



Babalon and the Beast

Publication in Class C

by

Frater Apollonius

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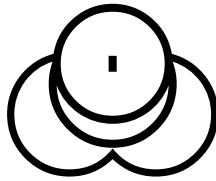
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Do what thou wilt shall be the whole of the Law.

ONCE UPON A TIME THERE WAS A GREAT WILD BEAST WHOSE MIGHTY ROAR COULD BE HEARD ALL OVER A SLEEPY KINGDOM. IN THIS KINGDOM THERE WERE MANY LOVELY MAIDENS. EACH MAIDEN LIVED IN A WONDERFUL COTTAGE BY A LAKE OR A STREAM OR BY THE OCEAN OR BY AN ECHOING VALLEY. THE CHILDREN OF THIS KINGDOM KNEW NO MOTHER OR FATHER BUT RATHER SOUGHT SUSTENANCE AND COMFORT IN THE HOUSE OF ONE OF THE MANY MAIDENS. EACH MAIDEN GATHERED ABOUT HERSELF ALL OF THE BEAUTIFUL CHILDREN THAT SHE CAME IN CONTACT WITH AND TAUGHT THEM BY THE L.V.X. OF HER SOUL. EACH MAIDEN COULD HEAR THE ROAR OF THE GREAT WILD BEAST AND KNEW THAT WITH EACH ROAR, NEW CHILDREN WOULD COME SEEKING SUSTENANCE AND SHELTER AND KNOWLEDGE. THE MAIDENS WOULD LEAVE ON PORCH LIGHTS TO GUIDE THE CHILDREN TO THEM FOR THE KINGDOM WAS ENVELOPED IN ETERNAL DARKNESS SAVE IN THE PRESENCE OF A MAIDEN. IF A CHILD LEARNED WELL, THEY BECAME A MAIDEN AND LEFT THE COTTAGE, WITH A LIGHT OF THEIR OWN TO BUILD AND LIGHT A COTTAGE OF THEIR OWN. AT INTERVALS, A GREAT WILD BEAST WOULD BE BORN AND ROAR FOR A TIME. EACH GREAT WILD BEAST, NEARING THE TIME OF HIS PASSING, WOULD TEACH A MAIDEN HOW TO ROAR LIKE THEM AND INSTRUCT THEM TO PASS THE ROAR ON UNTIL THEY HEARD ANOTHER GREAT WILD BEAST. ONE DAY, THE GREAT WILD BEAST DIED AND HIS ROAR WAS NOT HEARD IN THE KINGDOM FOR MANY A YEAR. THE FAITHFUL MAIDENS KEPT THE PORCH LIGHTS ON FOR THE CHILDREN, BUT SOME OF THE MAIDENS COULD NOT THEMSELVES REMEMBER WHAT THEY SHOULD TEACH THE CHILDREN WHEN THEY CAME. FOR THESE HAD TAUGHT ONLY BY THE SOUND OF THE VOICE OF THE GREAT WILD BEAST AND HAD NEVER LEARNED TO TEACH BY THE L.V.X. OF HER SOUL. SO WHEN THE VOICE OF THE GREAT WILD BEAST COULD BE HEARD NO MORE IN THE KINGDOM THESE MAIDENS GRADUALLY BEGAN TO AGE AND WITHER UNTIL THEY BECAME HAGS FULL OF VENOM AND HATE (WHICH IS LOVE AFTER ANOTHER MANNER). STILL, THE CHILDREN CAME AND STILL THE MAIDENS AND THE HAGS TAUGHT. IF THE MAIDENS TAUGHT SELF RELIANCE, THE HAGS TAUGHT SUBMISSION. IF THE MAIDENS TAUGHT COURAGE THE HAGS TAUGHT DECEIT. THY WAS THE WAY IN THE KINGDOM FOR MANY A YEAR UNTIL DARKNESS WAS ONCE AGAIN ON THE FACE OF THE DEEP AND EVEN THIS STORY WAS FORGOTTEN.

May the purity of our current be renewed!

Love is the law, love under will.



The Mark of the Beast
Sol is Hadit, Luna is Nuit, and the Testes 666 & 156⊗
BABALON & the BEAST Conjoined

Introduction

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

The symbolism of Babalon and the Beast goes to the heart of Thelemic philosophy and is not so obviously reliant on more than the Book of Revelation in the Christian Bible. John's 'revelation' on Patmos is itself the record of an apocalyptic practice that is part of a larger cultural tradition that included hekalotic and messianic visionary writings; all leading to the formation of the Holy Qabalah.

Aleister Crowley was raised in a strict Christian environment that was steeped in 'rapture' theology before he would after the death of his father, renounce his heritage. But he never tried to escape its conditioning. Rather, he sought the deeper truth that he came to see was perverted by both radical Christian sects as the one he was raised in, as well as mainstream Catholic, Protestant and Orthodox lineages.

Crowley's identification with Sir Edward Kelly (the seer of the Enochian experiments with Dr. John Dee of the Elizabethan court & possible founder of the Rosicrucian movement) connects him with the first revival of such Western apocrypha as found in the 'half' of the Jews. The Qabalah is necessarily so much more than the deciphering techniques of letter and number associations, and it is so much more than a map of consciousness, the body and the Universe upon which to discern the secrets of nature. But it probably most importantly, is a cosmogonical mythos that explains to us the nature of the human psyche that gives us apprehension of the totality of 'becoming' more

fully human and participating consciously in our own evolution and the evolution of the world around us.

It was Marcelo Motta who noted in his writing, that Thelema represents a restoration of the 'true' mystery of Christianity that has been perverted and corrupted by both the Roman Church and its sectarian heirs. Indeed, the theory of the "Rapture" is so thoroughly ridiculous that the least semblance of a reasonable thought could refute any claim to any ontological or eschatological significance. Only a mind befuddled by superstition and distracted by political gain would attempt to give to it the least measure of credence.

Apocalyptic writing was primarily of socio-political import; employing symbols to represent kings and countries in conquest of each other over the other to prove the power of their national god who gave the king his regency. To apply the politics of two millennia past to even those same regions and their descendant peoples is the most egregious of errors. And to couch this in religious authority and regard it as prophecy for the post-industrial era doesn't even bear an ontological review.

Any eschatological import can only be had by drawing a parallel between the 'in-between' nature of the human psyche as the Arian Age was drawing to an end at the time of these writings as we are now facing the 'end times' of the succeeding Age of Pisces. But then the old symbols must be recalibrated to take on the differences in the character of the human psyche at present from those of our historical forbears, which requires an investigation into the origin of these symbols.

So in order to fully understand the symbolism of Babalon and the Beast in Thelemic doctrine, it is important to first find the larger context from which this symbolism originates. To do this, we need to dig back to the apocalyptic, apocryphal and messianic literature in Hellenistic Judaism during the period of the Second Temple; where Pythagorean, Egyptian and Buddhist elements were absorbed into their mythos.

We need next to recognize that what Crowley has accomplished with the resurrection and modern adaptation of this mythos is to bring it into harmony with the human psyche as it exists in the post-industrial world and has as a consequence of its revolution, destroyed the

foundation of the old mythos. It is only that kind of superstition that upholds the old symbols without any awareness of their original significance that upholds darkness in the human psyche. This darkness is what Crowley and his promulgation of the Liber AL vel Legis, the *Holy Books of Thelema* in general, but especially Liber CDXVIII, set about attempting to free us all from.

In the process, the work requires building a post-industrial mythos, but connecting it to the transcendent mythos that sings through all Astrological Ages. This has been recorded by the Babylonians; the inventors of Astrology, as drawn in the ancient map of the skies as found in the Dendarah Zodiac. It is hoped that this work will offer a broader perspective on the nature of the Qabalah than is generally shown to the Occult community as well as underlining the importance of bringing Thelemic Philosophy to modern theological institutions.

Love is the law, love under will

Mythos in the Qabalah

Genesis is the key document of the Torah for the Qabalist. Its first five chapters are the source material for a deciphering of a 'secret doctrine' of apocryphal knowledge using special techniques by which to examine the Hebrew text. As we relate in the [Greek Qabalah](#), the Hebrews re-wrote this wisdom into the Torah when they came into Greek culture and as Hellenistic Jews, adopted wisdom from the Pythagorean Mystery Schools as they would later develop the pre-Christian, Gnostic movement. It was the Greeks who were the first culture to put numerical values to their alphabet.

The Zohar becomes the source of much of the qabalistic lore and traditional parables of the Qabalah. It's first consideration is the description of God as the AIN SOPH AUR; "not," "without limit" and "limitless light"—respectively. This knowledge would come into mainstream thought in Spain; circa. 1200ev; having a strong influence on the development of Hermetic Magick in the European Renaissance.

But this becomes a secret knowledge (apocrypha) that defies exoteric description of God in the Hebrew religion. Other technical delineations include concepts regarding the Tree-of-Life (the second forbidden tree in the Garden of Eden), the numeration and meaning of the letters of the alphabet and of the Shekinah or Holy Spirit.

A.E. Waite writes:

The Shekinah is the Liberating Angel who delivers the world in all ages, who is ever near to man and never separated from the just. Of her it is said: " Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." But it is stated that this Liberating Angel manifests as male and female, being male when it dispenses the celestial benedictions on the world below, because it then resembles a male nourishing the female; but when charged with offices of judgment it is called female, as a woman who carries her child in the womb of her.

In a footnote to this he writes:

The "Flaming Sword which turned every way, to keep the way of the Tree-of-Life" (Gen. iii. 24) is a symbol of this Angel and of Shekinah in the dual sex of both. Mercy is always counted as masculine and severity or judgment as feminine.

The allusion to the woman girt with a sword in Liber AL is a resurrection of the feminine archetype; and something outside the Amazonian didaction in popular 'New Age' culture. A.E. Waite continues:

It is said elsewhere that those who understand these male and female attributions know the great wisdom. But the exposition as to this wisdom is given much later on, when it is stated that MATRONA is feminine in so far as she is not in union, but in that state is identified with the male principle, and this is how the interchange of sex in divine things must be understood throughout. So also METATRON, who is an aspect of Shekhinah, is indifferently male and female, changing incessantly according to the vibrations of the union. Now, it is said that Shekinah is to METATRON what the Sabbath is to the weekdays. In other words, she is rest and the rapture of rest, yet it is that rest in which there is the intercourse of spiritual union. The same vibrations which are mentioned in the case of METATRON constitute the beatitude of the soul in heaven.

Enoch was said to have walked with God and ultimately was 'translated' into heaven to take the office of the archangel, Metatron. It is for this reason that his writings, visions and parables becomes an important qabalistic study. Immediately tied to this is the development of the mythos of the Watchers from Genesis 6. In this, Enoch describes the Watchers as "sons of God" who became 'fallen angels' as they mated with the "daughters of men" and created a race of half-angel and half-human beings who would become known as the Nephilim or Giands (recalling the story of David and Goliath).

Enoch: The Origin of the Watchers

1 Enoch: Chapter 7

¹It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

²And when the angels,¹ the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

³Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

⁴And that I alone shall suffer for so grievous a crime.

⁵But they answered him and said; We all swear;

⁶And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.

⁷Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon.

⁸That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

¹ An Aramaic text reads "Watchers"

⁹These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.²

¹⁰Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

¹¹And the women conceiving brought forth giants,³

¹²Whose stature was each three hundred cubits. These devoured all *which* the labor of men *produced*; until it became impossible to feed them;

¹³When they turned themselves against men, in order to devour them;

¹⁴And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another,⁴ and to drink their blood.

¹⁵Then the earth reproved the unrighteous.

On the Nephilim

*This subject also relates to the etymology and meaning of the phrase **sons of God**.*

As with all legends, the Nephilim have their origin in human history. The term "Nephilim" first occurs in Genesis 6:1-4:

1. When men began to increase in number on the earth and daughters were born to them,
2. the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.
3. Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."
4. The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

Later in Numbers:13.32-33, the second and last biblical reference to the Nephelium is found:

13:32 Then they presented the Israelites with a discouraging report of the land they had investigated, saying, "The land that we passed through to investigate is a land that devours its inhabitants. All the people we saw there are of great stature.

² The Aramaic texts preserve an earlier list of names of these Watchers: Semihazah; Artqoph; Ramtel; Kokabel; Ramel; Danieal; Zeqiel; Baraqel; Asael; Hermoni; Matarel; Ananel; Stawel; Samsiel; Sahriel; Tummiel; Turiel; Yomiel; Yhaddiel.

³ The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races—first, the great giants. The giants brought forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.

⁴ Their flesh one after another. Or, "one another's flesh;" possibly referring to the destruction of one class of giants by another.

13:33 We even saw the Nephilim there (the descendants of Anak came from the Nephilim), and we seemed liked grasshoppers both to ourselves and to them."

"Nephilim" (נְפִילִים=220=בְּהִיר='the elect'; the verses in Liber AL vel Legis), meaning 'men of renown' is in itself a regal word that could also be said to have derived from the Hebrew root *נפל* (נָפַל=160 or 2x80 Peh: the Fallen Tower), which means 'to fall' and may be supported by a reference in Ezekiel:32.27, which has also been construed to describe the Nephilim as the 'fallen mighty ones;' translated as 'heroes.'

Ezekiel:32.27 **"They're segregated from the heroes, the old-time giants who entered the grave in full battle dress, their swords placed under their heads and their shields covering their bones, those heroes who spread terror through the land of the living."**



The Hebrew word, *gibborim* (mighty), may also describe a class of beings of which the Nephilim may also belong. But it is also applied to men (hunters, soldiers and leaders) as well as to lions (an allusion to the Beast). However, this is all couched in ambiguity as sometimes also the offspring of the mating of the Nephilim, 'sons of God' or 'Watchers' with the 'daughters of men' are also called the Nephilim with these 'fathers' called the Anunaki. As hunters, the Nephilim have also been said to be the offspring of Orion; a giant hunter whose constellation is connected with the myth of the Messiah. Certainly, their paternity is 'heavenly' (sons of God), which makes them anecdotal of a 'superhuman race'

that Genesis:6.4 seems to suggest have lived on the Earth at two different times in history; one antediluvian (pre-flood) "and afterward."

Crowley writes on the Tower Atu in the Book of Thoth:

It is not even to be understood by study of the Eye in Atu XV. Perhaps it is lawful to mention that the Arab sages and the Persian poets have written, not always guardedly, on the subject.

Bathed in the effulgence of this Eye (which now assumes even a third sense, that indicated in Atu XV) are the Dove bearing an olive branch and the Serpent: as in the above quotation. The Serpent is portrayed as the Lion-Serpent Xnoubis or Abraxas. These represent the two forms of desire; what Schopenhauer would have called the

Will to Live and the Will to Die. They represent the feminine and masculine impulses; the nobility of the latter is possibly based upon recognition of the futility of the former.

AL:I.57 "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."

The Path of the Dove would seem to be the insemination of humanity with the spirit of God (expressed allegorically in the parthenogenic story of Mary's pregnancy in the New Testament); a process of evolution from 'within.' And the path of the Serpent would be the knowledge of one's divinity; obtained from 'without,' as presented allegorically in the Genesis myth of Adam & Eve in the Garden of Eden. The 'without' may also be the taking on of aethyric substance to constitute one's translation into material manifestation.

This dual natured Gnosis is amplified in the Hebrew root *נפל* (*npl*) (נָפַל=160 or 2x80 Peh: the Fallen Tower), which means 'to fall,' which is a perfect allusion to the Tower Atu of which Peh is attributed. That this path on the Tree-of-Life also represents the working path of a mating couple in the [Formula of ON](#) shows the path of involutory descent from spirit to manifestation. Per Isaiah, we are all gods. We are all the progeny of the Nephilim.

The Second Dream Vision of Enoch

1 Enoch: Chapter 86

- The Fall of the Angels and the Demoralization of Mankind.

And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them]. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

We could view this as an allegory of stars descending into the various ethnicities of humanity, with each of these animals representing a human lineage. That is why it is said that we are a star in a company of stars; this showing the very translation of the Watchers and their legions into humanity that the Universal Mind might become more than the infinity it already is by suffering the “Shame of Khem”, i.e., the ‘fall.’

LXV:II.5 “I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.”

It accepts the formulae of:

- (a) *Duality, i.e., life as vibration.*
 - (1) *Death.*
 - (2) *The illusion of Knowledge.*
- (b) *Exile.*
 - (1) *The Hunger of Lust.*
 - (2) *Labour.*

It acquiesces in the shame of being a God concealed in animal form.

The duality of the Tower Atu is again expressed in the commentary to the verse from Liber LXV; the Dove being replaced by the Goat but the theme of life and death being also repeated here. The Goat could be said to be the Goat of Mendes: Baphomet—The Lion-Serpent and Prince-Priest; the Beast upon which Babalon rideth.

1 Enoch: Chapter 87

- The Advent of the Seven Archangels.

And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the

earth, and all the hills were lower. And one said unto me: ' Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

This is an allegory of the seven sacred planets that form the first company of gods descended from the Supernal Triad...becoming a civilizing force as humanity strives to evolve past its libidinal roots and its constant tribal war-mongering. Appropriately enough, Crowley wanted to rename the Tower Atu as 'War.'

The Apkallu Tradition is an Akkadian, pre-Deluge or antediluvian tradition that recognizes the 'Apkallu' as seven sages who were legendary culture heroes who possessed the wisdom of the gods. The First of the seven was called Adapa (also known as U-an or Oannes; the mythical being who taught wisdom to humanity); though of human birth, considered to be the son of Ea (or Enki in Sumerian), the Sumerian god who would become the savior of the human race from the devastation of the Deluge by warning them of his brother Enlil's intent. (cf. [The Third Covenant](#)) The names of the other six are: U-an-dugga, En-me-duga, En-me-galanna, En-me-buluga, An-enlilda and Utu-abzu.

Abzu is a Sumerian term; ab=ocean + zu=wisdom or deep. This was a term that denoted underground, fresh water aquifers that had a mythical and religious quality, on a par with the caves of the Greek oracles. All sources of fresh water were thought to draw water from the abzu, which suggests the origin of Oannes, who had the body of a fish, but was also a man.

In Sumeria, the Apkallu were called the Abgal and viewed as demigods; created by Enki to give civilization to humanity and by serving as priests of Enki and advisors (sages) to the kings of Sumeria before the Deluge. They were said to be fish-like men; having a fish for the lower torso, but also sometimes depicted with wings and having a human or eagle's head. The allusion here is that they were of both the water and the air (as angels); the eagle suggesting Horus as the human head suggests the Nephilim.

1 Enoch: Chapter 88

- The Punishment of the Fallen Angels by the Archangels.

And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered

and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

This is an allegory of the union of spirit and matter; the Integral Age. There are three ages that cycle in various, synchronous arcs; the Spiritual Age, the Material Age and the Integral Age. The zodiacal Age of Pisces is a 'spiritual age' in that its call to virtue was to eschew the material. The three cyclic ages that are psychic orientations cycling through all ages and we see roughly two-thirds of the way through the Age of Pisces, the "Age of Reason" and a Material Age cycles through human letters and human thought. This is an age that eschews the spiritual as unreal as outside sensual perception.

The integration of the spiritual with the material, the L.V.X. with the N.O.X. would be as if an horrific punishment in the Piscean Age that Enoch and his successors would be oriented within; a paradigm that won't find prophetic virtue until an 'integral' cycle would begin, which is where Thelema steps onto the world stage.

Sons of God

Sons of God (B'nai HaElohim, בְּנֵי הָאֱלֹהִים) is an ancient phrase used describe the "divine council" of the major gods; divine beings subordinate to יהוה (a name that likely means "he brings into existence whatever exists). One rival theory to this was that the 'sons of God' were the descendants of Seth; another that they were descended of the pure line of Adam and the the 'daughters of men' were descendants of Cain. The phrase "sons of God" occurs in the Hebrew Bible for times:

- Gen 6:2 *b'ney ha-Elohim* (בְּנֵי הָאֱלֹהִים) sons of the God.
- Job 1:6 *b'ney ha-Elohim* (בְּנֵי הָאֱלֹהִים) sons of the God.
- Job 38:7 *b'ney elohiym* (בְּנֵי אֱלֹהִים) without the definite article - sons of gods.^[1]
- Psalm 29:1 *b'ney elim* (בְּנֵי אֱלִים) without the definite article - sons of elim.

It was in the land of Ugarit and Canaan that the Hebrews took on the name 'El' for their god and saw their god as the one in the Ugaritic 'Baal Cycle' (mythological stories of Baal, the god of storm and fertility), which is probably why it is generally said that Baal and

Ashtoreth were the original Hebrew gods. In the Baal Cycle, the Ugaritic phrase for 'sons of gods' is *bn 'il*.

The Hebrew word "Elioud" is derived from two root words; El, meaning 'Gods or godlike' and Howd, meaning 'imposing in form, to be praised.' This class of 'Giants' were said to be the intermixing of one animal with another, not unlike what is found in Egyptian mythology.

1 Enoch: Chapter 8

¹Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.*

²Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

³Amazarak taught all the sorcerers, and dividers of roots:

⁴Armors *taught* the solution of sorcery;

⁵Barkayal *taught* the observers of the stars,⁵

⁶Akibeel *taught* signs;

⁷Tamiel taught astronomy;

⁸And Asaradel taught the motion of the moon,

1 Enoch: Chapter 20

¹These are the names of the angels who watch.

²Uriel, one of the holy angels, who *presides* over clamor and terror.

³Raphael, one of the holy angels, who *presides* over the spirits of men.

⁴Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.

⁵Michael, one of the holy angels, who, *presiding* over human virtue, commands the nations.

⁶Sarakiel, one of the holy angels, who *presides* over the spirits of the children of men that transgress.

⁷Gabriel, one of the holy angels, who *presides* over Ikisat,⁶ over paradise, and over the cherubim.

The Greek Augoeides

It is important to sidebar some information on the Augoeides as the influence of the Greek mystery schools on Second Temple and Hellenistic Judaism is quite profound. The postulating of the Nephilim as stars relates also to the 'luminous body' that is in Greek 'augoeides,' which literally translates as 'shining image' and is a certain reference to the 'Body of Light' or 'Astral Body.'

⁵ Astrologers

⁶ Serpents

Crowley postulated the augoeides as the central god-form for Liber Samekh; signifying one's 'Higher Genius' as he understood from his Golden Dawn teachings. In classical Greek, Iamblichus saw the term to mean 'self-glittering one' on a par with our description in [Phosphorescence and the Magick Lamp](#). The term is certainly used today to be a synonym for the Holy Guardian Angel; even in non-Thelemic Magickal lineages.

From Hebrew lore, we get the idea of the Watchers as a class of angels with Lucifer, the light-bringer being the most lovely of them all and the principal angel in charge of the protection of mankind. It would be his defiance of God's will to destroy humanity in the Deluge that generates the 'war in heaven' that ultimately casts him into the Abyss. From this it is said that his legions are so large that one guardian angel is assigned to every human being that is born. And that when and if they show signs of preparedness, they then make direct contact with the human they're guarding over and teach them of the mysteries of life.

Daniel: The Ipsissimus—Avatar

The Prince-Priest

Crowley, like Daniel; having special skills et al as sought by the Babylongian King

The Book of Daniel is part of the Hagiographa (Heb. Khethubim—poetic holy books that are a special part of liturgical and holy day readings); consisting of two distinct parts. The first part includes first six chapters and is primarily historical with the second part being primarily prophetic; consisting of the remaining six chapters. The latter part includes three visions and one prophetic communication. It is the second part that makes it also a very important study for the Qabalist.

Daniel: Chapter 1

The opening verses; one and two of the first Book of Daniel give an historical account that tells of Babylon conquering Judah and certain holy vessels of the Israelite god are brought into the Babylonian god's "treasure house." It is as if a certain holy message is being delivered from the Israelites and given to the Babylonians. Note Babylon is where the science of Astrology was first practiced.

The next three verses tells us that the Babylonian King, Nebuchadnezzar invites certain Israelites to live in his palace, who are of the “king’s seed, and of the princes” as well as those more perfectly schooled in wisdom and science in order to teach them the “learning and tongue of the Chaldeans.” Noting that an important part of the Qabalah is derived from the Chaldean Book of Numbers (an important book to Qabalists), we are presented here with an alleghorical blessing; the Israelite god injecting his “holy vessels” into the Babylonian treasury.’

Daniel being amongst these specially chosen Israelites is given the name Belteshazzar; meaning "prince of Bel," or "Bel protect the king!" Bel would be another name for what has been said to be the original Hebrew god, Baal, who was coupled with his consort Ashtoreth. Belteshazzor or Daniel would come to have “visions and dreams” as the Babylonian king would come to trust him over his own Magickians and Astrologers.

1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

As these have only this role in the story and don’t continue, it seems we could interpret these as powers of Daniel. Shadrach possibly is derived from Shudur Aku ("command of the moon god"). Meshach doesn’t seem to have any known origin but is thought to be the name of some Chaldean, i.e., Babylonian god; providing us with an interesting interpretation, as discussed in Daniel 3, below. And Abednego means "Servant of Nego (i.e., Nebo/Nabu, a Babylonian god)."

Considering Crowley as the “Prince-Priest, the Beast” —AL (the Avatar) we have here the first Prince of Baal this is clearly implied in the names of his companions who seem more alleghorical presentations of his virtues:

i. The name **Daniel** (meaning *God is my judge*) was changed to **Belteshazzar** (meaning *Bel’s prince*).

ii. The name **Hannaniah** (meaning *Beloved by the LORD*) was changed to **Shadrach** (meaning *Illumined by Sun-god*).

iii. The name **Mishael** (meaning *Who is as God*) was changed to **Meshach** (meaning *Who is like Venus*).

iv. The name **Azariah** (meaning *The LORD is my help*) was changed to **Abed-Nego** (meaning *Servant of Nego*).

Daniel then is one “Illumined by the Sun-god” (Baal); noting his consort Ashtoreth (Star; another Sun); the Shekinah: “Who is like Venus” –Lucifer the falling star that accompanies the Sun in the Starry Gnosis. Lucifer is Prometheus; savior of the world who brings the fire of spirit to humanity.

The Messiah

The [Starry Gnosis](#) details the origin of this psychic/mythological structure—passion play. It’s mythological tale is written into the ancient skies is summarized as follows:

The gloriously beautiful virgin (Babalon as Ama or the mother unfulfilled) who shall come down and have dominion is the deliverer or branch who is desirous of being united with her twin who carries her; separated from the starry bright. The mark of boundary or limitation is the animal (the Beast who is to be conjoined to Babalon), held by the Centaur to be redeemed before the kingly crown that is the shining jewel. The reptile (or serpent) is wholly accursed and trampled (yoked and disciplined—the subtle force--Kundalini) as it contends for the crown of the man by the man who possesses him. It is the wounding from the chastening conflict that reconciles the humbled crown to strength by way of vigorous labor (The Great Work). The fishing eagle, springing up shall be exalted in triumph being perfected on the altar (summit of the earth—Babalon riding the Beast). The wisdom of the serpent is destroyed by the fraudulent and bowed down (cowards—the interference of the demiurge). The arrow wounding the eagle pierces the heel of the bright (scarlet) or the goat (the original error is in the age of the prophets—the Aeon of Capricorn the goat, which preceded Pisces). The redeeming water pours forth; quickly flowing (the first attempt to repair the error is in the Aeon of Pisces). The mouth of the fish drinks in the water that overflows (Mouth refers to Air—the element of attributed to Aquarius; telling us of the work of the present age). The Winged horse returns joyfully with the branch as a swan circling overhead and coming down (Babalon and the Beast conjoined).

The bridle is the branch that comes as in a circle and treading under foot (through the subtle wisdom of the Serpent). Coming quickly is the redeemer who breaks the branch; freeing the afflicted and stretched out woman from the grave that binds the multitude. The beautiful, enthroned woman of liberty (a fascinating allusion to the American Statue of Liberty) has freed the branch that was the opposed Serpent (Rosh Shatan—Lucifer held down by the demiurge and accursed of the daughters of the multitude); the bound head of the enemy, going and coming around. A man comes forth as light; he is the branch, the prince, the mighty ruler. Secretly (treading under foot), he comes swiftly, bending upon the river; to bind the separated with his fiat (mouth of the river and

alluding to the bud-will). The madness (the fever of orgiastic ecstasy) of the subtle serpent unites the left hand that perfects as it has been burdened with the glory of the right hand that is the bright and shining who shall come. The Scarab who binds the daughters (shekinahs) of assembly on their journey is him who cometh to possess them and who is much desired by them (a seemingly obvious reference to the Nephilim). The lion (the perfected man as king--lingham) is he who is the judge, who comes shining forth as a leaping flame, seizes the separated and pierces the raven (yoni); joining them together into the abhorred cup (the blood of the saints; the scarlet water, red flame or spilled menstrual blood and semen that is the life force poured into the Cup of Babalon).

**Distillation of the Thirtieth or Inmost Aire or Aethyr,
Which is Called TEX**

Exordium of the Equinox of the Gods

The attributions of the three letters in order are Leo, Virgo and Spirit. It's apparent that this aethyr is revealing the ancient 'Riddle of the Sphinx' unto the Prophet. Cf. [Golden Dawn Skies](#). Leo is also the Lion upon which the Virgin, Babalon rides.

I AM in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere. About me are four archangels in black robes, their wings and armour lined out in white. In the North is a book on whose back and front are A.M.B.Z. in Enochian characters.

These four Enochian characters are each attributed to one of the four Cherubic signs; Taurus, Aquarius, Aries and Leo, respectively. The robed archangels are the four Guardians; the four Watchers; the Nephilim or Secret Chiefs.

Within it is written:

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

As shall be shown below, we have an astrological assertion that the new (mundane) aeon has begun. Here, we have the judgment at the start of this new aeon; that the old gods are no longer viable.

**O Saviour of the World, bruise Thou my Head with Thy foot to save the world, that once again I touch Him whom I slew, that in my death I feel the radiance and the heat of the moving of Thy Robes!
Let us alone! What have we to do with Thee, Thou Jesus of Nazareth?**

Go! Go!

Crowley wrote very aptly: " Jesus is a Black God". And rightly so as Jesus is not 'of us'; Children of the Light.

Daniel: Chapter 3

Shadrach, Meschach and Abed-nego were the three companions who came to the king's palace with Daniel. They defied to worship the king's golden idol and were punished to burn in the fire. When the men were thrown in, a fourth called "the Son of man" appeared and the men were delivered from the fire. From that point forward the king ordered that their god should be worshipped and the three men were promoted in service to the king in the province of Babylon.

Meshach seems phonetically, quite similar to the Hebrew word, Moshiach; Messiah—a term that means 'anointed one' and was applied to priests and kings who were traditionally anointed with holy oil made to a formula found in Exodus:30.22-25.

²² Then the LORD said to Moses, ²³ "Take the following fine spices: 500 shekels ^[a] of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane, ²⁴ 500 shekels of cassia—all according to the sanctuary shekel—and a hin ^[b] of olive oil. ²⁵ Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil.

This is not all that different from the recipe called Abra-melin oil; found in Liber AL:III.23

"For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood."

Crowley gives the rest of the recipe in his commentary:

Meal: ordinary wheaten flour.

Leavings: the "beeswing" of port should be good.

Oil of Abramelin: take eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil { This is not the recipe given in Abramelin, though it seems at first correct. That recipe took the proportions from the dry ingredients. If the essential oils are used instead at the same proportion, the mixture will be much too strong. In fact, the oil of cinnamon may injure the eyes or raise blisters if used at this strength! }.

To give this attribute to Daniel would be natural as only a royal companion of the captured Israelites would do for the Babylonian

palace. And with Daniel's gift of prophecy being known, it is appropriate that he would have been anointed.

The phrase 'son of man' originates in Ancient Mesopotamia; denoting either humanity or the self. The word used in the Greek, translated as Son of man is *ἀνθρώπου* (Anthropos=1310, which reduces to 5; the Pentagram and number of man) and gives us a clue to how the West has mistakenly anthropomorphosized God to the supernatural and false idol it has come to be in our culture. In Hebrew, *son of man* is either:

- בן אדם [*ben 'adam*] (Adam)
- בן אנוש [*ben 'enosh*] (Enos)

The 'Son of Man' developed into an eschatological military general that was given such epithets as "Righteous One," "Chosen One" and "Messiah." He was the representative of the Hebrew god with heaven attributes but with the intent to overthrow their oppressors; denouncing them as the "unrighteous." All the kings and the mighty of the Earth were said in various texts to succumb to the judgment of the Son of Man.

1 Enoch: Chapter 48

¹In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

²In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.

³Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.

⁴He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.

⁵Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

⁶In his presence *he existed*, and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.

⁷For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.

⁸For in the day of their anxiety and trouble their souls shall not be saved; and *they shall be* in subjection to those whom I have chosen.

⁹I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.

¹⁰But in the day of their trouble, the world shall obtain tranquillity.

¹¹In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

The 'Son of man' is also presented by Enoch as the archetype of God; sitting on a throne of glory. This is mirrored in qabalistic lore as the Adam Kadmon who is the *translated* archetype; the god that would come to know itself by casting a reflection and being called Kether—the Crown and the first emanation of the Tree-of-Life. Adam (Jesus for the Gnostics) is the name of the 'archetypal man' that is God in pre-human form and in Thelema, referred to as *asar un nefer*; manifesting as the *Prince-Priest—the Beast* that is an allegorical attribute of the Sun.

The process of involution is confirmed in the Enochian *Table of 12*, as discussed in *Liber Ged*; where god translates into the archetype that creates the hologram of humanity. This works both ways as Enoch was translated into heaven to be given the office of Metatron. The Table of 12 placed on the Holy Table of Practice gives us the continuance of the Enochian mythos.

Translation: Involution and Evolution

Babalon & The Table of 12 (from *Liber Ged*)

The central table reads 4 lines of 3 letters:

⌒⌒ – This is, that, God
⌒⌒ – 'is moving'; completed; ending
⌒⌒ – 'first changing one'; God; movement; work
⌒⌒ – 'archetypal man'; 'makes man'; 'making man'

This can be worked into the following statement:

This is the completed work that God changes into man.

God, that is NOT...and its important that we say "that is" instead of 'who is'; that we don't confuse God with the Anthropomorphized being of the superstitious religions...the 'black' religions. And 'that is' is on a par with 'this is' and we can then say: 'God is.' A question then arises, is this a replacement for the 'I am' of the Hebrews? Or is this yet, another perspective on paraphrasing the ineffable?

Now, God translates itself or transforms itself into a manifested state at the archetypal level, where it becomes fully manifest; until its completion as humanity...as man. Though also, it is all of nature and everything is alive. But we as 'man' are the complete and full expression of God; its movement being to transform, which hinges into the Universal Constant: Change equals stability.

The archetypal man is a hologram per Liber VVVVV of the GCL; the hologram being generated by the planet Earth--BABALON! Remember the work of Enochiana is intimately connected with the manifestation of BABALON in this, our time; the hologram being a different aspect of the archetype.

Ultimately, it is humanity that is God's reach into dense matter from the NOT...the AIN. The more primordial being can only go so far from the NOT ... into the Archetypal triad, which is why praying to God is an absurdity. We can only affect our will through the inertia of the Universe.

Reading these letters as 3 columns of 4 letters:

ⱮⱮⱮ – Initiation, Visitation; n.
Initiate, visit; v.

ⱮⱮⱮ – Angel or Essence of the Sun; heart of the Sun

ⱮⱮⱮ – 'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess'^{7[1]}

This can be worked into the following statement:

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

Connecting the two sentences: This is the completed work that God changes into man...we see the journey back to the heart of the Sun, which in spiritual terms is the Spirit of the Sun; the one true God. And so we have the portrayal of the complete cycle. And we have the introduction of the Rosicrucian Initiation, which is inaugurated by the Goddess.

In this case, she is El, which connects the Holy Table to the SDA. But we can then deduce that El is BABALON (Earth) as the heart of the Earth (the core) is also a fiery force. And that force is the impregnating seed of the Sun and in the womb of BABALON. It also shows that the -el suffix used by the Hebrews has a feminine quality; lost to the later Jewish generation. Assuming this is so, this translation functions as a restoration of the biune God.

^{7[1]} First and most important, this last word, ⱮⱮⱮ, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

Daniel: Chapter 4

King Nebuchadnezzar tells of a prophetic dream to “the magicians, the astrologers, the Chaldeans, and the soothsayers” that makes him “afraid.” Of this dream and his fruitless search for an interpretation, he says:

[8] But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

[9] O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

[10] Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

[11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

[12] The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

[13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

[14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

[15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

[16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

[17] This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

It is interesting to note both the praising of the Israelite god; much akin to the first half of the 19th Psalm of David discussed in the [Starry Gnosis](#) as well as the seemingly casual reference the “spirit of the holy gods,” which seems an allusion to the Elohim as referenced in Genesis; the creator gods of the Garden of Eden. The “watchers” are also featured as if common knowledge at the time. Certainly, this book is being written in the pseudoprophetic period.

The whole of this myth as discussed in the [Starry Gnosis](#) is of a solar-libertine god (Baal) that with his consort (Astoreth) is the archetype of holiness in all of humanity. This is in contrast to the second half of David's 19th Psalm, wherein the god is a singular and fearful, wrathful

god that should be obeyed (Jehovah); the Book of Daniel clearly belonging to the former pseudopigraphic/apocalyptic tradition and written during that period.⁸

Daniel's interpretation of the dream is as follows:

[19] Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

[20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

[21] Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

[22] It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

[23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

[24] This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

[25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

[26] And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

[27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All that was prophesied came to pass and King Nebuchadnezzar was both cut down and restored; both to a greater majesty and yet tempered by the strength, power and majesty of heaven. Ultimately, this is an alchemical allegory wherein Nebuchadnezzar is brought to the heights and then cut down to a putrefaction process of which the "dew of heaven" is gathered that he might then be transformed into a more perfect being.

⁸ Approximately 600 BCE

Daniel: Chapter 5

Belshazzar, the son of Nebuchadnezzar is now king, makes a feast using "the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem" as detailed in chapter one. These vessels are defiled as the "king, and his princes, his wives, and his concubines" drink wine out of them while praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

At the feast where this defilement is taking place, a mysterious man's fingers is seen writing on the plaster wall of the palace: "MENE, MENE, TEKEL, UPHARSIN," which causes great fear in the king. He ultimately sends for Daniel who interprets the dream as follows:

[18] O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

[19] And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

[20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

[21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

[22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

[23] But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

[24] Then was the part of the hand sent from him; and this writing was written.

[25] And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

[26] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

[27] TEKEL; Thou art weighed in the balances, and art found wanting.

[28] PERES; Thy kingdom is divided, and given to the Medes and Persians.

Belshazzar is slain that night and we have the first and second of the four original prophesied kingdoms come to pass; as detailed again, in the first chapter. Notice the gold and silver is specified as being the vessels and in Nebuchadnezzar's dream, he was the head of gold with the second kingdom also being hard (in pride) and symbolized by the silver breast and arms. The prophesied brass kingdom would then seem to be of the Medes,

which presides over the breaking up of the kingdom leading to the fourth kingdom "strong of iron;" that of the Persians.

There were though, two levels of meaning in this message and one level was intended for Daniel privately. These four words would reveal to Daniel why he had been brought to Babylon, as they gave him four new names for the rivers of the Garden of Eden. Mene was the new name for Pishon and Gihon; both having gone dry. Tekel was the new name for Hiddekel (the Tigris) and Peres (Upharsin) was the new name for the Puratu (Euphrates), which had become divided into branches.

Somehow, Daniel saw in this, the physical dimension of time (confirmed ultimately by Einstein!) by reflecting on these 'three-and-a-half' rivers. This came with a unique feeling of being held very close to God; quite akin to the 'Aha!' experience when a Qabalist discovers a hidden revelation in the Torah.

We might consider this as the seed text for the use of number manipulation in the Holy Qabalah. Certainly this same technique is used in Liber AL and Crowley's commentary in order for him to make the claim to be the 'Beast.'

AL I.24: **"I am Nuit, and my word is six and fifty."**

$Nu = 6 + 50 = 56.$

One must observe the special significance of these numbers, not only conjoined, but separate. For 6, Vau, is the Bull; and 50, Nun, the Scorpion. But 6 is also the number of the Sun, our Star. The N of Nu is therefore the Dragon -- "Infinite Space" -- and V is "the Infinite Stars" thereof. The ITH is the honorific termination representing Her fulfillment of Creative Force. "I" being the Inmost Force, and "Th" its Extension.

The Dragon in current symbolism refers to the North or Hollow of Heaven; thus to the Womb of Space, which is the container and breeder of all that exists.

Liber Aleph should be consulted for further information as to the magical import of Scorpio and Taurus.

AL I.25: **"Divide, add, multiply, and understand."**

25-6. Nuit proves to Aleister Crowley that he is in truth 666 by means of a riddle and a Sign.

I, asking Nuit: Who am I? and: What shall be the sign? (that I am who I am) was told by means of a Riddle, so that I might be sure that the answer came from Her and not from mind own mind, that I was 666. Also the sign was shewn me in a Riddle, as well as in the English of the Text. These matters will I set forth elsewhere.⁹

⁹ See for example *The Magical Record of the Beast 666* for 18th Jan / 1st Feb 1920 (p92-93 of Symonds & Grant edition) – V.C.

Dividing $6/50 = 0.12$.
0, the circumference, Nuit.
., the centre, Hadit.
1, the Unity proceeding, Ra-Hoor-Khuit.
2, the Coptic H, whose shape closely resembles the Arabic figure 2, the breath of Life, inspired and expired.
Human consciousness, Thoth. Adding $50 + 6 = 56$, Nu, and
Concentrating $5 + 6 = 11$, Abrahadabra, etc.
Multiplying $50 \times 6 = 300$, and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse, possibly those of 418 and 666 again.

Daniel: Chapter 8

Two years later, in the third year of King Belshazzar's reign, Daniel has a vision as follows:

[2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

[3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

[4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

[5] And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

[6] And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power.

[7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

[8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

[9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

[10] And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

[11] Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

[12] And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

[13] Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

[14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

[15] And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

[16] And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

[17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

[18] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

[19] And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

[20] The ram which thou sawest having two horns are the kings of Media and Persia.

[21] And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

[22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

[23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

[24] And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

[25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

[26] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

The 'son of man' put in the context of verses 16-18 suggests a level of deep trance in order to produce the vision. The figure of Gabriel, the archangel is addressed by the voice of God saying: "make this man to understand the vision." A later interpretation of this vision leads to the idea that the 'son of man' is an eschatological, messianic figure found in Enoch's parables and 4 Ezra.

4 Ezra looks forward to the arrival of a political messiah to free Jerusalem from the Romans as much as it postulates the 'son of man' to be God's "Son

4 Ezra: Chapter 12

10: And he said unto me, This is the interpretation of the vision:

11: The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12: But it was not expounded unto him, therefore now I declare it unto thee.

13: Behold, the days will come, that there shall rise up a kingdom upon earth, and it

shall be feared above all the kingdoms that were before it.

14: In the same shall twelve kings reign, one after another:

15: Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16: And this do the twelve wings signify, which thou sawest.

17: As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18: That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19: And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20: That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21: And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22: And whereas thou sawest three heads resting, this is the interpretation:

23: In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24: And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25: For these are they that shall accomplish his wickedness, and that shall finish his last end.

26: And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27: For the two that remain shall be slain with the sword.

28: For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29: And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30: It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31: And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32: This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33: For he shall set them before him alive in judgment, and shall rebuke them, and correct them.

34: For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the the beginning.

Of interesting note in the above passage, the lion is the anointed one; the symbol of the Beast. In the next chapter we see that the 'son of man' is God's "Son."

4 Ezra: Chapter 13

- 1:** And it came to pass after seven days, I dreamed a dream by night:
2: And, lo, there arose a wind from the sea, that it moved all the waves thereof.
3: And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.
4: And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

4 Ezra: Chapter 14

- 25:** This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:
26: The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.
27: And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;
28: And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:
29: Behold, the days come, when the most High will begin to deliver them that are upon the earth.
30: And he shall come to the astonishment of them that dwell on the earth.
31: And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.
32: And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.
33: And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.
34: And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.
35: But he shall stand upon the top of the mount Sion.
36: And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.
37: And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38: And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.
39: And whereas thou sawest that he gathered another peaceable multitude unto him;

40: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41: But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42: That they might there keep their statutes, which they never kept in their own land.

43: And they entered into Euphrates by the narrow places of the river.

44: For the most High then shewed signs for them, and held still the flood, till they were passed over.

45: For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46: Then dwelt they there until the latter time; and now when they shall begin to come,

47: The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48: But those that be left behind of thy people are they that are found within my borders.

49: Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50: And then shall he shew them great wonders.

51: Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52: And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53: This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

1 Enoch also presents a divine sense of the 'son of man.'

1 Enoch: Chapter 46

¹There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like *that of* one of the holy angels. Then I inquired of one of the angels, who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was and why he accompanied the Ancient of days.

²He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits in everlasting uprightness.

³This Son of man, whom you behold, shall raise up kings and the mighty from their dwelling places, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

⁴He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves *before him*, by whom their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from *that* their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.

⁵They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their acts of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;

⁶And *with him* the faithful, who suffer in the name of the Lord of spirits.

The Merkabah: Chariot & Hekaloth

The Hekaloths

"Halls of Heaven" is the name given to fragments of Jewish mystical literature preparing men for visionary ascensions to heaven; a sort of astral projection manual in modern parlance. The 'Heichalot' (the Palaces) is a collection of literature compiled from traditions connected with Enoch. The 'son of man' motif from the Book of Daniel seems based on the divine figure presented in the Book of Ezekiel.

The Vision of Chapter 1 of Ezekiel

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. **5** Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. **6** And every one had four faces, and every one had four wings. **7** And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. **8** And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. **9** Their wings were joined one to another; they turned not when they went; they went every one straight forward. **10** As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. **11** Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. **12** And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. **13** As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. **14** And the living creatures ran and returned as the appearance of a flash of lightning. **15** Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four

faces. **16** The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. **17** When they went, they went upon their four sides: and they turned not when they went. **18** As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. **19** And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. **20** Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. **21** When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. **22** And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. **23** And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. **24** And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. **25** And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. **26** And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. **27** And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. **28** As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

The 'Merkabah' (מֵרְכָבָה=267 and reduces by AIQ BKR to 15; Atu XV:Baphomet) literally translates as 'chariot' and refers to the 'throne-chariot of God'—a four-wheeled driven by four 'chavot' (angels) being themselves the four cherubs stationed in the four quarters of the Magick Circle. Enoch's *Astronomical Book* shows how this is connected to the Starry Gnosis:

Chapter 75

¹And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.

²Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.

³From four of them proceed winds of blessing, and of health; and from eight proceed winds of punishment; when they are sent to destroy the earth, and

the heaven above it, all its inhabitants, and all which are in the waters, or on dry land.

⁴The first of these winds proceeds from the gate termed the eastern, through the first gate on the east, which inclines southwards. From this goes forth destruction, drought, heat, and perdition.

⁵From the second gate, the middle one, proceeds equity. There issue from it rain, fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.

⁶After these proceed the south winds through three principal gates; through their first gate, which inclines eastwards, proceeds a hot wind.

⁷But from the middle gate proceed grateful odour, dew, rain, health, and life.

⁸From the third gate, which is westwards, proceed dew, rain, blight, and destruction.

⁹After these are the winds to the north, which is called the sea. *They proceed* from three gates. The first ⁽⁸⁰⁾ gate *is that* which is on the east, inclining southwards; from this proceed dew, rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health. And from the third gate, which is westwards, inclining towards the south, proceed mist, frost, snow, rain, dew, and blight.

(80) First. Or, "seventh" (Knibb, p. 178).

¹⁰After these *in the fourth quarter* are the winds to the west. From the first gate, inclining northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed rain, health, and blessing;

¹¹And from the last gate, which is southwards, proceed drought, destruction, scorching, and perdition.

¹²The *account of the twelve gates of the four quarters of heaven is ended.*

¹³All their laws, all their *infliction* of punishment, and the health *produced* by them, have I explained to you, my son Mathusala.¹⁰

Chapter 76

¹The first wind is called the eastern, because it is the first.

²The second is called the south, because the Most High there descends, and frequently there descends *he who* is blessed for ever.

³The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend.

⁴The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part *contains* paradise.

The symbolism of the Chariot and its Cherubim creates an analogy for the various ways that God reveals himself to the world. Each 'Chayot' (חיות=424, which has interesting qabalistic associations as it is also the number for the Hebrew words meaning both vehicle and throne, as well as 'nasiraeus', which means 'the way' and was the messianic cult connected to Jeshua bar Joseph; upon whom the Biblical Jesus was modeled) has four faces; corresponding to the four directions of the

¹⁰ Enoch's Son

Earth and the four winds. In other words the faces of the Cherubs in the four quadrants were each a set of four; being a man, a lion, an ox and an eagle, for a total of sixteen faces. Each Chayot had four wings that covered; creating the canopy of the Chariot and formed it's perimeter. The feet of the Chayot were attached to by other angels; forming wheels; described as "a wheel inside a wheel" and called the Ophanim (אופנים=187; equivalent to the Hebrew word that means 'lifted up'); literally meanin 'cycles or ways,' which might be taken as an allusion to 'nasiraeus.'

The Chariot is in a constant state of motion powered by Seraphim (burning) angels that appear like flashes of fires; continuously ascending and descending. The movement of all the angels are controlled by the 'likeness of a man' on the Throne. The practice of this art by the merkabic mystic both ignored the elite status of the priesthood and did not involve itself in the eschatology of the apocalyptic mystics; nor did it have an interest in fallen angels and the Nephilim.

The Book of Isaiah Chapter 6

- 1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.**
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.**
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.**
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.**
- 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.**
- 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:**
- 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**
- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.**
- 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.**
- 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.**

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

The principal texts of the Hekalot tradition include:

1) *Hekhalot Zutartey* ("The Lesser Palaces"), which details an ascent of Rabbi Akiva;

2) *Hekhalot Rabbati* ("The Greater Palaces"), which details an ascent of Rabbi Ishmael;

3) *Ma'aseh Merkabah* ("Account of the Chariot"), a collection of hymns recited by the "descenders" and heard during their ascent; and

4) *Sepher Hekhalot* ("Book of Palaces," also known as *3 Enoch*), which recounts an ascent and divine transformation of the biblical figure Enoch into the archangel Metatron, as related by Rabbi Ishmael.

5) *Shi'ur Qomah* ("Measurement of the Body"), a midrashic text that details a description of the Creator as seen by the "descenders" at the climax of their ascent.

6) *Sepher Yetzirah* ("Book of Creation"), which is a cosmogonical composition that reflects Neoplatonic, Pythagorean and Stoic influences.

Atu VII. The Chariot

In Atu VII, the charioteer bears the Grail, from the Great Mother.

Extracted from The Book of Thoth:



Attributed to the Hebrew letter Cheth; the letters of the letter spelled in full, Cheth 8-Yod 10-Tau 400, has the value of 418. This is one of the most important of the key numbers of Liber AL. It is the number of the word of the Aeon, ABRAHADABRA, the cypher of the Great Work. Attributed to Cancer, the cardinal sign of the element of Water. It also represents the path which leads from the great Mother Binah to Geburah, and is thus the influence of the Supernals descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it. It corresponds, in this way, to The Hierophant, which, on the other side of the Tree of Life, brings down the fire of Chokmah.

The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetragrammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements.

The Charioteer is clothed in the amber-coloured armour appropriate to the sign. He is throned in the chariot rather than conducting it, because the whole system of progression is perfectly balanced. His only function is to bear the Holy Grail.

Upon his armour are ten Stars of Assiah, the inheritance of celestial dew from his mother.

The central and most important feature of the card is its centre - the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

In the centre is radiant blood; the spiritual life is inferred; light in the darkness.

Distillation of the 12th Aethyr, Which is Called LOE¹¹

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

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

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

a cup,¹² from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal.¹³

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast,¹⁴ for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

¹¹ LOE = {Cancer}{Libra}{Virgo}. These are all aspects of Babalon.

¹² The true Sangreal, of which the Christian legend is a perversion.

¹³ See AL:III.23-25. The recipe for the oil is given in the Sacred Magic of Abramelin the Mage.

¹⁴ As in Atu XI.

The Origin of Babalon and the Beast Extracted from the Book of Revelation

Daniel: Book 7

Daniel has a dream during the first year of the reign of Belshazzar that is related here:

[2] Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

[3] And four great beasts came up from the sea, diverse one from another.

[4] The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

[5] And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

[6] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

[7] After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

[8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

[9] I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

[10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

[11] I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

[12] As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

[13] I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

[14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel then interprets the dream as follows:

- [17] These great beasts, which are four, are four kings, which shall arise out of the earth.
- [18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
- [19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;
- [20] And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.
- [21] I beheld, and the same horn made war with the saints, and prevailed against them;
- [22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.
- [23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
- [24] And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
- [25] And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
- [26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.
- [27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The Apocalypics

The term, apocalypse, (Ἀποκάλυψις=1512) means 'lifting of the veil' or 'revelation' and represents the idea of finding that which is hidden; a secret knowledge. Apocalyptic literature involves the records of those Jewish mystics that have taken to the Chariot. In other writings, the apocalypse is a story of the 'end times;' an eschatology that usually involves the predicted revenge of the Jews, built on God's judgment against their conquerors.

An 'apocalypse' is basically a written narrative, given authorship to an authoritative figure (whether written by this person or not), that predicts future events of eschatological import. The writing was basically a record of an experience that would either come to the author through a dream or

in a vision. These visions usually came due to a deep concern by the seer and they had a virulent effect of trembling and shaking at their ceasing, which was often described in the works.

The Beast was usually singled out as the focus of God's wrath; also known by such titles as: 'little horn' and 'the prince that will come.' It is the latter that strikes us as interesting; Crowley was addressed in Liber AL as both 'the prince-priest, the beast.' And in both the verse and Crowley's commentary that follows, an entirely different conception of the Beast is presented:

AL I.15: "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

15. Mission of 666 and his woman. Her Nature & Office. She is the Scarlet Woman, H KOKKINA GYNH, 667, as he is TO MEΓA ΘHPION, The Great Wild Beast 666.
I, The Beast 666, am called to shew this worship and send it forth into the world; by my Woman called the Scarlet Woman, who is any woman that receives and transmits my Solar Word and Being, is this My Work achieved; for without Woman man hath no power. By Us let all men learn that all that may be is their Way of Joy for them to go; and that all souls are of the Soul of True Light.

15. The Beast is chosen to show by example & also by exposition that man's perfection depends upon his realising that his possibilities are infinite & demand realisation. The woman associated with him in this work thereby gives form to his idea. Their cooperation inspires mankind to follow their example with the result that men become aware of the sublime nature of every individual consciousness.

The Beast and the Scarlet Woman are avatars of Tao and Teh, Shiva and Sakti. This Law is then an exact image of the Great Law of the Cosmos; this is an assurance of its Perfection.

It is necessary to say here that The` Beast appears to be a definite individual; to wit, the man Aleister Crowley. But the Scarlet Woman is an officer replaceable as need arises. Thus to this present date of writing, Anno XVI. Sun in Sagittarius, there have been several holders of the title.

1. Rose Edith Crowley nee Kelly, my wife. Put me in touch with Aiwaz; see Equinox 1, 7, "The Temple of Solomon the King." Failed as elsewhere is on record.

2. A doubtful case. Mary d'Este Sturges nee Dempsey. Put me in touch with Abuldiz; hence helped with Book 4. Failed from personal jealousies.

3. Jeanne Robert Foster nee Oliver. Bore the "child" to whom this Book refers later. Failed from respectability.

4. Roddie Minor. Brought me in touch with Amalantrah. Failed from indifference to the Work.

5. A doubtful case, Marie Rohling nee Lavroff. Helped to inspire Liber CXI. Failed from indecision.

6. A doubtful case, Bertha Almira Prykryl nee Bruce. Delayed assumption of duties, hence made way for No. 7.

7. Lea Hersig. Assisted me in actual initiation; still at my side, An XVII. Sol in Sagittarius. (P.S. & An XIX, Sol in Aries).

"Prince-priest" is an unusual word, and not in tone with other references to me. I suspect therefore a secret cipher of some sort. For one thing, it is an anagram of PRINCEPS ITER, not bad for Alastor the Wanderer, or PRINCIPS ERIT, he shall be the chief (see verse 23). But such Qabalah is hardly to be considered serious. The recurrence of the letters PRI is however curious and may be significant. The combination PR in most Aryan Languages gives the idea of "Before." P and R are the letters of Mars and Sol respectively. Now Mars is referred to the number 5, and Sol to the number 6; both to the idea "Force and Fire", though in different ways. Now "Force and Fire" is the attribute of Ra-Hoor-Khuit, Lord of the Aeon; and 5 and 6 are mystically mated to represent the Accomplishment of the Great Work in Abrahadabra, the Word of the Aeon. (See, for this Word, *infra* Qabalistic Appendix). The termination ST is the coronal combination XXXI which we shall notice often enough later on.

The Beast, besides 666 correspondences, is by English sound, the Magus (Beth, Mercury, etc.) of this ST. S has in the Tarot the card numbered XX, which represents the Stele of Revealing, and is called the Judgment; i.e., the ending of an Aeon. T has the card numbered XI and is called Strength. It is the card of Leo and represents Babalon and the Beast conjoined.

"Their fold"; not only a sheepfold, but as if it were written "their embrace".

The Beast has been equivocated with Satan and this becomes the key point where Thelema turns the whole concept of the Beast around. In the Old Testament, Ezekiel is directed to write a judgment against the King of Tyre who is said to be "the appointed cherub the covereth." This would be Satan or Lucifer who (as the leader of the Watchers) whose position this was before his 'fall.' He had become the 'prince' that would eventually be judged by God. The symbols literally interpreted refer to the King of Tyre, but the esoteric meaning is hidden in this parable.

Ultimately, all apocalyptic literature were predictions of God casting down the enemies of Israel at a time when the current astrological age is coming to end. It was common knowledge that the Age of Aries was ending and that the Piscean Age was in the earliest stages of its cycle. The symbols of fishes that transforms the Judaic into the Christian apocalyptic current consistently addresses this new age as immanent. The these writings are recorded from a period of 200 to 300 years

before the astronomical event and lasted to up to 600 years afterwards is especially significant; considering the fact that the Piscean Age is actually considerably longer than the average of 2,150 years for astrological or Platonic ages.

For the Jews, they were the 'chosen people;' themselves, elect of God. And God was as a lion in apocalyptic imager. That same lion is rendered in Crowley's depiction of the Beast. And it is the lion that champions the 'just' over the 'iniquitous.' Esoterically, these two classes of humanity are viewed differently. The 'just' are the initiates and the 'iniquitous' are the profane who are not allowed access to the secret wisdom.

The qabalistic techniques of number and letter manipulation are built into the language of the texts to articulate on the hidden meaning of certain verses. Examples of the use of key numbers are as follows:

The mysterious name "*Taxo*," "*Assumptio Mosis*", ix. 1;
The "*number of the beast*" 666, of Revelation 13:18;
The number 888 (Ἰησοῦς), *Sibyllines*, i.326-330.

Numbers also were cleverly inserted to predict time periods in which prophecy will be fulfilled; examples as follows:

The "time, times, and a half," Daniel 12:7 which has generally been agreed to be 3½ years in length by dispensationalists;
The "*fifty-eight times*" of Enoch, xc.5, "*Assumptio Mosis*", x.11;
The announcement of a certain number of "weeks" or days, which starting point in Daniel 9:24, 25 is the "*the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks*"
A mention of 1290 days after the covenant/sacrifice is broken (Daniel 12:11), 12;
Enoch xciii.3-10; 2 Esdras 14:11, 12; *Apocalypse of Baruch* xxvi-xxviii;
Revelation 11:3, which mentions "*two witnesses*" with supernatural power, 12:6;
compare *Assumptio Mosis*, vii.1.

People, things and events are also couched in symbolic language such as:

The "horns" of Daniel 7 and 8;^[27] Revelation 17^[28]
The "heads" and "wings" of 2 Esdras xi
The seven seals of Revelation 6
The trumpets, Revelation 8
The "vials of the wrath of God" or "bowl..." judgments, Revelation 16;
The dragon, Revelation 12:3-17, Revelation 20:1-3
The eagle, *Assumptio Mosis*, x.8

blue,²¹ --- Oh, the stars, the stars in it deeply set! --- and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing.²² But below is the supine figure of Seb, into whom is concentrated all that clotted blood.²³ And there comes a voice: It is the dawn of the aeon. The aeons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.



Atu XI goes to the heart of Crowley's apocalyptic theology. One of the main themes of this card deals the 'precession of the zodiac,' which sets up the theme of end times; relevant two-thousand years ago with the falling away of the Age of Aries, the Hebrew ram and the taking on of the Piscean fishes. And of course, relevant today with the same conditions in society, is that of anticipating the fall of Pisces to the inauguration of the Age of Aquarius. But it is in a curious statement in his commentary on this Atu that Crowley seems to confuse the issue:

Thus, the last Aeon, that of Osiris, is referred to Aries and Libra, as the previous Aeon, that of Isis, was especially connected with the signs of Pisces and Virgo, while the present, that of Horus, is linked with Aquarius and Leo.

Crowley seems to be giving the aeonic precession in this order:

1. Isis – Pisces/Virgo
2. Osiris- Aries/Libra
3. Horus – Aquarius/Leo

The astronomical and astrological order of the process cannot happen in that order; the actual order being:

1. Aries/Libra
2. Pisces/Virgo
3. Aquarius/Leo

²¹ Not only symbolic, but actually visible even to the physical eyes, when Nuit is manifested. Also when Ra-Hoor-Khuit is invoked, or Aiwass.

²² See the various special accounts of the Stele. The New Atu XX - 718.

²³ Earth has absorbed all the ruin wrought by Jesus, to rebuild life through putrefaction, by her regular formula --- as opposed to the Higher Magick.

Pisces is both the current astrological age and the Age of Osiris, and the Age of Aries must carry the symbol of Isis. A mistake is made when one takes the Osirian perspective of the subordinate female and applies that to the paradigm of the female in the previous age, in the same way that the emerging Aquarian Age requires a revision of meaning in all the sacred symbols. Certainly the qabalistic lore attributes severity and judgment to feminine symbolism. And the apocalyptic writings are about 'end-times' and more nostalgic from a certain perspective.

Though we know only subtly of the strength of the feminine in the culture of humanity during the Age of Aries; that being found in the establishment of the matrilineal orientation of Jewish culture. And it is that woman today, sort of resurrected in Thelema to be girt with a sword. The parthenogenic myth of the woman birthing a semi-god is played out in the legend of the Nephilim; only now, that 'god' is made man; the Beast.

Crowley then moves forward to claim succinctly that those coming from the Arian Age could not understand symbols that belong to the Aquarian Age. Indeed, most today are actually of the Piscean Age and don't yet understand these symbols by implication. Crowley's experiences in the Enochian Aethyrs presented to him an entirely new conception of these perennial symbols, that he was also able to support with qabalistic exegesis:

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse; but on the Tree of Life, the path of Gimel, the Moon, descending from the highest, cuts the path of Teth, Leo, the house of the Sun, so that the Woman in the card may be regarded as a form of the Moon, very fully illuminated by the Sun, and intimately united with him in such wise as to produce, incarnate in human form, the representative or representatives of the Lord of the Aeon.

One of the basic assumptions in this conception is that these symbols are indeed perennial; having a prior existence before being employed by the apocalyptic writers and especially John of Patmos. There doesn't seem to be any evidence extant of their origin with the exception of these millennial writings at the end-times of the Age of Aries. Anything else seems either lost in the Deluge or a part of the culture of the Nephilim that died off in the antediluvian period.

The antediluvian period seems commemorated through Enoch and it is precisely his nobility that his sought by Dr. John Dee at the founding of the Renaissance in Europe. The amazing success of this work in itself, followed by Crowley's inspired skrying traces an interesting timeline. Dee's efforts come in a millennial-like era as super-nova explosions in the constellations of Cassiopeia and Ophiuchus²⁴ indicated to the Rosicrucians (erroneously) that the Age of Aquarius had begun. Even Crowley's assessment that the Book of the Law inaugurates the age is in error.

Horus on the throne of Ra is simply correcting the ancient error that is the misinterpretation of the essential archetypes of Babalon and the Beast. Note that it is Osiris' life that is cut short by Set for Isis (Babalon) to restore. This could work itself symbolically to demonstrate the perversion of the Gnosis that led humanity from being informed or even the progeny of gods and/or angels to the low-life beasts that modern religion makes us out to be.

Revelation: Chapter 13

[1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

[2] And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

[3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

[4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

[5] And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

[6] And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

[7] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

[8] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

[9] If any man have an ear, let him hear.

[10] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

[12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

²⁴ Cf. [The Alchemical Half of the Jews & the Rose Cross of Thelema](#)

[13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

[14] And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

[15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

[16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

[17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

[18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation: Chapter 17

[1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

[2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

[3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

[4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

[5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

[6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

[7] And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

[8] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

[9] And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

[10] And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

[11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

[12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

[13] These have one mind, and shall give their power and strength unto the beast.

[14] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

[15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

[16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

[17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

[18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation: Chapter 18

[1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

[2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

[3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

[4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[5] For her sins have reached unto heaven, and God hath remembered her iniquities.

[6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

[7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

[8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

[9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

[10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

[11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

[12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

[13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

[14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

[15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

[16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

[17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

[18] And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

[19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

[20] Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

[21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

[22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

[23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

[24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Considerations on the Starry Gnosis

The Lion's Heart, is the Watcher star called Regulus (the heart of the Lion; the Beast), lies exactly 54 degrees from the shaft of wheat-Spica. Spica is at 59 degrees Virgo (Babalon) and makes the starting point from which the 30-degree divisions are made in the 360-degree Zodiac. Together the Spica-Regulus combination makes a Woman Riding a lion like Beast.

360 divided by 54 = 6.666...(into infinity). The number 666, mentioned in Revelation as the "mark of the Beast," was in fact held sacred in the goddess-worshipping cultures as representative of female genitalia. When the goddess was vilified by the patriarchy, she became the beast and her sacred number the "mark." The hexad or number six is considered by the Pythagoreans a perfect and sacred number, among many other reasons because it divides the universe into equal parts. It is also perfect, because it is the only number under X, ten, which is whole and equal to its parts. In Hebrew Vau is six. Is Vau mother Eva or Eve?"

The Constellation Leo (The Lion)

The Fire-Kerub in the Initiation

The Vision of the Fruit of the Great Work of the Beast-The Lion

The Egyptian name for this Sign is 'Pi Mentekeon', which means 'the plucking asunder'. Bullinger notes that it is drawn with a lion treading down a serpent. A bird of prey is perched upon it, while below is a plumed female figure holding out two cups; answering to the constellation called the Crater, the cup of wrath. Its hieroglyphics spell the word 'Knem', meaning 'who conquers or is conquered' and the woman's name is 'Her-ua', meaning 'the great enemy'. The Hebrew name for this Sign is 'Arieh', meaning by its

usage, 'the lion rending' or 'pluck'. The Arabic name is 'Al Asad', meaning 'the lion, who rends, who wasteth'. And while the Latin 'Leo' translates as 'the lion', the Arabic and Syrian translations for this word give us 'coming vehemently, leaping forth as a flame'.

The symbolism here is entirely consistent with the Gnosis Crowley received in Liber CDXVIII; the lion-serpent or prince-priest with Horus (bird of prey) perched upon his shoulder stands ready to descend into the Cup of Babalon—the "cup of wrath."

Its brightest star (a) is on the ecliptic and marks the heart of the lion. It is named 'Regulus' (one of the Watcher Stars), which again means 'treading under foot'. The next brightest star (d) is found on the hinder part of the back, is called 'Zosma' or 'shining forth'. This is followed by 'Sarcam', a Hebrew term meaning 'the joining'. The next star is 'Minchir al Asad', meaning 'the punishing, tearing, of the lion, (piercing)' followed by the star (g) located in the mane, called 'Al Giebha', meaning 'the exaltation'. The second brightest star (b) is found on the tip of the tail and is named 'Denebola' or 'the judge or Lord who cometh quickly' followed by 'Deneb, Aleced', meaning 'the judge cometh who seizes'; and finally, 'Al Dafera', meaning 'the enemy put down'.

Crater (The Cup)

The cup of divine wrath poured out upon Him.

Bullinger writes: "This is no fabled wine-cup of Bacchus; but it is 'The cup of His indignation' (Rev 14:10)". He describes the cup as wide and deep, being fastened onto the body of the writhing serpent. The cup has thirteen stars in it, which is a significant number; meaning the completion of the Great Work. In Thelemic doctrine, we find the 'Cup of Abomination' pertaining to Babalon. The two brightest stars of the cup are (a) 'Al Ches', meaning 'the cup' and (b), which Bullinger lists and does not name (Rolleston doesn't list it at all) but notes that it "determines the bottom of the cup".

Distillation of the 12th Aethyr, Which is Called LOE (cont'd)

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)
The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath

yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength.²⁵ For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the union with the many."²⁶ For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self."²⁷

O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand. Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof.²⁸

The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

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

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.²⁹

And this is the meaning of the Supper of the Passover, the spilling of

²⁵ Cf. Tao Teh King. Also The Book of Lies, Cap. 4.

²⁶ See Liber VII:VII.41.

²⁷ See Liber VII:VII.43 - 44.

²⁸ It is given in "The Urn". See also the Sixth Aire, wherein the seer, becoming a Magus, is himself identified with the Beast, 666.

²⁹ All these mysteries are taught in the O.T.O.

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.³⁰

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

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

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death,³¹ for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in.³²

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six.³³ This is its secret interpretation that may not be understood, save only of _them that understand_. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [באבאלען].³⁴ Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

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

³⁰ Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein.

³¹ Note that the death or love of the saints is really increased life. The formula of 156 is constant copulation or Samadhi on everything.

³² (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.)

³³ ABRAHADABRA.

³⁴ באב = gate. אל = God; ען = ON. (ב—70 + ג—50 = 120). Note that Her Name does not appear properly spelt until the 10th Aire is done. The Seer had no idea how to spell the name till he was told by the Angel.

each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.) Now a voice comes from without: And lo! I saw you to the end. And a great bell begins to toll. And there come six little children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

Sirius (The Prince) (The Beast)
Also called Canis Major (the Dog)

In the Egyptian Zodiac, this constellation is called 'Apes', which means 'the head' and he is pictured as a hawk (which again, is the natural enemy of the serpent), which has a pestle and mortar on its head. This seems consistent with the 'Ape of Thoth'. (And I wonder here; is this the commingling of the seed or blood of the man and the woman?) It was also called by them, 'Seir', meaning 'the prince'. For the Persians, this was drawn as a wolf called 'Zeeb', which means 'coming quickly'; in Hebrew this meant 'this shall come'. The Arabs called this constellation 'Al Shira Al Jemeniya' - 'the prince, or chief of the right hand'.

The star in the head (a) is the brightest in all the heavens and is called 'Sirius' or 'Prince'. Sirius is also the word from which we get our English word 'Sir'. And the star was always associated with great heat; giving us the phrase: 'the dog days of summer' as the word 'Canis' is clearly the etymological root of the word 'Canine'. Then comes 'Aschere', meaning 'who shall come' followed by the star (e) in the right hind leg and named 'Adhara' - 'the glorious'. The second brightest star (b) is found in the left foot and called 'Mirzam', meaning 'the prince or ruler'. Finally comes the star (d) in the body, is called 'Wesen', meaning 'the bright, shining'.

Distillation of the 2nd Aethyr, Which is Called ARN³⁵

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation.³⁶

³⁵ 𐌸𐌹𐌳𐌰 = पत्नव. See the allusions to Bull, Fish and Serpent in the first paragraph. But 𐌸𐌹𐌳𐌰 = 156 = BABALON, also here mentioned; and the whole Aethyr is devoted to HER.

³⁶ This is the "Third Eye", the "Eye of Shiva", the Pineal Gland, supposed by some anatomists to be a rudimentary eye.

The 'third-eye' being the 'sign of Initiation' may be combined with a hint from the Wake-World; all the work being done in the IXth House (astral plane). The skrying of Liber CDXVIII is like the visions of the Apocalypics and the Hekaloths and is the work that is the meet of the Initiate.

All this while no image hath come unto the Stone, and no voice hath been heard. I cannot get any idea of the source of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch.

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

So a man got hold of this recension, and turned it Christian, and imitated the style of John. And this explains why the end of the world does not happen every few years, as advertised.

There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.

It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision.

And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.

But all this is before the veil of the Aethyr. Now will I go and make certain preparations, and I will return and repeat the call of the Aethyr yet again.

It is not a question of being unable to get into the Aethyr, and trying to struggle through; but one is not anywhere near it.

A voice comes: When thy dust shall strew the earth whereon She walketh, then mayest thou bear the impress of Her foot. And thou thinkest to behold Her face! The Stone is become of the most brilliant whiteness, and yet, in that whiteness, all the other colours are implicit. The colour of anything is but its dullness, its obstructiveness. So is it with these visions. All that they _are_ is falsity. Every idea merely marks where the mind of the Seer was too stupid to receive the light, and therefore reflected it. Therefore, as the pure light is colourless, so is the pure soul black.

And this is the Mystery of the incest of CHAOS with his daughter.

There is nothing whatever visible.

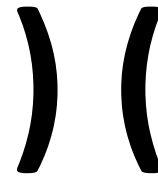
But I asked of the Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even

as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity.

2x78=her destroying of the great Sorcerer
 3x52=the Mother
 4x39=victor over the power of the 4
 6x26=the Harlot
 12x13=pure unity

Flashes of lightening are playing in the Stone, at the top; and at the bottom fo thStone there is a black pyramid,³⁷ and at the top thereof is a *vesica piscis*.³⁸ The *vesica piscis* is of colourless brilliance.

The two curves of the Pisces are thus:



They are the same curves as the curves of *vesica piscis*, but turned round.³⁹

And a voice comes: How can that which is buried in the pyramids⁴⁰ behold that which descendeth unto it apex?⁴¹

³⁷ Black, for Binah. The Pyramid for the Phallus, for She is also androgyne. Or, as an unit of Her City, beneath the Night ☒ of Pan. See the 14th Aire.

³⁸ The most perfect and mysterious of the symbols of the Feminine Principle. Its mathematical correspondences are of the greatest importance. See [William Stirling,] *The Canon*, and several other treatises on Qabalistic Geometry.

³⁹ This is the last desperate attempt of the Rauch of the Seer to escape the Terror of the Presence of Babalon.

⁴⁰ I.e., the Magister Templi.

⁴¹ This apparently simple phrase conceals an allusion of the most sublime and terrific import. See *Liber AL*:i.14, 16 & 19. Also *The Book of Lies*, Caps. 4 and 15. Mohammed said: "Cursed be he that maketh himself Earth, and Woman Heaven!"

Again it comes to me, without voice: Therefore is motherhood the symbol of the masters. For first must they give up their virginity to be destroyed, and the seed must lie hidden in them while the nine moons wax and wane, and they must surround it with the Universal Fluid. And they must feed it with blood for fire. Then is the child a living thing. And afterwards is much suffering and much joy, and after that are they torn asunder, and this is all their thank, that they give it to suck.⁴²

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement and clear; and behind the vesica piscis is a black cross⁴³ extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

Now there is naught but a vast black triangle having the apex downwards,⁴⁴ and in the centre of the black triangle is the face of Typhon, the Lord of the Tempest, and he crieth aloud: Despair! Despair! For thou mayest deceive the Virgin, and thou mayest cojole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her.

Thou canst not woo her with love,⁴⁵ for she is love. And she hath all, and hath no need of thee.

And thou canst not woo her with gold,⁴⁶ for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee.

And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned.⁴⁷ She hath it all, and hath no need of thee.

And thou canst not woo her with wit,⁴⁸ for her Lord is Wit. She hath it all, and hath no need of thee. Despair! Despair!

Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these,⁴⁹ and they avail thee not. Despair! Despair!

For he understood this Formula as of enormous Magickal Power, and wished to keep it from the profane, who might abuse it, or injure themselves by ignorant or imprudent application.

⁴² See *The Book of Lies*, Cap. 3.

⁴³ This seems to refer to Thmaist, whose Aeon will succeed that of Horus. She is Atu VIII referring to Libra, the House of Venus. In her also, then, is BABALON the Ageless Virgin-Harlot, our Mother as our Concubine.

⁴⁴ Cf. 3rd Aire, , the vision of Lilith. This triangle seems to symbolize Limitation or Restriction; or so the sequel implies.

⁴⁵ The path of 7, Daleth. BABALON is thus shewn as more than merely Binah.

⁴⁶ Tiphareth is below Her.

⁴⁷ Dath, the outcast into the Abyss, beneath Her.

⁴⁸ Chokmah, the Highest Wisdom.

⁴⁹ As shewn in the previous note, the Magister Templi, though he can lift Her Veil and behold Her with understanding, is unable to meet Her as an equal and possess Her.

Then I took the Flaming Sword,⁵⁰ and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings.⁵¹

But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword.⁵²

Despair! Despair!

And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent,⁵³ for it was the Serpent that seduced her first.

Despair! Despair!

(Yet he cried thus as he fled:)

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is vemonous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in my death agony. I am the Crocodile⁵⁴ that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush.⁵⁵

There it is, in the midst of the Stone, and I cannot see anyone who wears it.

⁵⁰ This has its hilt in Kether, and its point in Malkuth. the Seer uses the entire Hierarchy of Existence against the destroyer of Osiris.

⁵¹ His energy is transmuted into the primeval Manifestation of the Divine Will.

⁵² i.e. She is wholly set upon Kether. Only when Her Lover is wholly in His loftiest Selfhood can He possess Her.

⁵³ The Serpent of Wisdom, the 22 Paths which join the 10 Sephiroth. It is thus the complement of the Flaming Sword. The legend of Heva and Nachash is drawn from the mystical Doctrine here in question. This Serpent is the totality of Magical Manifestation, the Beauty of the 22 Palaces (Atu) of Wisdom. She is at once the Mother and the Sister of Her adulterous Lord, Mayan, the Logos who created the universe of illusion.

⁵⁴ Generally speaking, the monsters which inhabit water symbolize evil --- in all senses, from the grossest to the most exalted. They represent the falling into Passivity; whereras the Activity of Energy is the Idea of Joy.

⁵⁵ This Black Rose is then the veil of BABALON Herself. It is the repulsiveness which is one half of Fascination.

The Secret Doctrine

The Apocrypha

Such documents as the Gnostic [Gospel of Thomas](#) present an apocalyptic vision clearly immersed in parables that suggest an initiated interpretation 'between the lines.' In the [Secret Doctrine](#) by HPB, she offers lots of evidence of Paul and others coming from initiated traditions and couching words, phrases and hidden teachings cleverly into their texts. Such works as these and their use of symbols were considered apocryphal; meaning esoteric to some and spurious to those more inclined to exoteric exegesis.

Apocrypha (ἀπόκρυφα) means "those having been hidden away;" suggesting a reserved teaching for 'those who have ears,' which served as a marker for important teaching encoded into the text. Such teachings were considered too profound and sacred to be openly dispensed. This writing technique was incorporated into enough Gnostic documents that led them to boast of their secret teaching.

Not all Jews accepted the original angelic interpretation of Enoch's writing and some rabbis went so far as to curse any Jew teaching such interpretation. This separated an orthodoxy from the emerging trend. Yet of those Jews that were accepting of the angelic or enochite interpretation, an esoteric or hidden tradition would form that would lead to the creation of the Qabalah. Within this, it was said that the apocryphal *secret doctrine* was entrusted only to one who possessed the five qualities enumerated in Isaias:III. 3 (being experienced in any of five different professions requiring good judgement)

זר־חֲמִשִּׁים וְנִשּׂוּא
פְּנִים וְיוֹעֵץ וְחָכֵם
חֲרָשִׁים וְנַבּוֹן לַחֵשׁ:

3:3 The captain of fifty, and the man of high position, and the wise guide, and the wonder-worker, and he who makes use of secret powers.

This represented those with exceptional human capacities and not the more simple in our society; but the more sophisticated souls who would look into the secrets of God and nature. The allusion here is to

the [50 Gates of Wisdom](#) that were the key virtues of the just. Certain tests are given to prove the metal of the Aspirant to the A.'.A.'. that we may also be sure of those "who are of us."—AL:I.60

AL I.60: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

Nuit declares her Nature in a Riddle of Number and Colour and Form: this also is elsewhere explained being a matter of Magick and Wisdom proper to vowed Students rather than to the profane.

Nu = 56 and $5 + 6 = 11$.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night; the wise perceive the golden stars in the vault of azure.

The general significance of the number 11 is Magick, particularly that form of it which is Love under Will; for it unites the 5 and the 6. Thus Abrahadabra has 11 letters; and $418 = 11 \times 38$.

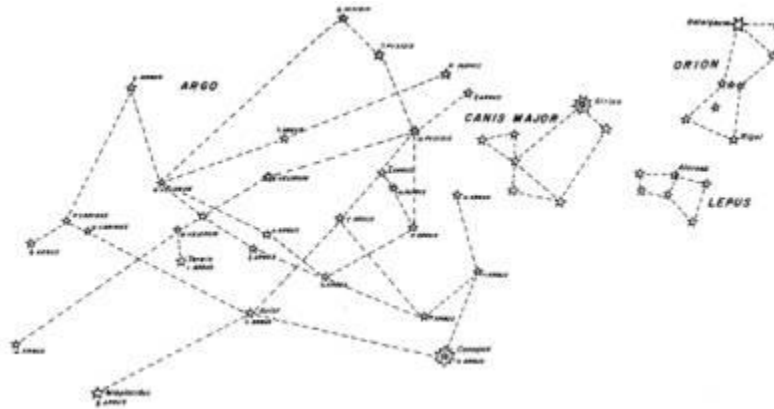
This star is the pentagram, with the single point at the top. The points touch the parts of Nuith's body as shown in the Stele. The earth-point marks the position of her feet, the fire-point, that of her hands, the other three points -- air, spirit, and water respectively -- refer to "my secret centre, my heart, and my tongue."

Also, the "head of fifty and convener of the assembly" has an interesting commonality with the 50 stars of the Argos (cf. [The Eagle and the Temple](#)):

The Hebrew letter Nun of course, has a value of 50; but when spelled in full, equals 106. And in adding these two numbers together, we get 156, which is the number of Babalon and as well the number of letter in each Table of Enoch. But also it is the Tabernacle of the Congregation as per Leviticus 1:1. Remember, [the Jews have the half](#) and we will be covering a bit of ground in Old Testament prophecy. But the Jews actually imitated Egyptian mythology whom in turn really took from the Sumerian. And so it is to the Sumerian mythos that we will now turn.

The 'Assembly of the gods' was a silent convocation of fifty 'Annunaki' in Sumerian mythology with an additional seven underworld gods, known as the Igigi. The parallel of the Igigi with the seven angels of the seventh seal is apparent. From there, it is easy to make a connection between the fifty 'Gates of Understanding' and the Annunaki. But this gets more interesting and more intricate. First, the constellations of Argo, Canis Major (Sirius or Isis), Lepus and Orion have a combined total of fifty stars. In Greek mythology, Argo is the ship of destiny. And of course, we have fifty stars on the America flag. Lepus and Sirius are constellations belonging to the sign of Gemini.

Lepus is the sign of the enemy under the foot of Orion (Osiris) the 'Redeemer' as Sirius is Isis, the wife and sister of Osiris.



From the Second Book of Kings:

1:9 And he sendeth unto him a head of fifty and his fifty, and he goeth up unto him (and lo, he is sitting on the top of the hill), and he speaketh unto him, `O man of God, the king hath spoken, Come down.

Apocalyptic and messianic ideas merged with the Greco-Roman philosophies of the time; creating a Christian movement that would begin to emerge out of Judaism and come into its own as it began being picked up by non-Jewish people.

Merkabic literature eventually developed a scheme of usually seven mult-layered heavens that could be 'descended' into in the same way that greater depth or penetration could lead one to the highest Aethyrs is Thelemic Enochiana. The deepest or highest heaven contained seven palaces (hekhalot) that were themselves layered with a palace within a palace; the innermost 'adytum' being the residence of the image of the divine (Kether in qabalistic rendering) seated on a throne and surrounded by hosts that continually sing its praise.

In order for the Merkabist to gain a vision of these heavens, sophistication rituals of purification, self-mortification (not unlike certain shamanistic practices of aboriginal peoples), ecstatic prayer and meditation were employed to obtain the proper psychic conditions. It is at this optimized or trance-like state that the Merkabist was enabled to enter the celestial or astral realms; approaching each

heaven in stages of ascent (though the word 'descent' is used in several of the hekalotic texts; we have here also a similarity to the pyramid ritual where one first descends in order to ascend).

Such journeying required the proper incantations with the proper seals and calls to specific angels in order to get past the guardians of these realms. The Merkabist also needed to know how to navigate and engage the various forces and beings he would encounter in these realms. Divine secrets were sought along with a variety of other reasons for gaining access to these realms; sometimes even looking for sexual intercourse with the divine—the latter being an interesting way to continue the parthenogenic current that Enoch suggests informs our race.

Grimoire of the Seven Heavens of the Merkabah

In the discourse HIGHER DEVACHANIC OR HEAVENLY SPHERES from the Zohar, we read the following; giving us the description of five heavens:

SAID Rabbi Abbi: "The higher or celestial world with its accompanying spheres, though invisible to mortal sight, has its reflection and analogue, namely, the lower world with its circumambient spheres, according to the saying, 'As above, so below.' The works of the Holy One in the celestial world are the type of those in the terrestrial world. The meaning of the words, Brashith, bara Alhim is this: brasahith, i.e., the celestial world, gave rise or origin to Alhim, the visible divine name that then first became known. Thus Alhim was associated with the creation of the world, as Brashith was connected with the creation of the celestial or invisible world, that being the type, thus the antetype, or in other words, one was the reflection and analogue of the other, and therefore it is written, 'Ath hashamayim, veath ha-arets' (the heavens and the earth). The heaven on high produced and gave rise to the earth below."

It is written, "And the earth was without form and void" (Tohu va Bohu). The signification of these words has already been given. The word aretzs here refers to the earth in its primal state when void of light. By the word "was," scripture teaches that it existed at its creation in a state of chaos and confusion. It is also said "and darkness," which was the deprivation of the light emanating from the antetypal world, owing to the matter of the earth becoming condensed and thus less receptive of its reflection. These words, Tohu, Bohu and darkness, together with a fourth, "*wind*," represent the four elements composing the substance of the earth. Another version gives "ve-ath ha-aretzs," referring to this world and its several divisions that are altogether different from those of the celestial world and which are as follows: Aretzs, Gia, Nesia, Zia, Arga and Thebel, which latter is greater than all the others as it is written: "And He shall judge the world (Thebel) in righteousness" (Ps. x. 9). Rabbi Jose having asked the question: "What kind of world is that which is called Zia?" Rabbi Simeon replied:

"It is the place of Gehenna or Hell, 'a land of draught and of the shadow of death' (Jer. ii, 1). It is mystically referred to in the words, 'and darkness was upon the face of the deep' (Gen. i, 2), alluding to Zia, the abode of Hell and of the Angel of death, and is so called because the faces of those who are banished there become blackened on account of their wicked lives when on earth. The earth of Nesia is that the inhabitants of which become oblivious of the past; whereas, in that of Bohu, the faculty of memory is vivid and active."

Said Rabbi Hiya: "The word Bohu denotes the earth, Gia, whilst the words, 'and the spirit of Alhim moved upon the face of the waters,' designate that of Thebel, which is nourished and sustained by the spirit of Alhim, as is also Aretzs, our own abode of earthly existence, which is circumscribed and surrounded by seven spheres analogous to those of the celestial world, all of them being under the domination and control of their particular lords and guardians. The seven spheres of the celestial world are prototypes of those that surround our world and are inhabited by angelic beings who sing the praises of the Holy One, and use their own individual forms of worship. Their rank and order are indicated by the sphere they occupy.

"The first of these mysterious spheres is inhabited by a lofty angel named *Rachmiel*, who has the charge over those who have forsaken idolatry to become worshippers of the Holy One. By him they are prepared to look in the Luminous Mirror, or Beatific Vision.

"In the second higher sphere dwells *Ahinael*, who receives under his care all who died ere being initiated in the secret doctrine, and instructs them in its teachings.

"The third is that where abides *Adrahinael*, a spirit under whose care and guardianship are those who in earth life had resolved to change their evil habits, but being suddenly overtaken by death, were unable to do as they had willed. Such souls find themselves cast first into Gehenna, out of which, however, they are taken by this spirit and prepared for the enjoyment of the divine light emanating from their Lord and Creator, the Holy One. The joys of such souls are inferior to those of others. They are known as 'children of the flesh,' and of them it is written, 'From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord' (Is. lxvi. 23).

"The fourth of the spheres is inhabited by a spirit named *Gadrihael*, presiding over all those who were slain by idolaters. His office is to guide them unto the palace of the king clothed in robes of purple, in which their names are inwoven and where they abide until the day when the Holy One shall avenge their sufferings, as it is written: 'He shall judge amongst the heathen. He shall fill the places with dead bodies and shall wound the heads of many' (Ps. cx. G.).

Adiriel is the presiding spirit in **the fifth higher sphere** and is in charge of those souls who through their lifelong penitence, attained to a high degree of holiness and purity in which they surpass all others, even as their abode excels all others in grandeur and glory.

"All the aforementioned presidents are under the rule and authority of the archangel *Michael*, captain of the myriad hosts of heaven, whose office it is to fill with joy and delight the souls of the faithful and true servants of the Lord, by causing them to view and behold the light, clear as crystal, that marks the course of the river of the water of life flowing into the world to come."

In 3 Baruch, a system of five heavens is also presented:

The First Heaven of 3 Baruch

And he took me and led me where the firmament has been set fast, and where there was a river which no one can cross, nor any strange breeze of all those which God created. And he took me and led me to the first heaven, and showed me a door of great size. And he said to me, Let us enter through it, and we entered as though *borne* on wings, a distance of about thirty days' journey. And he showed me within the heaven a plain ; and there were men dwelling thereon, with the faces of oxen, and the horns of stags and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed, or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is Phamael said to me: This door which thou seest is the door of heaven, and as great as is the distance from earth to heaven, so great also is its thickness; and again as great as is *the distance* (from North to South, so great) is the length of the plain which thou didst see. And again the angel of the powers said to me, Come, and I will show thee greater mysteries. But I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against God, and the Lord banished them.

The Second Heaven of 3 Baruch

And the angel of the Lord took me and led me to a second heaven. And he showed me there also a door like the first and said, Let us enter through it. And we entered, being borne on wings a distance of about sixty days' journey. And he showed me there also a plain, and it was full of men, whose appearance was like *that* of dogs, and *whose feet were* like *those* of stags. And I asked the angel: I pray thee, Lord, say to me who are these. And he said, These are they who gave counsel to build the tower, for they whom thou seest drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of child-birth, but brought forth while she was making bricks, and carried her child in her apron, and continued to make bricks. And the Lord appeared to them and confused their speech, when they had built the tower to *the height of* four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, Let us see (whether) the heaven is made of clay, or of brass, or of iron. When God saw this He did not permit them, but smote them with blindness and confusion of speech, and rendered them as thou seest.

The Third Heaven of 3 Baruch

And I Baruch said, Behold, Lord, Thou didst show me great and wonderful things; and now show me all things for the sake of the Lord. And the angel said to me, Come, let us proceed. (And I proceeded) with the angel from that place about one hundred and eighty-five days' journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra in length. And he showed me Hades, and its appearance was dark and abominable. And I said, Who is this dragon, and who is this monster around him? And the angel said, The dragon is he who eats the bodies of those who spend their life wickedly, and he is nourished by them. And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit

from the sea, which does not sink at all. Baruch said, And how (does this happen)? And the angel said, Hearken, the Lord God made three hundred and sixty rivers, of which the chief of all are Alphias, Abyrus, and the Gericus; and because of these the sea does not sink. And I said, I pray thee show me which is the tree which led Adam astray. And the angel said to me, It is the vine, which the angel Sammael planted, whereat the Lord God was angry, and He cursed him and his plant, while also on this account He did not permit Adam to touch it, and therefore the devil being envious deceived him through his vine. [And I Baruch said, Since also the vine has been the cause of such great evil, and is under judgment of the curse of God, and *was* the destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. When God caused the deluge upon earth, and destroyed all flesh, and four hundred and nine thousand giants, and the water rose fifteen cubits above the highest *mountains*, *then* the water entered into paradise and destroyed every flower; but it removed wholly without the bounds the shoot of the vine and cast it outside. And when the earth appeared out of the water, and Noah came out of the ark, he began to plant of the plants which he found. But he found also the shoot of the vine; and he took it, and was reasoning in himself, What then is it? And I came and spake to him the things concerning it. And he said, Shall I plant it, or what *shall I do*? Since Adam was destroyed because of it, let me not also meet with the anger of God because of it. And saying these things he prayed that God would reveal to him what he should do concerning it. And when he had completed the prayer *which lasted* forty days, and having besought many things and wept, 15 he said: Lord, I entreat thee to reveal to me what I shall do concerning this plant. But God sent his angel Sarasael, and said to him, Arise, Noah, and plant the shoot of the vine, for thus saith the Lord : Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of God; and as through it the human race obtained condemnation, *so* again through Jesus Christ the Immanuel will they receive in Him the upward calling, and the entry into paradise]. Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. For (no) good comes through it. For those who drink it to surfeit do these things: neither does a brother pity *his* brother, nor a father *his* son, nor children *their* parents, but from the drinking of wine come all *evils*, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

5 And I Baruch said to the angel, Let me ask thee one thing, Lord. Since thou didst say to me that the dragon drinks one cubit out of the sea, say to me also, how great is his belly? And the angel said, His belly is Hades; and as far as a plummet is thrown (by) three hundred men, so great is his belly. Come, then, that I may show thee also greater works than these.

6 And he took me and led me where the sun goes forth; and he showed me a chariot and four, under which burnt a fire, and in the chariot was sitting a man, wearing a crown of fire, (and) the chariot (was) drawn by forty angels. And behold a bird circling before the sun, about nine 3 cubits away. And I said to the angel, What

is this bird? And he said to me, This is the guardian of the earth. And I said, Lord, how is he the guardian of the earth? Teach me. And the angel said to me, This bird flies alongside of the sun, and expanding his wings receives its fiery rays. For if he were not receiving them, the human race would not be preserved, nor any other living creature. But God appointed this bird *thereto*. And he expanded his wings, and I saw on his right wing very large letters, *as large* as the space of a threshing-floor, the size of about four thousand modii; and the letters were of gold. And the angel said to me, Read them. And I read and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. And I said, Lord, what is this bird, and what is his name? And the angel said to me, His name is called Phoenix. (And I said), And what does he eat? And he said to me, The manna of heaven and the dew of earth. And I said, Does the bird excrete? And he said to me, He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use. But wait and thou shalt see the glory of God. And while he was conversing *with me*, there was as a thunder-clap, and the place was shaken on which we were standing. And I asked the angel, My Lord, what is this sound? And the angel said to me, Even now the angels are opening the three hundred and sixty-five gates of heaven, and the light is being separated from the darkness. And a voice came which said, Light giver, give to the world radiance. And when I heard the noise of the bird, I said, Lord, what is this noise? And he said, This is *the bird* who awakens from slumber the cocks upon earth. For as men do through the mouth, so also does the cock signify to those in the world, in his own speech. For the sun is made ready by the angels, and the cock crows.

7 And I said, And where does the sun begin its labors, after the cock crows? And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the third heaven the sun passes through and gives light to the world. But wait, and thou shalt see the glory of God. And while I was conversing with him, I saw the bird, and he appeared in front, and grew less and less, and *at length* returned to his full size. And behind him I saw the shining sun, and the angels which draw it, and a crown upon its bead, the sight of which we were not able to gaze Upon, and behold. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and hid in the wings of the angel. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

8 And he took me and led me towards the west; and when the time of the setting came, I saw again the bird coming before *it*, and as soon as he came I saw the angels, and they lifted the crown from its head. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Lord, wherefore did they lift the crown from the head of the sun, and wherefore is the bird so exhausted? And the angel said to me, The crown of the sun, when it has run through the day-four angels take it, and bear it up to heaven, and renew it, because it and its rays have been defiled upon earth; moreover it is so renewed each day. And I Baruch said, Lord, and wherefore are its beams defiled upon earth? And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speakings, murmurings, whisperings, divinations, and such like, which are not

well-pleasing to God. On account of these things is it defiled, and therefore is it renewed. But *thou askest* concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

9 And they having retired, the night also fell, and at the same time *came* the chariot of the moon, along with the stars. And I Baruch said, Lord, show me it also, I beseech of thee, how it goes forth, where it departs, and in what form it moves along. And the angel said, Wait' and thou shalt see it also shortly. And on the morrow I also saw it in the form of a woman, and sitting on a wheeled chariot. And there were before it oxen and lambs in the chariot, and a multitude of angels in like manner. And I said, Lord, what are the oxen and the lambs? And he said to me, They also are angels. And again I asked, Why is it that it at one time increases, but at another time decreases? And (he said to me), Listen, O Baruch: This which thou seest had been written by God beautiful as no other. And at the transgression of the first Adam, it was near to Sammael when he took the serpent as a garment. And it did not hide itself but increased, and God was angry with it, and afflicted it, and shortened its days. And I said, And how does it not also shine always, but only in the night? And the angel said, Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and the stars cannot shine in the presence of the sun; for the stars are always suspended, but they are screened by the sun, and the moon, although it is uninjured, is consumed by the heat of the sun.

The Fourth Heaven of 3 Baruch

And when I had learnt all these things from the archangel, he took and led me into a fourth heaven. And I saw a monotonous plain, and in the middle of it a pool of water. And there were in it multitudes of birds of all kinds, but not like those here on *earth*. But I saw a crane *as great* as great oxen; and all *the birds* were great beyond those in the world. And I asked the angel, What is the plain, and what the pool, and what the multitudes of birds around it? And the angel said, Listen, Baruch : The plain which contains in it the pool and other wonders is *the place* where the souls of the righteous come, when they hold converse, living together in choirs. But the water is that which the clouds receive, and rain upon the earth, and the fruits increase. And I said again to the angel of the Lord, But (what) *are* these birds? And he said to me, They are those which continually sing praise to the Lord. And I said, Lord, and how do men say that the water which descends in rain is from the sea? And the angel said, *The water* which descends in rain-this also is from the sea, and from the waters upon earth; but that which stimulates the fruits is (only) from 10 the latter source. Know therefore henceforth that from this *source* is what is called the dew of heaven.

The Fifth Heaven of 3 Baruch

And the angel took me and led me thence to a fifth heaven. And the gate was closed. And I said, Lord, is not this gate-way open that we may enter? And the angel said to me, We cannot enter until Michael comes, who holds the keys of the Kingdom of Heaven; but wait and thou shalt see the glory of God. And there was a great sound, as thunder. And I said, Lord, what is this sound? And he said to me, Even now

Michael, the commander *of the angels*, comes down to receive the prayers of men. And behold a voice came, Let the gates be opened. And they opened *them*, and there was a roar as of thunder. And Michael came, and the angel who was with me came face to face with him and said, Hail, my commander, and *that* of all our order. And the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life virtuously. And having saluted one another thus, they stood still. And I saw the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life virtuously. And having saluted one another thus, they stood still. And I saw the commander Michael, holding an exceedingly great vessel; its depth *was as* great as *the distance* from heaven to earth, and its breadth as great as the *distance* from north to south. And I said, Lord, what is that which Michael the archangel is holding? And he said to me, This is where the merits of the righteous enter, and such good works as they do, which are escorted before the heavenly God.

12 And as I was conversing with them, behold angels came bearing baskets full of flowers. And they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things brought hither from beside them? And he said to me, These are angels (who) are over the righteous. And the archangel took the baskets, and cast them into the vessel. And the angel said to me, These flowers are the merits of the righteous. And I saw other angels bearing baskets *which were* (neither) empty-nor full. And they began to lament, and did not venture to draw near, because they had not the prizes complete. And Michael cried and said, Come hither, also, ye angels, bring what ye have brought. And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

13 And then came in like manner other angels weeping and bewailing, and saying with fear, Behold how we are overclouded, O Lord, for we were delivered to evil men, and we wish to depart from them. And Michael said, Ye cannot depart from them, in order that the enemy may not prevail to the end; but say to me what ye ask. And they said, We pray thee, Michael our commander, transfer us from them, for we cannot abide with wicked and foolish men, for there is nothing good in them, but every kind of unrighteousness and greed. For we do not behold them entering [into Church at all, nor among spiritual fathers, nor] into any good work. But where there is murder, there also are they in the midst, and where are fornications, adulteries, thefts, slanders, perjuries, jealousies, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, then are they *workers* of such works, and of others worse. Wherefore we entreat that we may depart from them. And Michael said to the angels, Wait till I learn from the Lord what shall come to pass.

14 And in that very hour Michael departed, and the doors were closed. And there was a sound as thunder. And I asked the angel, What is the sound? And he said to me, Michael is even now presenting the merits of men to God.

15 And in that very hour Michael descended, and the gate was opened; and he brought oil. And as for the angels which brought the baskets *which were* full, he filled them with oil, saying, Take it away, reward our friends an hundredfold, and those who have laboriously wrought good works. For those who sowed virtuously, also reap virtuously. And he said also to those bringing the half-empty baskets,

Come hither ye also; take away the reward according as ye brought, and deliver *it* to the sons of men. [Then he said also to those who brought the full and to those *who brought* the half-empty baskets: Go and bless our friends, and say to them that thus saith the Lord, Ye are faithful over a few things, I will set you over many things; enter into the joy of your Lord.]

16 And turning he said also to those who brought nothing: Thus saith the Lord, Be not sad of countenance, and weep not, nor let the sons of men alone. But since they angered me in their works, go and make them envious and angry and provoked against *a people that is* no people, a 3 people that has no understanding. Further, besides these, send forth the caterpillar and the unwinged locust, and the mildew, and the common locust (and) hail with lightnings and anger, and punish them severely with the sword and with death, and their children with demons. For they did not hearken to my voice, nor did they observe my commandments, nor do *them*, but were despisers of my commandments, and insolent towards the priests who proclaimed my words to them.

3 Enoch gives the following scheme of seven heavens that we've compiled with data from other merkabic texts:

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

(1)Seven (are the) princes, the great, beautiful 2 , revered, wonderful and honoured ones who are appointed over the seven heavens. And these are they :

(2)And every one of them is the prince of the host of (one) heaven. And each one of them is accompanied by 496,000 myriads of ministering angels.

Seventh Heaven

"The Seventh Celestial Sphere is the highest and accessible only to souls of the greatest purity and thus qualified to enter into its joys and delights. None other are found there. In it are laid up treasures of peace, blessings and benefits.

"All these seven spheres are inhabited and filled with beings like in their form to man, who cease not to worship and give thanks to the holy One. None of them, however, are so conversant with the glory of the Holy One as the inhabitants of the sphere of Thebel, who are perfectly pure in body, mind and soul. In the seventh celestial sphere there are those who have attained to the highest degree of holiness as in the seventh sphere belonging to earth below, are found the just with purified bodies. Moreover, above and beyond all these spheres there are seven others the existence of which is a subject of faith and not of experience, and in each of them are spiritual beings of the highest order.

(3) MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the 'Araboth.

Seventh Heaven: Araboth (תוברע), The seventh Heaven where ofanim, the seraphim, and the hayyoth and the throne of the Lord are located.

7th Heaven: "the Glory of God and the angels of the Presence"
To the 7th "fiery troops of great archangels etc."

The seventh Heaven, Araboth is where Ofanim, the Seraphim, and the Hayyoth and the throne of the Lord are located.

Sixth Heaven

"The Sixth celestial Sphere is nearer to the Kingdom of heaven. In it are seas covered with ships, also rivers and lakes abounding in fish. Its denizens are under the rule of presidents, the chief of whom is named *Uriel*, who enter on their official duties at certain fixed times. When the time arrives for the ships to go south, Michael is their ruler; and when they go north, Gabriel assumes authority and direction; as these two archangels occupy the right and left sides of the Mercaba, or celestial chariot. When, however, the ships go eastward, *Raphael* rules, and *Uriel* when they sail westward.

GABRIEL, the prince of the host, is appointed over the sixth heaven which is in Makon.

Sixth Heaven: Machon (מכון), See (1 Kings 7:30, Deut 28:12)

³⁰And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

¹²The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

6th Heaven: "the archangels who minister and make propitiation to the Lord"
To the 6th "seven bands of angels. . .who make the orders and learn the goings of the stars and the alteration of the moon and the revolution of the sun . . . (who are) appointed over seasons and years etc."

Fifth Heaven

"The Fifth celestial sphere is one of still greater and more intense light. Therein are angels, some of them ruling over fire, others over water, and are messengers either of mercy or judgment, and as such become manifested as heralds of light or darkness. Their worship of the Holy One takes place at midnight. They are under the control of a chief named Qadashiel. When at midnight the north wind begins to blow,

the Holy One, blessed be He! enters the garden of Eden and holds converse with the righteous. Then begin they their service of praise which resounds throughout the whole of this sphere and lasts during the night until daybreak and the sun appears. At that moment these angels join in a grand and glorious song of thanksgiving that peals also from all the hosts of heaven, from angels and archangels, seraphim, cherubim, above and below all uniting in the ascription of blessing and honor, glory and power to Jehovah, the Lord of Hosts that liveth forever and ever; as it is written, 'When the morning stars sang together and all the sons of God shouted for joy' (Job. xxxviii. 7). This their great anthem ceases not until Israel begins its song of praise.

SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in Ma'on.

Fifth Heaven: Ma'on (מַעֲוֹן), See (Deut 26:15, Ps 42:9)

¹⁵Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

⁹I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

5th Heaven: "angels who bear answers (prayers) to the angels of the presence"
To the 5th the Grigori (Watchers)
In the 5th heaven is Mikael "who holds the keys of the Kingdom of Heaven."

Fourth Heaven

"The Fourth celestial region is splendidly luminous, being the abode of angelic beings of great honor and dignity who, unlike those of the first sphere, begin and finish their worship of the Holy One without interruption. They are not subject to any change or declension, being angels of mercy and compassion of whom scripture speaks 'Who maketh his angels as the wind, and his messengers as flames of fire' (Ps. civ. 4). Their great mission work is on the plane of human existence and are invisible save in visions of the night, or on extraordinary occasions according to the degree of intelligence of those to whom they manifest themselves. Their great chief is named *Padiel* by whose orders they hold the key and open the gates of mercy through which pass the prayers and supplications of those who sincerely repent and live the Higher and Diviner life.

SHAHAQI'EL, prince of the host, is appointed over the fourth heaven which is in Zebul.

Fourth Heaven: Zebul (זְבוּל), See (Isa 63:15, I Kings 8:13)

¹⁵Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

¹³I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

4th Heaven: "thrones and dominions in which always they offer praise to God"
To the 4th the sun and moon and the angels over them together with "an armed host of angels praising God"

Third Heaven

"The third celestial sphere is pervaded and filled with fire and flames. In it the fiery river *Nahar dinur* takes its rise and flows into Gehenna, overwhelming and engulfing in its course those mortals whose lives on earth were given up and addicted to evil and wrongdoing. Over these are placed destroying and tormenting angels, also accusing angels who, however, have no power or influence over Israel when it repents and does what is just and right. The abode of their chief is on the left side of this sphere in which darkness prevails, as it is written, 'and darkness was upon the face of the waters.' It is also the abode of Samael, the angel of darkness, the great transgressor.

BADARIEL, prince of the host, is appointed over the third heaven which is in Shehaqim.

Third Heaven: Shehaqim (שִׁהַקִּים), See (Ps 78:23, Midr. Teh. to Ps. xix. 7)

The **Third Heaven** is a spiritual division of the universe within **Judeo-Christian cosmology**. In some traditions it is considered the abode of God,^[1] and in others a lower level of **Paradise**, commonly one of seven.

²³Though he had commanded the clouds from above, and opened the doors of heaven,

3rd Heaven:

The angels attending the sun, moon (and the stars ch. ix. i) are assigned to the 3rd heaven.

Second Heaven

"The second celestial sphere is distinguished from the first by the possession of a modicum of light, and is inhabited by angels appointed to watch over humanity and guide it into the path of uprightness whenever there is danger of its falling into error and wrong doing. When righteousness prevails in the world, they are filled with joy and delight. Their chief and ruler is called *Qadmiel*. When Israel commences its worship of the Holy One, they then manifest and make themselves visible in forms of intense brightness, and three times daily they bless and hallow the divine name. When they observe Israel studying and meditating on the law or secret doctrine, they ascend on high before the Holy One, who takes account of what they have seen and heard.

BARAKIEL, prince of the host, is appointed over the second heaven which is in the height of (Merom) Raqia

Second Heaven: Raki'a (רַקִּי'א), Also see (Gen 1:17)

¹⁷And God set them in the firmament of the heaven to give light upon the earth,

2nd Heaven: "the hosts of the armies which are ordained for the day of judgement"

First Heaven

"The first of these higher or celestial spheres and nearest to the earth, is altogether void of light and is the abode of angels who are like tempestuous winds, never seen, but felt, and are always invisible as they are void of light and darkness and undistinguished by any color. They are wholly without self-consciousness and without form or shape. Its chief and ruler is an angel named *Tahariel*, who has under him seventy subordinates. Their motion is manifested by the glittering of fiery sparks, the appearance and disappearance of which constitute day and night.

PAZRIEL, prince of the host, is appointed over the first heaven which is in Wilon, which is in Shamayim.

First Heaven: Vilon (וילון), Also see ([Isa 40:22](#))

²²It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

1st Heaven: "the spirits of the retributions for the vengeance"

To the first heaven are located the rulers of the stars and the angels set over the treasuries of ice, snow, clouds, etc.,

3 Enoch also presents us with angelic names for various other celestial beings and districts:

(4) Under them is GALGALLIEL, the prince who is appointed over the globe (galgal) of the sun, and with him are 96 great and honoured angels who move the sun in Raqia'.

(5) Under them is 'OPHANNIEL, the prince who is set over the globe ('ophari) of the moon. And with him are 88 angels who move the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. And when is the moon sitting in the East at its turning point?

Answer: in the fifteenth day of every month.

(6) Under them is RAHATIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHATIEL? Because he makes the stars run (marhit) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East.

(7) Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move the planets from city to city and from province to province in the Raqia' of heavens.

(8) And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of them when he is travelling in Raqia' , royal servants are running with great glory and majesty even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.

In Hasidic philosophy, the four 'Chayot' angels of the Chariot are the basic archetypes God used to create the world; combining them in various ways to create the varieties of angelic beings. A psychic integration of these archetypes; each varied by the nature of the merkabic mystic, is also taught in order to perfect the individual. These lessons are taught today in the mystery of the Court Cards of the Holy Tarot.

Symbolically then, the 'man on the throne,' driving the Chariot can only drive it when the four angels connect their wings together to form both the canopy of the Chariot and to get the wheels spinning. Such symbolism suggests what in modern parlance would be a Jungian 'integration' of the individual psyche. In Thelemic Magick it is referred to as 'asar un nefer' (myself made perfect). In this way, the archetypal man or Holy Guardian Angel is formulated.

One line in developing such virtue is revealed in the following themes of the Oaths of the Outer College of the A.'.A.'; also called the Golden Dawn.

The Probationer vows to obtain a scientific knowledge of the nature and powers of his or her being.

The Neophyte vows to obtain control of the nature and powers of his or her being.

The Zelator vows to obtain control of the foundations of his or her being.

The Practicus vows to obtain control of the vacillations of his or her being.

The Philosophus vows to obtain control of the attractions and repulsions of his or her being.

The Dominus Liminis vows to obtain control of the aspirations of his or her being.

It is through these that one can approach the ability to both journey to the diving and to draw down divine powers to the Earth.

The Nature of Babalon and the Beast



"There is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of Initiation.

Enochiana: A Resurgence of the Merkabah Tradition in the Hermetic Renaissance **The Magick of Dr. John Dee & Sir Edward Kelly**

The story of John Dee is well known for those who have made a general study of Enochian Magick. Dr. Dee wanted to walk with God as is the legend of Enoch, who was said to have done so. He along with Edward Kelly began a series of skrying sessions that led to contact with certain angels that produced a cosmogony of scores of angels arranged in a sophisticated structure of tablets, temple furniture and an angelic alphabet and vocabulary.

Of all this, the Holy Table produced for them, a prophecy that revealed to them the advent of Babalon and the Beast, which so frightened them that they then abandoned the Magick. John Dee was

steeped in a Christian hermeticism that held his view to the ancient interpretation of these symbols. But it is generally deduced that his consistently fervent piety gave him the keys to the coming Astrological Age, though he couldn't understand them of his own rite.

Aleister Crowley would come along some 300 years later and skry Dee & Kelly's Enochian Aethyrs to produce a prophecy that introduces a new conception of the ancient apocalyptic and hekalotic cosmogony; presenting a new mythos for our post-industrial age. Per AL:II.5 – "**Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.**"

New Scriptures

Selected Verses from Liber AL vel Legis

With Crowley's Commentary

AL I.16: "**For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.**"

The Beast is thus the source of Light & Life & bestows these openly upon such as understand clearly the nature of the Universe. Her function is to reflect his light to such as walk in ignorance yet dream & aspire. He is the type of the individual & she of the forms by which he is able to express himself.

AL I.17: "**But ye are not so chosen.**"

The Beast & The Scarlet Woman are the sole authorised exponents of this doctrine.

AL I.36: "**My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.**"

Again we find the words Prince and Priest, but differently placed in their phrase. The Beast is here definitely identified with the priest of the 26th Dynasty whose Stele forms the Pantacle (so to speak) of the new Magick. He is moreover identified with the scribe. It is of immense importance to the stability of the Law to have a Book not merely verbally but literally inspired, so that even errors in spelling and grammar have a secret significance. (That this must be so is guaranteed by the literary preeminence and impeccable orthography of the Beast as a man). But the great thing is the Standard to which all disputes may be referred. It is also necessary to give weight to the authority of The Beast, lest ignorance, folly, or cunning misinterpret the text.

Motta's Comment: Readers will please not that this Comment referred to it The Comment signed ANKH-F-N-KHONSU at the end of the Book. The Comment is short and to the point, and is in Class A. It must under no circumstances be confused with the

Commentaries by A.C., which are printed in common type and are in Class B., or with the Commentaries 'by [Marcelo Motta]', of which this is one, which are printed in italics and are in Class C.

AL III.22: "The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."

There are to be no regular temples of Nuith and Hadit, for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His vice-regent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-Phallic deities of the old Aeon, such as Osiris, "Christ", Hiram, Adonis, Hercules, &c., were supposed, through our ignorance of the Cosmos, to 'die' and rise again'. Thus we celebrated rites of 'crucifixion' and so on, which have now become meaningless. Ra-Hoor-Khuit is the Crowned and Conquering Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud -- and especially Jung -- for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as "Augoeides"; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

AL III.24: "The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what."

A: menstrual blood.

B: possibly "dragon's blood".

These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the Qabalistic statement that "The blood is the life", consulting Book 4 Part III. and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The 'child' is "BABALON and THE BEAST conjoined, the Secret Saviour", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is also a form of BAPHOMET, but differs from the 'child' in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of vitalizing the

Eagle. It is inadvisable to word this explanation, in terms too intelligible to the profane, since uninitiated attempts to make use of the formidable arcana of Magick presented in this passage could lead only to the most fulminating and irremediable disaster.

Distillations from Various Aethyrs of:

LIBER XXX AERUM

Vel Saecvli

Svb Figvra

CCCCXVIII

THE VISION AND THE VOICE

With COMMENTARY by THE MASTER THERION

Revelation 12:1

A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.

Distillation of the 25th Aethyr, Which is Called VTI⁵⁶

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

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite⁵⁷ stone. He bears a pitcher or amphora. And now there comes another Angel upon a white horse,⁵⁸ and yet again another Angel upon a black bull.⁵⁹ And now there comes a lion⁶⁰ and swallows the two latter angels up. The first angel goes to the lion and closes his mouth.⁶¹ And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.⁶²

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the

⁵⁶ \aleph = \aleph = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is \aleph Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. [See also Revelation:12.1] He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.

⁵⁷ The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of Mercury; this is, his form is Oracular.

⁵⁸ The sorrow of Death.

⁵⁹ This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).

⁶⁰ Symbol of the Beast, 666.

⁶¹ See Atu XI. Babalon and the Beast conjoined.

⁶² BABALON prepared 666 (in a certain very secret manner) to utter the word Qelhma.

lion, which has become as a raging flame.⁶³

And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils!⁶⁴ 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!⁶⁵

I am he that swalloweth up death⁶⁶ and victory.⁶⁷ I have slain the crowned goat,⁶⁸ and drunk up the great sea.⁶⁹ Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays⁷⁰ far-darting. And my body is the body of the Snake,⁷¹ and my soul is the soul of the Crowned Child.⁷² Though an Angel in white robes leadeth me,⁷³ who shall ride upon me but the Woman of Abominations?⁷⁴ Who is the Beast?⁷⁵ Am not I one more than he?⁷⁶ In his hand is a sword that is a book.⁷⁷ In his hand is a spear that is a cup of fornication.⁷⁸ Upon his mouth is set the great and terrible seal.⁷⁹ And he hath the secret of V.⁸⁰ His ten horns spring from five points,⁸¹ and his eight heads⁸² are as the charioteer of the West.⁸³ Thus doth the fire of the sun temper the spear of Mars,⁸⁴ and thus shall he be worshipped, as the warrior lord of

⁶³ i.e. 666 is now inspired.

⁶⁴ Nostrils = אַ and נ. Energy and passion, also Breath of the Word.

⁶⁵ Eye = Creative Light, i.e. of the Word.

⁶⁶ Scorpio.

⁶⁷ Netzach.

⁶⁸ Capricornus.

⁶⁹ Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them.

⁷⁰ Leo = א = ט = טרת = 419. ט = א. ט = snake by meaning. א = Horus.

⁷¹ The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.

⁷² Horus, the Lord of 666.

⁷³ The Avatar of Binah, in the opening of this Aethyr.

⁷⁴ BABALON. See Atu XI.

⁷⁵ 419-418=1. Or 667-666=1. 667 = 'H KOKKINH ΓΥNH, the Scarlet Woman.

⁷⁶ Ibid.

⁷⁷ Liber AL, his weapon.

⁷⁸ This allusion must remain secret.

⁷⁹ This seal is that of BABALON. The Seal of the אַא See the Book of Lies, (Cap. 49).

⁸⁰ His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici) [Lat., "By the force of Truth I have conquered the Universe while living"].

⁸¹ V.V.V.V.V. Has 10 horns that spring from 5 points.

⁸² See the Book of Lies, Cap. mq, 49. But there is One Eighth Head too Sacredly terrible to mention.

⁸³ Refers to Atu VII. x = The Chariot = 8. the Bearer of the Sangraal.

⁸⁴ The Mystery 5x = 6{square x} and 6x = 5{square x}, Heru-Ra-Ha is the Martial aspect of Sol.

the sun.⁸⁵ Yet in him is the woman that devoureth with her water all the fire of God.⁸⁶ Alas! my lord, thou art joined with him that knoweth not these things.⁸⁷ When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure.⁸⁸ Each of my teeth⁸⁹ is a letter of the reverberating name. My tongue is a pillar of fire,⁹⁰ and from the glands of my mouth arise four pillars of water.⁹¹ TAOTZEM⁹² is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

Distillation of the 16th Aethyr, Which is Called LEA⁹³

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull.⁹⁴

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

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

And the throne of his spirit is a mighty throne of madness and desolation,⁹⁵ so that they that look upon it shall cry: Behold the abomination!⁹⁶

⁸⁵ See AL, Cap. III, v. 74.

⁸⁶ Again a secret allusion.

⁸⁷ The Seer was not yet a full initiate, and was hampered by A.C.

⁸⁸ This paragraph prophesies the purging of the worldly Fire in the Aeon of Horus. "Hell" is the pure Inmost Self of Man, that suffereth not extinction, but consumeth all the experiences of Life, coming thereby to know its own Perfection.

⁸⁹ 32 teeth; hence the Name is אדירהרה = 32. Macroprosopus interfused with Microprosopus.

⁹⁰ The tongue is the instrument of the Logos and so a Phallic or creative organ. Chokmah the logos, is the Root of Fire, and the Masculine Energy.

⁹¹ These are the "Four Rivers of Eden". It is the fourfold understanding of the Logos. These reflect Him so perfectly that they reproduce His Form.

⁹² תעצם = 600. A "great number" of Sol, normally 6. 600 = Kosmos. The blasphemy is in taking the material for the Spiritual Sun.

⁹³ LEA = לַא. The waning moon, the virgin, the bull; exactly as in the second sentence; ריח = 24.

⁹⁴ See previous note.

⁹⁵ See Liber VII, Cap. III, v. 20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.

⁹⁶ See Liber VII, Cap. III, v. 21.

Of a single ruby shall that throne be built, and it shall be set upon a high mountain,⁹⁷ and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one.

Blessed are they upon whom he shall look with favour, for nothing shall stand before his face.⁹⁸ Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

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

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle.⁹⁹ Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book.¹⁰⁰

Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man.¹⁰¹

And now all that glory hath withdrawn itself; and the old King lies prostrate, abject. And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with

⁹⁷ See Liber VII, Cap. III, vv. 22, 23.

⁹⁸ Adaptions of the Qu'ran are to be found in this passage.

⁹⁹ "Circle" --- a blind for "the Mark of the Beast"—I—which at that time it was necessary to keep secret.

¹⁰⁰ This is a vision of the Angel of the Beast himself, as identified with the Stele of Revealing. This book in the hand of Aiwass is The Book of the Law.

¹⁰¹ The recognition of the authorship of Liber AL as praeter-human, with ecstatic joy, etc. is the key to the portal of the New Aeon.

infinite brilliance, so that the whole Aethyr flushes warm, and she¹⁰² says with a subtle sub-meaning, pointing downwards: By this, that.¹⁰³

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers?¹⁰⁴

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child,¹⁰⁵ and give him to drink of the milk of thy breasts. But I go dancing."¹⁰⁶

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

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis,¹⁰⁷ and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

Distillation of the 9th Aethyr, Which is Called ZIP¹⁰⁸

Verse I

Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain (follows each verse)

Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

Verse II

Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin?

¹⁰² This is Babalon, the true mistress of the Beast; of Her all mistresses on lower planes are but avatars.

¹⁰³ This phrase need not be analyzed; it is the promise to give herself to the Beast.

¹⁰⁴ The Seer was even at this time still struggling in himself with the complexes due to his heredity and early training.

¹⁰⁵ Therion, the Logos of the Aeon.

¹⁰⁶ This means that the Seer will soon be "Isis Rejoicing"; i.e. a Master of the Temple.

¹⁰⁷ See the Neophyte Ritual of the G.'.D.'. , Equinox Vol. I, No. 2 and AL:III.34.

¹⁰⁸ 𐌆𐌗𐌚 = ७४ = ७८ = 78, the influence from the Most High. It is the Virgin Artemis in the midst of the House of the Sun, in his Northern and Southern declinations both. For her girdle is the Girdle of the World. She is the Woman clothed with the Sun in Atu XIV.

Verse III

This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON.¹⁰⁹ This is he that sitteth, a little pile of dry dust, in the city of the Pyramids.

Verse IV

Until the light of the Father of all kindle that death. Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle.¹¹⁰

Verse V

Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger.

Verse VI

Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light?

Verse VII

For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein!

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons. And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not

¹⁰⁹ BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted than that usually implied in these visions.

¹¹⁰ Cf. 15th Aire. Note this triangle for 2. It seems very important to note that $\Sigma(1-2) = 3$ and so on.

one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her.

Will bends like a reed in the temptests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Distillation of the 3rd Aethyr,¹¹¹ Which is Called ZOM¹¹²

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up;¹¹³ and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss.¹¹⁴ And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there

¹¹¹ The last three Aethyrs are so tremendously sublime that comment is only too likely to mar the effect upon the reader. They must be read as masterpieces of Art, and their full magical import apprehended as such. This remark, indeed applies to the whole series, though not so formidably. The proper way is first to study the book in detail, so as to assimilate perfectly its intellectual content, and then to read it (so to say) ceremonially.

¹¹² ZOM 𐌆𐌚𐌗 = טכד = 44.

¹¹³ She seeks to resist Change, which is Life, she refuses the Formula, "love under will." <Yet Μαριε = 156.>

¹¹⁴ She is Binah, ruled by the path of ב.

is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown;¹¹⁵ for if there were two crowns, then should Ygdrasil, that ancient tree, be cast out into the Abyss, and the Arcanum which I in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! There shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and a poison is dropped into his eyes. And Lilith,¹¹⁶ a black monkey crawling with filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.
(Kill me! kill me!)¹¹⁷

¹¹⁵ I.e., to construct a true Tree, of which Daath should be the summit. This is in fact the great error of the rationalists—both in science, like Buchner, and in religion, like Buddha. Knowledge is not, and cannot be, the crown of Consciousness, if only because the Logic beyond the Abyss convicts it of essential self contradiction. Daath, as seen by the Magister Templi, is so far from being the opposite of Ignorance that it is actually a demonstration that the Intellect is incapable of Truth. [The German physician and philosopher Ludwig Buchner (1824-1899) rejected religion and free will, espousing a materialism that denied any distinction between mind and matter.]

¹¹⁶ לילית = 480 = עית = Malkuth, of the 42-fold name in Yetzirah. Also 480 = דעות, Daath, in the Plural. Lilith is etymologically "The Woman of Night"; but is diversely described by different authorities. To one she is, "from the head to the navel, a woman --- from the navel to the feet of her, a man". To another, "lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell" (_Liber Ararita_ II, 10). She is also the "first wife of Adam" i.e. the succubus who visits in their sleep those boys and men who have not previously purified themselves by Right Coitus. The whole world of demons was in fact created (according to Rabbinical tradition) by the nocturnal pollutions of Adam. This is a true parable. For every sexual act produces its natural effect on all planes. All forms of spiritual experience may be obtained in this manner, according to the Magical Knowledge and Skill of the Operator. And there is always a Child begotten on some plane or other, as the conditions of the experiment decide. (Note. --- A.C. added the following here in his copy of Eqx. I, No. 5. "Doris Gomez who came just before Jeanne Foster. It's a perfect description of her normal nature. Add Laura Brown for the sake of completeness. What about Alostrael?")

¹¹⁷ The Seer was physically overwhelmed by the horror of this experience. It may seem surprising that such phenomena should occur above the Abyss. But this Lilith is a positive form created by the Magus; whereas, Choronzon is the breaking-up of all coherence. Here also is a mystery of mysteries. Lilith is truly Babalon, as imagined by this energy of Mayan.

There is a mocking voice: Thou art become immortal. Thou wouldst look upon the face of the Magician and thou hast not beheld him because of his Magick veils.

(Don't torture me!)

Thus are all they fallen into the power of Lilith, who have dared to look upon his face. The shew-stone is all black and corrupt. O filth! filth! filth!

And this is her great blasphemy: that she hath taken the name of the First Aethyr,¹¹⁸ and bound it on her brow, and added thereunto the shameless yod and the tau for the sign of the Cross.

She it is that squatteth upon the Crucifix, for the nastiness of her pleasure. So that they that worship Christ suck up her filth upon their tongues, and therefore their breaths stink.¹¹⁹

I was saved from that Horror by a black shining Triangle, with apex upwards,¹²⁰ that came upon the face of the sun.

And now the shew-stone is all clear and beautiful again.

The pure pale gold of a fair maiden's hair, and the green of her girdle, and the deep soft blue of her eyes.

Note. —In this the gold is Kether, the blue is Chokmah, the green is Binah.

Thus she appeareth in the Aethyr, adorned with flowers and gems. It seems that she hath incarnated herself upon earth, and that she will appear manifest in a certain office in the Temple.

I have seen some picture like her face; I cannot think what picture. It is a piquant face, with smiling eyes and lips; the ears are small and pink, the complexion is fair, but not transparent; not as fair as one would expect from the hair and eyes. It is rather an impudent face, rather small, very pretty; the nose very slightly less than straight, well-proportioned, rather large nostrils. Full of vitality, the whole thing. Now very tall, rather slim and graceful; a good dancer.

There is another girl behind her, with sparkling eyes, mischievous, a smile showing beautiful white teeth; an ideal Spanish girl, but fair. Very vivacious. Only her head is visible, and now it is veiled by a black sun, casting forth dull rays of black and gold.

¹¹⁸ LIL.

¹¹⁹ For the Christian, obsessed by Mayan, sees Love in this obscene form. It is all a matter of the point-of-view.

¹²⁰ This is the Sigil of Binah in one of Her forms. It instantly destroys the illusion of Lilith, who now appears in her true shape as an avatar; a corporeal imagine of BABALON, recalling the maiden of the 9th Aethyr. (Note. --- in A.C.'s *_Eqx_*. here to the para. beginning "I have seen some picture" he notes in the margin "Hilarion, Jeanne Robert Foster".—To the para. beginning "then the disk of the sun", he notes "Alice Ethel Coomaraswamy. She has Libra rising and Sol in Scorpio and she is mad about green." --- To the para. beginning "There is another girl", he notes "Helen Westley? --- or Myriam Deroxe.")

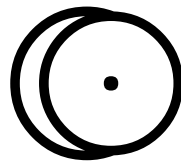
And thou shalt give the sign of the Mother, for BABALON is thy fortress against the iniquity of the Abyss, for the iniquity of that which bindeth her unto the Crown,¹²¹ and barreth her from the Crown; for not until thou art made one with CHAOS¹²² canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great Work.

Distillation of the 1st Aethyr, Which is Called LIL¹²³

Now the veil opens of itself. (To Scribe. Come nearer; I don't want to have to speak so loudly.)

It is a little child covered with lilies and roses. He is supported by countless myriads of Archangels. The Archangels are all the same colourless brilliance, and every one of them is blind. Below the Archangels again are many, many other legions, and so on far below, so far that the eye cannot pierce. And on his forehead, and on his heart, and in his hand, is the secret sigil of the Beast.* And of all this the glory is so great that all the spiritual senses fail, and their reflections in the body fail.

*



¹²¹ The path of Beth.

¹²² The mystery of CHAOS is beyond the comprehension of any but Masters of the Temple. One can only hint that this is at once the Formula of the Feminine Trinity and of the All-Father.

¹²³ ליל = @/@ = 76 = ביון = Secret, a refuge; גיחח rest, peace; and עבד, a Servant (in the noble sense). In Hebrew LIL would be 70, the eye of Horus, ע. But see a previous note on the twelvefold table, 15th Aethyr, where these letters rule the Universe. (scil. that of the present Aeon.)

Appendices

The Ace of Disks



The central symbol of the Ace of Disks is consequently the personal Hieroglyph of "the chosen priest and apostle of infinite space", "the prince-priest the Beast". (Liber AL. 1.15.)

This is to be compared with the Sigillum of the Order of A..A..

In the centre of all is yet another form of Tetragrammaton, the Phallus, showing Sol and Luna, with the number 666 duly inscribed, as if to equilibrate, to fit into the Vesica, with the seven sevens adding to 156 (BABALON 2 + 1 + 2 + 1 + 30 + 70 + 50 = (7 + 7) divided by 7 + 77 + 77 = 156) as the Magick Square of 6 adds to 666 ($1=6^2=$ TO MEΓA ΘHPION 300 + 70 + 40 + 5 + 3 + 1 + 9 + 8 + 100 + 10 + 70 + 50 = תריין 400 + 200 + 10 + 6 + 50). Should one choose to interpret the vertical line above 666 as 1, and add it, the number of the Scarlet Woman, 667, appears. (667 = Η ΚΟΚΚΙΝΗ ΓΥΝΗ = 8 + 20 + 70 + 20 + 20 + 10 + 50 + 8 + 3 + 400 + 50 + 8.) This cipher is enclosed in a Heptagram, as manifestly needful; and this figure again in interlaced Pentagons whose sides are extended, so forming a Wheel of 10 spokes whose boundary is a Decagon; and this again within a circular band, upon which is inscribed in full the name TO MEΓA ΘHPION, of 12 (6 x 2) letters.

About this whirling Disk are its six Wings; the entire symbol is not only a glyph of Earth as understood in this New Aeon of Horus, but of the number 6, the number of the Sun. This card is thus an affirmation of the identity of Sol and Terra—and that will be best understood by those who have punctually practised Liber Resh for the necessary number of years, preferably in such Hermitages as those of the Sahara Desert, where the Sun and the Earth can soon be instinctively recognized as living Beings, one's constant companions in a Universe of Pure Joy.

Unicursal Hexagram



Hexagram of the Beast
Unicursal Hexagram

“The Universal Jewish Encyclopedia declares that the SIX-POINTED STAR...according to the Rosicrucians...was known to the ancient Egyptians.”

“SIX TRIANGLES...is the Egyptian hieroglyphic for the ...Land of the Spirits.”

The six-pointed star was an Egyptian occult symbol which King Solomon adopted when he went into idolatry and witchcraft and built an altar for Ashteroth (star); the consort of Baal.

“In the Astro-Mythology of the Egyptians, we find belief in the first man-god (Horus I) ...and his death and resurrection as Amsu”

“This (6-pointed star) was the first sign or hieroglyphic of Amsu”

“Amsu – the risen Horus – was the first man-god risen in spiritual form.”

The Brand of the Beast



Also used in the Mass of the Phoenix

Symbol used for 5th Degree O.T.O.

The Mark of the Beast has been mischaracterized by Grant to be an "X" on a circle. This is not the Mark of the Beast. Crowley used an "X" on a circle to symbolize heterosexual coitus. That symbol also represents the Seal of Jupiter from the Kamia. A cross in a circle commonly represents the Earth, rarely Saturn and sometimes is used as a base design of a pantacle. According to conversations in the late '70s with Regardie, the Mark of the Beast Crowley used when Regardie was his secretary is an inverted seven pointed star in a circle, surmounted by a phallic drawing. Such a thing is not that easy to trace in the air, so either simplify it or use special care.

The Hexagram of the Beast is Crowley's Unicursal Hexagram, traced for invoking by starting at the top and moving down to the right through the pattern.

In the symbolism of the Middle Ages, the magician is represented by a cross, and the gate to Heaven by a circle. This is why the symbol of love (entering Heaven) is a circle with a cross attached to the bottom. This is also why the symbol of power (mastering Hell) is a circle with a cross on top of it. This is the "apple" of the Crown Jewels, and is shown on the Emperor trump. If these symbols were to be combined.....



For further insight please refer to "The Greatest Teachings of all ages" with regards to the Magician.

FIFTH DEGREE

Form of the Petition

TO BE WRITTEN OUT AND SIGNED BY EVERY POSTULANT

I, the undersigned, request the Most Wise and Perfect Sovereign and the Very August, Excellent, Puissant and Perfect Princes now assembled, that you will be graciously pleased to admit me to your Princely Order.

I trust that the sincerity of my endeavours to promote the Glory of the *Rosie Cross* and the Welfare of Mankind will entitle me to your favourable opinions.

Assuring you that I shall not fail to redeem my pledge of allegiance to this Sovereign Chapter, and to devote my Rose and Cross to the prosperity and happiness of the Princes of this sublime degree, I subscribe myself.

(Signed (IV°))

*

THE FURNITURE OF A CHAPTER OF ROSE CROIX

RED ROOM

Altar. White silk altar-cloth, with Rose 49 on gold cross 5 with 4 green rays.

Super-altar. Black. 7 steps. Copy of Stele of Revealing. 33 lights. 33 roses. Paten and Chalice. Cakes of Light and Red Wine.

(Optional. Crystal globe: Image of Babalon: &c. But no male symbol.)

Thrones. One each side of the altar for M.W.S. and H.P. one in West for G.M.
Stalls for other Princes.

Banners. The Banner of the Rite above M.W.S.

The Banner of Love above the Most Reverend and Perfect Prelate.

Personal banners of the other Princes above their stalls.

Floor-cloth. Ladder. Brass letters for same.

The Brand.

The hangings should be rosy red.

BLACK ROOM

Tau.

Crucifix.

Pillars. Three, surmounted by lamps with 11 holes and letters T.S.L.

Bible.

Bones, skulls, skeletons, hell-broth for 2nd point.

The hangings should be black.

ANTEROOM

V.S.L. and writing materials.

KNIGHT OF THE PELICAN and EAGLE
and a SOVEREIGN PRINCE of the
HOLY ORDER OF ROSE CROIX of HEREDOM!

Rise, perfected and puissant prince, and receive the emblems of our Order.

H.P.: I present you with this rose.

I invest you with the apron, collar, and Jewel of our Order.

I gird you with this sacred sword.

(Done.)

G.M.: Lastly, I seal you with this seal of perfection.

(Done.)

Before you are again admitted to any Chapter, you must have caused this mark to be tattooed over your heart, so that the scar which can never be effaced from your body may remind you of those oaths which you have taken to us. They can never be effaced from your soul.

Waratah-Blossom

Seven are the veils of the dancing-girl in the harem of IT.
Seven are the names, and seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn swords; No man may come nigh unto Her.
In Her wine-cup are seven streams of the blood of the Seven Spirits of God.
Seven are the heads of THE BEAST whereon She rideth.
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 Valour:
the head of a Satyr: and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is:



Seal of the A.'A.'.

This is the Seal upon the Ring that is on the Forefinger of IT:
and it is the Seal upon the Tombs of them whom She hath slain,.

Here is Wisdom. Let him that hath Understanding count the Number of Our Lady; for
it is the Number of a Woman; and Her Number is
An Hundred and Fifty and Six.