☿ = the Averse of the Sun of Atu XIX, or darkness.

[16](#) Levi's reference to the Yin/Yang Symbol as the “Ace of Deniers (i.e. Ace of Coins), as found in the Chinese Tarot” was nothing less than a creative leg-pull at the expense of such grave scholars as A. E. Waite.

[17](#) *Ce qui est au-dessus est comme ce qui est au-dessous, et ce qui est au-dessous est comme ce qui est au-dessus.* (Levi, *Dogme et Rituel de la Haute Magie*, Vol 1. p. 116.)

[18](#) *la forme est proportionnelle à l'idée, l'ombre est la mesure du corps calculée avec sa relation au rayon lumineux. Le fourreau est aussi profond que l'épée est longue, la négation est proportionnelle à l'affirmation contraire... et il n'y a pas un point dans l'espace infini qui ne soit le centre d'un cercle dont la circonférence s'agrandit et recule indéfiniment dans l'espace.* (*Ibid*, emphasis added.)

[19](#) *The Book of the Law*, I:3.

[20](#) “The whole visible world is but an imperceptible speck in the ample bosom of nature. No idea approaches it. We may swell our conceptions beyond all imaginable space, yet bring forth only atoms in comparison with the reality of things. It is an infinite sphere, the centre of which is everywhere, the circumference no where.” (C. Kegan Paul, *The Thoughts of Blaise Pascal*, p. 19.) Voltaire, in his *Philosophical Dictionary*, attributes this concept to *Timæus of Locri*, “The most beautiful of all emblems is that of God, whom Timæus of Locris describes under the image of ‘A circle whose center is everywhere and circumference nowhere.’” (Gorton, *A Philosophical Dictionary from the French of M.*

De Voltaire , Vol. III, p.69.) The reference in *Timaeus* actually reads, τὸ δὲ τὰ πάντα ἐν αὐτῷ ζῷον περιέχειν μέλλοντι ζῷον πρόπον αἰνῆ σχῆμα τὸ περιειληφὸς ἐν αὐτῷ πάντα ὅποσα σχήματα: διὸ καὶ σφαιροειδές, ἐκ μέσου πάντῃ πρὸς τὰς τελευτὰς ἴσον ἀπέχον, κυκλοτερές αὐτὸ ἐτορνεύσατο, πάντων τελεώτατον ὁμοιότατόν τε αὐτὸ ἐκ αὐτῷ σχημάτων, νομίσας μύριον κάλλιον ὁμοιον ἀνομοίου. “Now for the living creature destined to incorporate within itself all living creatures, the proper shape will be one which includes within itself all shapes whatsoever. Therefore, He formed it perfectly round, in the shape of a sphere, its center everywhere equally distant from the extremities, which is the most perfect of all shapes and the most similar to himself, since he considered the similar to be infinitely more beautiful than the dissimilar.” Plato, *Timaeus*, 33b. Greek text in Archer-Hind, *The Timaeus of Plato*, p. 100.

[21](#) “...Trismegiste à costé de ce propos, appellant la Deité: Cercle dont le centre est par tout, & la circonference null part.” (...Trismegestus in regard to this, referring to the Deity a circle whose center is everywhere, and the circumference nowhere.) Montaigne, *Coste Les Essais De Michel Seigneur De Montaigne*, preface p. xxxi.

[22](#) “Our soul delighteth to disport it self, and is well pleased in that Frolick to take a review of its Native Country, which is the Heavens, where it receiveth a most notable Participation of its first Beginning, with an Imbuement from its Divine Source, and in Contemplation of that Infinite and Intellectual sphere, whereof the Centre every-where, and the Circumference in no place of the universal World, to wit, God according to the doctrine of Hermes Trismegistus....” Rabelais, *Gargantua & Pantagruel*, Book III, chapter 13, p. 71.

[23](#) “Quia simplicissimum et maximum, ideo totum intra omnia et totum extra omnia, ac per hoc est sphaera intelligibilis, cuius centrum est ubique et circumferentia nusquam.” (“Because it (i.e. Being, *Essentia*) is most simple and most important, and for this reason is wholly within and wholly without all things, and therefore is an intelligible sphere whose center is everywhere and whose circumference nowhere.”) Latin text from Hefele, S. *Bonaventure Breviloquium et Itinerarium Mentis Ad Deum*, p. 339.

[24](#) See *Patrologiæ Cursus Completus series Latina*, Vol. 210, *Alanus de Insulis*, p. 627.

[25](#) Vincent de Beauvais, *Speculum Historiale*, Chapter 1, “De Unitate Divine Substantie” (The Unity of the Divine Substance). See Havet, *Pensées de Pascal*, p. 4. However, see Harries, *The Infinite Sphere: Comments on the History of a Metaphor in the Journal of the History of Philosophy*, Vol. 13, No. 1.

[26](#) Levi references Rabelais three times, while Pascal does not receive a mention. Levi also refers to Trismegistus in this chapter, to which Rabelais accredits the origin of the phrase.

[27](#) *Le double triangle de Soloman, figuré par les deux vieillards de la cabale; le macroprosope et le microprosope; le Dieu de lumière et le Dieu de reflets; le miséricordieux et le vengeur; le Jehovah blanc et le Jehovah noir.* Waite’s translation of this note is abandoned for an original translation. Waite inexplicably translated *Le double triangle de Soloman* as “the great Symbol of Solomon.” Crowley was not exaggerating when he stated, “Mr. Waite (by persistent self-assertion) has obtained the reputation of being trustworthy as an editor. On the contrary, he not only mutilates and distorts his authors, but... is totally incapable of understanding their simplest phrases and even their commonest words.” (Crowley, *Equinox* I:10. *The Key of the Mysteries*, p. vi.)

[28](#) The Hexagram of Solomon also suggests 6, the number of 6, attributed to *The Pope or Hierophant*.

[29](#) Levi here again calls it the Sign of Esotericism. “Le signe de l’ésotérisme en haute et en bas.”

[30](#) This orientation would appear *ipso facto* to be reversed if the Tree of Life were projected upon the Goat of Mendes — Chesed would be on the left and Geburah on the right. The attributions of the right hand to Chesed and the left to Geburah are those of Levi himself. (See *Transcendental Magic*, p. 309) Levi is here discussing an Averse symbol, and his attributions in reverse are likely intentional.

[31](#) *Si Dieu peut être défini celui qui existe nécessairement, ne peut-on pas définir son antagoniste et son ennemi, celui qui nécessairement n'existe pas? L'affirmation absolue du bien implique la négation absolue du mal; aussi dans la lumière l'ombre elle-même est lumineuse... Il n'y a pas d'ombres sans reflets ni de nuits sans lune, sans phosphores et sans étoiles. ..Le dogme de Zoroastre mal compris, la loi magique des deux forces qui constituent l'équilibre universel, ont fait imaginer à quelques esprits illogiques une divinité négative, subordonnée mais hostile à la divinité active. C'est ainsi que se forma le binaire impur. On eut la folie de scinder Dieu; l'étoile de Salomon fut séparée en deux triangles... Levi, Dogme et Rituel de la Haute Magie, Vol. 2, pp. 213–214.*

[32](#) Pierre Boaistuau, *Histoires Prodigieuses* (1567 edition), facing page 1, chapter 1.

[33](#) Crowley, *The Book of Thoth*, p. 79.

[34](#) See *Liber Cheth*, 17–18. Cf. *Liber VII*, VII:36.

[35](#) *Initiation in the Aeon of the Child*, page 124. See also *Liber Vesta*, *Equinox* IV, 1 pp. 53–58 and Appendix 3 of this book.

[36](#) *Liber VII*, V:34–44.



[37](#) Some Muslims consider it sinful to perform formal worship in places where camels lie down, for such places are believed to be a dwelling place of Shaitan.

[38](#) *The Book of Lies*, Cap. 42. This is also a prophecy. One day, as more and more Adepts cross the Abyss unto the Great Sea, spilling drops of the precious waters of life upon the barren waste of the Abyss, the desert will bloom. The Abyss will one day be no more than a small rift in the earth which any Babe may hop over without the anguish and desolation that now attends its crossing. V.V.V.V.V. has shown the way that we who follow may emulate, so that the world will some day be free of the mundane attachments that causes the pain of dissolution. See chapter 6, Cheth.

[39](#) *The Vision and the Voice*, 2nd Aethyr.

[40](#) *The Vision and the Voice*, 14th Aethyr.

[41](#) The following line concerning the spear that is a cup of fornication is an allusion which Therion wanted to remain secret. The Dominus Liminis of A.*.A.*. will understand its meaning.

[42](#) The names surrounding the Tenfold Star of V.V.V.V.V. have a total of 52 letters. 52 = , the Fulfilled Mother, the Woman Satisfied. ().

[43](#) Crowley, *The Magical Record of the Beast 666: the Diaries of Aleister Crowley, 1914–1920*, p. 288. In this diary entry from 1920 e.v., Perdurabo utters one name that is from the Averse Star: Veritas “Truth.” The other four are from the Upright Star. The five Names of the Upright Star are revealed in *The Vision and the Voice*, 4th Aethyr: “Heaven is in travail of a 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.” He never openly revealed the Five Names of the Averse Star, but they are found in the original Ms. as a note to the 20th Aethyr, drawn in position surrounding the Star. The Eleventh and Supreme Name is still not openly revealed, but it likewise begins with a “V.”

[44](#) For a full explanation of this figure, see *Initiation in the Aeon of the Child*, pp. 107–126.

[45](#) $\text{A} = 8$, $\text{B} = 10$, $\text{C} = 400 = 8+10+400 = 418$. In Perdurabo’s Diary entry from 1920 e.v. quoted above, he adds the following: “I graved three words upon its tip: *Pan*, *Pamphage*, *Pangenetor*; and eight words more may not utter.”

[46](#) *The Vision and the Voice with Commentary and Other Papers*, p. 64, note 7.

[47](#) *The Book of the Law*, I:49.

[48](#) *Liber LXV*, IV:45-47.

CHAPTER 9



THE UNVEILING OF LOVE

I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife.

I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide.

Liber VII, VII:15–16

When Thelemites meet one another, it has become a tradition to say, “Do what thou wilt shall be the whole of the Law.” Likewise, we expect a response with the counter affirmation, “Love is the law, love under will.”

This tradition was initiated by Crowley himself, and he followed it faithfully throughout his life. Yet, there is an instruction concerning this matter that was passed down through the A.∴A.∴ directly from the Prophet himself, that is generally unknown to those outside that Order.

The declaration of “Do what thou wilt shall be the whole of the Law” is not a greeting. It is a *challenge*. Those who respond with the counter-statement “Love is the law, love under will” are affirming that they have *accepted* that challenge and that they *know* the Law is love, but love *under* will. That refrain is in turn a counter-challenge to acknowledge the full matrix of the Truth of the Law. This is not just a friendly greeting, a quirky little way to say “Hello, I accept the Law of Thelema.” It is much more than that. By accepting the Law of Thelema, we embrace our share of the burden bound up in the purpose of Thelema. That purpose is to change the world, to free the world from the bondage of the Slave Gods. James Wasserman made this point succinctly in his book *The Slaves Shall Serve*:

the salvation of humanity needs to be achieved one person, one mind, one soul at a time. That only by rooting out the evil and ignorance within oneself is it truly possible to root out evil and ignorance in the world. ¹

One person, one mind, one soul at a time. The place where that truly begins is in each of our hearts. We can only change the world when we change ourselves, when we redeem ourselves—when we transmute a worthless coin of Lead into shining Gold.

From the perspective of the A.∴A.∴, that truly begins when an aspirant attains to the Grade that we attribute to Tiphereth on the Tree of Life. This Grade is called *Adeptus Minor*, and is designated by 5° = 6°. When aspirants first swear to attain this Grade, they are designated an *Adeptus Minor Without*, for they have not yet passed through the Gates of the Holy of Holies that is the Inner Order of the A.∴A.∴.

When they have been granted the honor and privilege of that Great Initiation we call the *Knowledge and Conversation of the Holy Guardian Angel* they are then known as an *Adeptus Minor Within*, and are received among the Brethren of the Red Rose and the Golden Cross.

This is one of the most important and beloved subjects contained in the doctrine of Thelema. It is one of two subjects that I consider our most Sacred Spiritual inheritance. Crowley called it “The Next Step” for humankind.²

The Sacred Magic of Abramelin The Mage

It is important to determine the origin of the term, *Holy Guardian Angel* because this is a phrase that has perplexed and confounded so many who have sought to understand this Path of Initiation.

We know that Aleister Crowley became familiar with the term through *The Book of the Sacred Magic of Abramelin the Mage*, a magical work translated into English by S. L. MacGregor Mathers and published in 1898. Mathers translated this work from the French version he found in the Library of the Arsenal in Paris. It purported to be a translation from a Hebrew original dating from 1458 and written by a Jew named Abraham of Worms. (Scholars now consider the original text of Abramelin to have been written by Abraham in German

between 1387 and 1427. A critical edition comparing the various editions has been produced by George Dehn.³ It is based on two German manuscripts, both dated 1608. The French translation, from which Mathers worked, was made about 1750.)

It is fairly certain that Mathers' English edition of the book is the source of the phrase "Holy Guardian Angel," although the more common term throughout the text is simply "the guardian Angel." However, in Mathers' introduction, we find the union with this Angel described as, "the Knowledge *of* and Conversation *with* the Holy Guardian Angel."

The Meaning of the Holy Guardian Angel

It is normal for a beginner to ask, "What is meant by the phrase 'The Holy Guardian Angel?'" My response has always been to give an overall view of what the Brothers of A.*A.* mean by that term. However, I make it perfectly clear that I cannot define *exactly* what the Holy Guardian Angel truly is. *No one can.*

If anyone attempts to declare *specifically* what the Holy Guardian Angel is, or should they pretend to know, one should be on guard, for that individual is at best deluded, or at worst, a fraud.

The same applies to those who chatter shamelessly in public trying to impress others with their spiritual attainment, by talking about "my Angel this" or "my Angel that"—as casually as they might discuss a new film or any other profane matter. For those who have truly attained to the Knowledge and Conversation of the Angel, silence on the matter comes natural; the living experience is a profound and Holy thing. It is shielded under the shadow of the Wings, protected from profane eyes beneath the Rose and the Cross.

None of us are advanced enough, or exalted enough, to overcome the limitations of human reason and emotion that would allow us to accurately communicate the grandeur and holiness of this Great Truth. Even if we could, I'm not sure we *would*. But I know for a fact that we *can't*.

You must come to this Sanctuary on your own. You must experience this for yourself, and in the silence of your own Soul. In that Holy of Holies, where man meets God face to face, you must unite with the

Angel alone and hear the Voice of the Silence for yourself. Then, and *only then*, will you know.

One could perhaps come closer by defining what the Holy Guardian Angel *is not*, than attempting to define what the Holy Guardian Angel *is*. It is useful to attempt to separate the wheat from the chaff. So let us attempt to cast some light on popular erroneous assumptions and false teachings about the Angel.

Please keep in mind that any such description is merely an *overall* concept of what the A.*A.* means by this term. Even so, we must proceed cautiously. It should be noted that a description of the function and methodology of the Holy Guardian Angel does not attempt to offer anything specific about the NATURE of the Holy Guardian Angel.

In my previous book, *Initiation in the Aeon of the Child*, I defined the Holy Guardian Angel as:

a term used to indicate the transpersonal Entity who serves as the True Spiritual Instructor for an aspirant. Sometimes called “The Higher Divine Self” or “The Higher Genius,” neither of which is correct or satisfactory .⁴

Transpersonal means “beyond personal,” that is, totally distinct from the personal consciousness or personal unconscious. The Angel is the “True Spiritual Instructor” of an aspirant.

The Concept of a Holy Guardian Angel

The premise of the Holy Guardian Angel as an Archetype has been central to a number of spiritual traditions over the centuries. We find references to this Mystery under a variety of names in different cultures, all attempting to find a suitable word that in some measure is successful in conveying the deep and complex doctrines that surround it.

Due to the limitation of all languages, we must concede that all such terms have failed to successfully convey the essential Spiritual Truth of the matter, including the phrase, “Holy Guardian Angel.”

This is a problem not limited merely to this term. For example, *Liber LXI vel Causae*, the Preliminary Lesson of the A.*A.*, describes how

Frater Perdurabo (Aleister Crowley), by order of his Superior D.D.S. (George Cecil Jones) set about to establish the terminology that is the foundation of the A.'.A.'. system. It is written:

Therefore by the order of D.D.S. did P. prepare all things by his arcane science and wisdom, choosing only those symbols which were common to all systems, and rigorously rejecting all names and words which might be supposed to imply any religious or metaphysical theory. To do this utterly was found impossible, since all language has a history, and the use (for example) of the word 'spirit' implies the Scholastic Philosophy and the Hindu and Taoist theories concerning the breath of man. So was it difficult to avoid implication of some undesirable bias by using the words 'order', 'circle', 'chapter', 'society', 'brotherhood', or any other to designate the body of initiates.



Jacob's Dream, by Gustave Doré

Deliberately, therefore, did he take refuge in vagueness. Not to veil the truth to the Neophyte, but to warn him against valuing non-essentials. Should therefore the candidate hear the name of any God, let him not rashly assume that it refers to any known God, save only the God known to himself.⁵

Later in *Liber LXI*, Perdurabo summarizes the problem of language and terminology quite succinctly:

We have sought to reveal the Arcanum; we have only profaned it.⁶

Yet, those of Us who have sworn to serve mankind by speaking openly, must attempt to find a means to communicate such lofty ideas, all the while knowing that we will ultimately fall short of the Truth. *The Vision and the Voice* informs us that our falsehood is only a little bit falser than our truth, but yet by means of that “truth,” are we able to come at last to the real Truth—Truth spelled with an upper case “T”—the Truth that transcends reason.⁷

Plato and the Neo-Platonists

Plato confronted the same problem of the limitations of the reasoning faculty. He believed that he had a Spiritual Guide who aided him in his daily life, and he called this Spiritual Guide a δαίμων.

We transliterate this word into English as “daemon” in order to distinguish from the interpretation it is given in the Judeo-Christian literature, where we find the same Greek word rendered “demon,” and understood as a malevolent spirit of some type.

For Plato, the word *daemon* meant a supernatural entity that was on a level between mortals and the gods. In the dialogue *Symposium*, while discussing Love personified as a spiritual being, the nature of the daemon is described to Socrates as the mediator between man and god:

“He is a great spirit (δαίμων), Socrates, and like all spirits (δαιμόνιον), is intermediate between the divine and the mortal.”

“And what,” I said, “is his power?”

“He interprets,” she replied, “between gods and men, conveying and taking across to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and therefore in him all is bound together, and through him the arts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation, find their way. For God mingles

not with man; but through Love all the intercourse and converse of god with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual (δαιμόνιος); all other wisdom, as that of arts and handicrafts, is mean and vulgar. Many and multifarious are these spirits (δαίμονες), and one of them is Love.”⁸

In the earlier writings of Homer, the Olympians are referred to as “gods” (Θεοί) and “divinities” (δαίμονες). These words are essentially synonymous. It is in later writers such as Plato that a distinction is drawn between the two.

In his dialogue *Cratylus*, Plato gives the etymology of the word δαίμονες as from δαίμονες, which means “knowledgeable or wise.”

This, then, I think, is what he (Hesiod) certainly means to say of the spirits (δαίμονες): because they were wise and knowing (δαίμονες) he called them spirits (δαίμονες) and in the old form of our language the two words are the same.⁹



*Plato, from Thomas Stanley's History of Philosophy
(1687)*

For Plato, the Spiritual Guide was an entity that was beyond himself, but lesser in stature than the gods — greater than mortal men, but not yet as exalted as the divinities. In *Phaedo*, Plato described the daemon as one who guides the pure souls throughout their journeys upon the earth.

And so it is said that after death, the tutelary genius (

δαίμων) of each person, to whom he had been allotted in life, leads him to a place where the dead are gathered together; then they are judged and depart to the other world.^{[10](#)}

From the writings of Plato, it may be determined that he derived the doctrine of the daemon from his mentor Socrates. It is well-known that Socrates' believed in what was called his "daemonic sign," an averting (ἀποτρεπτικός) inner voice that he heard if he was on the verge of making an error in judgment. Plato recounts this in his *Apology*:

I have had this from my childhood; it is a sort of voice that comes to me, and when it comes it always holds me back from what I am thinking of doing, but never urges me forward. This it is which opposes my engaging in politics.^{[11](#)}

In *Phaedrus*, Plato stated that Socrates declared the inner voice to be distinct from his own thoughts.

My good friend, when I was about to cross the stream, the spirit and the sign that usually comes to me came—it always holds me back from something I am about to do—and I thought I heard a voice from it which forbade my going away before clearing my conscience, as if I had committed some sin against deity.^{[12](#)}



Socrates, from Thomas Stanley's History of Philosophy (1687)

Furthermore, we learn that Socrates considered this to be a form of "divine madness," a gift from the gods and that gives us poetry, love, mysticism and philosophy.

For if it were a simple fact that insanity is an evil, the

saying would be true; but in reality the greatest of blessings come to us through madness, when it is sent as a gift of the gods.¹³

From a careful study of these accounts, we may assert that the *daemon* of Plato and Socrates are essentially the equivalent of what we now call the Holy Guardian Angel.

Augoeides

Iamblichus Chalcidensis, a Neo-Platonist philosopher and theurgist who lived around the years 235 to 350 of the vulgar era, was greatly concerned with understanding the transcendent incommunicable world, the world of gods and daemons, archons and souls.

In addition to a host of gods and daemons, Iamblichus spoke of a spiritual being that he called *Augoeides* (αὐγοειδής),¹⁴ a Greek word meaning “of the nature of light,” or literally, “image of the dawn.” In his work, *On the Mysteries*, Iamblichus insisted that the personal daemon was not a portion of the human mind, but an intelligence independent from ourselves:

Afterwards, abandoning these particulars, you pass on to the opinion of philosophy. But you subvert the whole hypothesis concerning the peculiar daemon. For if, [as you say] “*this daemon is a part of the soul*,” such, for instance, as the intellectual part, “*and he is happy who is in possession of a wise intellect*,” there will no longer be any more excellent or daemonical order, presiding over, as transcending the human soul.¹⁵



*Iamblichus Chalcidensis, from Mussard, Historia Deorum
Fatidicorum (1675)*

Madame Blavatsky, the founder of *The Theosophical Society*, identified *Augoeides* with the imperishable aspect of the human soul, which she in turn identified with the *Atma-Buddhi*, आत्मबुद्धि.¹⁶ However, Blavatsky's definition does not admit to an independent existence for the *Augoeides*, but rather as a form of what she called the "higher self." Hence, it differs widely from the conception of Socrates, Iamblichus, and that of Thelema.

This term appears again in the important novel *Zanoni*, written in 1842 by Sir Edward Bulwer Lytton. Therein, Lytton utilized the term

Augoeides to indicate the “sphere of the soul,” or an aspect of the “higher ego.”

Soul of mine, the luminous, the Augoeides, why descendest thou from thy sphere—why from the eternal, starlike, and passionless Serene, shrinkest thou back to the mists the dark sarcophagus?¹⁷

Bulwer Lytton marks this passage in the novel with a long footnote which Theosophists and numerous modern commentators have quoted verbatim numerous times seeking to elaborate on the *Augoeides*. The footnote reads as follows:

Αυγοειδής—a word favored by the mystical Platonists,

Σφαῖρα ψυχῆς αυγοειδης, οταν μητε εκτεινηται επι τι μητε εσω συντρεχη, μητε συνιξανη, αλλα φωτι λαμπηται, ω την αληθειαν ορα την παντων, και τη εν αυτη.—Marc. Ant., Lib. 2. The sense of which beautiful sentence of the old philosophy, which, as Bayle well observes, in his article on Cornelius Agrippa, the modern Quietists have (however impotently) sought to imitate, is to the effect that “the sphere of the soul is luminous, when nothing external has contact with the soul itself; but when lit by its own light, it sees the truth of all things and the truth centered in itself.”¹⁸

The Greek text in this footnote by Bulwer Lytton is attributed to *The Meditations of Marcus Aurelius Antoninus*.¹⁹ The quotation in *Zanoni* erroneously attributes it to Liber II of *The Meditations*. It is actually found in *Liber XI* of that work.²⁰ Yet, an even greater error lies in the fact that Marcus Aurelius did not use the word Αυγοειδής at all; in *The Meditations*, the word is actually Αποειδής, which means “well-formed” or “truly shaped.”²¹

In the conceptions of Iamblichus, we do find sympathy with our own doctrines concerning the Holy Guardian Angel. However, we must not imagine that the Neo-Platonists had a developed doctrine of the *Augoeides* that is identical to that which we now hold. Ours is a much later development. Aleister Crowley, seeking to find acceptable terms for this concept, would come to adopt the word αυγοειδής and use it as a synonym of that Angel.

Hinduism

Going back a bit further, in the Hindu system we encounter the term *Ātman*, आत्मन्. It is considered to be one's True Self beyond that which may be identified with the world of phenomenon and existence. In the Hindu system of *advaita*, अद्वैत, which equates to monism, the individual Soul is considered identical to the Universal Soul of *Brahman*, ब्रह्मन्. In other words, *Ātman* is One with the individual and with *Brahman*. In the school of *dvaita*, द्वैत, or dualism, a distinction is made between the individual *Ātman* and the Universal *Ātman*, which is called *paramātman*, परमात्मन्. Within this point of view, there is a distinct perception of subject and the object, "I and Thou," as being separate from one another.

Ātman, in either school, is not the equivalent to the Holy Guardian Angel. It is the equivalent to the highest part of the human Soul that we call the *Yechidah*, יחידה, which is the "spark of Godhead" attributed to *Kether*.²² It equates to *Hadit*, our secret center which we symbolize by the Egyptian emblem of the winged globe. However, it is *not* the Holy Guardian Angel.

Consider the *samādhi*, समाधि, or trance state which the Hindus call *Ātmadarśana*, आत्मदर्शन, which we may define as the "apprehension" of the Universe as a single phenomenon beyond time, space, and causality. In this trance, the All is manifested as the One; each part of the Universe is experienced as the Whole. With this experience, one certainly approaches some conception of that which is obtained by one who has attained to the Knowledge and Conversation of the Holy Guardian Angel. However, one must remember that all trance states are what Crowley called "isolated experiences sharply cut off from the normal thought-life."²³ The result of a Trance state is not the same thing as that which is the *catalyst* for that Trance state, and *Ātmadarśana* does not require such an interaction as that which we describe in the Knowledge and Conversation of the Holy Guardian Angel. Also, Crowley considered *Ātmadarśana* to be a lesser *samadhi* than *Śivadarśana*, शिवदर्शन.²⁴ The best definition that mystics give of *Śivadarśana* is that it is a state wherein the experience of *Ātmadarśana* is annihilated.

Regardless of which point of view one takes, the view of monism or the view of dualism, neither of these satisfies our most general

definition. Neither does the Hindu word *deva*, देव, equate to the Holy Guardian Angel. There are a variety of *devas* that appear in Classical Hinduism, something along the lines of what we would call “spirits.” The word *deva* can be interpreted as “god,” “demigod” or “Angel.” But there is no interpretation of *deva* in context that we can accept as the equivalent to Holy Guardian Angel.

UT of the Upanishads

On the other hand, in reading Max Müller’s translation of the *Upanishads* published in *The Sacred Books of the East*, Volume 1, Crowley thought he had found a clear identification with the Holy Guardian Angel in the prefix, *ut*, उत्, which appears as the first syllable of the word *udgîtha*, उद्गीथ.²⁵

The word *udgîtha* means the chanting of the *Sāmaveda* सामवेद.²⁶ Upon reading the first volume of the *Sacred Books of the East*, Crowley’s imagination must have been fired by verses 6 and 7 of the *Chandogya Upanishad*²⁷ translated by Max Müller:

Let a man meditate on the syllables of the *udgîtha*, i. e. of the word *udgîtha*. *Ut* is breath (*prâna*), for by means of breath a man rises (*uttishthati*). *Gî* is speech, for speeches are called *girah*. *Tha* is food, for by means of food all subsists (*sthita*). *Ut* is heaven, *gî* the sky, *tha* the earth. *Ut* is the sun, *gî* the air, *tha* the fire. *Ut* is the *Sāmaveda*, *gî* the *Yagur-veda*, *tha* the *Rig-veda*. Speech yields the milk, which is the milk of speech itself, to him who thus knowing meditates on those syllables of the name of *udgîtha*, he becomes rich in food and able to eat food.²⁸

For Crowley, the descriptions of the syllable *UT* resonated as symbols of the Holy Guardian Angel. He certainly must have identified *prâna* with *Ruach*, hence *Tiphereth*. Heaven and the Sun likewise suggested this analogy. His enthusiasm was such that he composed a poem titled *UT*, which when published in *The Winged Beetle*, was dedicated to his magical mentor Allan Bennett:

Hail to the golden One

Seen in the midst of the midmost Sun!
Hail to the golden beard and golden lips,
Hail to the whole life golden to the finger-tips!
Hail to the golden hair in golden showers
Hiding the eyes like blue blue lotus-flowers!

His name is Ut, for He


Hath risen above all things that be.²⁹

It must be said, however, that Crowley's interpretation suggests an intrinsic meaning in the Hindu doctrine which is simply non-existent.

Ud (उद्-) is a particle and prefix to verbs and nouns. Following the rules of Sanskrit grammar, if treated as an independent word, it would require the spelling उत्, *ut*, for words in isolation cannot be written with an ultimate consonant "d" in Sanskrit.³⁰ The problem with *UT* is twofold. First, it is not an actual word. It is a prefix. Secondly, other than the somewhat mystical interpretation given to the syllables of the word *udgītha* in the *Chāndogya Upanishad*, it makes no doctrinal appearance anywhere in the Hindu Scriptures.³¹ Those verses must have made quite an impression on Aleister Crowley the young mystic, for he continued to refer to the term late into his life. Yet, we must be aware that any meaning applied by Crowley was strictly an interpretive meaning, and not a meaning inherent in Hindu doctrine.

Ancient Egyptian Religion

In the religion of ancient Egypt, the priests were at great pains to attempt to understand the character of the human soul, and its relationship with the gods, both here and in the afterlife. The Egyptians considered the spiritual body of man not just a single thing, but comprised of a number of unique entities, each possessing special characteristics.


One of these, a very prominent one, was called the *Ba*,  (*b3*),³² which we may reasonably equate to what we think of when we use our term, "the Soul." The word for *Ba* was written in hieroglyphics with

the image of the stork 🦩 (believed to be the *Ephippiorhynchus senegalensis*). The word often includes the ideogram of an incense bowl 🕯️ with rising vapors as in 🦩🕯️ or sometimes written in hieroglyphics depicting a human-headed bird, 🦩👤.³³ This alone is noteworthy, because unlike most Egyptian therianthrope religious images—which have animal heads upon human bodies—the *Ba* is the exact opposite.³⁴

The *Ba* was believed to have eternal existence in the afterlife. It had the ability to visit the tomb of the deceased, re-animate the body, and converse with it. Yet, the *Ba* should not be considered as having only a post-mortem presence; it was considered to exist throughout human life as an important aspect of the individual. Egyptologist Hans Goedicke considered the *Ba* to demonstrate two aspects: one, introverted as the inner self, the other extroverted as the manifested self.³⁵ This is particularly in evidence in an example of the pessimistic literature from the Middle Kingdom, Berlin Papyrus 3024, which was translated by R. O. Faulker under the name, *The Man Who Was Tired of Life*.³⁶ In this text, a man depressed with his life contemplates suicide; his *Ba* appears and argues against this action, urging the man to embrace his life and to wait patiently for death to come naturally, saying, “then we will make an abode together.”³⁷ Despite this example of objective perception, the *Ba* was nevertheless always considered a subjective component of human existence.





The *b3* (Ba)

Another component of the human soul was called *Shuyet*,  (*šwyt*), which means the “Shadow” or “Shade.” It corresponds closely to the Greek σκιά in the sense of the shadow as one’s double.³⁸ The Shadow was closely associated with the Ka in the afterlife and possessed immortal characteristics. It could suffer the pains of damnation along with the Ba and the body if the individual to whom the Shadow belonged was condemned as a sinner.³⁹ In Western Religion there is not really an aspect of human spirituality that corresponds to the Egyptian idea of the Shadow. In some ways, it is similar to what we refer to as “a ghost.” That is perhaps the closest approximation that can be made in English.




The šwyt (Shadow)

A most important aspect of the Egyptian concept of the soul was called *Ib*  (*ib*), which means “heart.”⁴⁰ Again, in the Western Tradition, there really is no direct correspondence to the Egyptian term. In Egyptian mythology it is the *Ib* or heart that is weighed against the feather of *Maat* in the pans of the balance in the Hall of

Truth. If the heart was found absent of sin, the deceased was granted passage. If found to be too heavy with the weight of wrong-doing, the deceased was given over to Ammit,  (*mmt*), the devourer of souls. From this myth it may be determined that the *lb* was something akin to what we now call our Conscience, that intangible aspect of consciousness that knows Right from Wrong and which tugs at us constantly to live a life of Righteousness. Sometimes, in English we still use language that is consistent with this idea, for example, “I knew in my heart that it was wrong.”



Weighing of the heart from the funerary papyrus of Hunefer (circa 1300 BCE)

Another form of the soul was named the *Akh* or *Khu*,  (3^h),⁴¹ which we may render as “the Spirit.” The transliteration “Khu” is found in translations in older Egyptology books by authors such as E. A. Wallis Budge. Modern Egyptologists transliterate the word as “Akh,” because it is now known that this is the closest approximation to the actual phonetic spelling of the hieroglyphs. However, this word appears in *The Book of the Law* spelled as *Khu*. In support of this spelling, it seems likely that anciently the “A” that appears graphically in the hieroglyphic writing of this word was a silent ‘A’ like the Semitic

Aleph and that the 'U' was a non-written, tense high-back rounded vowel (as in 'ooze'). Hence, the word would have been pronounced 'Khu'. The sound of ' = *Aleph* was extremely subtle.



ABOVE: The 𐤊 (Akh or Khu)



LEFT: *The k3 (Ka)*

Then, there is the Ka, 𓂀 (k3), which is often translated as “double.” It is exceedingly difficult for us to find terms in our Spiritual Systems which easily equate with these words. In most cases, there is clearly not a perfect correspondence that satisfies all of the subtle distinctions that are present in the ancient Egyptian texts. The Egyptian mode of thought and Theology was not that of a Western priest or theologian, and was utterly unique in many ways. Generally speaking, it was structured along lines that correspond more easily with conceptions of the Eastern schools rather than those of the West. Within the doctrines of the ancient Egyptian religions, there is really no direct counterpart to what we call the Holy Guardian Angel.

However, beginning students should not get confused by this statement. Those who have read *Initiation in the Aeon of the Child* carefully may recall I directly associated the Ka with the Holy Guardian Angel.

We have incorporated a great many terms from the ancient Egyptian religion and merged them within the matrix of our own System, by means of *our own* understanding of them, and by reason of making

them live within the framework of our own methodology. This does not mean that an ancient Egyptian would agree with our point of view, or even understand what we are talking about in terms of our spirituality. We can say with certainty that the god *Osiris* meant something entirely different to an Egyptian of the 18th dynasty, than what *Osiris* means to any of us today. For students of Thelema, this is nothing to be concerned about. We are dealing with *living* symbols, *living* gods and spiritual Truths that are *alive*, that grow, and change. They are highly elastic, as are all Archetypes, and readily adapt to the limitations of the worshipper, whether he or she be a dweller on the Nile, or an aspirant to A.∴A.∴ in the United States, Japan, Australia, or any other country. Within the components of the ancient Egyptian religion that we have incorporated—within the framework of *our* Theology if you will, not that of ancient Egypt—the symbolism of the *Ka* is taken to signify The Holy Guardian Angel.

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! let it kill me!"⁴²

Neophytes of the A.∴A.∴ will understand this when they face the blue-lidded daughter of Sunset in the Sign of Rejoicing. Those who are not Neophytes of the A.∴A.∴ should refer to *Initiation in the Aeon of the Child*, page 214.

Christian Guardian Angels

Lastly, I would be remiss if I overlooked the Roman Catholic Church with its doctrines concerning Guardian Angels. It would be an understatement to say that their view of Guardian Angels is quite a bit different than that of Thelema. An examination of the Roman Catholic doctrine of Guardian Angels demonstrates that it developed very early in the history of Christianity.



Clement of Alexandria

An elder father of the Church, Clement of Alexandria (c. 150–215) wrote in his *Eclogae Propheticae*, chapter 48:

Peter says in his apocalypse, that abortive infants shall share the better fate; that these are committed to a guardian angel ἀγγέλῳ τημελούχῳ), so that, on receiving knowledge, they may obtain the better abode...⁴³

Clement of Alexandria was quoting the apocryphal *Apocalypse of Peter*, which he clearly accepted as canonical scripture. There is in this statement an insidious implication that aborted foetuses, without the intervention of a Guardian Angel, are doomed to suffer the pains of Hell. As a counter to this odious fate, an infant who receives instruction from that Angel is said to be able to obtain the gift of Heaven.

Likewise, Methodius of Olympus (d. 311) also quoted the *Apocalypse of Peter*, finding consolation that children, even those who are bastards as defined by secular law, are under the protection of a Guardian Angel:

Whence also, we have received from the inspired writings, that those who are begotten, even though it be in adultery, are committed to guardian angels.^{[44](#)}

The doctrine of ministering Angels was more fully developed in the fifth century by Pseudo-Dionysius the Areopagite in his work, *The Celestial & Ecclesiastical Hierarchy*:

Thus, then, the Law, as the Word of God affirms, was given to us through the ministration of Angels; and Angels led our illustrious fathers before the Law, and after the Law to the Deity. Either by leading them to what was to be done, and separating them from error and an unholy life to the straight way of truth, or by making known to them sacred ordinances, or hidden visions of celestial mysteries, or certain Divine predictions through the Prophets.^{[45](#)}



Methodius of Olympus



Pseudo-Dionysius the Areopagite

For those unfamiliar with Roman Catholicism, it is helpful to note that these concepts are not relegated to the dark days of the Middle Ages. Today, the idea of the Guardian Angel is very popular among the Roman Catholic faithful. Little children have a specific prayer that they can use for their Guardian Angel.

Popular illustrations of the Guardian Angel are so naïve and saccharine sweet that it defies imagination to discover that Roman Catholic adults accept the representations and explanations without question.

The Angel is often shown protecting the little children from snakes, keeping the boogey man away, insuring that little children don't fall off a rickety old bridge, watching over babies in their beds, making sure nothing bad happens to the children.

By contrast, there is another illustration from a children's novel from

1843. In this picture the Guardian Angel has a whip, protecting all the good little children, all dressed in white, who are saying their prayers, and scourging the bad little boys and girls dressed in black, cringing in fear and pain.



*Guardian Angel protecting the little children,
from a German postcard circa 1900*



"Angel with a whip," from Les Aventures de Jean-Paul Choppart par Louis Desnoyers: L'Episode de Panouille by Frédéric Goupil. (1843)

If this perverse doctrine is seriously analyzed, one must wonder what goes through the mind of a devout Roman Catholic who happens to be a loving parent whose child has died, and they hear that God gives Guardian Angels to protect children. What do they think? Why did God not protect *my* child? It would indeed be a fair question, if it were not bound to such a pernicious idea. Such are the problems associated with this repugnant doctrine of the Roman Catholic Church.

The Holy Guardian Angel and Thelema

The most significant task for Thelemites is to examine how the Holy Guardian Angel is interpreted in the doctrine of Thelema. Frater

Perdurabo first wrote of his Invocation of the Holy Guardian Angel and described it as the “Higher and Divine Genius.” He elaborated on this by telling us that the “Higher Divine Genius” was also “called the Guardian Angel.”⁴⁶ He also referred to the Holy Guardian Angel by the name αἰγοειδής as discussed above.

Crowley was first an initiate of the Hermetic Order of the Golden Dawn. It was there that he encountered the concept of a Spiritual Guide or Teacher that was commonly called the “Higher Divine Genius” or the “Higher Self.” This was the preferred name used by MacGregor Mathers and other members of the Golden Dawn, despite the fact that Mathers was the translator of *The Book of the Sacred Magic of Abramelin the Mage*. The Hermetic Order of the Golden Dawn taught this:

Behind Yechidah are Angelic and Archangelic forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.⁴⁷

Aspirants to the Hermetic Order of the Golden Dawn swore to aspire to the Higher Genius with *Divine Permission*. In the first place, the very notion that Spiritual Aspiration would require *permission* is absolute anathema to Thelemites. In the second place, we reject the teaching that the “Higher Genius” equates to the Holy Guardian Angel. Yet, we find that Crowley initially used the phrase “Higher Genius” as well. However, he quickly changed course and ceased to use it. He did this because he was able to clearly see the danger inherent in this terminology and therefore abandoned it.

The danger is this: the Ego of an aspirant *loves* to identify with the phrases: “Higher Divine Genius” or “Higher Divine Self.” The Ego rather autonomously embraces such self-gratifying words as: Higher, not lower; Divine, not human; Genius; Higher Divine Genius. Yet remember: I, Me, Mine are the false Trinity, the three-fold lie.

The Four Sources of Instruction

That being said, we begin our journey toward some understanding of what We *really* mean when we speak of the Holy Guardian Angel.

There are four sources that I will use to expound this Great Mystery. These four sources are all valuable to me, but let me hasten to add that they are not all equal in that value. Some are more trustworthy than others.

First, there is the information that passed to those of us in the A. A. . through a direct link to Aleister Crowley himself. This information passed from Crowley to his successor Karl Johannes Germer, who in turn passed it on to his disciple Marcelo Ramos Motta, who in turn bequeathed it to us.

Secondly, there are the writings of Aleister Crowley through his general works or works in Class B—works of ordinary scholarship, enlightened and earnest. For instance, Crowley's commentary to *Liber LXV* is a good example, as is *Magick in Theory and Practice*.

Thirdly, there is my own direct experience with the Holy Guardian Angel. This is an intensely intimate and personal source of data concerning the nature of that Angel.

Lastly, there are the words of *The Holy Books* in Class A, which are not to be changed so much as the style of a letter. These must be clearly distinguished from the writings of Crowley himself, for they are divinely inspired, and perfect in every way. The primary example for us pertaining to this subject would of course be *Liber LXV, the Book of the Heart Girt with the Serpent*, for it is the book that expounds the mystery of the Holy Guardian Angel.

All of these sources are all useful, but some are more valuable than others. In order to establish a rank of importance we may use the formula of יהוה Tetragrammaton, the four-lettered Name of God to clarify this.

Let us begin with ה, *Heh Final* of Tetragrammaton, attributed to מלכות, *Malkuth*, on the Tree of Life. This Sephira is the most “distant,” in a manner of speaking, from the Crown of כתר, *Kether*, the first Sephira on the Tree. To this letter, we will attribute the information that we received directly from an unbroken connection to Aleister Crowley within the A. A. . Although this source has been invaluable to me in my life, it is nevertheless two generations away from Crowley himself. To reach me, it has passed through two disciples, Karl Germer and Marcelo Motta. I am the third generation from 666, and my disciples

are the fourth. We do our very best to relay that information as precisely as we can to our students, yet we understand the nature of incarnation and the tendency that order has to drift toward chaos. We value it, but we are cautious, wary of any corruption that may have crept into the chain of data.

Next, is the letter ו, *Vau* of Tetragrammaton. To it will be attributed the scholastic writings of Crowley himself. Remember that the Class B books are works of normal scholarship, enlightened and earnest, but not divinely inspired. This is the nature of *Vau*, attributed to תפארת, *Tiphereth*, on the Tree of Life, the center of the reasoning faculties, which we call the רוח, *Ruach*. Because Crowley was a High Adept, we give serious consideration to his writings at this level and weigh them carefully and prayerfully. Yet, we know that they are potentially fallible because *Tiphereth* is below the Abyss, and the Reason is imperfect and capricious. Crowley himself knew this perfectly well. Some of the confounding things he wrote about the Holy Guardian Angel he would later dispute himself.

To the initial ה, *Heh* of יהוה, I will attribute my own direct personal experience. To me *personally*, this is the closest that I can get to the source itself. The letter ה is attributed to בינה, *Binah*, the Third Sephira on the Tree of Life. It is also attributed to נשמה, *Neshamah*, that is the *Intuition*, the inspiration that is above the Abyss and thus not contaminated by consciousness. For me, this is my closest personal link to the creative source. This is also true of each aspirant to this Mystery.

That leaves the י, *Yod*, the initial letter of the Tetragrammaton, the creative fire of the Father, חכמה, *Chokmah*, the second Sephira on the Tree of Life which we relate to the Divine Word. To this letter I attribute the last of my four sources which are *The Holy Books*. In themselves, *The Holy Books* are perfect, without spot or blemish. They are not to be modified, or changed, even down to the style of a letter. Whatever *The Holy Books* states about the Holy Guardian Angel is the absolute Truth, regardless of what Aleister Crowley thought about it, or what Charles Stansfeld Jones thought about it, or what Karl Johannes Germer thought about it, or what Marcelo Ramos Motta thought about it, or what I think about it.

My task, as an aspirant and teacher of the Great Work, is to take

those Sacred Words into my Heart, and let them live in me, without polluting them or defiling them with my own personal prejudices. I rely on *The Holy Books* above all other documents, and I strive each day to Understand them better, and more fully, so that I may enrich and enlighten my teaching with their Blessed Truth.

The Holy Guardian Angel

Crowley realized that *any* name we apply to the Holy Guardian Angel would be false in some way. He stated in *Magick Without Tears* why he decided on using the phrase, “The Holy Guardian Angel” for his mission, which was teaching mankind the Next Step in its evolution.

When I first set myself to put a name to my “mission”—the contemplation carried me half-way across South-West China—I considered these alternatives. I thought to cut the Gordian Knot, and call it by Abramelin’s title the “Holy Guardian Angel” because (I mused) that will be as intelligible to the villagers of Pu Peng as to the most learned Pundits; moreover, the implied theory was so crude that no one need be bound by it.^{[48](#)}

What Crowley meant was that one name is as good as the other, because none of them have any intrinsic meaning other than being a means whereby we try to communicate something of this ineffable mystery. He could have chosen the word “Ka” as easily as “Augoeides,” or “Adonai,” or any other. But he chose “Holy Guardian Angel.” He had a revelation that his task was to teach mankind how to attain to the Knowledge and Conversation of the Holy Guardian Angel.

Now this raises a most important question that we must ask: Does everyone have a Holy Guardian Angel?

In my travels around the world giving lectures and presentations I have met many individuals who proclaim themselves to be aspirants to the Great Work. I have heard groups of people talking among themselves about the Holy Guardian Angel. It is not uncommon to hear them say “my Angel this” or “my Angel that.” They all seem assured that they have a Holy Guardian Angel. Once, I met a nice young man who took me aside at a lecture to inquire about how he might go about joining the A. A. A. The first thing he told me was that

his Holy Guardian Angel was a Scandinavian Dwarf.

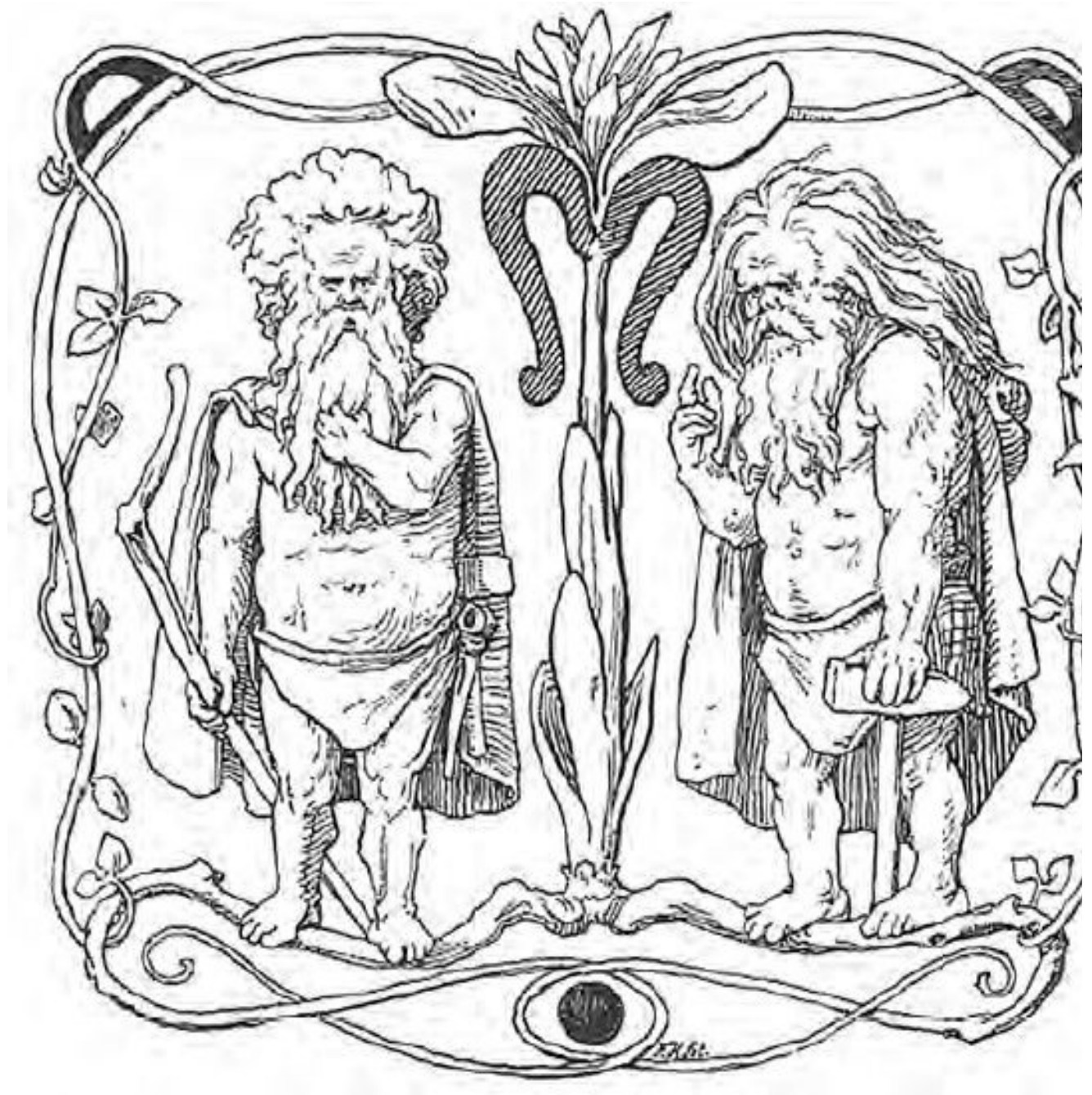


Telesphoros, from a Gallo-Roman statue found in southern France

Hearing this declaration was a bit of a surprise, but it did not shock me. In the first place, I knew immediately that this person did not have Knowledge of or Conversation with the Holy Guardian Angel. If he had, he would have no need to ask me how to find the A.*A.*. I was also not shocked by his belief that his Angel was a Scandinavian Dwarf. I recognized in his description one of the Archetypes of the Collective Unconscious, which in one form we find represented by the *Kabiri* (κάβειροι).⁴⁹

The *Kabiri* were a group of obscure deities that appear in Greek mythology.⁵⁰ They are generally considered to originally be of Phrygian origin where they served as protectors of sailors. They are found depicted as little hooded Gnomes or Dwarves, sometimes placed on the seashore in order to protect navigation. In the language of Analytical Psychology, navigation represents a venture into

darkness and uncertainty. A well-known example in Greek mythology is Τελεσφόρος, *Telesphoros*, the son of *Asclepius*. He represented “recovery from illness,” and his name means “bringer of completion.”



Two Dwarfs, from Völuspá by Lorenz Frølich (1895)

The image of the dwarf is typically an aspect of the Child Archetype, one that is still close to the Unconscious, wise or crafty and mysterious, but oddly undeveloped. In Fairy Tale the Dwarf frequently takes on sinister traits, or represents the unpredictable.



*Rumpelstiltskin, from
Household Stories of The Brothers Grimm (1886)*

An excellent example is found in the fairy tale of *Rumpelstiltskin*. The sinister dwarf Rumpelstiltskin threatens to take the child of the Queen unless she guess his name within three days. Another example is in the original Grimm's Brothers fairy tale of *Snow White and Red Rose* where the dwarf is a thief and sorcerer who turned the King's son into a bear in order to steal his treasure.

The dwarf image still springs spontaneously from the Collective Unconscious. It may take on the positive characteristics of one like *Telesphoros*, or the Seven Dwarfs of the original Grimm's Fairy Tale. Or he may possess the sinister, unpredictable nature of a *Rumpelstiltskin*. Alternately, he can take on the role of one who brings wisdom or treasure. This is the nature of the Archetype.

Now, the nice young man with his account of a Scandinavian Dwarf may have experienced an Archetype, but he had not experienced the Holy Guardian Angel. Most likely, he read some passages in Crowley's *Commentary to The Book of the Law* and became confused.

Throughout his life, Crowley wrestled with the difficult task of trying to understand the nature of the Holy Guardian Angel and in turn, explain it. He was at times more lucid on the subject than at other times. During the period of his life that I call "The Cefalù Period," when he was in Italy at the Abbey of Thelema (1920–1923 e.v.), he began to write about the Angel as an aspect of *Hoor-paar-kraat*, the "dwarf soul," "our secret self" or the sex instinct. Here is a prime example:



The evil dwarf, from Schneeweißchen und Rosenrot (19th century)

Hoor-paar-kraat or Harpocrates, the “Babe in the Egg of Blue,” is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel. The connection is with the symbolism of the Dwarf in Mythology. He contains everything in Himself, but is unmanifested.^{[51](#)}

Crowley went on to say that, “the ‘Small Person’ of Hindu mysticism, the Dwarf insane or crafty of many legends in many lands, is also this same ‘Holy Ghost,’ or Silent Self of a man, or his Holy Guardian Angel.”^{[52](#)}

While all of these words are true of the Holy Guardian Angel in a very specific, Archetypal way, they are prone to be completely misunderstood and misinterpreted. In this particular phase of Crowley’s life, he tended to be verbose in the extreme, and less cautious about the potential for misunderstanding these great

mysteries. This was likely a result of his intense drug use at that time, which has been well-documented by himself and others.

In addition to drug use, there were other extenuating circumstances in Crowley's life during this period that should be considered when trying to comprehend his varying descriptions of the Holy Guardian Angel. First and foremost was the fact that Crowley was experiencing the trance of *nerodha-samāpatti*,⁵³ the Opening of the Grade of Ipsissimus, which consists in the *Mystery of Selflessness*.⁵⁴ Secondly, and doubtless of great consequence, was the intense weight of grief and sorrow he had experienced with the death of his daughter, his unborn son, and his beloved disciple Raoul Loveday.⁵⁵ These events would certainly have had serious influences upon his quest to describe the Angel.

Those who are conversant with the details of Crowley's life will also recall that at the Abbey of Thelema he led Frank Bennett to an epiphany as a result of something he said pertaining to the Holy Guardian Angel. It changed Bennett's life. In his autobiography, Crowley describes this event, but he did not say precisely what he told Bennett that day.⁵⁶ However, we know from the Magical Records of Frank Bennett exactly what Crowley told him that fateful day.



Frank Bennett

Crowley told him that Initiation was essentially a process of bringing the “subconscious” into consciousness. He told Bennett that the “subconscious” was to all intents and purposes the Holy Guardian Angel. Furthermore, he told him the sex instinct was of primary importance to the “subconscious” since the sex organs were in essence the physical symbol of God in man and the nearest thing we have to the Holy Guardian Angel.⁵⁷ The suppression of the sex instinct was in effect a suppression of the Holy Guardian Angel.⁵⁸

I have described this event specifically because it is vitally important that students not be confused by this language. In the first place, following the example of analytical psychology, we no longer use the word “subconscious.” This is a misleading word that suggests something that is “below consciousness.” The word “subconscious” was rejected by the analytical schools, who embraced the more neutral term “Unconscious.” From the analytical perspective, a thing is either Conscious or it is not, and is Unconscious. “Below consciousness” has no more intrinsic meaning than “Above

consciousness,” and both are misleading, implying *mentalis locae* or *ordo psychica*.⁵⁹ “Subconscious” was not only commonly used in the vernacular of Crowley’s time, but still occurs to this day in the same manner.

More importantly, Crowley was Frank Bennett’s Magical Instructor, and he knew something about Bennett’s psyche. He knew Frank Bennett was suffering from sexual repression, and fighting a guilt complex over his desire to set his sexual instinct free. As his Holy Guru, Crowley gave Bennett a gift that set him free from his sexual restriction. From that day on, Bennett was a changed man. He broke the shackles of his sexual repression that had haunted him for so long. Not only did he become a IX° O.T.O., he also attained to the Grade of 6° = 5° Adeptus Major in the A.A.°.

I personally believe that Crowley told Bennett these things, even though he knew them to be only True *in the most general way possible*. He even knew them to be essentially false, yet used these words as a magical weapon to help Frank Bennett. He was the Magus, wielding falsehood, that he might set one man free.

As support of this view, in Chapter VII of *The Equinox of the Gods*, Crowley completely dismissed the idea that Aiwaz, the Holy Guardian Angel, was his “subconscious.” Referring to the words of *The Book of the Law*, Crowley said,

Of course I wrote them, ink on paper, in the material sense; but they are not My words, unless Aiwaz be taken to be no more than my subconscious self, or some part of it: in that case, my conscious self being ignorant of the Truth in the Book and hostile to most of the ethics and philosophy of the Book, Aiwaz is a severely suppressed part of me. If so, the theorist must suggest a reason for this explosive yet ceremonially controlled manifestation, and furnish an explanation of the dovetailing of Events in subsequent years with His word written and published.⁶⁰

In a footnote to this passage, Crowley added that the suggestion that Aiwaz be no more than his “subconscious self” would further imply that Crowley was, unknown to himself, “possessed of all sorts of praeternatural knowledge and power.” He then added that Sir W.

Hamilton's law of Parsimony of Thought appeared in rebuttal to this idea. This is now normally referred to as "Ockham's razor," or the principle of parsimony, which states that among competing hypotheses, the hypothesis with the fewest assumptions should be selected. It is clear from this passage, written during the Cefalù period that Crowley had already begun to move toward modes of expression more harmonious with his later writing in *Magick Without Tears*.

Lest there be any confusion, let me make this point clearly: The Holy Guardian Angel is *not* your Unconscious. The Holy Guardian Angel is *not* your sex instinct. The Holy Guardian Angel is *not* your "Higher Divine Genius" or your "Higher Self" or your "Inner Guru."

In his later years, Crowley would write on this subject with shining clarity, and he makes his point with unwavering firmness. When a new pupil made a reference using the phrase "Higher Self," Crowley was at pains to set the record straight for her. This is particularly evident from his writings in *Magick Without Tears*:

We may readily concur that the Augoeides, the "Genius" of Socrates, and the "Holy Guardian Angel" of Abramelin the Mage, are identical. But we cannot include this "Higher Self"; for the Angel is an actual Individual with his own Universe, exactly as a man is...

He is not a mere abstraction, a selection from, and exaltation of, one's own favorite qualities, as the "Higher Self" seems to be... But this is totally different from the "Knowledge and Conversation of the Holy Guardian Angel," which is the special aim of the Adeptus Minor.

It is ruin to that Work if one deceives oneself by mistaking one's own "energized enthusiasm" for external communication. The parallel on the physical plane is the difference between Onanism and Sexual Intercourse. ⁶¹

It is absolutely clear that here Crowley is unequivocal in his statement concerning the Angel. It stands in seeming odds to what he wrote in his Commentaries to *The Book of the Law*. That is really not surprising, if we read what Crowley himself later wrote about his Commentary in a letter to Professor E. M. Butler, the author of *The Myth of the Magus*. This letter is dated April 1, 1946, the year before

Crowley's death.

Some 25 years ago I wrote a Commentary on The Book of the Law—over a quarter of a million words of the most turgid and incomprehensible hogwash ever penned... I have never been able to face the MS since it was typed.⁶²

Crowley was not fond of his *Commentary on The Book of the Law*, as witnessed by this letter. This is one of the reasons why Crowley's own writings on the subject (and my own for that matter) were attributed to *Vau* of Tetragrammaton, or next to last in reliability. He wrote things he would later come to dispute, as he increased in Wisdom, and in closeness to his Angel. Readers can see this for themselves.

But let us forget for a moment about what Aleister Crowley thought about it, or what J. Daniel Gunther thinks about it, and examine the *YOD* of Tetragrammaton—the number one Source, the Class A Texts. What do *The Holy Books* tell us about the Holy Guardian Angel? Is the Angel a part of the human mind? Or conversely, is the Angel a unique entity? The simple answer is found in *Liber VII*, Chapter 7, verses 13 and 14. There, the Initiate Frater Perdurabo is speaking to his Holy Guardian Angel:

I await Thee in sleeping, in waking. I invoke Thee no more; for Thou art in me, O Thou who hast made me a beautiful instrument tuned to Thy rapture.

Yet art Thou ever apart, even as I.

The message is absolutely clear: the Angel is a unique being, separate from each of us. Yet, He is wedded to those who have achieved the Knowledge and Conversation. Each of us in that relationship of Adept and Angel, are unique and separate.⁶³

Does everyone have a Holy Guardian Angel?

Since Crowley called the Knowledge and Conversation of the Holy Guardian Angel the Next Step for Mankind, does it not seem appropriate that every human being would therefore have an Holy Guardian Angel?

Doesn't everyone have a Holy Guardian Angel?

Your Postman?

Your next door neighbor?

The President of the United States?

Does the Pope have a Holy Guardian Angel?

What about the beloved Mahatma Ghandi?

How about Paramahansa Yogananda? As part of his teaching, he once said,

The true basis of religion is not belief, but intuitive experience. Intuition is the soul's power of knowing God. To know what religion is really all about, one must know God.⁶⁴

That wonderful statement does sound like someone who knows his Holy Guardian Angel. But does *everyone* have a Holy Guardian Angel? It is a simple question after all. I have asked this question during lectures around the world over the past few years. Most people answered by saying, "Yes, of course everyone has a Holy Guardian Angel!" Or, "I always thought that everybody has a Holy Guardian Angel."

For these people, the possibility of *not* having a Holy Guardian Angel seems to be such a desolate idea that it cannot be imagined.

Yet, if we stop and examine this carefully, the correct answer is readily apparent. Did Adolph Hitler have a Holy Guardian Angel? Indeed, he was under the shadow of the wings, but they were the wings of a Nazi regime that committed unspeakable crimes against humanity. The deaths of over six million Jews is the horrendous hallmark of his life.

Should we believe that evil men like Joseph Stalin and Osama Bin Laden have a Holy Guardian Angel? If we look upon the evil that these men have wrought in the world, we must ask: does the Angel stand with those who bring death and destruction to innocents? Is it possible to believe that *every single person on the Earth* has a Holy Guardian Angel?

No.

The Holy Guardian Angel is not a “good fairy” that everybody is born with, some nebulous ‘spirit’ that we all have that watches out for us, whispering celestial wisdom into our ears. The Holy Guardian Angel is not some fanciful “secret lover” that lurks in the depths of your unconscious waiting to masturbate your Ego. Yet, everyone does have the *potential* to know the Holy Guardian Angel, if they prepare themselves to be a suitable Temple for the Lord. It is the *Next Step* for humankind; but all must ready themselves for that step.

There is a tradition that is taught in the A.∴ A.∴, passed down from the Prophet himself. That tradition is this: if aspirants to the Great Work prove themselves worthy, they may be recognized by a Spiritual Teacher, a Praetor-human Instructor who voluntarily takes charge of their training, and becomes their True Instructor. That Spiritual Teacher is the Holy Guardian Angel. This does not just necessarily apply to aspirants within the A.∴ A.∴.

No one knows the Name of his brother or sister’s god, nor the Rite that Invokes Him.

Knowledge of the Angel

The imperative for any aspirant to A.∴ A.∴ is to discover *how* to attain to the Knowledge and Conversation of the Holy Guardian Angel.

Note that we first speak of the “Knowledge” of the Angel. We come to know the presence of the Angel long before we are granted that sacred Conversation. Furthermore, normally we come to know the presence of that Angel *gradually*, as we work to prepare our Temple for God to indwell it, and as we enflame ourselves in prayer. As this Knowledge increases, and grows from an intuitive feeling of “presence” to a *certainty*, we will begin to feel the need to know the Name of the Angel whose company is becoming more and more substantial. At this point we will receive a Name whereby the Angel may be addressed and summoned.

This Name will almost certainly *not* be the actual Name of the Angel, but it will provide us with a vital and *significant* means of contact. There will be something in that Name that will be very important; a clue to the Nature of the Angel, and to the Nature of our soul. This is consistent with what analytical psychology recognizes as the *perception of an anticipatory image*. The Jungian analyst Andreas

Schweizer noted that psychologists know that new psychic content can be intimated in the form of anticipatory images long before the actual content penetrates into the conscious awareness of the individual.⁶⁵

Eventually, as we increasingly enflame ourselves in prayer, the Angel will reveal His True Name to us. When this occurs, we will then be ready and able to engage in the Conversation with the Angel.

The Union will then begin to take on a deeper, more intimate character. The Angel will gradually begin to reveal to us our Pure Will. One should not expect this revelation to come as a lightning strike. It may take some time before we are capable of perceiving the revealed Truth. This is due to the imperfection of our vehicle, which is in the process of transformation.

The Adeptus Minor must be patient in order to reach a more complete union and attain to the Conversation of the Angel, by which term we mean, Union with God.

In Archetypal terms, in relation to our Angel, we are always the *Virgin Bride*, and the Angel is the *Bridegroom*. We are *Heh Final* of the Tetragrammaton, *Malkuth* the Daughter, whose suitor is *Vau* of Tetragrammaton, *Tiphereth* the Son. Regardless of whether we are incarnated as a man or a woman, in this relationship *the aspirant is the Bride* and the Angel will appear as the *Bridegroom*. The Holy Guardian Angel is beyond sex altogether.

Indeed, this work of A. (Augoeides) requires the adept to assume the woman's part; to long for the bridegroom, maybe, and to be ever ready to receive his kiss; but not to pursue openly and use force.⁶⁶

The structure of this relationship seems to adhere to an Archetypal pattern. One example may be found in *The Zohar* in describing some of the attributes of שכינה, *Shekinah*, the Divine Presence, a synonym of Adonai.⁶⁷ *Shekinah* is called *The Redeeming Angel*, using the terminology found in *Genesis* 48:16,⁶⁸ and the Guardian Angel, referring to *Exodus* 23:20,

Behold, I am sending an angel before you to guard you on the way and to bring you to the place I have made ready.⁶⁹

The Zohar gives a fairly extensive commentary to these verses, defining and elaborating on the working of Shekinah in this context. As the Redeeming Angel to Malkuth, Shekinah manifests as male; as the superintendent on the Pillar of Severity (i.e. Binah), Shekinah is perceived as female:

(This angel) is the deliverer (i.e. *Redeemer*) of the world, the protector of mankind, and the one who procures blessings for all the world, he himself receiving them first . This angel is sometimes male, sometimes female. When he procures blessings for the world, he is male, resembling the male who provides blessings for the female. But when he comes to bring chastisement on the world he is called female, being, as it were, pregnant with the judgement. Similarly, in the words, “the flame of the sword which turned every way” (Gen. 3,24), there is a reference to the angels who are God’s messengers, and who turn themselves into different shapes, being sometimes female and sometimes male, sometimes messengers of judgement and sometimes of mercy.⁷⁰

The Angel comes from above the Abyss, from the Oneness of *Kether* through the Path of *Gimel*. The Angel is beyond our world of duality where the divisions of Unity are our way of life. He is a Praetor-human intelligence, and regardless of whether or not that Angel was a female in an earthly incarnation at some time in the past, the Angel will manifest in *Tiphereth* as the *Bridegroom*. From our perspective, this Union is cloaked in the garments of Archetypes, and this is how it presents.

The Kiss of the Angel

Our first interactions with the Angel are subtle. Most of us will tell you that we were so dense at that time, we were only able to see later that we had been in the presence of the Angel. However, eventually there will be an interaction with the Angel that is unmistakable. While still rudimentary, compared to the later relationship we are capable of enjoying, it is nevertheless a soul-stirring experience. These first experiences are generally brief. We call these precious moments “a kiss from the Angel.”

In that wonderful little story “The Wake World,” the Virgin Bride is called “Lola Daydream,” and she tells us about her Bridegroom, the Fairy Prince:

His mouth is redder than any roses you ever saw. I wake up quite when we kiss each other, and there is no more dream any more. But when it is not trembling on mine, I see kisses on his lips, as if he were kissing some one that one could not see.⁷¹

Gradually, as such brief encounters with the Angel are assimilated, a change begins to occur within us. Even as the single string of a musical instrument will begin to vibrate in harmony with a neighboring string, so will we begin to undergo a subtle change. The Holy Guardian Angel tells us in *Liber LXV*:

Even as evil kisses corrupt the blood, so do my words devour the spirit of man. I breathe, and there is infinite dis-ease in the spirit. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man. I shall not rest until I have dissolved it all.⁷²

This is the beginning of the process that will eventually place the Daughter *Malkuth* upon the Throne of the Mother *Binah* on the Path of the Great Return. The secret of the transformation of מלכה, Malkah, the inferior queen and Bride of Microprosopus, lies in becoming wholly virgin unto the Lord. This has nothing whatsoever to do with sexual chastity. It is simply one-pointedness in the Work. Every thought, every deed, every element of our lives must become dedicated, in some way to the One Purpose. The *Nephesh*, the animal Soul referred also to *Malkuth*, therefore becomes readied for Union with the Lord. The Bride is then duly prepared to join unto the Bridegroom, the Holy Guardian Angel.

Union with God

Crowley taught that we are all the Bride, and for us to at last achieve that holiest of Unions, the consummation of our marriage with the Bridegroom, our task was to work to make ourselves ready; to yearn for the kiss of the Lord, but not to strive too eagerly for it.⁷³

When a gentleman meets a lady who is the love of his life, he must

first make his presence known to the woman of his desires. He begins the subtle and sweet process of trying to woo her, letting her come to know his desire for her. When the time is right, he reaches out to her and exchanges a kiss; perhaps another, and another. Yet, with all of his desire for her, as a gentleman, he must wait on her Will. She must invite him to her bed.

He waits on her, and when she is ready and is aflame with desire for him, she will invite him to her bed. In some way, with a quiet expression of love, or with a loving glance or caress, or with passionate fervor, she will invite him to her bed. Then, and only then, does he have leave to unite with her.

In this little analogy, the Holy Guardian Angel is the gentleman, the Bridegroom. The Adept is the lady, the Bride.

If you aspire to union with the Holy Guardian Angel, you must invite Him to the wedding bed. When you truly summon the Angel with a pure heart, enflamed with prayer, and the perfume of your orison filling the air, the Angel will come.

The Angel will probably not manifest visibly in your temple. The appearance of the Angel is normally far more subtle than that. But it can happen. To this, I can attest. Do not let anyone ever tell you that the Angel does not possess objective reality.

Normally however, we perceive the Angel through the transpersonal aspect of our psyche which Carl Jung called *The self*. The self is transpersonal—not personal—and is connected with the Collective Unconscious. It is the image-making faculty of the psyche, whereby we experience the images of the Collective, that help us reach a stage of an integrated psyche. But the self of Jung is not the Holy Guardian Angel. It is however the *gate* of the psyche through which we may first encounter the Angel. This is “self” with a lower-case “s.” The word Self written with an upper case “S” is the Angel.

What do *The Holy Books* say about this? In *Liber LXV*, chapter 1, the Angel calls himself “the Image of an Image.” And in chapter 3 of *Liber LXV*, the An gel is called, “O Self of myself.” Throughout *Liber LXV*, there are a number of words used in reference to the Angel. He is called “Adonai,” “my darling,” “my beautiful,” “Lord,” “Holy One,” “Beloved,” “lover.” There are a number of others names and epithets

that I could mention, but one that has special significance, and this is “my God.”

Several years ago, a dear friend of mine who is an advanced Initiate said something to me that I will never forget. He said, “When I first began this work, I thought that God and the Holy Guardian Angel were not the same. Now, I can’t tell the difference anymore.”

Amen.

The Mystery of the Secret Name

One of the greatest mysteries that we experience with the Knowledge and Conversation of the Holy Guardian Angel is the revelation of the Secret Name that the Angel communicates unto us. In the words of Lola Daydream,

Now you must know my Fairy Prince is my lover, and one day he will come for good and ride away with me and marry me. I shan’t tell you his name because it is too beautiful. It is a great secret between us.⁷⁴

The great secret of that Name is intrinsically bound up with the aim of setting the Daughter, that is ourselves, upon the Throne of the Great Mother. This is the final confirmation of the great marriage between ourselves and the Angel that is first celebrated in *Tiphereth*. In the tradition of the marriage, the Bride receives the Name of the Bridegroom. That Name is the Secret Name, and in some way, it will become our Motto when we successfully cross the Abyss and attain to the Grade of Master of the Temple. Thus, Aleister Crowley as Frater Christeos Luciftias received the Secret Name of his Angel V.V.V.V.V. He took that name as his Motto, after another fashion, upon his reception in the City of the Pyramids.⁷⁵ For this reason, it is a mistake to read the Holy Books and assume that every reference to V.V.V.V.V. indicates Aleister Crowley. Most references refer to the Master, the sleepless One whose Eye is never closed and whose voice is as the sound of many waters.

the really important thing is the wake-up person. There is only one, for there never could be any one like him.⁷⁶

Dominus Deus noster Dominus unus est.

A Final Word

At the outset of this discourse, I stated that I would not attempt to describe the Nature of the Holy Guardian Angel. While we may learn much from the accounts of those who went before us, the real teacher in this matter is direct experience. There is no substitute for that. We can guide you, offer you suggestions about how to prepare yourself, and help you understand your experience. The A.∴A.∴ has published an Official Ritual that offers instruction in one method. You will find it in *Equinox IV, Number 1*. It is called *Liber VIII*.

Or you may prefer the method of *The Sacred Magic of Abramelin the Mage*, or that shown in *Liber Samekh*, or a Ritual of your own devising. No one can o r *should* suggest the method whereby you seek to find your God. But you must make yourself worthy of the presence of the Lord.

Don't assume you already have a Holy Guardian Angel. Humble yourself before the Lord. Strive to be worthy of the Holy Guardian Angel. For those of you whose aspiration is true, who desire not to serve yourselves, but to dedicate your life to the service of mankind, I know there is a still, small voice already whispering in your ear. Listen!

I know that the Holy Guardian Angel walked with me when I knew it not, long before I had the wisdom to sit down and be silent, to humble myself and wait upon the Lord. *Liber LXV*, chapter 2 says:

Nay, Lord! but I am come to Thee . It is I that wait at last.

The prophet cried against the mountain; come thou hither, that I may speak with thee!

The mountain stirred not. Therefore went the prophet unto the mountain, and spake unto it. But the feet of the prophet were weary, and the mountain heard not his voice.

But I have called unto Thee, and I have journeyed unto Thee, and it availed me not.

I waited patiently, and Thou wast with me from the beginning.⁷⁷

Very often now, in the twilight of my years, as I rise in the morning, I will take a brief moment to reflect on my life, and I will quietly say to myself, “See where thine Angel hath led thee.”

I *know* that it is the Holy Guardian Angel that guides me, and directs my Path. It is the Angel that has taught me almost everything I know, and continues to teach me every day.

Take the time to be silent and listen for that still, small voice. If you live in a city, go into the country and find a quiet, secluded place.

Sit down and be still. Listen for the voice of the Silence. It may have something important to tell you. The most important thing you ever hear may come on the wings of the Silence. It just might change your life.

Then look about you, take stock of where you are, where you have been, and where you want to go.

Then, ask yourself, “See where thine Angel hath led thee?”

I wish you godspeed.

[1](#) James Wasserman, *The Slaves Shall Serve*, p. 17.

[2](#) See Crowley, *Liber ABA*, Part III, chapter II, p. 151.

[3](#) George Dehn, *Buch Abramelin das ist Die egyptischen großen Offenbarungen*, Saarbrücken (1995). It is available in an English translation from Ibis Press as *The Book of Abramelin: A New Translation*, edited by George Dehn and translated by Steven Guth, 2006.

[4](#) Gunther, *Initiation in the Aeon of the Child*, p. 201.

[5](#) *Liber LXI*, 22–23.

[6](#) *Ibid*, 24.

[7](#) *The Vision and the Voice*, 17th Aethyr.

[8](#) Δαίμων μέγας, ὃ Σώκρατες · καὶ γὰρ πᾶν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ θνητοῦ. Τίνα, ἢ δ' ἐγώ, δύναμιν ἔχον; Ἑρμηνεῦ“ον καὶ δαιαπορθμευ“ον θεοί“ς τὰ παρ’ ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεω“ν, τω“ν μὲν τὰς δεήσεις καὶ θυσίας, τω“ν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τω“ν θυσιω“ν, ἐν μέσῳ δ' ἐὼν ἀμφοτέρων συμπληροί“, ὥστε τὸ πα“ν αὐτὸ αὐτῷ“ συνδεδέσθαι. διὰ τούτου καὶ ἡ μαντικὴ πα“σα χωρεῖ“ καὶ ἡ τω“ν ἱερέων τέχνη τω“ν τε περὶ τὰς θυσίας καὶ τὰς τελετὰς καὶ τὰς ἐπὶ δαΐ“ς καὶ τὴν μαντείαν πα“σαν καὶ γοητείαν. θεὸς δ' ἐ ἀνθρώπῳ οὐ μείγνυται, ἀλλὰ διὰ τούτου πα“σά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοί“ς πρὸς ἀνθρώπους, καὶ ἐγρηγοροῖσι καὶ καθεύδουσι· καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαιμόνιος ἀνὴρ, ὁ δ' ἐ ἄλλο τι σοφὸς ὢν ἢ περὶ τέχνας ἢ χειρουργίας τίνας

βάνανυσος. ο ὕτοι δὴ οἱ δαίμονες πολλοὶ καὶ παντοδαποὶ εἰσιν, ἐν ἵς δὲ τούτων ἐστὶ καὶ ὁ Ἔρως. Plato, *Symposium*, Chapter 23, 202e–203a. Greek text from Stallbaum, *Platonis Opera* Vol. I, Sect. 3, pp. 176-177.

[9](#) του “το τοίνυν παντὸς μάλλον λεγέι, ὥς ἐμοὶ δοκεῖ”, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαίμονες ἦσαν, ‘δαίμονας’ αὐτοὺς ὠνόμασεν· καὶ εἴ γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. Plato, *Cratylus*, Chapter 16, 398b. Greek text from Stallbaum, *Platonis Opera*, Vol. 5 Sect. 2, p. 85.

[10](#) λέγεται δὲ οὕτως ὥς ἄρα τελευτήσαντα ἕκαστον ὁ ἑκάστου δαίμων, ὅσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ· εἰς δὴ τίνα τόπον, οἷδε· τοὺς συλλεγεμένους διαδικασαμένους εἰς Αἶδου. Plato, *Phaedo*, Chapter 62, 107d. Greek text from Stallbaum, *Platonis Opera*, Vol. 6, Sect. 2, p. 213.

[11](#) ἐμοὶ δὲ τοῦτ’ ἐστὶν ἐκ παιδὸς ἀρξάμενον, φωνὴ τις γιγνομένη, ἣ ὅταν γένυται, αἰεὶ ἀποτρέπει με τοῦτ’ ὃ ἂν μέλλω πράττειν προτρέπει δὲ οὐποτε. τοῦτ’ ἐστὶν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν... Plato, *Apology*, Chapter 19, 31d. Greek text from Stallbaum, *Platonis Opera*, Vol. 1, Sect. 1, p. 123.

[12](#) ἥνικ’ ἐμελλον, ὠγαθέ, τὸν ποταμὸν διαβαίνειν, τὸ δαιμόνιον τε καὶ τὸ εἰωθὸς σημεῖόν μοι γίνεσθαι ἐγένετο – αἰεὶ δὲ με ἐπίσχει ὃ ἂν μέλλω πράττειν – καὶ τίνα φωνὴν ἔδοξα αὐτόθεν ἀκούσαι, ἥ με οὐκ ἐβόησεν ἀπιέναι πρὶν ἂν ἀφοσιώσωμαι, ὥς δὴ τι ἡμαρτηκότα εἰς τὸ θεῖον. Plato, *Phaedrus*, Chapter 20, 242b–242c. Greek text from Stallbaum, *Platonis Opera*, Vol. 4, Sect. 1, pp. 71–72.

[13](#) εἰ μὲν γὰρ ἦν ἀπλοῦν τὸ μανίαν κακὸν εἶναι, καλῶς ἂν ἐλέγετο: νῦν δὲ τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίγνεται διὰ μανίας, θεοὶ μὲντοι δόσει διδομένης. Ibid, Chapter 22, 244a. Greek text from Stallbaum, *Platonis Opera*, Vol. 4, Sect. 1, p. 79.

[14](#) Cf. Iamblichus, *On the Mysteries*, available in popular English translations by Thomas Taylor as *On the Mysteries of the Egyptians, Chaldeans and Assyrians* (1821) and by Alexander Wilder as *Theurgia or the Egyptian Mysteries* (1911). The Taylor translation is far superior to that of Wilder, which is unreliable. A modern scholarly English version with critical apparatus is available translated by Clarke, Dillon and Hershbell under the title *Iamblichus on the Mysteries (De Mysteriis)* from The Society of Biblical Literature (2003).

[15](#) “Ἐπειτα τούτων ἀποστὰς ἐπὶ μὲν τὴν φιλόσοφον ἀπολισθαίνεις δόξαν, ἀνατρέπεις δὲ τὴν ὅλην περὶ τοῦ ἰδίου δαίμονος ὑπόθεσιν. ἐν γὰρ μέρος ἐστὶ τῆς ψυχῆς, οἷον τὸ νοεόν, καὶ οὗτος ἐστὶν εὐδαίμων ὅστις νοῦν ἔχει σοφόν ἔτι ἑτέρα τάξις οὐδεμία κρείττων ἔσται ἢ δαιμόνιος, ἐπιβεβηκυῖα τῆς ἀνθρωπίνης ψυχῆς ὥς ὑπερέχουσα. *On the Mysteries*, IX, viii. (Greek text from Parthey, *Jamblichi De Mysteriis Liber*, p. 282. Translation by Thomas Taylor, *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, p. 323.)

[16](#) Blavatsky, *Isis Unveiled*, *passim*.

[17](#) Zanon, *Book IV*, p. 57.

[18](#) Ibid. The mention of Bayle’s article refers to *The Dictionary Historical and Critical of Mr. Peter Bayle*. Vol 1. London (1734). Bayle’s entry is in Vol. 1, page 155, and is solely on the similarity of the Key of Agrippa’s occult philosophy to the speculations of the Quietists. He made no reference to *Augoeides* at all.

[19](#) Variant translations of the title of this work are, to name a few: *The Meditations of Marcus Aurelius Antoninus The Roman Emperor Concerning Himself* (Meric Casaubon, 1634); *The Meditations of*

Marcus Aurelius Antoninus (Thomas Gataker, 1652); *The Thoughts of The Emperor M. Aurelius Antoninus* (George Long, 1901); and *The Communings with Himself of Marcus Aurelius Antoninus* (C.R. Haines, 1916).

[20](#) This is likely a common error by the typesetter, who read the Arabic numeral 11 as Roman numeral II.

[21](#) The actual quotation from *Marcus Aurelius Antoninus, Liber XI, Verse 12* is, Σφαῖρα ψυχῆς αὐτοειδής, ὅταν μῆτε ἐκτείνηται ἐπὶ τι μῆτε ἔσω συντρέχῃ, μῆτε σπείρῃται μῆτε συνιζανῇ, ἀλλὰ φωτὶ λάμπεται, ὅτι τὴν ἀλλήθειαν ὁρᾷ τὴν πάντων, καὶ τὴν ἐν αὐτῇ. “The soul is a ‘sphere truly shaped’ when it neither projects itself towards anything outside nor shrinks together inwardly, neither expands nor contracts, but irradiates a light whereby it sees the reality of all things and the reality that is in itself.” (Haines, *The Communings with Himself of Marcus Aurelius Antoninus*, pp. 302–303.) It is uncertain how the error with αὐτοειδής crept into *Zanoni*. The editions of Xylander, Casaubon, Gataker, Collier, Graves, Schultz, McCormac, and Long were compared and none were found to contain the error. Its origin seems to lie at the feet of Bulwer Lytton, but those who continue to quote it in ape-like fashion perpetuate it needlessly. This is an excellent example of the need to check the actual sources of all quotations.

[22](#) **יְהוָה יחיד** means literally, “Only one.”

[23](#) Crowley, *Magick Without Tears*, Chapter XII, “The Left Hand Path—The ‘Black Brothers’”.

[24](#) Crowley, *Book IV*, p. 42.

[25](#) Monier-Williams, *A Sanskrit English Dictionary*, p. 187.

[26](#) Literally, “Veda of chants.” *Ibid*, p. 1205. The *Sāmaveda* is the third of four Vedas which are central to Hindu sacred writings. The other three are the *R̥gveda* **ऋग्वेद**, *Yajurveda* **यजुर्वेद** and the *Atharvaveda* **अथर्ववेद**.

[27](#) **आन्दोग्य उपनिषद्** transliterated as *DOGYA-UPANISHAD* in *The Sacred Books of the East*.

[28](#) *Sacred Books of the East*, Vol. 1, pp. 7–10.

[29](#) Crowley, *The Winged Beetle*, p. 128.

[30](#) My thanks to my colleague Dr. Gordan Djurdjevic for the following note clarifying this issue: “In Sanskrit, in actual speech/writing, a word may end with only certain consonants. It cannot, for example, end in ‘d’ and if it does have to end in that consonant (at the end of a sentence), it will change to its unvoiced related consonant, ‘t.’ Thus, in such a context, ‘*upaniśad*’ would be written as ‘*upaniṣat*.’ (As you know, Sanskrit faithfully records in writing every phonetic change that words undergo in a sentence).” (*Personal e-mail to the author, Feb. 9, 2013*)

[31](#) In *Magick Without Tears* (Chapter XLII, “This Self Introversion”) Crowley would inexplicably describe Ut as one “who looms so large in the Upanishads.” (p. 192).

[32](#) Cf. Coptic **ⲉⲁ**. See Černý, *Coptic Etymological Dictionary*, p. 20.

[33](#) The ideogram of the incense vapors as a component of writing *B3* is consistent with the Archetypal perception of the human soul. The word *B3* is also found written with the hieroglyph of a ram **𓆎**, due perhaps to the consonantal equality of the word for ram, which is also *B3*. It is possible that this form of the word was meant to signify the libido.

[34](#) From an Archetypal point of view, the human-bodied gods with animal heads signify Unconscious motifs taking Conscious form. The human-headed bird would suggest Consciousness capable of taking flight to the Unconscious realm.



[35](#) Goedicke, *The Report About the Dispute of a Man with His Ba*, p. 25.


[36](#) Published in *The Journal of Egyptian Archaeology* No. 42, 1956, pp. 21–40.

[37](#)  *ir.n dmi n šp*, *Papyrus Berlin 3024*, line 154.

[38](#) Cf. σκιά αντίστοιχος ὤς. Euripides, *Andromache*, 745. Dindorf, *Euripidis Opera Omnia*, Vol. 2, p.142.

[39](#) Cf. the article *On the Shade or Shadow of the Dead* by Samuel Birch in *Transactions of the Society of Biblical Archaeology*, Vol. viii, p. 392. While long outdated, the article is nonetheless informative.

[40](#) Gardiner, *Egyptian Grammar*, p. 465. This long form of writing the word is from the early Pyramid Texts. In later texts, it is normally written . The hieroglyph of the heart does not depict a human heart but the heart of an ox due to an Egyptian taboo on drawing human organs. The same ideogram is used as a determinative in  *h3ty* which is commonly translated as “heart” also. However, it carries the meaning of “mind” as a singular noun, and as a plural noun *h3tyw*, “thoughts.” Cf. Faulkner, *A Concise Dictionary of Middle Egyptian*, p. 162.

[41](#) Coptic . See Černý, *Coptic Etymological Dictionary*, p. 50 and Crum, *A Coptic Dictionary*, p. 89a.

[42](#) Paraphrase of the *Stèle of Revealing*.

[43](#) Αὐτίκα ὁ Πέτρος ἐν τῇ ἀποκαλύψει φησὶν τὰ βρέφη ἐξαμβλωθέντα τῆς ἀμείνονος ἐσόμενα πείρας, ταῦτα ἀγγέλω τημελούχῳ παραδίδοσθαι, ἵνα γνώσεως μεταλαβόντα τῆς ἀμείνονος τύχῃ μονῆς, παθόντα αἱ ἂν ἔπαθεν καὶ ἐν σώματι γενόμενα, τὰ ὅξερα μόνης τῆς σωτηρίας τεύξεται, ὥς ἡδίκημένα ἐλεηθέντα, καὶ μένει ἄνευ κολάσεως, τοῦτο γέρας λαβόντα. *Eclogae Propheticae*, XLVIII. (Greek text from Dindorf, *Clementis Alexandrini Opera*, Vol. III, p.472) Translation from Roberts and Donaldson, *Ante-Nicene Christian Library*, Vol. XXIV, *Early Liturgies and Other Documents*, p. 130. Note that πείρας “verdict” was read as μοίρας “fate” by the translator, and is likewise suggested by Dindorf in the critical apparatus.

[44](#) ὅθεν δὲ καὶ τημελούχοις ἀγγέλοις, καὶ ἐκ μοιχείας ὥσι, ἃ ἀποτικτόμενα, παραδίδοσθαι παραδίδοσθαι παρελήφμεν ἐν θεοῖς πεύστοις γράμμασιν. *Symposium* II:6. (Greek text from Jahn, *S. Methodii Opera*, p. 16). Translation from Roberts and Donaldson, *Ante-Nicene Christian Library*, Vol. XIV, *The Writings of Methodius etc.*, p. 18.

[45](#) Οὗτω γὰρ ὁ νόμος, ὥς ἡ θελογία φησὶ, δι' ἀγγέλων ἡμῖν ἐδωρήθη καὶ τοὺς κλεινοὺς δὲ πρὸ νόμου καὶ μετὰ νόμον ἡμῶν πατέρας ἀγγελοι πρὸς τὸ θεῖον ἀνήγον ἢ τὸ πρακίεον εἰσηγούμενοι, καὶ πρὸς εὐθεῖαν ἀληθείας ὁδὸν ἐκ πλάνης καὶ ζωῆς ἀνιέρου μετάγοντες ἢ τάξεις ἱερὰς ἢ μυστηρίων ὑπερκοσμίων κρυφίας ὁράσεις ἢ θείας τινας προαναρρήσεις ὑποφητικῶς ἀναφαινόντες. *The Celestial Hierarchy*, Chapter 4. (Greek text from Migne, *Patrologiæ Cursus Completus, Series Graeca*, Vol. III, *S. Dionysi Areopagitæ*, p. 180. Translation from Parker, *The Celestial & Ecclesiastical Hierarchy of Dionysius the Areopagite*, p. 24.)

[46](#) Crowley, *Confessions of Aleister Crowley*, p. 190.

[47](#) Regardie, *The Golden Dawn*, Vol. 1, Book 1, page 106.

[48](#) Crowley, *Magick Without Tears*, Chapter XXVIII, "Need To Define 'God', 'Self', Etc."

[49](#) Sometimes spelled *Cabiri* or *Cabeiri*.

[50](#) The earliest known reference to the Kabiri is found in the lost play of Aeschylus named fittingly *Kάβειροι*. Cf. the essay by C. Kerényi, *The Mysteries of the Kabeiroi* in *The Mysteries, Papers from the Eranos Yearbooks*, pp. 32ff.

[51](#) Crowley, *The Law Is For All*, p. 29.

[52](#) *Ibid*, p. 31. For the "small person" of Hindu mythology, cf. the myth of Vamana, वामन, in the Bhagavata Purana भागवतपुराण.

[53](#) Crowley's spelling. In modern orthography, *nirodha-samāpatti*.

[54](#) Cf. *Liber B vel Magi*, 15.

[55](#) Crowley's daughter Anna Lea (nicknamed Poupée) died on October 14, 1920, the year he opened the Abbey of Thelema in Cefalù. Upon her death, he wrote, "The agony of my earlier bereavement came back with tenfold terror. I cannot tell why, insane as I was with grief, I escaped being tempted to revenge myself upon the gods by betraying their trust and breaking my oath of allegiance." Crowley, *The Confessions of Aleister Crowley*, pp. 862. Raoul Loveday died at the Abbey on February 16, 1923 *Ibid*, pp. 917 ff.

[56](#) Crowley, *The Confessions of Aleister Crowley*, pp. 875–876.

[57](#) My colleague Frater Shiva X° O.T.O. has suggested to me that with this language, Crowley was attempting to point to one of the *gateways* to the Angelic experience, rather than to the Angel Himself. This seems probable for Crowley considered this as a mystery of *De Natura Deorum* so to speak.

[58](#) Richmond, *Progradior & The Beast*, pp. 173–174.

[59](#) Latin, "Mental places" or "Psychic Ranking." "Psychic existence can be recognized only by the presence of contents that are *capable of consciousness*. We can therefore speak of an unconscious only so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the *feeling-toned complexes*, as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*." (Jung, *Archetypes of the Collective Unconscious*, p. 4)

[60](#) Crowley, *Equinox of the Gods*, p. 97.

[61](#) Crowley, *Magick Without Tears*, Chapter XLII, "Self Introversion."

[62](#) Crowley, *Magick—Liber ABA*, p. lxxii.

[63](#) Yet, once we have complete Union with the Holy Guardian Angel, we have the promise of the Angel, "Now I am with thee; I will never leave thy being." (LXV, I:26) Note this is the 26th verse of chapter I, and the number 26 is that of the complete Tetragrammaton יהוה.

[64](#) Kriyananda, *The Essence of Self Realization: The Wisdom of Paramahansa Yogananda*, p. 31.

[65](#) Schweizer, *The Sungod's Journey Through the Netherworld*, p. 43.

[66](#) Crowley, *The Confessions of Aleister Crowley*, p. 528.

[67](#) Cf. Rosenroth, *Kabbala Denudata*, Vol. I, pp. 711 ff.

[68](#) *Sepher Ha-Zohar, Parashat Va-Yחי*, I:22:b. See Matt, *The Zohar, Pritzker Edition*, Vol. III, p. 378.

[69](#) דְּנָה אֶנֶכִי שְׁלַח מַלְאָךְ לִפְנֵיךְ לְשַׁמֵּר בְּדֶרֶךְ וּלְהַבְיֹאךָ אֶל־הַמָּקוֹם אֲשֶׁר הִכַּנְתִּי Exodus 23:20 (*JPS Hebrew English Tanakh*). The Authorized Version of the Bible (i.e. the King James version) rendered the phrase לְשַׁמֵּר בְּדֶרֶךְ as “keep thee in the way” rather than “guard thee on the way,” a subtle, unfortunate distinction even at that time, but even more exaggerated by the different sense of modern English.

[70](#) *Sepher Ha-Zohar, Parashat Va-Yחי*, I:232a, Sperling, Simon, Levertoff, *The Zohar*, Vol. 2, p. 342.

[71](#) Crowley, *The Wake World*, p. 3. Aspirants should seriously study *The Wake World*. It offers sublime clues concerning the Holy Guardian Angel of the A. A. .

[72](#) *Liber LXV*, I:14–17.

[73](#) Crowley, *loc cit*.

[74](#) Crowley, *The Wake World*, p. 3.

[75](#) “After another fashion” because Crowley assigned a unique Latin phrase to those initials to signify himself. The letters also signify another Adept entirely, the Great Secret Chief V.V.V.V.V. Students must not become confused by Crowley's later identification of the Holy Guardian Angel as Aiwaz. This is a beautiful mystery of the Truth, the Word of Truth and Selfless Truth. Above the Abyss, contradiction is Unity, and vice versa. There is One Eye in the Triangle. *Quia tres sunt qui testimonium dant in caelo, Pater, Verbum, et Spiritus Sanctus. Et hi tres unum sunt. Et hi tres non sunt.*

[76](#) Crowley, *The Wake World*, p. XXXXX.

[77](#) *Liber LXV*, II: 56–60.

THE HIEROGLYPHIC TRIAD

BOOK III

THE INWARD JOURNEY



It beams. It burns. It blooms.

The Vision and the Voice, 5th Aethyr

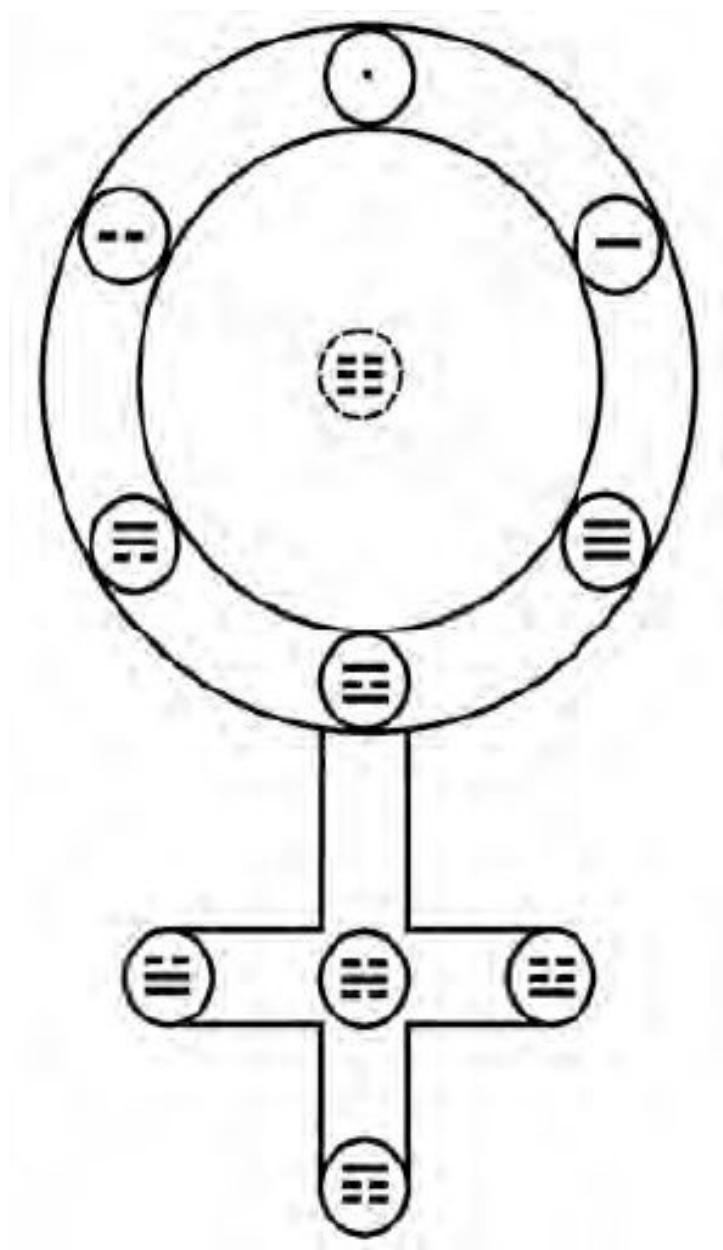
CHAPTER 10



THE BAR OF HEAVEN

“Who is he that hath the key to the gate of the evening star?”

The Vision and the Voice, 7th Aethyr.



CHAPTER 11



T HIS AND T HAT

“We shall bring you to Absolute Truth, Absolute Light,
Absolute Bliss.”

Liber Porta Lucis, 17

B.A.L.A.T.A.



CHAPTER 12



N.U.I.T. FORMS






















“Here is Nothing under its three forms. It is not, yet informeth all things.”













Liber Trigrammaton , Trigram 0



APPENDICES

The Egyptian Alphabet

Path Attribution	Egyptian Letter	Object Represented	Egyptology Transliteration	English Approximate	Hebrew Equivalent	Yeti V.
11		Egyptian vulture	ʒ	A	ז	ז
12		Foot	b	B	ב	ב
13		Jar stand	g	G	ג	ג
14		Hand	d	D	ד	ד
15		Reed shelter in fields	h	H	ה	ה
16		Quail chick	w	U, W	ו	ו
16 bis		Horned Viper	f	F	פ	פ
17		Door bolt	ś	Z	ז	ז
18		Wick of twisted flax	ḥ	Ch (emphatic h)	ח	ח
18 bis		Placenta (?)	ḥ	Ch (as Scotch <i>Loch</i>)	Arabic ħ	ח
18 ter		Animal's belly	ḥ	Ch (as German <i>ich</i>)	Greek χ	ח
19		Loaf of bread	t	T	ט	ט
20		Flowering reed	i	Y, I	י	י
21		Basket with handle	k	K	כ	כ
22		Recumbent lion*	l	L	ל	ל
23		Owl	m	M	מ	מ
24		Water	n	N	נ	נ
25		Folded cloth	s	S	ס	ס
26		Forearm	ʿ	A'a	ע	ע
27		Stool	p	P	פ	פ
28		Snake	d	Tz	ז	ז

29		Phall slope		Q		
30		Lotus		R		
31		Pool		Sh		
32		Tethering Rope		Th		

*The hieroglyph of the recumbent lion was utilized as phonetic “L” in very late times. An example is on the Rosetta Stone where the “L” in the name of Cleopatra is written with this hieroglyph. It is possible that this hieroglyph, which represents “R” in group writing of earlier periods, was actually a “trilled R,” the sound of which can be close to “L” or Lamed.

Trigrams of Liber Trigrammaton & Some Useful Attributions

Trigram Number	Trigram	English Letter	Trump Number	Trump Name	Yetziratic Attribution	Base 3 Equivalent	1
0	☰	I	0	The Fool	♀	000	
1	☱	L	I	The Magus	♂	001	
2	☶	C	II	The Priestess	☽	002	
3	☳	H	XI	Lust	♂	010	
4	☴	X	XXI	The Universe	♂	020	
5	☵	T	V	The Hierophant	☿	100	
6	☷	Y	III	The Empress	♀	200	
7	☲	P	XVI	The Tower	♂	011	
8	☱	A	VIII	Adjustment	♂	012	
9	☲	J	XVIII	The Moon	☾	021	
10	☳	W	XVII	The Star	☿	022	
11	☶	O	IX	The Hermit	♂	101	
12	☱	G	VII	The Chariot	♂	102	
13	☶	Z	X	The Wheel	♂	201	
14	☳	B	VI	The Lovers	♂	202	
15	☲	F	XV	The Devil	♂	110	
16	☲	S	XIV	Art	♂	120	
17	☲	M	XII	The Hanged Man	♂	210	

18	☿	N	XIII	Death	☿	220
19	♌	E	IV	The Emperor	♌	111
20	♍	R	XX	The Aeon	♍	112
21	♎	Q	XIX	The Sun	☼	121

22	♋	V	Court Cards & Minor Arcana	Cups	♋	211
23	♌	K	Court Cards & Minor Arcana	Pentacles	♌	122
24	♍	D	Court Cards & Minor Arcana	Swords	♍	212
25	♎	U	Court Cards & Minor Arcana	Wands	♎	221
26	♏	&	All Aces	Root of the Elements attributed to Kether	♏	222





A.A.A.
Publication in Class D.
Issued by Authority

V.	7°=4°
V.V.	6°=5°
S.U.A.	5°=6°



The R obe of the Probationer (front)



The Robe of the Probationer (back)



The Robe of the Neophyte



The Robe of the Zelator



The Robe of the Practicus



The Robe of the Phi losophus



The Robe of the Dominus Liminis (1)



The Robe of the Dominus Liminis (2)

Liber Vesta vel פרכת sub figura DCC

Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness.

Liber CCXX II:14

This is the Book of the Robes of the Outer.

The Robe of a Probationer

The Probationer shall wear a Robe of White Linen or Wool or Silk in the Shape of the Tau, trimmed in Gold at the neck, sleeves and hem. On the front of the Robe in Scarlet shall be the Unpright Pentagram; on the back, the Hexagram of Nature with the golden Tau in the midst, for “the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit.” There is no Hood.

The Robe of a Neophyte

The Neophyte shall wear a Robe of Black Linen or Wool or Silk, in the Shape of the Tau, with the Red Triangle upon the breast, the $\theta\epsilon\lambda\eta\mu\alpha$ symbol of “the red three-angled heart set up in the shrine.” The Hood is of the same material, with the Golden Eye in the Silver Triangle upon the brow.

The Robe of a Zelator

The Zelator shall add a Square of Violet to the Neophyte’s Robe below the level of the knees.

The Robe of a Practicus

When this Grade is confirmed by Authority, the Practicus shall add a Sash of Orange to the right sleeve of the Zelator’s Robe.

The Robe of a Philosophus

When this Grade is confirmed by Authority, the Philosophus shall add a Sash of Green to the left sleeve of the Practicus Robe.

The Robe of a Dominus Liminis

When this title is conferred by Authority, the Philosophus shall replace the Black Hood with a White Hood of the same material, with the Three Neteru in Blue below the eyes. Adepti appearing as Lords of the Paths shall cover the entire garment with Silver Gauze from head to foot.^{[1](#)}

^{[1](#)} N.B. The Robes only correspond to the Grades; they do not indicate them. Any of these Robes may be worn by a person of whatever grade on appropriate occasions.

BIBLIOGRAPHY OF WORKS CONSULTED

I. Published Editions by Aleister Crowley (including The Equinox)

777 and other Qabalistic Writings, ed. I. Regardie. New York: Weiser (1986)

AHA (being Liber CCXLII), ed. James Wasserman, Tempe, AZ: New Falcon Publications (1996)

The Book of Thoth. A Short Essay on the Tarot of the Egyptians. The Master Therion [pseud.] New York: Weiser (1974)

The Collected Works of Aleister Crowley. 3 vols. Des Plaines, IL. Yogi Publication Society. (undated)

Commentaries to the Holy Books and Other Papers. The Equinox IV (1). York Beach, Me: Weiser (1996)

Confessions of Aleister Crowley. An Autohagiography. ed. John Symonds and Kenneth Grant. New York: Hill and Wang (1969)

The Equinox. Volume I. 10 Vols. New York: Weiser (1974)

The Equinox. Volume III. New York: Weiser (1973)

The Equinox of the Gods. London, O.T.O. (1936)

The Heart of the Master & Other Papers. Scottsdale, AZ: New Falcon Publications (1992)

Konx om Pax. Essays in Light. facs. ed., Chicago: Teitan Press (1990)

The Law Is for All. ed. Louis Wilkinson and Hymenaeus Beta. Tempe, AZ: New Falcon Publications (1996)

Liber Aleph vel CXI. The Book of Wisdom or Folly, ed. Karl Germer and Marcelo Motta, The Equinox III (6), Barstow, CA: Thelema Publishing Co., 1961. rev. 2nd edition, ed. Hymanaeus Beta. New York, 93 Publishing (1991)

Liber CCCXXXIII. The Book of Lies which is also falsely called

Breaks. Frater Perdurabo [pseud.] New York: Weiser (1972)

Little Essays Toward Truth. London: O.T.O. (1938)

The Magical Record of the Beast, 666: the diaries of Aleister Crowley, 1914—1920. ed. John Symonds and Kenneth Grant. Third Edition. London: Duckworth (1993)

Magick. Book 4, Parts I-IV. second rev. edition, ed. Hymenaeus Beta. York Beach, ME: Weiser (1994)

Magick in Theory and Practice. New York: Dover Publications (1976)

Magick Without Tears, ed. Karl Germer. Hampton, NJ. Thelema Publishing Co. (1954)

The Revival of Magick and Other Essays . ed. Hymenaeus Beta and Richard Kaczynski. Tempe, AZ. (1998)

The Tao Te Ching. Liber CLVII. trans. Aleister Crowley, ed. Hymenaeus Beta. *The Equinox III*(8). York Beach, Me: Weiser (1995)

ΘΕΛΗΜΑ: The Holy Books of Thelema, ed. Hymenaeus Alpha and Hymenaeus Beta, York Beach, ME: Weiser (1983)

The Vision & The Voice with Commentary and other papers. The Equinox IV(2). York Beach, ME: Weiser 1998.

II. General Works

Agrippa, Henry Cornelius. *De Occulta Philosophia Libri Tres.* Cologne (1533)

Allen, James P. *Middle Egyptian.* Cambridge: Cambridge University Press (2001)

Allen, Thomas George. *The Book of The Dead or Going Forth By Day.* Chicago; University of Chicago Press (1974)

_____. *Horus In The Pyramid Texts.* Chicago: Doctor of Philosophy Thesis privately distributed by the University of Chicago Library (1916)

Allison , A. R. *Tortures and Torments of the Christian Martyrs.* London & Paris (1903)

The Ancient Egyptian Pyramid Texts. trans. R. O. Faulkner. Oxford: Clarendon Press (1969)

Anonymous. *Artis Auriferae, Quam Chemiam Vocant.* 2 Vols. Basil (1593)—includes *Aurora Consurgens* & *Liber Rosarium Philosophorum*.

Anonymous. *Codex Vaticanus Latinus 7286. Speculum Veritatis.* (17th Century)

Anonymous. *Lambsprinck De Lapide Philosophico.* Frankfurt (1625)

Aratus (Solensis) et Marcus Tullius Cicero, Rufius Festus Avienus, Germanicus (Caesar), Hyginus (Mythographus). *Arati Solensis Phaenomena et Prognostics.* Graminaeus (1569)

Archer-Hind, R.D. ΠΛΑΤΩΝΟΣ ΤΙΜΑΙΟΣ, The Timaeus of Plato. London: Macmillan & Co. (1888)

Arnold, Matthew. *Literature and Dogma; An Essay Towards a Better Apprehension of the Bible.* New York: Macmillan & Co. (1873)

Aspinwall, Alicia. *Short Stories For Short People.* Boston, E.P. Dutton (1922)

Assmann, Jan. *The Search For God In Ancient Egypt.* Ithaca, NY: Cornell University Press (2001)

Atwood, Mary Anne. *A Suggestive Inquiry Into The Hermetic Mystery.* Belfast: William Tait. (1918)

Avalon, Arthur. *The Serpent Power. The Secrets of Tantric & Shaktic Yoga.* New York: Dover Publications (1974)

Avinoam (Grossman), Reuben. *Compendious Hebrew-English Dictionary.* Tel-Aviv: The Dvir Publishing Co. [no date]

Babbitt, Frank Cole. *Plutarch; Moralia.* 15 Vols. London: Harvard University Press (1936)

The Bhagavad Gîtâ or The Lord's Song. trans. Annie Besant. London: Theosophical Publishing Society (1896)

Bhaktivedanta, A.C. Swami Prabhupada. *The Bhagavad Gîtâ As It Is.* Los Angeles: Bhaktivedanta Book Trust International (1989)

Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.*, trans. William F. Arndt and F. Wilbur Gingrich. 2nd ed. rev. and augmented. Chicago: Univ. of Chicago Press (1979)

Becher, J.J. *Actorum Laboratorii Physicae Subterraneae*. Frankfort (1669)

Bekker, A. Immanuel. *Aristotelis Opera*, 11 vols, Oxford: (1837)

Beroalde de Verville, François. *Le Tableau des Riches Inventions* (1610)

Bernardakis, Gregorios. *Plutarchi Chaeronensis Moralia*. 7 Vols. Liepzig: Teubner (1888–1896)

Berry, George Ricker. *Interlinear Greek-English New Testament*. Reading, PA: Baker Book House (1981)

Betz, Hans Dieter. *The Greek Magical Papyri in Translation including the Demotic Spells*. Chicago: University of Chicago Press (1986)

Blackman, Aylward M. *Some Remarks on an Emblem upon the Head of an Ancient Egyptian Birth-Goddess*, in *Journal of Egyptian Archæology*, Vol. III, Part III, (1916)

_____. *The Pharaoh's Placenta and the Moon-God Khons*. in *Journal of Egyptian Archæology*, Vol. III, Part IV (1916)

Blavatsky, H. P. *Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology*. 2 Vols. Theosophical Publishing Society. New York (1877)

_____. *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*. 2 Vols. Theosophical Publishing Society. New York (1888)

_____. *The Theosophical Glossary*. Theosophical Publishing Society. New York (1892)

Boaistuau, Pierre. *Histoires Prodigieuses*. Jaques Mace. Paris (1567)

Bollingino, Ruth: Joachim Burger, Adam Powell, Marjan Mashkour, JeanDenis Vigne, Mark G. Thomas. *Modern Taurine Cattle*

descended from small number of Near Eastern founders, in *Molecular Biology and Evolution* March 2012. Oxford University Press. (2012)

Bostock, John & H.T. Riley, *The Natural History of Pliny*, 6 Vols. George Bell & Sons. London: (1893)

The Book of the Dead or Going Forth by Day. trans. Thomas George Allen. Chicago: University of Chicago Press (1974)

Browne, Henry. *Triglot Dictionary of Scriptural Representative Words in Hebrew, Greek and English*. New York: James Pott and Co. (1901)

Burgsch, Heinrich. *Religion und Mythologie der alten Aegypter*. 2 Vols. Leipzig: J.C. Hinrichs (1885)

Bryant, Jacob. *A New System, or An Analysis of Ancient Mythology*. 3 Vols. London (1774)

Budge, E. A. Wallis. *An Egyptian Hieroglyphic Dictionary*. 2 vols. New York: Dover Publications, Inc. (1978). Facsimile reprint of the edition published by John Murray, London. (1920).

_____. *From Fetish to God in Ancient Egypt*. New York: Dover Publications, Inc. (1988)

_____. *The Book of the Dead—Facsimiles of The Papyri of Hunefer, Anhai, Kerasher and Netchemet with supplementary text from the Papyrus of Nu*. London: Kegan Paul, Trench, Trübner & Co. (1899)

_____. *The Chapters of Coming Forth by Day or The Theban Rescension of the Book of the Dead. The Egyptian Hieroglyphic Text edited from numerous papyri*. 3 vols. New York: AMS Press Inc. (1976) Typeset Hieroglyphic texts only, no translations.

_____. *The Gods of the Egyptians; or, Studies in Egyptian Mythology*. 2 vols. London: Methuen & Co. (1904)

_____. *The Liturgy of Funerary Offerings*. London: Kegan Paul, Trench, Trübner & Co. (1909)

_____. *Osiris and the Egyptian Resurrection*, 2 vols. New York: Dover Publications, Inc. (1973)

_____. *A Vocabulary in Hieroglyphic to the Theban Rescension of the Book of the Dead*. London: Kegan Paul, Trench, Trübner & Co (1898)

Burke, Edmund. *Reflections on the Revolution in France* (second edition). London: J. Dodsley (1790)

Burnet, John. *Platonis Opera: Recognovit Brevique Adnotatione Critica Instruxit* Vol. II. Oxford (1810)

Bury, R.G. *Plato in Twelve Volumes, Vol. IX*. London: Harvard University Press (1929)

Campbell, Joseph. *The Masks of God*. 3 vols. New York: Penguin Books (1979)

_____. *The Mythic Image*. Princeton, NJ: Princeton University Press (1974)

Capel, Anne K. and Glenn Markoe. *Mistress of the House, Mistress of Heaven: Women in Ancient Egypt*. New York: Hudson Hills (1996)

Careleton, Thomas Compton. *Philosophia Universa*. Antwerp: Henry & Cornelius Verdussen, 1697

Casaubon, Meric. *The Meditations of Marcus Aurelius Antoninus the Roman Emperor Concerning Himself*. Fifth Edition. London (1692)

Cats, Jacob. *Alle de Werken, So ouden als nieuwen*. Amsterdam: Schipper (1658)

Černý, J. *Coptic Etymological Dictionary*. London: Cambridge University Press (1976)

Charles, R.H. *Apocrypha & Pseudepigrapha of the Old Testament. in English*. 2 vols. Oxford: Oxford University Press (1978)

Clarke, Emma C., John M. Dillon and Jackson P. Hershbell, *Iamblichus On The Mysteries*, Society of Biblical Literature. Atlanta, GA (2003)

Coleman, Charles. *The Mythology of the Hindus*. Parbury, Allen & Co. London: (1832)

Coleridge, Edward P. trans. *The Plays of Euripides*. 2 Vols. George

Bell & Sons. London (1907)

Collier, Jeremy. *The Emperor Marcus Antoninus, His Conversation With Himself*. London (1701)

Compt de Caylus, Anne Claude. *Recueil d'antiquités égyptiennes, étrusques, grécques, romaines et gauloises*. 6 Vols. Desant & Saillant. Paris: (1752-1755)

Conybeare, Frederick Cornwallis. *The Origins of Christianity*. New York: University Books (1958)

Cooper, W.R. *The Serpent Myths of Ancient Egypt*. London: Robert Hardwicke (1873)

Crum, W. E. *A Coptic Dictionary*. London: Oxford University Press (1979)

Cruse, C. F. *The Ecclesiastical History of Eusebius Pamphilus*. George Bell & Sons, London: (1874)

Cupert, Gisbert. *Harpocrates*. Utrecht, Netherlands: ex officina Guilielmi Broedelet (1687)

Dakyns, H.G. *The March of the Ten Thousand, being a translation of The Anabasis*. New York: Macmillan & Co. (1901)

Dasen, Veronique. *Dwarfs in Ancient Egypt and Greece*. London: Oxford University Press (2013)

Davis, Gwilym G. *Applied Anatomy, the Construction of the Human Body*. Philadelphia: J. B. Lippincott Co. (1916)

DeBuck, Adrian. Ed. *The Egyptian Coffin Texts*. 7 Vols. Chicago: University of Chicago Press (1935–1961)

De Rouge, Emmanuel. *Mémoire Sur Quelques Phénomènes Célestes Rapportes Sur Les Monuments Egyptiens*. Paris (1852)

Dehn, George, ed. *Buch Abramelin das ist Die egyptischen großen Offenbarungen*, Saarbrücken (1995)

_____, ed. *The Book of Abramelin*, trans. Steven Guth, Lake Worth, FL: Ibis Press (2006)

Diehl, Ernest. *Procli Diadochi in Platonis Timaeus Commentaria*. 3 vols. Leipzig: Teubner. (1903)

Dindorf, Ludwig. *ΞΕΝΟΦΩΝΤΩΣ ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ XENOPHONTIS EXPEDITIO CYRI*. Leipzig: Teubner (1824)

Dindorf, Wilhelm. *Clementis Alexandrini Opera*. 4 Vols. Oxford: Oxford University Press. (1869)

_____. *Euripidis Opera Omnia*. 2 Vols. Oxford: J. H. Parker. (1891)

Douce, Francis. *The Dance of Death Exhibited in Elegant Engravings on Wood with a dissertation on the several representations of that subject, but more particularly those ascribed to Macaber and Hans Holbein*. London: William Pickering (1833)

Deurerstein, Georg. *Tantra, the Path of Ecstasy*. Boston: Shambhala (1998)

Ebenstein, William. *Disability Studies Quarterly*, Vol. 26, No. 4, *Toward an Archetypal Psychology of Disability Based on the Hephaestus Myth*. Ohio State University Library (2006)

Edinger, Edward. *Anatomy of the Psyche. Alchemical Symbolism in Psychotherapy*. La Salle, IL: Open Court Publishing Co.(1985)

_____. *Ego and Archetype. Individuation and the Religious Function of the Psyche*. New York: G. P. Putnam's Sons (1972)

Erman, Adolf. *Ägyptische Grammatik*. Berlin: Reuther & Richard. (1911)

_____. *Wörterbuch der Aegyptischen Sprache, im Auftrage der deutschen Akademien hrsg. von Adolf Erman und Hermann Grapow*. Leipzig/Berlin. (1950–1971)

_____. *Life in Ancient Egypt*, trans. H. M. Tirard, London (1894)

Evelyn-White, Hugh G. trans. *Hesiod, The Homeric Hymns and Homeric*. New York: G. P. Putnam's Sons (1914)

Eyre, Christopher. *The Cannibal Hymn: a Cultural and Literary Study*.

London: Liverpool University Press (2001)

Fabricus, Johannes. *Alchemy*. London: Diamond Books (1994)

Fanti, Sigismondo. *Triumpho di Fortuna*. Venice (1526)

Faulkner, R.O. *A Concise Dictionary of Middle Egyptian*. Oxford: Griffith Institute (1962)

_____. trans. *The Ancient Egyptian Coffin Texts*. 3 Vols. Warminster: Aris & Phillips (1973–1978)

_____. trans. *The Ancient Egyptian Pyramid Texts*. Oxford: Clarendon Press (1969)

_____. trans. *Berlin Papyrus 3024* under the title, *The Man Who Was Tired of Life* in *The Journal of Egyptian Archaeology*, Vol. 42 (1956)

_____., Goelet, Ogden Jr. trans. *The Egyptian Book of the Dead, the Book of going forth by day, being the Papyrus of Ani*. San Francisco: Chronicle Books (1994, 1998)

Finnegan, Edward G. ed. *The New Catholic People's Encyclopedia*. 3 Vols. Chicago: The Catholic Press. (1976)

Fludd, Robert. *Integrum morborum mysterium*. Frankfurt (1631)

_____. *Utriusque Cosmi maioris scilicet et minoris metaphysica, physica atque technica historia*. Oppenheim (1617)

Fowler, Harold N. *Plato in Twelve Volumes*. 12 Vols. Cambridge: Harvard University Press (1925)

Fox, John. *Fox's Book of Martyrs: The Acts and Monuments of the Church*. 3 Vols. London: George Virtue (1851)

Frankfort, H. *Kingship and the Gods*. Chicago: University of Chicago (1978)

Frazer, James George. *Adonis, Attis, Osiris*. New York: University Books (1960)

_____. *The Golden Bough, A Study in Magic and Religion*. New York: The Macmillan Company (1960)

_____. *Totemism and Exogamy, a treatise on certain early forms of superstition and society*. 4 Vols. London: Macmillan and Co. (1910)

Gardiner, Alan. *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*. Oxford: Griffith Institute (1978)

_____. *Egypt of the Pharaohs, An Introduction*. Oxford. Oxford University Press (1980)

Gataker, Thomas. *The Meditations of the Emperor Marcus Aurelius Antoninus*. Glasgow: Foulis (1744)

Gifford, William ed. *The Works of Ben Jonson*. London: Edward Moxon (1843)

Glotzer, Leonard R. *The Fundamentals of Jewish Mysticism*. Northvale, New Jersey: Jason Aronson Inc. (1992)

Goedecke, Hans. trans. *Berlin Papyrus 3024 under the title, The Report of a Dispute Between a Man and His Ba*. Baltimore: John Hopkins Press (1970)

Goelet, Ogden Jr. *The Egyptian Book of the Dead, the Book of going forth by day, being the Papyrus of Ani*. trans. R.O. Faulkner & Ogden Goelet, Jr. San Francisco: Chronicle Books (1994, 1998)

Goodwin, William W. *Plutarch's Lives And Writings*. 8 Vols. New York. Little Brown & Co. (1909)

_____. *Plutarch's Morals*. 5 Vols. Boston. Little Brown & Co. (1874)

Gorton, John G. trans. *A Philosophical Dictionary, from the French of M. De Voltaire. Vol III*. London (1824)

Graves, Richard. *The Meditations of the Emperor Marcus Aurelius Antoninus*. London (1792)

Gray, Louis Herbert. ed. *The Mythology of All Races, Vol. I, Greek and Roman*. Boston: Marshall Jones Co. (1916)

_____. *The Mythology of All Races, Vol. XII, Egyptian—Indo-Chinese*. Boston: Marshall Jones Co. (1918)

Griffith, Francis Llewellyn. *A Collection of Hieroglyphs, A Contribution to the History of Egyptian Writing*. London: Kegan Paul, Trench, Trübner & Co. (1898)

_____. *Two Hieroglyphic Papyri From Tanis*. London: Trübner & Co. (1889)

Griffiths, John Gwyn. *The Conflict of Horus and Seth*. London. Liverpool University Press (1960)

_____. *The Origins of Osiris and His Cult*. Leiden: Brill (1980)

Grimes, John. *Concise Dictionary of Indian Philosophy*. Albany: Suny Press (1996)

Guaita, Stanislas de. *Le Serpent de la Genese (Livre II) La Clef de la Magie Noire*. Paris. Henri Durville (1920)

Gunther, J. Daniel. *Initiation in the Aeon of the Child*. Lake Worth, FL. Ibis Press (2009)

Guthrie, Kenneth Sylvan. *The Life of Pythagoras by Iamblichus*. Alpine, NJ. The Platonist Press (1919)

_____. *The Pythagorean Sourcebook and Library*. Grand Rapids: Phanes Press. (1988)

Haines, C.R. trans. *The Communings with Himself of Marcus Aurelius Antoninus Emperor of Rome*. London: G.P. Putnam's Sons (1916)

Hall, Manly Palmer. *The Secret Teachings Of All Ages*. Los Angeles, The Philosophical Research Society, Inc. (1971)

Hall, Nor. *The Moon & The Virgin. Reflections on the Archetypal Feminine*. New York: Harper & Row (1980)

Harding, M. Esther. *Woman's Mysteries Ancient and Modern. A Psychological Interpretation of the Feminine Principle as Portrayed in Myth, Story, and Dreams*. New York: Harper & Row (1976)

Harries, Karsten. *Comments on the History of a Metaphor (Journal of the History of Philosophy, Vol. 13, No. 1.)* Baltimore: John Hopkins University Press. (1975)

Hastings, James. ed. *Encyclopedia of Religion and Ethics*, Vol. VIII.

New York: Charles Scribner & Sons (1916)

Havet, Ernest. *Pensées De Pascal publiées dans leur texte authentique avec un commentaire suivi et une étude littéraire*. Paris: Dezobry et E. Magdeleine (1852)

Hays, Harold M. *The Death of Democratization of the Afterlife*. Paper presented at the Conference of Old Kingdom Art and Archaeology. Cambridge (2009)

_____. *The Organization of the Pyramid Texts, Typology and Disposition*. 2 Vols. Leiden: Brill (2012)

Hecker, I.F.C. *The Black Death in the Fourteenth Century*. trans. B.B. Bagington, M.D. London: A. Schloss (1833)

Hefele, Karl Joseph. ed. *S. Bonaventuræ Breviloquium et Itinerarium Mentis Ad Deum*, Tübingen. Lauppianus (1861)

Hennecke, Edgar. *New Testament Apocrypha*. 2 vols. Ed. Wilhelm Schneemelcher. English trans. R. McL. Wilson. Philadelphia: The Westminster Press (1963)

Herbermann, Charles G. Ed. *The Catholic Encyclopedia*, 15 Vols. New York: The Encyclopedia Press (1909)

Herold, A. Ferdinand. *The Life of Buddha*. trans. Paul C. Blum. London: Thornton Butterworth (1929)

Hildebrand, G.F. L. *Apuleii Madaurensis Opera Omnia*. Leipzig. Sumptibus C. Knoblochii. (1843)

Horner, George. *Pistis Sophia*. London: Society For Promoting Christian Knowledge (1924)

Hornung, Erik. *The Ancient Egyptian Books of the Afterlife*. trans. David Lorton. Ithica, NY. Cornell University Press (1999)

_____. *Der ägyptische Mythos von der Himmelskuh: eine Ätiologie des Unvollkommenen (Orbis Biblicus et Orientalis, No. 46)*. Universitätsverlag, Gottingen (1982)

_____. *The Secret Lore of Egypt: Its impact on the West*. Cornell University Press. (2001)

The Holy Bible. Authorized Version. ed. C. i. Schofield. New York: Oxford University Press (1945)

Hulme, F. Edward. *The History Principles and Practice of Symbolism in Christian Art*. New York: The Macmillan Company (1909)

The Interlinear Bible Hebrew/English. 3 vols. trans. Jay P. Green, Sr. Grand Rapids, MI: Baker Book House (1976)

Jackson, A.V. Williams. *Zoroaster, The Prophet of Ancient Iran*. London: The Macmillan Co. (1899)

Jacobi, Jolande. *Complex / Archetype / Symbol in the Psychology of C.G. Jung*. trans. Ralph Manheim. Princeton, NJ: Princeton University Press (1974)

Jahn, Albert. *S. Methodii Opera: Et S. Methodius Platonizans*. Halle an der Saale. C.E.M. Pfeffer (1865)

Jennings, Hargrave. *The Divine Pymander of Hermes Mercurius Trismegistus, Translated From The Arabick by Dr. Everard*. London: George Redway (1884)

Jowett, Benjamin. *The Dialogues of Plato*, 4 Vols. New York: Scribner, Armstrong & Co. (1873)

Jung, Carl. *Aion*. trans. R.F.C. Hull, Princeton, NJ: Princeton University Press (1978)

_____. *Alchemical Studies*. trans. R.F.C. Hull, Princeton, NJ: Princeton University Press (1976)

_____. *Archetypes of the Collective Unconscious*. trans. R.F.C. Hull, Princeton, NJ: Princeton University Press (1980)

_____. *The Basic Writings of C.G. Jung*. Ed. Violet Staub De Laslo. New York: Random House (1959)

_____. *Mysterium Coniunctionis*. trans. R.F.C. Hull, Princeton, NJ: Princeton University Press (1976)

_____. *Psychology and Alchemy*. trans. R.F.C. Hull, Princeton, NJ: Princeton University Press (1977)

_____. *The Structure and Dynamics of the Psyche*. trans.

R.F.C. Hull, Princeton, NJ: Princeton University Press (1978)

_____. *Two Essays on Analytical Psychology*, trans. Gerhard Adler & R.F.C. Hull, Princeton, NJ: Princeton University Press (1966)

Kaplan, Aryeh. *Sefer Yetzirah, The Book of Creation*. York Beach, ME: Samuel Weiser, Inc. (1990)

Kent, Roland G. Varro, *On the Latin Language*. 2 Vols. Cambridge, MA: Harvard University Press (193)

Kircher, Athanasius. *Œdipus Ægyptiacus*. 3 Vols (4 books). Rome: (1652–1654)

Klossowski, Stanislas, de Rola. *Alchemy the Secret Art*. London: Thames and Hudson Ltd. (1973)

_____. *The Golden Game, Alchemical Engravings of the Seventeenth Century*. New York: George Braziller, Inc. (1988)

Kriyananda. *The Essence of Self Realization: The Wisdom of Paramahansa Yogananda*. Nevada City, CA: Crystal Clarity Publishers (1990)

Lucius Annaeus Seneca (Seneca the Younger). *L, Annæi Senecæ Philosophi Opera Omnia*, Vol. 1. Leipzig (1741)

Lacinio, Giano & Petrus Bonus. *Pretiosa Margarita Novella*. Venice (1546)

Lake, Kirsopp. *Eusebius, The Ecclesiastical History*. Cambridge: Harvard University Press (1980)

Lamb, W.R.M. *Plato in Twelve Volumes*, Vol. 9. Cambridge: Harvard University Press (1925)

Lanzone, Ridolfo Vittorio. *Dizionario Di Mitologia Egizia*, 3 Vols. Turin (1883–1885)

Laplace, Pierre-Simon. *A Philosophical Essay On Probabilities*. trans. by F.W. Truscott & F.L. Emory. New York: Wiley & Sons (1902).

Lawrence, D. H. *The Cambridge Edition of the Works of D.H. Lawrence-The Plumed Serpent*. Ed. L.D. Clark. Cambridge (1987)

Leeming, David & Jake Page. *Goddess: Myths of the Female Divine*. New York: Oxford UP (1994)

Legge, James. *The I Ching*. New York: Dover Publications, Inc. (1963).

Leitz, Christian. *Ägyptologische Abhandlungen, Band 55*. Harrasowitz. Weisbaden (1994)

Lepsius, R. *Das Todtenbuch Der Ägypter nach dem Hieroglyphischen Papyrus in Turin*. Osnabruck: Otto Zeller (1969). Facsimile reprint of 1842 edition.

Lesko, Leonard H. *A Dictionary of Late Egyptian*. 4 Vols. Providence, RI. B.C. Scribe Publications (1982–1989)

Lévi, Eliphas. *Dogma et Rituel de la Haute Magie*. 2 Vols. Paris: Germer Baillière (1861)

_____. *The Mysteries of Magic. A Digest of the Writings of Eliphas Lévi*. Ed. A. E. Waite. George Redway Publishers. London (1886)

_____. *Transcendental Magic*. trans. A. E. Waite. Rider. London (1986)

Lichtheim, Miriam. *Ancient Egyptian Literature. Vol. II. The New Kingdom*. New Haven, Ct. Yale University Press. (2003)

Liddell, George H. & Scott, Robert. *A Greek-English Lexicon*. Oxford: Clarendon Press (1968)

Lightfoot, John. *A Commentary On the New Testament From The Talmud and Hebraica*. Grand Rapids: Baker Book House (1979)
Facsimile reprint of the Oxford 1859 edition.

Lipsius, Justus. *De Cruce*. Leiden: (1695)

Lipsius, R. A. *Acta Apostolorvm Apocrypha*. 2 Vols. Leipzig: Mendelssohn (1891)

Long, George. *The Thoughts of the Emperor M. Aurelius Antoninus*. London: George Bell & Sons (1901)

Luther, Martin. *On the Bondage of the Will, written in answer to the*

diatribe of Erasmus on Free-Will. trans. Henry Cole. London (1823)

Lytton, Sir Edward Bulwer. *Zanoni*. London: Saunders and Otley (1842)

Macdonell, Arthur. *A Sanskrit—English Dictionary, being a practical handbook with transliteration, accentuation, and etymological analysis throughout*. Longmans Green & Co. London (1893)

Maerz, A.J. and M.R. Paul. *A Dictionary of Color*. New York. McGraw Hill. (1950)

Maier, Michael. *Atalanta Fugiens*. Oppenheim (1618)

_____. *Symbola Avreæ Mensæ*. Frankfurt (1617)

_____. *Tripus Avreus*. Frankfurt (1618)

Maizeaux, Des. *The Dictionary Historical and Critical of Mr. Peter Bayle. Vol 1*. London (1734)

Man and Transformation: Papers from the Eranos Yearbooks. ed. Joseph Campbell. Princeton, NJ: Princeton University Press (1980)

Markman, Roberta H. and Markman, Peter T. *The Flayed God, The Mesoamerican Mythological Tradition: Sacred Texts and Images from PreColumbian Mexico and Central America*. San Francisco, CA: Harper (1992)

Marlan, Stanton. *The Black Sun. The Alchemy and Art of Darkness*. College Station, TX. Texas A&M University Press (2005)

Massey, Gerald. *The Natural Genesis*. 2 Vols. London: Williams & Norgate (1883)

Mathers, S.L. *The Kabbalah Unveiled*. New York: Weiser (1971)

Matt, Daniel C. *The Zohar, Pritzker Edition*. 7 Vols to date. Stanford University Press. Stanford, CA. (2003–2012)

_____. *The Zohar, Book of Enlightenment*. Paulist Press. Mahwah, NJ: (1983)

Mayhoff, Karl. C. *Plini Secundi, Naturalis Historiae*. 5 Vols. Teubner. Leipzig (1906)

McCormac, Henry. *The Meditations of Marcus Aurelius Antoninus*. London: Longman, Brown, Green and Longmans (1844)

Mead, G.R.S. *Fragments of a Faith Forgotten*. New York: University Books (1960)

_____. *Pistis Sophia*. London: J.M. Watkins (1921)

Meyer, Marvin W. *The Mithras Liturgy*. Missoula, MT: Scholars Press (1976)

Michelspacher, Steffan. *Cabala*. Augsburg (1616)

Migne, Jaques Paul. ed. *Patrologiæ Cursus Completus, Series Graeca, Vol. III, ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΑΡΕΙΟΠΑΓΙΤΟΥ*. Paris (1857)

_____. *Patrologiæ Cursus Completus, Series Graeca, Vol. VII. ΕΙΡΗΝΑΙΟΥ*. Paris (1857)

_____. *Patrologiæ Cursus Completus, Series Graeca, Vol. XX. ΕΣΕΒΙΟΥ*. Paris: (1857)

_____. *Patrologiæ Cursus Completus, Series Latina, Vol. 210. ALANI DE INSULIS*. Paris (1855)

Moakley, Gertrude. *The Tarot Card Painted by Bonifacio Bembo for the Visconti-Sforza Family*. New York: The New York Public Library (1966)

Monier-Williams, Monier. *A Sanskrit English Dictionary*. Delhi. Motilal Banarsidass (2005)

Montaigne, Michel, par Pierre Coste [et une préface par Mlle de Sournay]. *Les Essais De Michel Seigneur De Montaigne*. Paris: Par la Societé (1725)

More, Thomas. *The Second Parte of the Confutacyon of Tyndale's Answere made by Syr Thomas More knyght lorde chauncellour of Englonde*. London (1533)

Morrisson, Mark S. *Modern Alchemy. Occultism and the Emergence of Atomic Theory*. Oxford: Oxford University Press (2007)

Mortier, Petier. Ed. *Historie des Ouden en Nieuwen Testaments*. Amsterdam: Petier mortier (1700)

Müller, Max ed. *The Sacred Books of the East*. Vols I and VIII. Oxford: The Clarendon Press (1879)

Muratori, Ludovico Antonio. *Annali d'Italia: dal principio dell'era volgare sino all'anno MDCCXLIX*, Vol. IX. Naples: (1773)

Mussard, Petrus. *Historia Deorum Fatidicorum, Vatum, Sibyllarum, Phoebadum, Apud Priscos Illustrium*. Cologne: Chovët (1675)

Mylius, Johann Daniel. *Philosophia Reformata*. Frankfurt (1622)

The Mysteries: Papers from the Eranos Yearbooks. ed. Joseph Campbell. Princeton, NJ: Princeton University Press (1978)

The Nag Hammadi Library in English, trans. members of the Coptic Gnostic Library Project for the Institute for Antiquity and Christianity, San Francisco: Harper & Row (1977)

Nauck, August. *Iamblichi, De Vita Pythagorica*. Leipzig. Eggers & S. (1884)

_____. *Tragicorum Graecorum Fragmenta*. Leipzig. Teubner (1889)

Naville, Edouard. *Das ägyptische Tottenbuch der XVIII bis XX Dynastie*. 3 vols. Elibron Classics, facsimile reprint of 1886 edition.

Neumann, Erich. *Amor and Psyche: The Psychic Development of the Feminine, A Commentary on the Tale by Apuleius*. trans. Ralph Manheim. Princeton, NJ: Princeton University Press (1973)

_____. *The Great Mother. An Analysis of the Archetype*. trans. Ralph Manheim. Princeton, NJ: Princeton University Press (1974)

_____. *The Origins and History of Consciousness*. trans. R.F.C. Hull. Princeton, NJ: Princeton University Press (1973)

_____. *The Place of Creation*. trans. Hildegard Nagel, Eugene Rolfe, Jan van Heurck and Krishna Winston. Princeton, NJ: Princeton University Press (1989)

New Shorter Oxford English Dictionary. 2 vols. Ed. Leslie Brown. Oxford: Clarendon Press (1993)

Nunn, John Francis. *Ancient Egyptian Medicine*. Norman, OK. University of Oklahoma Press. (2002)

Paley, F.A. *The Epics of Hesiod*. London: Bell & Sons (1883)

Papus. *Le Tarot des Bohémiens*. Paris: Georges Carré (1889)

_____. *The Tarot of the Bohemians*. London: William Rider & Son, Limited. (1910)

Parker, John. *The Celestial & Ecclesiastical Hierarchy of Dionysius the Areopagite*. London: Skeffington & Son (1894)

Parthey, Gustav. *Jamblichus, De Mysteriis Liber*. Leipzig. Teubner (1857)

Paul, C. Kegan. *The Thoughts of Blaise Pascal, translated from the text of M. Auguste Molinier*. London: Bell & Sons (1901)

Petraeus, Cornelius. *Sylva Philosophorum*. Leiden: Bibliothek der Rijksuniversiteit. Codex Vossianus Chemicus q.61, f.1, 4–12. (17th century)

Petrie, W.M. Flinders, *Naukratis, Part I., 1884–5*. London: Trubner & Co. (1886)

Philaethes, Eugenius (pseud. Thomas Vaughn) *The Fame and Confession of the Fraternity of R: C: Commonly, of the Rosie Cross*. London: (1652)

Phillips, Melanie. *The World Turned Upside Down: The Global Battle over God, Truth, and Power*. New York: Encounter Books (2010)

Pick, Bernard. *The Apocryphal Acts of Paul, Peter, John, Andrew and Thomas*. Chicago: Open Court Publishing Co. (1909)

Piankoff, Alexander. *Mythological Papyri*. 2 vols. Bollingen Series 40. Princeton University Press, (1957)

_____. *The Shrines of Tut-Ankh-Amon*. Bollingen Series 40. New York: Princeton University Press (1955)

Pleyte, Willem. *Chapitres Supplémentaires du Livre des Morts 162 à 174*. 3 vols. Leiden (1881)

Preisendanz, Karl. *Papyri Graecae Magicae Die Griechischen Zauberpapyri*. 2 vols. Leipzig: B.G. Teubner (1928–1931)

Proceedings of the Society of Biblical Archaeology, Vol. VII. London (1885)

_____, Vol. XXI, London (1899)

Pugin, A. Welby. *Glossary of Ecclesiastical Ornament and Costume*. London: Henry G. Bond (1844)

Quadrant, Journal of the C.C. Jung Foundation for Analytical Psychology, Vol 12, No. 1. New York: C. G. Jung Foundation (1979)

Randolph, Pascal Beverly. *Eulis! The History of Love*. Toledo, OH: Randolph Publishing Company (1874)

_____. *The Wonderful Story of Ravalette*. New York: Sinclair Tousey (1863)

Regardie, Francis Israel. *The Golden Dawn*. 5th ed., St. Paul: Llewellyn (1986)

Rendall, George. *Marcus Aurelius Antoninus, To Himself: An English Translation with Introductory Study on Stoicism and the Last of the Stoics*. London: Macmillan & Co. (1898)

Respour, P.M., *Besondere Versuche Vom Mineral-Geist*. Leipzig (1743)

Roberts, Alexander and James Donaldson. *The Ante-Nicene Fathers: The Writings of the Church Fathers down to A.D. 325*. 10 Vols. Buffalo, NY: Christian Literature Publishing (1885)

Rodkinson, Michael L. *New Edition of the Babylonian Talmud*. 10 Vols. New York: New Talmud Publishing Company (1910)

Rosenroth, Knorr von. *Kabbala Denudata, sive Doctrina Hebræorum Transcendentalis et Metaphysica Atque Theologia*. 2 Vols. Sulzbach: 1677–78)

Roth, Ann Macy. *The psš-kf and the 'opening of the mouth' ceremony: a ritual of birth and rebirth*. The Journal of Egyptian Archaeology, Vol. 78. London: The Egypt Exploration Society (1992)

Ruland, Martin. *A Lexicon of Alchemy*. York Beach, ME: Weiser (1984)

Sabbahy, Lisa K. *Evidence for the Titulary of the Queen from Dynasty One*, Göttinger Miszellen 135. pp. 81–87. Göttingen, Germany: (1993)

Schmidt, Carl. *Gnostische Schriften in Koptischer Sprache Aus Dem Codex Brucianus*. Berlin (1892)

Schmidt, Carl & Violet MacDermot. *The Books of Jeu and the untitled text in the Bruce Codex*. Leiden: Brill (1978)

_____. *Pistis Sophia*. Leiden: Brill (1978)

Scholem, Gershom. *Kabbalah*. New York: Meridian Books (1978)

Schopenhauer, Arthur. *On the Freedom of the Will*. trans. Konstantin Kolenda. New York: Dover Publications (2005)

Schull, Sarah Amelia. *Greek Mythology Systematized*. Philadelphia: Porter & Coates (1880)

Schwartze, M.G. *Pistis Sophia, Opus Gnosticum Valentino Adiudica*. Berlin: F. Duemmler (1851)

Schweizer, Andreas. *The Sungod's Journey Through the Netherworld, Reading the Ancient Egyptian Amduat*. Ithaca, NY: Cornell University Press (2010)

Schultz, Matthew. *D. Imperatoris Marci Antonini Commentariorum quos sibi ipsi scripsit Libri XII*. Leipzig: Caroli Tauchniti (1829)

Seer, Edouard. *Codex Vaticanus No. 3773 (Codex Vaticanus B) An old Mexican Pictorial Manuscript in the Vatican Library*. Edinburgh: T&A Constable (1902–1903)

Septuagint Version of the Old Testament. Grand Rapids, MI: Zondervan (1978)

Sethe, Kurt. *Die Altaegyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums*. Leipzig: J. C. Hinrich'sche Buchhandlung. (1908 & 1910)

Seymour, William Wood. *The Cross in Tradition, History and Art*. New York: G.P. Putnam's Sons (1898)

Sharpe, Samuel. *The Alabaster Sarcophagus of Oimenepthah I, King of Egypt*. London: Longman, Green, Longman, Roberts and Green (1864)

Shea, William R. *Designing Experiments and Games of Chance: The Unconventional Science of Blaise Pascal*. Canton, MA. Science History Publications (2003)

Shennum, David. *English-Egyptian Index of Faulkner's Concise Dictionary of Middle Egyptian*. Malibu: Undena Publications (1977)

Simpson, William K. *The Literature of Ancient Egypt*. New Haven/London. Yale University Press (2003)

Skeat, Walter W. *An Etymological Dictionary of the English Language*. New York: Macmillan and Co. (1882)

Smith, C. Michael. *Jung and Shamanism in Dialogue*, New York: Paulist Press (1997)

Spence, Lewis. *The Mythologies of Ancient Mexico and Peru*. London: Archibald Constable & Co. (1907)

Sperling, H., Simon, M., Levertoff, P. *The Zohar*. New York: Bennet Publications (1958)

Spiegelberg, Wilhelm. *Koptisches Handwörterbuch*. Heidelberg: Carl Winters Universitätsbuchhandlung (1921)

Stallbaum, Gottfried. *Platonis Opera Omnia*, 10 Vols. London: Hennings (1829–1860)

Stanhope, George. *Epictetus, His Morals, with Simplicius His Comment*. London: (1700)

Stanley, Thomas. *Pythagoras, His Life and Teachings*. ed. James Wasserman and J. Daniel Gunther. Lake Worth, FL: Ibis Press (2010)

Strong, James. *Strong's Exhaustive Concordance*. Vancouver: Praise Bible Publishers, Ltd. [no date]

Stuart, Aubrey. *L. Annaeus Seneca, Minor Dialogs Together with the Dialog On Clemency*. London: George Bell & Sons (1889)

Tattam, Henry. *Lexicon Egyptico-Latinum*. Oxford: E Typographeo

Academico (1835)

Taylor, Thomas. *Iamblichus, On the Mysteries of the Egyptians, Chaldeans, and Assyrians*. London: Bertrand Dobell (1895)

_____. *Select Works of Porphyry*. London: Thomas Rodd (1823)

Te Velde, Herman. *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*. Leiden: Brill (1977)

Tighe, Mary Blachford. *The Works of Apuleius*. London: George Bell & Sons. (1878)

Tolstoy, Leo. *The Complete Works of Count Tolstoy*, Vol. XXIII. trans. Leo Wiener. London: J. M. Dent & Co. (1905)

Trench, Richard Chenevix. *Synonyms of the New Testament*, Grand Rapids, MI: Wm B. Eerdmans Publishing Co. (1978)

Transactions of the Society of Biblical Archaeology, Vol. IV. London (1876)

_____. Vol. VIII. London (1884)

Tregelles, Samuel Prideaux, trans. *Gesenius' Hebrew and Chaldee Lexicon of the Old Testament Scriptures*. Grand Rapids, MI: Baker Book House (1979)

Trismosin, Solomon (pseud.). *Splendor Solis, Alchemical Treatises of Solomon Trismosin, Adept and Teach of Paracelsus*. London, Kegan Paul, Trench, Trubner & Co., Ltd. (1920)

Van Der Molen, Rami. *A Hieroglyphic Dictionary of Egyptian Coffin Texts*. Leiden: Brill (2000)

Van Vreeswijk, Goosen. *De Cabinet der Mineralen, of De Goude Son*. Amsterdam (1675)

_____. *De Groene Leeuw*. Amsterdam (1674)

_____. *De Roode Leeuw*. Amsterdam (1674)

Vaughn, Thomas. *The Fame & Confession of the Fraternity of RC: Commonly of the Rose Cross*. London (1652)

Verman, Mark. *The Books of Contemplation, Medieval Jewish Mystical Sources*. Albany, NY. State University of New York Press (1992)

Vincent de Beauvais (Vincentius Bellovacensis), *Speculum Historiale*. (Circa 1473)

Waite, Arthur Edward. *The Brotherhood of the Rosy Cross*. Secaucus, NJ: University Books (1973)

_____. *The Doctrine and Literature of the Kabbalah*. London: Theosophical Publishing Society. (1886)

_____. *The Hermetic Museum*. York Beach, ME: Weiser (1990)

_____. *The Holy Kabbalah*. New York: Carol Publishing Group (1990)

_____. *The Pictorial Key to the Tarot*. Harper and Row. (1980)

Waldkirch, Conrad. *Artis Avriferae, Quam Chemiam Vocat*, Vol. 2. Basil (1610)—includes *Liber Rosarium Philosophorum*

Wasserman, James. *The Slaves Shall Serve: Meditations on Liberty*. New York: Sekmet Books (2004)

Weinstein, Avi. *Gates of Light Sha'are Orab*. Walnut Creek, CA: Altamira Press (1998)

Wescott, William Wynn. *Collectanea Hermetica*. York Beach, ME. Samuel Weiser, Inc. (1998)

Wilder, Alexander. *Theurgia or The Egyptian Mysteries by Iamblichos*. New York: Metaphysical Publishing House (1911)

Wilhelm, Richard. *The I Ching or Book of Changes*, translated from the German by Cary F. Baynes. Princeton, NJ: Princeton University Press (1975)

Wilkinson, Richard H. *Reading Egyptian Art, A Hieroglyphic Guide To Ancient Egyptian Painting and Sculpture*. London: Thames and Hudson (1992)

Wilson, Horace. H. *The Vishnu Purána, a System of Hindu Mythology*

and Tradition. London: J. Murray (1840)

Wolle, Christopher. *ΜΑΡΚΟῦ ΑΝΤΩΝΙΝΟΥ Αὐτοκράτορος τῶν εἰς ἑαυτὸν βιβλία ιβ, Marci Antonini Imperatoris Eorum Quae Ad Seipsum Libri XII*. Glasgow: Foulis (1744)

Woodman, Marion and Elinor Dickson. *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness*. Boston: Shambala (1996)

Wright, George R.H. *As on the First Day, Essays in Egyptian Constants*. Leiden: Brill (1987)

Xylander, Guilielmus. *M. Antoni, Imperatoris Romani, et Philosophi, de seipso seu vita sua Libri XII*. Andream Gesnerum. zurich (1559)

Zehl, Donald J. *Plato: Complete Works*, ed. John M. Cooper. Indianapolis: Hackett (1997)

INDEX

A.A. [9](#), [11](#), [14](#), [17](#), [19](#), [52](#), [53](#), [59](#), [61](#), [64](#), [97](#), [100](#), [103](#), [104](#), [113](#), [121](#), [122](#), [123](#), [133](#), [151](#), [163](#), [176](#), [177](#), [178](#), [193](#), [229](#), [235](#), [236](#), [238](#), [262](#), [263](#), [282](#), [286](#), [294](#), [298](#), [300](#), [301](#), [302](#), [303](#), [304](#), [323](#), [329](#), [330](#), [333](#), [339](#), [344](#), [351](#)

Outer College [9](#), [64](#), [160](#), [161](#), [163](#), [170](#), [258](#), [263](#)

Seal of [294](#), [295](#)

Second Order [9](#), [170](#), [263](#)

Third Order [9](#), [104](#), [193](#), [208](#), [263](#)

Aaron [230](#)

Abbey of Thelema [336](#), [337](#)

Abiegnus [10](#), [63](#), [64](#)

ARBADAHARBA [220](#), [286](#), [297](#) See *also* ARBADAHARBA

Abraham [230](#)

Abraham of Worms [302](#)

Abram [230](#)

Abramelin [148](#), [302](#), [332](#), [340](#)

Oil of [148](#)

Abyss [11](#), [64](#), [104](#), [117](#), [120](#), [123](#), [124](#), [126](#), [143](#), [150](#), [155](#), [168](#), [172](#), [179](#), [195](#), [198](#), [199](#), [202](#), [207](#), [208](#), [210](#), [213](#), [214](#), [216](#), [217](#), [218](#), [221](#), [224](#), [228](#), [234](#), [235](#), [262](#), [285](#), [290](#), [291](#), [331](#), [347](#), [350](#)

Aceldama [86](#)

Adam [90](#), [172](#), [175](#), [180](#)

Adeptus Exemptus [53](#), [64](#), [141](#), [198](#), [212](#), [225](#)

Adeptus Major [141](#), [339](#)

Adeptus Minor [13](#), [53](#), [57](#), [61](#), [63](#), [140](#), [142](#), [149](#), [151](#), [160](#), [161](#), [224](#),

[225](#), [298](#), [301](#), [331](#), [341](#), [342](#), [345](#), [349](#), [350](#)

Within [161](#), [301](#)

Without [301](#)

Adjustment. See Tarot Cards

Adjustment as initiation [121](#)

Adonai [18](#), [161](#), [163](#), [189](#), [332](#), [345](#), [349](#)

Adonis, Attis, Osiris (J.G. Frazer) [46](#)

Adoration of the Mystic Lamb, The [267](#), [269](#), [271](#)

Advaita [314](#)

Aegyptische Todtenbuch (E. Naville) [115](#), [260](#)

Aeonic Psychology [13](#)

Aeon of Horus [23](#), [63](#), [170](#), [178](#)

Aeon of Isis [23](#), [24](#), [33](#), [50](#), [112](#), [179](#), [263](#)

Aeon of Osiris [24](#), [28](#), [29](#), [33](#), [53](#), [97](#), [110](#), [126](#), [129](#), [174](#), [179](#), [262](#), [263](#)

Aeon of the Child [11](#), [13](#), [23](#), [52](#), [117](#), [125](#), [170](#), [180](#), [225](#), [228](#), [232](#), [238](#), [263](#)

Aeon of the Father (Patriarch) [23](#), [25](#), [26](#), [27](#), [28](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [45](#), [52](#), [63](#), [99](#), [171](#), [179](#), [180](#), [226](#), [228](#), [236](#), [238](#), [248](#), [252](#), [263](#)

Aeon of the Mother (Matriarch) [23](#), [24](#), [25](#), [28](#), [33](#), [39](#), [108](#), [236](#), [263](#)

Agnus Dei [152](#), [153](#)

Agrippa, Cornelius [66](#), [67](#), [313](#)

Ain [163](#), [205](#)

Aiwass [297](#)

Aiwaz [339](#), [340](#), [350](#)

Aker [248](#)

Akh [321](#), [322](#)

Albedo [193](#)

Alchemy [50](#), [55](#), [87](#), [136](#), [137](#), [146](#), [160](#)

Aleph [129](#), [134](#), [321](#)

Allah [150](#)

All-Father [9](#), [10](#), [104](#), [121](#), [135](#), [235](#), [282](#), [285](#)

All-Mother [10](#), [282](#)

Amente [57](#)

Ammit [320](#)

Amon [249](#)

Amon-Min-Kamutef [249](#)

Amṛta [138](#)

Anabasis, The [97](#)

Analytical Psychology [217](#), [334](#), [338](#), [344](#)

Ānanda [199](#)

Anandamaya kośa [200](#)

Ananda Metteyya (Allan Bennett) [201](#)

Ananke [144](#)

Ananta [189](#), [190](#), [191](#)

Anatta [204](#)

Angel of Death [64](#), [219](#), [223](#)

Anica [204](#)

Animadversion [78](#), [100](#)

Ankh [20](#), [21](#), [97](#), [184](#)

Ankh-af-na-Khonsu [10](#), [55](#), [58](#), [59](#), [232](#)

Annali d'Italia [80](#)

Annamaya kośa [200](#)

Ānanda [135](#)

Anointed One, The [192](#)

Ansairctic Order [102](#)

Antichrist [256](#), [257](#)

Antipope [83](#)

Apep [186](#), [187](#), [257](#), [258](#)

A Philosophical Essay on Probabilities [145](#), [146](#)

Aphrodite [151](#), [154](#)

Apophis [11](#), [292](#), [293](#)

Apuleius [177](#)

ARARITA [52](#), [166](#)

ARBADAHARBA [220](#) See also ABRAHADABRA

Archetype [46](#), [52](#), [65](#), [73](#), [76](#), [79](#), [83](#), [84](#), [135](#), [136](#), [239](#), [245](#), [323](#), [333](#), [334](#), [335](#), [347](#)

Aristotle [167](#), [285](#)

Arrow [166](#)

Asar [10](#), [17](#), [18](#), [53](#), [55](#), [57](#), [59](#), [100](#), [170](#), [186](#), [207](#), [235](#), [252](#), [258](#), [285](#), [287](#)

Asar-un-Nefer [10](#), [18](#), [53](#), [285](#), [287](#)

Asclepius [334](#)

Asi [186](#)

Assiah [187](#), [282](#)

Atalanta Fugiens [49](#), [197](#), [244](#)

Ateph Crown [114](#)

Atheism [160](#)

Athena [228](#), [229](#)

Atma-Buddhi [312](#)

Ātmadarśana [214](#), [315](#)

Ātman [199](#), [200](#), [205](#), [206](#), [314](#), [315](#)

Atropos [143](#), [144](#)

Attendolo, Sforza [80](#)

Atziluth [187](#), [282](#), [291](#)

Augoeides [311](#), [312](#), [313](#), [314](#), [332](#), [340](#), [345](#)

Aurea Carmina [136](#)

Aurora Consurgens [51](#)

Averse mysteries [282](#), [294](#)

Averse Paradoxia [76](#)

Averse Path [285](#)

Averse Pentagram [66](#), [68](#), [166](#)

Averse Star [60](#), [295](#)

Averse Tau [276](#)

Averse, The [76](#), [79](#), [273](#), [278](#), [282](#), [294](#)

Averse Triangle [273](#)

Ayin [56](#)

Ba [253](#), [318](#), [319](#), [320](#)

Babalon [76](#), [104](#), [182](#), [195](#), [223](#), [232](#), [264](#), [286](#), [294](#)

Babe of the Abyss [10](#), [121](#), [124](#), [142](#), [198](#), [201](#), [207](#), [208](#), [235](#), [285](#), [298](#)

Babylonian Talmud [210](#)

Baphomet [278](#)

Baptism [97](#)

Beast [173](#), [174](#), [265](#), [294](#), [298](#)

Beast 666 [76](#), [134](#), [176](#), [181](#), [265](#), [293](#), [294](#), [295](#), [296](#), [298](#)

Beauvais, Vincent de [275](#)

Belial [150](#), [157](#)

Bennett, Allan [201](#), [317](#)

Bennett, Frank [337](#), [338](#), [339](#)

Beriah [187](#), [282](#)

Berlin papyrus 3024 [252](#), [253](#), [319](#)

Bes [246](#), [250](#)

Besant, Annie [140](#)

Bhagavad Gītā [73](#), [136](#), [138](#), [140](#), [141](#)

Bible [152](#), [157](#), [183](#), [187](#), [188](#), [219](#), [230](#), [231](#), [236](#), [346](#)

Binah [9](#), [63](#), [64](#), [104](#), [122](#), [123](#), [124](#), [125](#), [135](#), [140](#), [164](#), [189](#), [193](#), [195](#), [206](#), [208](#), [210](#), [211](#), [212](#), [213](#), [214](#), [219](#), [223](#), [224](#), [226](#), [232](#), [234](#), [264](#), [282](#), [285](#), [289](#), [331](#), [346](#), [348](#)

Bin Laden, Osama [343](#)

Birthing brick [114](#)

Black Brothers [155](#), [216](#), [219](#), [223](#), [315](#)

Black Cross of Death [121](#), [207](#), [208](#), [218](#)

Black Cross of Themis [121](#), [207](#), [233](#)

Black Death [30](#)

Black Magic [66](#)

Black Pyramid [207](#), [220](#)

Blavatsky, Helena [102](#), [103](#), [312](#)

Blood Sacrifice [104](#), [231](#)

Blue Triangle [286](#), [369](#)

Boaistuaau, Pierre [280](#)

Book IV [19](#), [60](#), [150](#), [313](#), [315](#)

Book of Abramelin: A New Translation, The [302](#)

Book of Acts, The [85](#)

Book of Concealed Mystery, The [122](#)

Book of Exodus, The [36](#), [43](#), [44](#), [198](#), [230](#), [256](#), [346](#)

Book of Ezekiel, The [39](#), [41](#)

Book of Hebrews, The [231](#)

Book of Ieou, The [19](#), [45](#)

Book of Lambsprinck, The [49](#), [50](#)

Book of Lies, The [60](#), [104](#), [116](#), [120](#), [145](#), [148](#), [166](#), [168](#), [195](#), [210](#), [223](#), [224](#), [286](#), [290](#), [298](#)

Book of Revelation, The [76](#), [223](#), [256](#), [267](#)

Book of the Gate of Light, The [17](#)

Book of the Heavenly Cow, The [25](#), [39](#)

Book of the Law, The [55](#), [58](#), [63](#), [123](#), [125](#), [126](#), [133](#), [141](#), [161](#), [182](#), [183](#), [185](#), [186](#), [187](#), [206](#), [237](#), [238](#), [240](#), [264](#), [274](#), [294](#), [298](#), [321](#), [335](#), [339](#), [341](#), [369](#)

Book of the Lesser Holy Assembly, The [164](#), [220](#)

Book of the Sacred Magic of Abramelin the Mage, The [150](#), [302](#), [328](#), [351](#)

Book of Thoth, The [95](#), [98](#), [126](#), [129](#), [130](#), [135](#), [140](#), [243](#), [280](#)

Book of Wisdom of Solomon, The [62](#), [63](#)

Brahmā [135](#), [143](#), [150](#)

Brahman [135](#), [140](#), [143](#), [200](#), [205](#), [206](#), [314](#)

Brit Bein Habetarim [230](#)

Brit ha-kehuna [230](#)

Brit Milah [230](#)

Brugsch, Dr. Heinrich [259](#)

Buddha [150](#), [160](#), [200](#), [202](#), [205](#), [245](#)

Buddhism [150](#), [151](#), [157](#), [195](#), [200](#), [201](#), [204](#), [205](#), [206](#)

Budge, E. A. Wallis [25](#), [36](#), [321](#)

Bull [130](#), [181](#), [226](#), [233](#)

Bull of his mother [248](#), [252](#)

Burke, Edmund [238](#)

Butler, E.M. [341](#)

Camel [290](#), [291](#)

Campo, Kenneth [208](#)

Cancer [297](#)

Candidate [9](#), [10](#), [17](#), [19](#), [22](#), [29](#), [53](#), [57](#), [78](#), [103](#), [121](#), [151](#), [186](#), [207](#), [213](#), [224](#), [235](#), [238](#), [262](#), [264](#), [285](#), [286](#)

Cannibal Hymn, The [36](#)

Caput Draconis [188](#)

Carleton, Thomas Compton [74](#), [75](#)

Catholic Church [83](#), [93](#), [266](#), [273](#), [323](#), [326](#), [328](#)

Cauda Draconis [188](#)

Cefalù [336](#), [337](#), [340](#)

Celestial & Ecclesiastical Hierarchy, The [325](#), [326](#)

Cenotaph [97](#), [98](#), [99](#), [104](#)

Centroversion [62](#), [263](#)

Chain [62](#), [148](#), [149](#)

Chāndogya Upanishad [316](#), [317](#)

Chaos [185](#), [186](#), [235](#), [293](#)

Cherubim [127](#), [129](#), [130](#)

Chesed [64](#), [198](#), [210](#), [213](#), [234](#), [278](#), [280](#), [282](#)

Cheth [71](#), [297](#)

Chief Adept of Golden Dawn [57](#)

Chokmah [9](#), [104](#), [135](#), [161](#), [164](#), [195](#), [206](#), [210](#), [211](#), [282](#), [331](#)

Choronzon [145](#), [150](#), [233](#)

Christ [48](#), [56](#), [92](#), [98](#), [180](#), [222](#), [231](#), [253](#), [254](#), [256](#), [257](#), [267](#)

Christianity [42](#), [44](#), [45](#), [48](#), [53](#), [56](#), [57](#), [76](#), [87](#), [89](#), [93](#), [98](#), [101](#), [103](#), [130](#), [135](#), [143](#), [150](#), [152](#), [154](#), [155](#), [156](#), [157](#), [158](#), [162](#), [222](#), [229](#), [231](#), [245](#), [253](#), [254](#), [256](#), [266](#), [323](#), [324](#)

Church of Sant'Agata dei Goti [81](#), [82](#)

Church of SS Annunziata [81](#), [82](#), [85](#)

Church of St. Mary of the Rocks [30](#)

Cicero [102](#)

Circulatio [146](#), [147](#), [148](#)

Circumcision [36](#), [230](#)

Cit [135](#), [199](#)

Citrinitas [193](#)

City of the Pyramids [10](#), [11](#), [125](#), [182](#), [195](#), [213](#), [285](#), [289](#), [298](#), [350](#)

Class A [330](#), [342](#)

Class B [330](#), [331](#)

Clement of Alexandria [324](#)

Clotho [143](#), [144](#)

Coagula [117](#), [278](#)

Coagulatio [121](#), [234](#)

Coatlque [34](#), [35](#)

Coffin of Henettawy [247](#)

Coffin Texts, The [69](#), [260](#)

Collected Works of Aleister Crowley [204](#)

Collective Unconscious [21](#), [26](#), [76](#), [333](#), [335](#), [339](#), [349](#)

Commentaries on *The Book of the Law* [341](#)

Commentaries to the Holy Books and Other Papers [123](#)

Confessions of Aleister Crowley, The [63](#), [328](#), [337](#), [345](#)

Coniunctio [132](#), [234](#)

Corbin, Henri [12](#)

Corinthians [42](#), [44](#), [175](#), [183](#), [256](#), [257](#)

Counting of the Omer [208](#), [217](#), [219](#), [249](#)

Covenant [36](#), [225](#), [226](#), [229](#), [230](#), [231](#), [232](#), [235](#), [264](#)

Abrahamic [36](#), [230](#), [231](#)

Davidic [230](#)

Mosaic [230](#), [231](#)

New, of the Open Way [12](#), [226](#), [232](#)

Noahic [229](#)

of circumcision [230](#)

C.R.C. [57](#)

Creatio Ex Nihilo [205](#)

Crocodile [170](#), [248](#), [251](#), [252](#), [253](#), [254](#), [255](#)

Cross [46](#), [87](#), [90](#), [92](#), [95](#), [100](#), [136](#), [167](#), [207](#), [208](#), [266](#), [285](#), [292](#), [301](#)

Crossing of the Abyss [11](#), [123](#), [124](#), [198](#), [210](#), [214](#), [216](#), [217](#), [221](#), [290](#), [350](#)

Crowley, Aleister (Fratr Perdurabo) [9](#), [11](#), [12](#), [13](#), [19](#), [54](#), [55](#), [56](#), [63](#), [76](#), [89](#), [95](#), [97](#), [98](#), [99](#), [100](#), [101](#), [102](#), [116](#), [129](#), [130](#), [133](#), [135](#), [140](#), [141](#), [145](#), [149](#), [150](#), [151](#), [152](#), [163](#), [166](#), [168](#), [176](#), [183](#), [185](#), [193](#), [195](#), [198](#), [199](#), [200](#), [201](#), [202](#), [203](#), [204](#), [205](#), [208](#), [210](#), [212](#), [213](#), [216](#), [217](#), [220](#), [221](#), [222](#), [225](#), [236](#), [243](#), [260](#), [270](#), [277](#), [280](#), [295](#), [298](#), [300](#), [301](#), [302](#), [304](#), [314](#), [315](#), [316](#), [317](#), [318](#), [328](#), [329](#), [330](#), [331](#), [332](#), [335](#), [336](#), [337](#), [338](#), [339](#), [340](#), [341](#), [342](#), [345](#), [347](#), [348](#), [350](#), [351](#)

Crown [135](#), [164](#), [166](#)

Crowned and Conquering Child [53](#)

Crucifixion [46](#), [47](#), [88](#), [89](#), [90](#), [91](#), [92](#), [93](#), [222](#)

Cupid [243](#), [244](#), [245](#)

Cup of Babalon [104](#), [223](#), [286](#), [289](#)

Daemon [13](#), [66](#), [73](#), [74](#), [306](#), [308](#), [309](#), [311](#)

Daemon est Deus inversus [66](#)

Dagger [62](#), [148](#), [149](#), [197](#)

Daleth [124](#), [163](#), [235](#)

Danse Macabre [29](#), [31](#)

Dark Mother [124](#), [125](#)

De Arte Magica [100](#)

Death [10](#), [11](#), [17](#), [19](#), [23](#), [25](#), [29](#), [30](#), [31](#), [32](#), [121](#), [207](#), [212](#), [213](#), [218](#), [219](#), [221](#), [223](#), [234](#), [285](#), [294](#)

Death (archetype) [52](#)

Death (emblems of) [121](#)

Death (formula of) [59](#), [60](#)

Death (personification) [30](#), [53](#)

Debate Beween a Man and His Soul, The [252](#)

De Consolatione ad Marciam [92](#)

Dehn, George [302](#)

De Lingua Latina [241](#)

Democritus [197](#)

Demon [67](#), [145](#), [150](#), [189](#), [254](#), [258](#), [272](#), [273](#), [306](#)

De Natura Deorum [338](#)

Depth Psychology [13](#)

De Somno Lucido [101](#)

Deva [315](#), [316](#)

Devil [56](#), [66](#), [154](#), [233](#), [255](#), [273](#), [280](#)

Dhamma [168](#)

Dharana [168](#)

Dharma [140](#)

Diocletian [92](#)

Dismemberment [32](#), [33](#), [34](#), [38](#), [39](#), [41](#), [42](#), [45](#), [46](#), [48](#), [49](#), [50](#), [52](#)

Dissolution [43](#), [96](#), [97](#)

Djurdjevic, Dr. Gordan [317](#)

Doctrine of the Empty Tomb [98](#)

Dogme et Rituel de la Haute Magie [67](#), [68](#), [88](#), [268](#), [270](#), [272](#), [273](#), [279](#)

Dominus Liminis [53](#), [61](#), [294](#), [370](#)

Draco [188](#)

Dragon [49](#), [129](#), [130](#), [185](#), [189](#)

Dukkha [195](#), [204](#)

Dvaita [314](#)

Dwarf [333](#), [335](#), [336](#)

Dying God [89](#), [97](#), [99](#)

Eagle [56](#), [62](#), [127](#), [129](#), [130](#), [131](#), [233](#), [236](#)

Ecclesiastical History of Eusebius [91](#)

Eclogae Propheticae [324](#)

Edinger, Edward [50](#), [52](#), [106](#), [147](#), [171](#), [172](#), [179](#), [208](#)

Ego and Archetype [50](#), [179](#), [208](#)

Egyptian Book of the Dead [12](#), [18](#), [21](#), [22](#), [36](#), [38](#), [114](#), [115](#), [260](#)

Egyptology [12](#), [26](#), [321](#), [362](#)

Eightfold Star of V.V.V.V.V. [296](#)

Einstein, Albert [126](#)

El Chai [211](#), [212](#)

Eleusinian Mysteries [265](#)

El Greco [271](#)

Empedocles [275](#)

Empictetus [177](#)

Encausse, Gérard (Papus) [95](#)

Enchiridion [177](#)

Enemy, The [149](#), [151](#), [152](#), [154](#), [155](#)

Enochian Calls [185](#)

Equinox of Osiris [300](#)

Equinox, The [11](#), [12](#), [57](#), [121](#), [123](#), [199](#), [200](#), [201](#), [202](#), [277](#), [286](#), [339](#), [340](#), [351](#)

Erman, Adolph [21](#)

Eros [243](#), [288](#), [289](#)

Eroto-Comatose Lucidity [100](#)

Esus [136](#)

Eusebius [91](#)

Eve [172](#), [173](#), [180](#)

Exaltatio [132](#)

Excommunication [272](#)

Exogamy [38](#)

Extraversion [62](#), [263](#)

Eye of Hoor [56](#), [99](#), [182](#)

Fairy Tales [65](#), [76](#)

Fama Fraternitatis [57](#)

Fanti, Sigismondo [80](#)

Faulkner, Raymond O. [22](#), [253](#), [319](#), [320](#)

Fifty Gates of Death [10](#), [29](#)

Fifty Gates of Understanding [10](#), [64](#), [208](#), [210](#), [212](#), [213](#), [292](#)

First Matter [41](#)

Five Sheaths of the Soul [198](#), [199](#), [201](#), [204](#), [206](#)

Flint knife [33](#), [34](#), [36](#)

Fludd, Robert [41](#), [137](#), [147](#)

Formula of the Rosy Cross [237](#)

Four Beasts [126](#)

Four Elements [64](#)

Four Great Princes of Evil [11](#), [149](#), [150](#), [151](#), [157](#), [233](#)

Four Noble Truths [206](#)

Four of Swords [118](#), [119](#)

Fourth Sallier Papyrus [39](#)

Four Virtues [20](#)

Frater Achad (C. S. Jones) [56](#)

Frater Christeos Luciftias (Aleister Crowley) [350](#)

Frater D.D.S. (G. C. Jones) [304](#)

Frater O.I.V.V.I.O. (C. S. Jones) [234](#)

Frater oꝛ μη (Aleister Crowley) [212](#)

Frater Perdurabo (Aleister Crowley) [53](#), [181](#), [184](#), [197](#), [225](#), [226](#), [229](#), [292](#), [294](#), [295](#), [297](#), [304](#), [306](#), [328](#), [342](#)

Frater Shiva X° (Stephen J. king) [338](#)

Frazer, James [46](#), [89](#)

Frolich, Lorenz [89](#)

Garden of Eden [171](#), [172](#), [179](#), [180](#)

Garden of Gethsemane [221](#), [222](#)

Gardiner, Sir Alan [20](#), [251](#), [253](#), [260](#), [261](#), [320](#)

Gargantua & Pantagruel [275](#), [276](#)

Geb [107](#)

Gébelin, Court de [84](#), [87](#)

Geburah [213](#), [278](#), [280](#), [282](#)

Gemini [243](#)

Genesis [36](#), [172](#), [174](#), [175](#), [181](#), [187](#), [211](#), [221](#), [229](#), [346](#)

Germer, Karl Johannes [329](#), [330](#), [331](#)

Ghandi, Mahatma [342](#)

Gilding of the Light [99](#), [100](#)

Gimel [177](#), [347](#)

Goat of Mendes [68](#), [278](#), [279](#)

Godhead [135](#)

Goedicke, Hans [319](#)

Golden Bough, The (J. G. Frazer) [89](#)

Golden Dawn, Hermetic Order of the [57](#), [66](#), [95](#), [97](#), [114](#), [127](#), [328](#), [329](#)

Grace [197](#), [207](#), [224](#), [232](#), [286](#)

Great Mother [24](#), [27](#), [28](#), [34](#), [35](#), [38](#), [108](#), [109](#), [121](#), [123](#), [135](#), [195](#), [208](#), [213](#), [226](#), [234](#), [249](#), [264](#), [285](#), [350](#)

Great Order [14](#), [19](#), [147](#)

Great Princes of Evil [149](#), [151](#), [157](#)

Great Schism, The [81](#), [83](#)

Great Sorcery, The [155](#)

Great Work, The [10](#), [17](#), [107](#), [142](#), [147](#), [148](#), [170](#), [178](#), [192](#), [286](#), [331](#), [332](#), [344](#)

Guaita, Stanislas de [68](#)

Guard of Water [290](#), [291](#)

Guṇas [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [140](#), [142](#), [143](#)

Gunn, Battiscombe [20](#)

Had [236](#), [237](#)

Hadit [186](#), [206](#), [236](#), [237](#), [286](#), [315](#), [369](#)

Hall, Manly Palmer [46](#)

Hall of Truth [108](#), [115](#), [320](#)

Hall of Two Truths [114](#), [115](#)

Hamilton, Sir W. [340](#)

Hanged Man Tarot Card See Tarot Cards

Hanged Man and Dying God [89](#)

Hanged Man and Inversion [78](#), [84](#)

Hanged Man and St. Peter [92](#), [93](#), [94](#)

Hanged Man as Judas [85](#)

Hanged Man as Master of the Temple [97](#), [104](#), [105](#), [121](#), [131](#)

Hanged Man Posture [81](#), [82](#), [95](#), [96](#), [97](#), [99](#), [100](#)

Harpocrates [11](#), [61](#), [109](#), [122](#), [123](#), [235](#), [236](#), [238](#), [239](#), [240](#), [241](#), [242](#), [244](#), [245](#), [246](#), [247](#), [248](#), [249](#), [250](#), [251](#), [252](#), [253](#), [263](#), [264](#), [336](#)

Harris, Frieda [129](#)

Hathor [26](#), [27](#), [28](#), [39](#), [163](#)

Hatmehit [109](#), [110](#), [244](#)

Havet, Ernest [275](#)

Hawk-Headed Lord [183](#), [237](#), [238](#), [264](#)

Hays, Dr. Harold M. [13](#)

Heart of Blood [286](#), [288](#), [289](#), [290](#)

Heart of The Master, The [141](#)

Hegemon [207](#)

Heh [9](#), [10](#), [211](#), [212](#), [214](#), [225](#), [227](#), [282](#), [330](#), [331](#), [345](#)

Heisenberg's Uncertainty Principle [146](#)

Hephaestus [246](#)

Herakleopolis [27](#)

Hermanubis [139](#)

Hermes [39](#), [151](#), [154](#)

Hermes Trismegistus [275](#), [276](#)

Heru-pa-kraath [263](#)

Heru-ra-ha [263](#)

Hesiod [143](#), [171](#), [307](#)

Hexagram of Nature [285](#), [286](#), [369](#)

Hexagram of Thelema [286](#)

Hiereus [207](#), [208](#)

Hierophant [123](#), [127](#), [128](#), [235](#), [258](#), [262](#), [263](#), [265](#), [267](#), [278](#), [280](#), [298](#)

Hierophant, The [94](#)

Hieros Gamos [11](#), [61](#), [225](#), [236](#)

Higher Divine Genius [328](#), [329](#), [340](#)

Higher Self [328](#), [336](#), [340](#), [341](#)

Hinduism [134](#), [135](#), [140](#), [143](#), [150](#), [151](#), [157](#), [200](#), [201](#), [202](#), [205](#), [305](#), [314](#), [315](#), [316](#), [317](#), [318](#), [336](#)

Histoires Prodigieuses [280](#)

Hitler, Adolph [343](#)

Holy Books, The [11](#), [330](#), [331](#), [342](#), [349](#), [350](#)

Holy Ghost [135](#), [336](#)

Holy Graal [46](#), [142](#), [206](#), [296](#)

Holy Guardian Angel [11](#), [13](#), [57](#), [63](#), [64](#), [103](#), [149](#), [150](#), [161](#), [163](#), [178](#), [186](#), [190](#), [199](#), [204](#), [207](#), [208](#), [218](#), [225](#), [252](#), [291](#), [298](#), [301](#), [302](#), [303](#), [304](#), [311](#), [314](#), [315](#), [316](#), [322](#), [323](#), [328](#), [329](#), [330](#), [331](#), [332](#), [333](#), [335](#), [336](#), [337](#), [338](#), [339](#), [340](#), [341](#), [342](#), [343](#), [344](#), [345](#), [347](#), [348](#), [349](#), [350](#), [351](#), [352](#)

Holy Marriage, The [64](#)

Holy Oil [148](#), [149](#), [197](#)

Homer [307](#)

Hoor [10](#), [13](#), [53](#), [54](#), [56](#), [105](#), [123](#), [182](#), [232](#), [233](#), [235](#), [236](#), [237](#), [238](#), [239](#), [240](#), [250](#), [254](#), [259](#), [262](#), [263](#), [264](#), [282](#), [285](#), [287](#), [298](#)

Hoor-Apep [235](#), [263](#), [298](#)

Hoor-paar-kraat [263](#), [336](#)

Hoor-pa-khered [240](#)

Hoor-pa-kraat [240](#), [263](#)

Hoor-Ra [263](#), [298](#)

Hoor-Set [123](#), [232](#), [233](#), [235](#), [263](#), [298](#)

Hornung, Erik [25](#), [37](#)

Hortulanus [61](#)

Horus [11](#), [39](#), [53](#), [61](#), [70](#), [71](#), [111](#), [122](#), [123](#), [136](#), [235](#), [236](#), [237](#), [240](#), [241](#), [248](#), [250](#), [254](#), [255](#), [259](#), [260](#), [261](#), [262](#), [263](#), [282](#), [287](#)

Hymenaeus Beta [9](#)

Hypostasis of the Archons, The [172](#)

Iamblichus Chalcidensis [102](#), [177](#), [311](#), [312](#), [314](#)

IAO [276](#)

Ib [320](#)

Imago Dei [62](#)

Imago Matri [62](#)

Imago Patri [62](#)

Infinite [107](#), [142](#), [184](#), [190](#), [193](#), [195](#), [206](#), [220](#), [234](#), [264](#)

Initiation [9](#), [10](#), [13](#), [18](#), [19](#), [22](#), [57](#), [59](#), [60](#), [63](#), [107](#), [125](#), [151](#), [160](#), [163](#), [175](#), [198](#), [207](#), [212](#), [213](#), [217](#), [218](#), [220](#), [225](#), [234](#), [235](#), [238](#), [262](#), [263](#), [264](#), [282](#), [292](#), [301](#), [302](#), [338](#)

Initiation in the Aeon of the Child [9](#), [10](#), [12](#), [17](#), [21](#), [29](#), [38](#), [53](#), [57](#), [60](#), [63](#), [64](#), [75](#), [78](#), [125](#), [207](#), [237](#), [238](#), [248](#), [263](#), [282](#), [286](#), [296](#), [304](#), [322](#), [323](#)

Integrum Morborum Mysterium [41](#), [42](#)

Introversion [62](#), [263](#)

Inverse Tree [73](#), [75](#)

Inversion [65](#), [66](#), [69](#), [78](#), [79](#), [83](#), [84](#)

Inward Journey [17](#), [19](#), [121](#), [200](#), [235](#)

Ipsissimus [264](#), [337](#)

Irenaeus [156](#)

Isa [55](#), [232](#)

Isaiah [182](#), [183](#)

Isis [36](#), [38](#), [39](#), [61](#), [102](#), [109](#), [123](#), [136](#), [226](#), [227](#), [228](#), [235](#), [236](#), [237](#), [238](#), [244](#), [247](#), [252](#), [287](#), [312](#)

Islam [150](#), [151](#), [157](#), [158](#), [159](#)

Israel [212](#), [219](#), [221](#), [227](#), [230](#), [231](#)

Israelites [209](#), [221](#), [226](#), [229](#)

Itinerarium Mentis in Deum [275](#)

Itzpapalotl [35](#), [36](#)

IX° O.T.O. [339](#)

Jehovah [181](#), [182](#), [226](#), [229](#), [230](#), [231](#), [272](#), [277](#), [278](#)

Jesus [19](#), [32](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [56](#), [57](#), [85](#), [88](#), [89](#), [90](#), [92](#), [93](#), [98](#), [101](#), [125](#), [130](#), [150](#), [152](#), [153](#), [154](#), [156](#), [180](#), [181](#), [213](#), [221](#), [222](#), [223](#), [231](#), [232](#), [245](#), [253](#), [254](#), [255](#), [256](#), [266](#), [267](#), [288](#), [289](#)

Jhanas [202](#)

Job [41](#), [159](#), [160](#), [188](#)

Jones, Charles Stansfeld (Frater Achad) [331](#)

Jones, George Cecil (Frater D.D.S.) [304](#)

Joseph of Arimathea [46](#)

Judaism [87](#), [88](#), [98](#), [205](#), [208](#), [210](#), [212](#), [213](#), [226](#), [229](#), [230](#), [231](#)

Judas Iscariot [84](#), [85](#), [86](#), [87](#), [88](#)

Julian the Apostate [82](#)

Jung, C. G. [12](#), [13](#), [49](#), [50](#), [136](#), [175](#), [339](#), [349](#)

Juno [135](#)

Jupiter [135](#), [234](#), [245](#)

Jyllands-Posten [158](#)

Ka [57](#), [58](#), [113](#), [320](#), [322](#), [323](#), [332](#)

Kabbalah Unveiled, The [122](#), [220](#)

Kabiri [333](#)

Ka-mut-ef [248](#), [252](#)

Kether [10](#), [75](#), [135](#), [164](#), [195](#), [200](#), [205](#), [206](#), [208](#), [220](#), [282](#), [291](#), [315](#), [330](#), [347](#), [365](#)

Khabs [228](#), [323](#)

Khenti [253](#)

Khonsu [36](#), [37](#)

Khu [58](#), [228](#), [237](#), [321](#), [322](#), [323](#)

King David [230](#), [231](#), [232](#)

King James Bible, The [188](#), [230](#), [346](#)

King Scale [104](#)

Kircher, Athanasius [212](#), [213](#)

Kleemann, Jean-Matthieu [82](#), [88](#)

Knowledge and Conversation of the Holy Guardian Angel [11](#), [13](#), [63](#), [149](#), [161](#), [163](#), [291](#), [298](#), [301](#), [303](#), [315](#), [332](#), [341](#), [342](#), [344](#), [350](#)

Knowledge of Good and Evil [171](#), [179](#), [180](#)

Knowledge of Life and Death [178](#), [180](#)

Kol [211](#), [212](#)

Kośa [199](#), [200](#), [201](#), [217](#)

Kṛṣṇa [245](#)

Kundalini [186](#)

Lachesis [143](#), [144](#)

La Clef de la Magie Noir [68](#)

Lady of the Beasts [109](#)

Lamb [219](#), [232](#)

Lamed [121](#), [131](#), [207](#), [252](#), [363](#)

Laplace, Pierre-Simon [145](#), [146](#)

Last Supper [44](#), [45](#)

LaVey, Anton Szandor [68](#)

Law of Parsimony of Thought [340](#)

Law of Thelema [78](#), [176](#), [206](#), [229](#), [301](#)

Leeming, David [24](#)

Le Tableau des Riches Inventions [50](#), [51](#)

Leviathan [68](#), [150](#), [157](#), [159](#), [187](#), [189](#), [190](#)

Levi, Eliphas [67](#), [68](#), [87](#), [88](#), [183](#), [268](#), [270](#), [271](#), [272](#), [273](#), [274](#), [276](#), [277](#), [278](#), [279](#), [280](#)

Leviticus [209](#), [226](#)

Lexicon of Alchemy [146](#)

Liber 777 [181](#), [201](#)

Liber A'ash [61](#), [122](#), [123](#), [133](#), [229](#), [235](#), [236](#), [237](#), [238](#)

Liber ABA [141](#), [149](#), [193](#), [301](#), [341](#)

Liber Aleph [56](#), [101](#), [102](#), [129](#), [210](#)

Liber AL vel Legis see also *Book of the Law* [26](#)

Liber B vel Magi [135](#)

Liber Cadaveris [60](#)

Liber CDLI [100](#)

Liber CDXIV [100](#)

Liber Cheth [71](#), [142](#), [192](#), [201](#), [206](#), [218](#), [220](#), [224](#), [286](#)

Liber DCLXXI [59](#), [60](#)

Liber HHH [59](#), [60](#)

Liber LXI [304](#), [305](#), [306](#)

Liber LXV [18](#), [21](#), [63](#), [103](#), [131](#), [137](#), [138](#), [170](#), [177](#), [178](#), [184](#), [186](#), [189](#), [190](#), [204](#), [207](#), [252](#), [285](#), [299](#), [330](#), [347](#), [348](#), [349](#), [351](#), [352](#)

Liber Porta Lucis [17](#), [18](#), [160](#), [357](#)

Liber Pyramidos [59](#)

Liber Samekh [351](#)

Liber Siloam [100](#)

Liber Trigrammaton [123](#), [151](#), [152](#), [154](#), [167](#), [290](#), [359](#), [364](#)

Liber Tzaddi [149](#), [162](#), [298](#)

Liber Vesta [286](#), [369](#)

Liber VII [15](#), [55](#), [175](#), [178](#), [181](#), [182](#), [223](#), [234](#), [286](#), [288](#), [296](#), [300](#), [342](#)

Liber VIII [225](#), [351](#)

Liber V vel Reguli [78](#), [126](#)

Liber Yod [52](#), [53](#)

Libra [123](#), [124](#), [280](#)

Libyan Embassy attack [159](#)

Lilith [68](#), [189](#), [227](#)

Lille, Alain de [275](#)

Lion [130](#), [181](#)

Lion-Serpent [181](#), [183](#), [184](#), [298](#)

Lola Daydream [347](#), [350](#)

Lord of Death [17](#)

Lord of Hosts [182](#)

Lord of Silence [238](#)

Lord of Strength [238](#)

Lord of Thebes [55](#)

Lord's Supper. The [42](#)

Loveday, Raoul [337](#)

Lucifer [150](#), [157](#)

Lugbara tribe [73](#)

Luna [61](#), [297](#)

Luther, Martin [145](#)

L.V.X., Formula of [125](#), [126](#), [292](#)

Lytton, Sir Edward Bulwer [312](#), [313](#), [314](#)

Maat [72](#), [108](#), [114](#), [115](#), [116](#), [207](#), [247](#), [261](#), [262](#), [282](#), [320](#)

M.A.A.T. [61](#), [122](#), [123](#), [229](#), [235](#), [236](#), [280](#)

Macrocosm [163](#), [166](#)

Magical Record of the Beast 666, The [295](#)

Magick in Theory and Practice [19](#), [330](#)

Magick Without Tears [100](#), [216](#), [315](#), [317](#), [332](#), [340](#), [341](#)

Magister [127](#), [189](#), [195](#), [197](#), [198](#), [207](#), [212](#), [213](#), [220](#), [224](#), [225](#), [234](#), [235](#), [264](#)

Magus [184](#), [185](#), [210](#), [213](#), [339](#)

Magus of the Aeon [184](#), [185](#)

Mahāsatipaṭṭhāna [204](#)

Maier, Michael [49](#)

Maim [134](#)

Malkuth [9](#), [75](#), [121](#), [124](#), [125](#), [189](#), [210](#), [212](#), [213](#), [224](#), [225](#), [226](#), [234](#), [282](#), [289](#), [330](#), [345](#), [346](#), [348](#)

Manomaya kośa [200](#), [217](#)

Man Who Was Tired of Life, The [253](#), [319](#)

Marcus Terentius Varro [241](#)

Marie de Gournay [275](#)

Mary Magdalene [46](#)

Mass of the Holy Ghost [61](#)

Mass of the Phoenix [148](#)

Master of the Temple [10](#), [11](#), [13](#), [29](#), [61](#), [97](#), [104](#), [105](#), [121](#), [122](#), [123](#), [131](#), [166](#), [193](#), [198](#), [204](#), [210](#), [216](#), [217](#), [225](#), [229](#), [234](#), [235](#), [236](#), [238](#), [264](#), [285](#), [289](#), [292](#), [350](#)

Birth of [10](#)

Master Therion, The [13](#), [53](#), [234](#)

Mater Triumphans [122](#), [123](#)

Mathers, S. L. MacGregor [122](#), [150](#), [211](#), [220](#), [302](#), [328](#)

Mati [170](#)

Meditations of Marcus Aurelius Antoninus, The [313](#), [314](#)

Mercury [56](#), [134](#), [137](#), [139](#), [141](#), [148](#), [197](#), [238](#), [243](#), [244](#)

Meskhenet [112](#), [113](#), [114](#)

Messiah [42](#), [43](#), [87](#), [101](#), [182](#), [192](#), [210](#), [213](#), [221](#), [223](#), [231](#), [256](#), [296](#), [297](#)

Methodius of Olympus [325](#), [326](#)

Metternich Stela [250](#)

Mezla [164](#)

Microcosm [163](#), [166](#)

Middle Pillar [75](#)

Min [248](#), [249](#), [252](#)

Minerva [135](#)

Minor Arcana [118](#), [365](#)

Miraculous Birth motif [245](#)

Mistress of Imu [27](#)

Mithras Liturgy [241](#), [242](#)

Modena, Giovanni da [82](#)

Mohammed [158](#), [160](#)

Montiagne, Michel de [275](#)

Moon [292](#), [297](#)

Mors Janua Vitæ [19](#)

Mortification [23](#), [41](#), [48](#)

Moses [36](#), [209](#), [210](#), [212](#), [214](#), [226](#), [230](#)

Motta, Marcelo Ramos [329](#), [330](#), [331](#)

Mount Olivet [222](#)

Mulier [122](#), [126](#)

Müller, Max [316](#)

Multiplicatio [132](#)

Muratori [80](#)

Myself made Perfect [10](#), [18](#), [57](#), [285](#), [287](#)

Mystery of the Supernals [12](#)

Myth of the Magus, The [341](#)

Naville, Edouard [25](#), [115](#), [260](#)

Nekhet [248](#)

Neophyte [13](#), [17](#), [18](#), [29](#), [59](#), [60](#), [100](#), [121](#), [149](#), [151](#), [160](#), [161](#), [163](#), [197](#), [207](#), [217](#), [218](#), [286](#), [289](#), [298](#), [305](#), [323](#), [369](#)

Neo-Platonists [306](#), [311](#), [314](#)

Nephesh [125](#), [148](#), [200](#), [214](#), [224](#), [348](#)

Nerodha-samāpatti [337](#)

Neshamah [331](#)

Netzach [161](#), [184](#), [213](#), [282](#)

Neumann, Eric [24](#), [28](#), [38](#), [39](#), [109](#), [246](#), [247](#), [248](#), [249](#)

New Aeon [10](#), [11](#), [13](#), [18](#), [29](#), [50](#), [53](#), [54](#), [57](#), [59](#), [63](#), [65](#), [78](#), [95](#), [97](#), [100](#), [105](#), [170](#), [180](#), [185](#), [192](#), [223](#), [225](#), [226](#), [232](#), [236](#), [238](#), [262](#), [298](#)

New Covenant [226](#), [231](#), [232](#)

New Testament [30](#), [43](#), [57](#), [76](#), [85](#), [88](#), [98](#), [101](#), [152](#), [183](#), [222](#), [231](#)

Next Step [13](#), [204](#), [301](#), [332](#), [342](#), [344](#)

Nigredo [193](#)

Nile [38](#), [240](#), [252](#), [253](#), [260](#), [323](#)

Nirvāṇa [205](#), [206](#)

Nirvikalpa [215](#), [216](#)

Noah [230](#)

N.O.X. [125](#), [126](#)

Nu [26](#), [36](#), [126](#), [131](#), [132](#), [223](#), [236](#)

Nuit [107](#), [131](#), [226](#), [236](#), [237](#), [286](#), [369](#)

Nulliversion [10](#), [213](#), [282](#), [285](#)

Nun [25](#), [56](#), [64](#), [213](#)

Nut [258](#)

Obsidian knife [34](#), [35](#), [36](#)

Ockham's razor [340](#)

Odin [89](#)

Oedipicus Aegyptiacus [212](#), [213](#)

Old Testament [39](#), [43](#), [101](#), [172](#), [174](#), [183](#), [187](#), [226](#), [229](#), [231](#), [232](#)

Omer [208](#), [209](#), [212](#), [217](#), [219](#), [249](#)

Omniversion [213](#)

One Star In Sight [141](#), [193](#), [217](#)

On the Bondage of the Will [145](#)

On the Freedom of Will [145](#)

On the Mysteries [102](#), [311](#), [312](#)

On the Origin of the World [172](#), [174](#)

Opening of the Mouth Ceremony [110](#), [111](#), [112](#)

Oppositorum [73](#), [76](#), [91](#), [185](#), [262](#), [273](#)

Order of the Eastern Star [68](#), [69](#)

Organization of the Pyramid Texts: Typology and Disposition, The [13](#)

Origen [91](#)

Origin and History of Consciousness, The [247](#)

Osiris [10](#), [11](#), [17](#), [18](#), [21](#), [22](#), [33](#), [38](#), [46](#), [50](#), [53](#), [61](#), [72](#), [99](#), [109](#), [116](#), [123](#), [136](#), [180](#), [186](#), [207](#), [226](#), [235](#), [236](#), [237](#), [238](#), [244](#), [247](#), [248](#), [252](#), [253](#), [255](#), [262](#), [285](#), [287](#), [323](#)

O.T.O. [9](#), [100](#), [178](#), [338](#), [339](#)

Page, Jack [24](#)

Palace of the Virgin [224](#), [225](#)

Pan [297](#)

Papus (Gérard Encausse) [95](#), [96](#)

Papyrus of Ani [18](#), [22](#), [37](#), [38](#), [72](#), [114](#), [115](#)

Papyrus of Harweben [248](#), [249](#), [257](#)

Papyrus of Hunefer [321](#)

Papyrus of Nebseni [115](#)

Parable of the Sower [30](#)

Parable of the Wheat and the Tares [30](#)

Paradoxia [72](#), [73](#), [79](#)

Paramātmān [314](#)

Pascal, Blaise [274](#)

Paschal Lamb [43](#), [256](#)

Passover [43](#), [44](#), [209](#), [219](#), [256](#)

Path of the Great Return [9](#), [76](#), [121](#), [213](#), [232](#), [282](#), [284](#), [285](#), [348](#)

Pentagon [166](#)

Pentagonal Man [66](#), [67](#), [68](#)

Pentagram [66](#), [67](#), [68](#), [125](#), [126](#), [130](#), [292](#), [369](#)

Ritual of [66](#)

Pentagrammaton [12](#), [23](#), [68](#), [125](#), [126](#), [130](#)

Pentecost, Day of [209](#), [221](#)

Perseus [245](#)

Pesesh-Kef [108](#), [109](#), [110](#), [111](#), [112](#), [113](#), [114](#), [249](#)

Phanes [192](#)

Philips, Melanie [66](#)

Philosophia Universa [74](#), [75](#)

Philosophus [161](#), [370](#)

Phoenix Wand [113](#)

Pictorial Key to the Tarot, The [265](#), [267](#)

Pillar in the Void [75](#)

Pillar of Mercy [75](#), [207](#)

Pillar of Severity [75](#), [207](#), [346](#)

Pistis Sophia [45](#)

Plato [73](#), [74](#), [144](#), [179](#), [180](#), [306](#), [307](#), [308](#), [309](#), [311](#)

Apology [309](#)

Cratylus [307](#), [308](#)

Phaedo [308](#), [309](#)

Phaedrus [309](#)

Republic [144](#)

Symposium [180](#), [306](#), [307](#), [325](#)

Timaeus [73](#), [74](#), [228](#), [274](#), [275](#)

Platonic Solids [166](#)

Plutarch [136](#), [228](#), [244](#), [258](#), [259](#), [262](#)

De Placitis Philosophorum [136](#)

Isis and Osiris [39](#), [228](#), [244](#), [259](#)

On the Genius of Socrates [74](#)

Pool of Shelah [101](#)

Pool of Siloah [101](#)

Pool of Siloam [101](#)

Pope [80](#), [83](#), [93](#), [265](#), [266](#), [267](#), [268](#), [273](#), [278](#), [280](#), [281](#), [342](#)

Satanic [280](#), [281](#)

Pope Clement VII [30](#), [83](#)

Pope Urban VI [83](#)

Porphyry [102](#)

Poupée [337](#)

Powers of the Sphinx [20](#)

Practicus [60](#), [161](#), [189](#), [370](#)

Predestination [145](#), [272](#)

Pretiosa Margarita Novella [41](#)

Prāṇamaya kośa [200](#)

Priestly Covenant [230](#)

Prima Causa [166](#), [167](#)

Probationer [286](#), [369](#)

Proclamation of the Perfected One [21](#), [38](#)

Proclus [228](#)

Progradior & The Beast [338](#)

Prometheus [87](#), [171](#)

Prophet [204](#)

Protogonos [192](#)

Pseudo-Dionysius [325](#), [326](#)

Ptah [21](#), [22](#), [186](#)

Puella [122](#), [126](#)

Puer [122](#), [126](#)

Putrefaction [41](#), [43](#)

Putto [243](#)

Pyramid of Cheops [103](#)

Pyramid Texts, The [12](#), [36](#), [37](#), [111](#), [241](#), [259](#), [320](#)

Pythagoras [177](#)

Pythagoreans [136](#), [177](#)

Qabalah [75](#), [134](#), [135](#), [187](#), [188](#), [189](#), [205](#), [212](#), [214](#), [226](#), [277](#), [282](#)

Qadosh [198](#)

Qliphoth [10](#), [17](#), [18](#), [118](#), [176](#), [238](#), [288](#)

Quaternary [136](#)

Queen Scale [104](#)

Quetzalcoatl [34](#), [89](#)

Quinquennial silence [177](#)

Quran [158](#)

Ra [25](#), [26](#), [27](#), [53](#), [58](#), [186](#), [257](#), [258](#), [260](#), [262](#), [263](#), [323](#)

Rabelais, François [275](#), [276](#)

Ra-Hoor-Khu [263](#)

Ra-Hoor-Khuit [55](#), [263](#)

Ra-Hoor-Khut [263](#)

Rajas [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [141](#)

Rameses the Great [255](#)

Ramesses II [25](#)

Ramesses III [25](#)

Randolph, Pashal Beverly [102](#), [103](#)

Reaper, Grim [29](#), [30](#), [32](#), [53](#)

Reason [120](#), [200](#), [208](#), [331](#)

Rebis [243](#), [244](#)

Reconstitution [41](#)

Redeeming Angel, The [346](#)

Red Triangle [286](#)

Reduction [41](#)

Reprobation [272](#)

Rūpa [202](#)

Rider-Waite Tarot [127](#), [128](#), [265](#), [266](#), [267](#)

Rite of ALIM [61](#)

Rite of H [61](#)

Rite of Perfection [61](#)

Rite of the Captured Eagle [61](#)

Rite of the Captured Lion [61](#)

Rite of the Holy Hexagram [61](#)

Rite of the Lion and Eagle [61](#)

Rite of the Red Elixir [61](#)

Rite of the Solitary Eagle [61](#)

Rite of the Solitary Lion [61](#)

Ritual CXX, of Passing through the Tuat. See Liber Cadaveris

Ritual of the Pyramid [207](#), [285](#)

Rosarium Philosophorum [55](#), [61](#)

Rose and Cross Order [208](#), [235](#), [301](#), [303](#)

Rose Cross [11](#), [61](#), [207](#), [208](#), [209](#)

Rosenkreutz, Christian [53](#), [56](#), [57](#)

Rose of [49](#) Petals [208](#), [209](#), [220](#)

Rosicrucians [47](#), [48](#), [53](#), [56](#)

R.O.T.A. [163](#), [169](#)

Ruach [125](#), [200](#), [205](#), [214](#), [217](#), [224](#), [317](#), [331](#)

Rubedo [193](#)

Ruland, Martinus [146](#)

Rumplestiltskin [335](#)

Sabbath [209](#), [220](#), [230](#)

Sabbatic Goat [68](#), [278](#), [280](#)

Sacred Books of the East, The [316](#)

Sacred Marriage [225](#)

Sahaja nirvikalpa [215](#), [216](#)

Saint Bonaventure [275](#)

Saint John [43](#), [101](#)

Saint Luke [44](#), [98](#), [152](#), [222](#), [223](#), [254](#)

Saint Mark [44](#), [52](#)

Saint Matthew [30](#), [32](#), [44](#), [82](#), [85](#), [89](#), [93](#), [152](#), [153](#), [154](#), [221](#), [222](#), [236](#), [266](#)

Saint Paul [42](#), [44](#), [45](#), [90](#), [105](#), [175](#), [183](#)

Saint Peter [90](#), [91](#), [92](#), [93](#), [94](#), [157](#), [266](#)

Acts of [90](#)

Apocalypse of [156](#), [157](#), [324](#), [325](#)

Salt [134](#), [137](#), [139](#), [141](#), [148](#)

Samādhi [214](#), [215](#), [315](#)

Sāmaveda [316](#)

Samekh [166](#)

Saṃsāra [133](#), [138](#), [139](#)

Sandal [20](#), [21](#)

Sanhedrin [231](#)

Saṃkhāra [201](#), [202](#), [203](#), [217](#)

Saññā [201](#), [202](#)

Sanskrit [135](#), [138](#), [140](#)

Sat [135](#), [199](#)

Satan [67](#), [145](#), [150](#), [152](#), [154](#), [157](#), [272](#), [281](#)

Satanic Bible. The [68](#)

Satanism [66](#)

Sattva [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [141](#), [143](#)

Saturn [30](#), [122](#), [123](#), [124](#)

Savior [67](#), [254](#)

Scarlet Woman [105](#)

Schopenhauer [145](#)

Science and Buddhism [204](#)

Scorpio [55](#), [56](#), [62](#), [183](#)

Scorpion [62](#)

Scourge [148](#), [149](#)

Seal of Solomon [276](#), [277](#)

Sebek [170](#), [252](#)

Secret Doctrine, The [102](#)

Secret Fire [243](#), [245](#)

Secret Name (Mystery of) [350](#)

Secret of V [12](#), [94](#), [100](#), [289](#), [294](#), [298](#)

Secret Teachings of All Ages, The [46](#), [89](#), [227](#)

Sekhmet [26](#), [27](#), [28](#), [29](#)

Self-Slain [53](#), [55](#)

Self, The [136](#), [349](#)

Sem Priest [111](#)

Seneca the Younger [92](#)

Separatio [41](#), [107](#), [108](#), [112](#), [114](#), [117](#), [132](#), [234](#)

Sepher Yetzirah [187](#), [188](#), [212](#)

Sephirat Ha-Omer [209](#)

Serpent [34](#), [51](#), [56](#), [62](#), [172](#), [174](#), [181](#), [183](#), [184](#), [186](#), [189](#), [190](#), [192](#), [330](#)

Śeṣa [184](#), [189](#), [190](#), [191](#)

Set [11](#), [38](#), [39](#), [61](#), [113](#), [114](#), [122](#), [123](#), [229](#), [233](#), [235](#), [236](#), [254](#), [255](#), [256](#), [257](#), [258](#), [259](#), [260](#), [261](#), [262](#), [264](#)

Seti I [25](#), [233](#), [255](#)

Set Triumphant [122](#), [123](#)

777 and Other Qabalistic Writings of Aleister Crowley [163](#), [220](#), [225](#)

Sexual magick [103](#)

Shadow, The [256](#), [258](#), [319](#), [320](#)

Shaitan [290](#)

Shame paintings [79](#)

Shavu'oth [209](#)

Shekinah [76](#), [211](#), [227](#), [228](#), [345](#), [346](#)

Shemen ha-mishchah [198](#)

Shin [134](#)

Shrine of Darkness [292](#)

Shu [107](#)

Shuyet [319](#)

Sialam Boaghiee [102](#)

Sifra de-Tsni'uta [211](#)

Sign of Benediction [268](#), [271](#), [278](#), [280](#), [289](#)

Sign of Esotericism [278](#)

Sign of Excommunication [272](#)

Sign of Rejoicing [57](#), [58](#), [323](#)

Sign of Set [122](#)

Sign of V [282](#), [289](#), [292](#)

Signs of N.O.X. [122](#), [130](#), [294](#)

Siloam [101](#)

Simplicius [177](#)

Śiva [135](#)

Śivadarśana [214](#), [315](#)

Skandhas [201](#), [202](#), [203](#), [204](#)

Slaves Shall Serve, The [301](#)

Sleep of Shiloam [102](#)

Sleep of Sialam [102](#)

Sleep of Siloam [11](#), [100](#), [102](#), [103](#)

Snow White and Red Rose [335](#)

Socrates [306](#), [309](#), [310](#), [311](#), [312](#), [340](#)

Sol [61](#)

Solve et Coagula [117](#)

Somnus Lucido [100](#)

Sorrow [206](#)

Speculum Historiale [275](#)

Speculum Veritatis [49](#), [148](#)

Sphinx, Powers of [10](#), [20](#), [129](#), [130](#), [139](#)

Splendor Solis [48](#), [49](#)

Square [136](#)

Stalin, Joseph [343](#)

Stanley, Thomas [308](#), [310](#)

Star of BABALON [294](#)

Star of Solomon [279](#)

Star of the Messiah [296](#), [297](#)

Stélé of Revealing [236](#), [323](#)

Sthūla-śarīra [200](#)

Subconscious [338](#), [339](#), [340](#)

Sufism [158](#)

Sulphur [134](#), [137](#), [139](#), [141](#), [148](#)

Supernal Triad [12](#), [137](#), [143](#), [172](#), [195](#), [206](#), [228](#), [290](#), [291](#)

Talmud [101](#), [187](#), [188](#), [210](#), [222](#)

Tamas [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [141](#)

Tao [154](#), [155](#)

Taranis [136](#)

Tarot [29](#), [32](#), [78](#), [79](#), [80](#), [81](#), [82](#), [83](#), [84](#), [85](#), [87](#), [88](#), [93](#), [94](#), [95](#), [96](#), [117](#), [127](#), [139](#), [140](#), [152](#), [163](#), [166](#), [168](#), [265](#), [267](#), [272](#), [273](#), [278](#), [280](#), [297](#)

Tarot Cards

Adjustment [117](#), [119](#), [121](#), [123](#), [154](#), [280](#), [282](#), [283](#)

Death [29](#), [32](#), [33](#), [53](#), [54](#), [55](#), [56](#), [184](#)

Fortune [139](#), [141](#), [144](#)

Il Traditore [85](#)

Justice [117](#), [118](#)

Le Pendu [79](#), [96](#)

Lust [181](#), [189](#)

Ten of Pentacles [166](#), [168](#)

The Aeon [189](#)

The Chariot [155](#), [296](#), [297](#)

The Devil [278](#)

The Emperor [267](#)

The Fool [166](#), [168](#)

The Hanged Man [79](#), [80](#), [83](#), [84](#), [85](#), [86](#), [90](#), [92](#), [94](#), [95](#), [96](#), [97](#), [99](#), [100](#), [101](#), [131](#), [155](#)

The Hermit [155](#)

The Hierophant [126](#), [265](#), [266](#), [267](#), [268](#), [278](#), [280](#), [281](#), [282](#), [297](#), [298](#)

The High Priestess [291](#), [297](#)

The Lovers [125](#), [155](#), [214](#), [243](#)

The Moon [155](#)

The Pope [94](#), [265](#), [267](#), [268](#), [278](#)

The Star [125](#), [214](#)

The Traitor [85](#)

The Universe [126](#), [127](#), [128](#)

The Wheel [155](#)

The Wheel (Fortune) [144](#), [152](#), [155](#)

The Wheel of Fortune [127](#), [128](#)

The World [127](#), [128](#)

Three of Discs [140](#), [141](#)

Three of Swords [123](#)

Truce [118](#), [119](#)

Tarot Decks

Besançon Tarot [32](#), [33](#)

Bodet Tarot [84](#)

Charles VI Tarot [33](#), [84](#), [85](#), [118](#)

Eteilla Tarot [87](#)

Mantegna Torocchi Tarot [167](#)

Marseilles Tarot [32](#), [267](#), [270](#)

Payen Tarot [84](#), [85](#)

Thoth Tarot [53](#), [54](#), [95](#), [119](#), [126](#), [127](#), [128](#), [140](#), [141](#), [152](#), [268](#), [280](#), [281](#), [283](#)

Visconti-Sforza Tarot [81](#), [85](#)

Vivielle Tarot [84](#)

Tarot of the Bohemians (Papus) [96](#)

Tau [63](#), [87](#), [276](#), [369](#)

Taurus [297](#)

Taylor, Thomas [311](#), [312](#)

Telesphoros [334](#), [335](#)

Temple of Solomon the King, The [199](#)

Tenfold Star of V.V.V.V.V. [294](#), [296](#)

Terrible Mother [24](#), [27](#), [28](#), [35](#), [39](#), [50](#)

Tertullian [91](#)

Terumah [210](#), [211](#)

Tetragrammaton [121](#), [122](#), [125](#), [126](#), [131](#), [195](#), [282](#), [330](#), [331](#), [341](#), [342](#), [345](#)

Teutatis [136](#)

Tezcatlipoca [34](#)

Than [187](#)

Thelema [9](#), [10](#), [12](#), [23](#), [29](#), [78](#), [97](#), [99](#), [162](#), [176](#), [186](#), [204](#), [229](#), [258](#), [262](#), [268](#), [294](#), [300](#), [301](#), [312](#), [323](#), [328](#), [337](#)

Thelemic Pentagrammaton [125](#), [126](#), [127](#), [130](#)

Thelemic Tetragrammaton [126](#)

Thelemites [133](#), [142](#), [144](#), [145](#), [157](#), [158](#), [161](#)

Theli [187](#)

Themis [121](#), [143](#), [207](#), [233](#)

Theogony [143](#)

Theosophical Society [312](#)

Theravada Buddhism [195](#), [201](#)

Therion [53](#), [173](#), [234](#), [294](#)

Third Aethyr [150](#)

Third Order [170](#), [235](#)

Third Temple [231](#)

Thoth [36](#), [37](#), [39](#)

Three Characteristics [202](#), [204](#), [205](#), [206](#)

Three Fates [143](#), [144](#)

Threefold Star [100](#)

Three Great Tasks [141](#), [234](#), [235](#)

Three Mother Letters [134](#), [187](#)

Three Realms [136](#)

Thutmose III [255](#), [256](#)

Tiattirīya Upanishad [199](#)

Tiphereth [41](#), [53](#), [63](#), [64](#), [103](#), [121](#), [161](#), [164](#), [186](#), [190](#), [208](#), [213](#), [219](#), [225](#), [282](#), [289](#), [291](#), [301](#), [317](#), [331](#), [345](#), [347](#), [350](#)

Tlaltecuhltli [34](#), [35](#)

Tolstoy, Leo [45](#)

Transcendental Magic [183](#), [270](#), [272](#), [278](#)

Transformation Symbolism in the Mass [49](#), [50](#)

Tree of Life [17](#), [73](#), [75](#), [104](#), [161](#), [164](#), [184](#), [187](#), [201](#), [202](#), [211](#), [278](#), [282](#), [284](#), [301](#), [330](#), [331](#)

Triads [135](#), [136](#), [139](#), [140](#), [141](#), [143](#)

Trimurti [135](#)

Triumpho di Fortuna [80](#), [81](#)

Triple Cross [266](#)

True Will [102](#), [116](#), [142](#), [149](#), [235](#), [237](#), [345](#)

Tutankhamon [25](#), [26](#)

Typhon [139](#), [170](#), [258](#), [292](#), [293](#)

Tzaddi [214](#)

Uas Sceptre [113](#)

Udgītha [316](#), [317](#)

Unas [111](#), [259](#)

Unconscious [21](#), [27](#), [28](#), [33](#), [50](#), [76](#), [108](#), [136](#), [203](#), [239](#), [254](#), [256](#), [318](#), [333](#), [334](#), [335](#), [339](#), [340](#), [349](#)

Universion [213](#), [285](#)

Upanishads [316](#)

Upside down [65](#), [66](#), [69](#), [70](#), [71](#), [72](#), [73](#), [74](#), [77](#), [79](#), [80](#), [82](#), [83](#), [86](#), [91](#)

Upsidedownians, The [76](#), [78](#)

Uroboros [189](#), [190](#), [249](#), [250](#)

UT [316](#), [317](#)

Valley of Dry Bones [39](#), [40](#)

Vallvm Abiegni [64](#)

Van Eyck, Jan [267](#), [268](#), [269](#), [271](#)

Vas Pellicanicum [146](#), [147](#)

Vatican [94](#)

Vau [227](#), [280](#), [282](#), [298](#), [330](#), [331](#), [341](#), [345](#)

Vault of the Pastos [53](#), [57](#)

Vedana [201](#), [202](#)

Venus [56](#), [123](#), [124](#), [161](#), [184](#), [235](#), [243](#), [244](#), [282](#)

Veritas [295](#)

Vijñānamaya kośa [200](#)

Vincent of Kastav [30](#), [31](#)

Viññāṇa [201](#), [202](#), [203](#), [204](#), [205](#), [206](#), [221](#)

Vir [122](#), [126](#), [295](#)

Virgin Mary [266](#)

Vir, Virtus, Veritas, Virus, Viridis [295](#)

Vision and the Voice, The [12](#), [17](#), [53](#), [64](#), [65](#), [78](#), [106](#), [120](#), [122](#), [124](#), [150](#), [152](#), [157](#), [181](#), [184](#), [185](#), [189](#), [193](#), [196](#), [207](#), [208](#), [212](#), [216](#), [219](#), [220](#), [221](#), [225](#), [226](#), [233](#), [265](#), [286](#), [292](#), [293](#), [295](#), [298](#), [306](#), [353](#), [355](#)

Vision of the Machinery of the Universe [160](#)

Vision of the Magus [185](#)

Vision & The Voice with Commentary and Other Papers, The [55](#)

Viññu [135](#), [190](#), [245](#)

Vitriol [196](#), [296](#)

Vulcan [246](#)

Vulgate [237](#)

V.V.V.V.V. [117](#), [119](#), [290](#), [294](#), [296](#), [350](#)

Wadjet [248](#)

Waite, Arthur Edward [94](#), [127](#), [265](#), [266](#), [267](#), [270](#), [272](#), [273](#), [277](#)

Wake World, The [198](#), [199](#), [347](#), [350](#), [351](#)

Wasserman, James [301](#)

Westcott, William Wynn [212](#)

Wheel of Dhamma [162](#)

Wheel of Life [232](#)

Wheel of Necessity [133](#), [140](#)

Wheel of ROTA [168](#), [169](#)

Wheel of Saṃsāra [138](#), [168](#)

Wheel of the Zodiac [164](#)

Whore of Babalon [76](#)

Winged Beetle, The [317](#)

Wirth, Oswald [83](#)

Wisdom [135](#), [164](#)

Woman Satisfied, The [127](#), [130](#)

Wrath of God [207](#)

Xenophon [97](#)

Yahweh [36](#), [210](#), [282](#)

Yang [123](#), [155](#), [273](#)

Yechidah [123](#), [206](#), [315](#), [328](#)

Yeheshua [130](#)

Yetzirah [187](#), [188](#), [282](#), [291](#)

Yggdrasil [89](#)

Yin [123](#), [155](#), [273](#)

Yod [9](#), [187](#), [195](#), [211](#), [282](#), [331](#)

Yoga [140](#), [200](#)

Yogananda, Paramahansa [343](#)

Zanoni (E. Bulwer-Lytton) [312](#), [313](#), [314](#)

Zarathustra [245](#)

Zayin [125](#), [214](#)

Zelator [60](#), [61](#), [160](#), [369](#), [370](#)

Zeus [143](#), [171](#)

Zion [64](#), [125](#), [182](#), [234](#), [264](#)

Zodiac [56](#), [164](#), [280](#)

Zodiacal Wheel [125](#)

Zohar [186](#), [210](#), [211](#), [226](#), [228](#), [345](#), [346](#)

Zoroaster [245](#), [278](#)

ABOUT THE AUTHOR

J. DANIEL GUNTHER is a life-long student of esotericism, mythology and religion. For over thirty years he has been a member of A.*A.*., the teaching Order established by Aleister Crowley. He is considered one of the foremost authorities on the doctrines of Thelema and the syncretic method of Magick and Mysticism taught by A.*A.*.. He is on the editorial board of *The Equinox*, published by Weiser, and has served as consultant and advisor for numerous other publications in the field of occultism. He is the co-editor of the definitive Ibis Press edition of Thomas Stanley's *Pythagoras: His Life and Teachings*. Gunther is an Egyptological scholar whose most recent contribution has been featured in the twentieth anniversary edition of *The Egyptian Book of the Dead: The Book of Going Forth by Day* published by Chronicle Books.

Parties interested in contacting A.*A.*. may address their correspondence to:

CHANCELLOR
BM ANKH
London WCIN 3XX
ENGLAND
email: secretary@outercol.org

Initiation in the Aeon of the Child
Book I of The Inward Journey

J. DANIEL GUNTHER

In 1904, *The Book of the Law (Liber AL vel Legis)* declared the advent of a new period in the course of human history—the Aeon of Horus or Aeon of the Child. The doctrine codified in the *Book of the Law*, and numerous other Holy Books, is known as *Thelema* (a Greek word meaning “Will”). Aleister Crowley was revealed as the Prophet of the New Aeon.

In this ground-breaking book, author J. Daniel Gunther provides a penetrating and cohesive analysis of the spiritual doctrine underlying and informing the Aeon of the Child, and the sublime formulas of Initiation encountered by those who would probe its Mysteries. Drawing on more than thirty years of direct experience as a student and teacher within the Order of the A.*A.*, the author examines the doctrinal thread of Thelema in its historical, religious and practical context. He also provides detailed discussions and expositions of many of the cryptic passages within the Holy Books of Thelema.

Much of Thelemic doctrine is presented here for the first time in clear, precise language that will aid those students who seek to navigate the difficult terrain of the Spiritual quest. More advanced students will find tantalizing clues to serve as guide-posts and eventual confirmation of direct experience.

With numerous diagrams and detailed references encompassing ancient Egyptian hieroglyphic texts, the Apocrypha, the Old and New Testaments, Alchemy, Hermetic Qabalah, and Tarot, as well as Carl Jung and Aleister Crowley.

ISBN: 978–0-89254–209-3

224 pages, 6" × 9". • Now in Paperback • \$24.95

This book offers copious illustrations (some in full color) and numerous diagrams. It features detailed references that encompass ancient Egyptian hieroglyphic texts, the Old and New Testaments, the Apocrypha, Greek Philosophy, Alchemy, Hermetic Qabalah, and Tarot, as well as the writings of Carl Jung, Eric Neumann, and Aleister Crowley.

ABOUT THE AUTHOR

J. DANIEL GUNTHER is a life-long student of esotericism, mythology and religion. For over thirty years he has been a member of A.*A.*., the teaching Order established by Aleister Crowley. He is considered one of the foremost authorities on the doctrines of Thelema and the syncretic method of Magick and Mysticism taught by A.*A.*. He is on the editorial board of *The Equinox*, published by Weiser, and has served as consultant and advisor for numerous other publications in the field of esoteric literature.

Jacket art by Jasenka Milosevic
Jacket design by Studio 31



IBIS PRESS

P. O. Box 540206
Lake Worth, FL 33454-0206
www.ibispress.net

Magick, Spirituality, Psychology

The Angel and the Abyss can be viewed as a book about the transmitted Knowledge or *gnosis* of Life and Death in the Aeon of the Child. The reception of this gnosis equilibrates the doctrinal imagery and message of the Holy Books of Thelema, the spiritual evolution of the individual, and the corporeal formulae of the Rose Cross, as One in the psyche of the Initiate. It is from this perspective that Gunther writes.

As its title suggests, *The Angel and the Abyss* addresses the preparation, passage, formulae, ordeals and tasks surrounding the two critical attainments in the system of the A.:A.:—the Knowledge and Conversation of the Holy Guardian Angel and the Crossing of the Abyss.

The Master Therion considered the Knowledge and Conversation of the Holy Guardian Angel the Next Step in humanity's journey. It was consequently the focus of his spiritual and literary legacy, a point that needs to be appreciated in the context of his life and times. I am convinced he knew others would follow in service to the Great Order and pick up the work where he left off. This study is an example.

—Shiva X^o, National Grand Master General, Ordo Templi Orientis, Grand Lodge of Australia

The task of synthesis is partially the goal of the author to explicate, but the true synthesis occurs in the reader after deep contemplation of the ideas presented. This is the power of the Transcendent Function in book form: the transformation of the reader who exerts the time and effort to experience the material within. This heartfelt explication of Crowley's work is enlivened by the core of Jungian thought used throughout the exploration.

—Dr. Gregory Brown, Associate Professor, University of Nevada School of Medicine, Psychiatry Department



IBIS PRESS
P. O. Box 540206
Lake Worth, FL 33454-0206
www.ibispress.net



△