

T.H.O.T.H.

THE HOUSE OF THE HOLY
A TWO HORIZONS PERIODICAL

SPARKS OF THE INTIMATE FIRE

NEW ZEALAND LECTURE SERIES

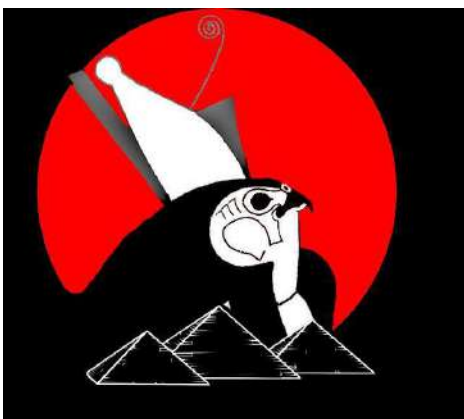


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<https://www.pbslearningmedia.org/resource/xir161725fre/the-third-trumpet-and-the-wormwood-star-xir161725-fre/>

ACKNOWLEDGEMENTS

*“O my God! use Thou me again, alway. For ever! For ever!
That which came fire from Thee cometh water from me; let therefore
Thy Spirit lay hold on me, so that my right hand loose the lightning.”
Liber VII:II 1-2*

Two Horizons would like to thank the following individuals for their literary contribution to this periodical and the amazing time we had in New Zealand!

Cynthia Crosse, Simon Willis, Gerard Kraay, Tim Paling and Shawn Gray for their inspiration, company and a weekend of fraternity, as well as those who attended the lectures and came along for the adventure.

We of course would like to thank our contributing artists, Althea Mallee and Alex Lo Vetro for their pieces featured within this edition of THOTH.

And last, but certainly not least, we welcome Simon and Tim onto the T.H.O.T.H. proofreading team, a laborious yet necessary task, your assistance is greatly appreciated.

All are welcome to send through expressions of interest for articles, artworks, poetry and the like to be included in T.H.O.T.H. or the Two Horizons Website or Facebook page simply by contacting us.

enquiries@twohorizons.space



"Syria"

Art by Althea Mallee

GREETINGS FROM TWO HORIZONS

Editorial

Tikky Zappia

Do what thou wilt shall be the whole of the Law

Welcome to issue 3 of “The House of the Holy”. We hope you have all been well!

This semester has been quite a busy period for us at Two Horizons. We delivered lectures with our brethren in New Zealand. The trip was an amazing experience for us. The hospitality of the O.T.O. N.Z. was boundless. Sister Cynthia and Brother Simon made us feel right at home and we are grateful for all they had organised and shared with us. Frater Alexandros had organised our talks in Christchurch and received us with welcoming arms. Most of the lectures are found in this edition of THOTH for you to partake of. They were full of genuine personal explorations on the Path of Thelema and though we had no real clue what the other would be speaking of, our talks wove seamlessly in and out of each other creating a harmonious tapestry - a testament to the inspiration of the Great Work manifest. All present made our kids feel more than welcome as we bumbled around the countryside together. We also joyously sang our hearts out to the soundtrack of *Jesus Christ Superstar* upon a certain hill in Akaroa – a tribute to our Secret Master. AMEN!

We are preparing to give a few more lectures as well as setting the foundations for some upcoming projects, such as our releasing our experiments of the “Pylons” the details of which can be found in this periodical.

We have also had the milestone event in the Thelemic community of Boleskine House being bought, with plans of it being restored and opened to the public which hitherto has not been done. We interviewed Keith Readdy of The Boleskine House Foundation for our T.H.O.T.H. Special Supplement regarding the herculean task that has been taken up. We would like to thank him for sharing his vision and aims of the purchase, as well as thanking John Mitchell and Robert Molyneux for their C.G. artworks and advertising material. Blessings on the project!

For now, may you enjoy reading this edition as much as we enjoyed creating it for you.

THANK YOU

Love is the law, love under will.

LECTURE SCHEDULE



CHRISTCHURCH WEA, 59 Gloucester St, Christchurch

Friday

8 February 2019, 8pm

CYNTHIA CROSSE
WOMEN & THEIR DAMNED
INITIATORY POWER

A feast of beastly women: Hine-Nui-te-po (with teeth in her vagina), Kali, Persephone, Mary Magdalene, The Holy Spirit, The Scarlet Women, The Chariot Card, Babalon and The High Priestess.

AKAROA Southern Lights Centre, 433 Long Bay Rd, Akaroa

Sunday

10 February 2019, 9am

GERARD KRAAY
OF SHADOW AND THE NIGHT
PRIMEVAL

In a world devoid of magick and Gods, dominated by reason and science, there is a primal path that looks into the shadow realms and searches the abyss.

"He who dwells in the Darkness, and within the Darkness, whom the Darkness does not know, whose body the Darkness is, and who rules the Darkness within, he is thy Self, the ruler within, the immortal" – Brihadaranyaka Upanishad

Sunday

10 February 2019, 11am

TIM PALING
THE FORMULA OF
ABRAHADABRA

Abrahadabra is the Word of the Aeon. What is its import? Brother Tim will reveal all!

Saturday

9 February 2019, 9am

TIKKY ZAPPIA
UNITE BY THINE ART - A
STUDY OF ENERGISED
ENTHUSIASM

An introduction to Energised Enthusiasm and its role as a mode of attainment.

Sunday

10 February 2019, 5pm

SHAWN GRAY
LAPIS SALUBRITAS: THE
STONE OF THE WISE AND
THE HOLY GUARDIAN ANGEL

An exploration of the topic of health in the Thelemic context, focusing on the role of Eucharistic ritual in OTO and AA.

Monday

11 February 2019, 9am

SIMON WILLIS
THE EMBLEMS OF DEATH

One defining characteristic of any religion or philosophy is its belief about what happens to us when we die. In this talk, Simon discusses death as it appears in the Holy Books of Thelema and other writings of Aleister Crowley.

Saturday

9 February 2019, 10.30am

GIUSEPPE ZAPPIA
OBOL IN THE AGORA –
SEARCH FOR MESSIAH. A
PERSONAL EXPLORATION OF
THE MYSTERIES OF V

The ancient origin of the Roman Catholic Church, at its core, is none other than what Aleister Crowley would refer to as "The True Church of Old Time." The exploration will draw from the prophetic and scriptural Thelemic theology contained within the Holy Book Liber CDXVIII – The Vision and The Voice – as well as from various ancient and modern related sources.

Special attention will be paid to historical and mythical accounts of the apostle Peter, a predominant figure and one of great significance. The mythos of Peter the Priest/Hierophant is heavily entwined with the legends of Mithras, Sol Invictus, Saturnus, Janus and the Magna Mater/Cult of Cybele – all of which play an important role in the ancient history and development of the Church.

"the newborn Magister Templi hangs suspended from the Gallows of Heaven, as a witness and a light to mankind. And he hangs upside down, as needs be. He is, of course, the 'Saint Peter' of the New Testament, holding the keys of heaven and hell. He is also, the true 'Pope,' of which the Bishop of Rome has never been more than a bathetic mockery." – Frater Adjuvo (Marcelo Ramos Motta)

SPARKS OF THE INTIMATE FIRE

Frater Alexandros

Te Ahi Ka Camp, Christchurch, NZ

Do what thou wilt shall be the whole of the Law

“You meet the nicest people in the O.T.O.” once and was probably several times said by a beloved sage of the O.T.O. N.Z., and the Friday, Saturday and Sunday in early February in Christchurch and Akaroa, in New Zealand, certainly reinforced this to me.

Over these three days there were many different but thoroughly researched and highly polished presentations, and it was obvious that the members had ‘disciplined’ themselves to the labour and dedicated considerable time and effort for the benefit and edification of the Brothers and Sisters in the Order. But, as we know, discipline in the O.T.O. does not necessarily imply a sedate and boring time, and the social side of the gathering did not disappoint either, with guests from Australia, Auckland, Wellington and Christchurch locals not only partaking of the fruit of the dedication and study of the presenters but also the fruit of the vine and the product of the hops and barley.

I am sure the following presentations will be as useful and enjoyable to the broader audience as it was to those who could attend the three days. On behalf of the local Te Ahi Ka Camp in Christchurch, I would like to thank all of our visitors and presenters, and a special thanks to Tikky and Giuseppe for coming all the way from Adelaide and bringing their family, and to the F.S.R. in N.Z., Sr Osis, for being the powerhouse behind the gathering and a motivator and organiser par excellence.

Love is the law, love under will.





Sparks crew

UNITE BY THINE ART

A study of Energised Enthusiasm

Tikky Zappia

Do what thou wilt shall be the whole of the Law

I would like to start by thanking Cynthia and Simon for making these lectures possible. These guys have put in a lot of energy in terms of organising this weekend, and let me assure you that it is no small feat. Their passion and dedication to Thelema is boundless, and for all they have done, are doing and will do in the future, I want to let you know it is appreciated, and I am sure it will leave an astral footprint for ages to come! I would also like to thank you all for coming here today to partake of this lecture series, I hope in some way the talks you hear over the course of the day or weekend will inspire you to seek your own Truths and enhance your own spiritual development, whether through totally resonating with something that has been said, or disagreeing completely.

Putting this lecture together hasn't been easy. What began as a study of Energised Enthusiasm turned into a ramble about the Rites of the *Hieros Gamos* and the Royal Art. The topics ebbed and flowed, touching upon one topic before hastily turning to another. I was lost in the swirling currents of my reflections... Then the inevitable happened. My laptop crashed and I found myself having to re-write the entire lecture from an early backup. This turned out to be a blessing in disguise. The reason that I share this with you is that it reminds me of my Journey upon the Path of the Great Return. Despite best intentions, it can be easy to diverge from the straight path, getting caught up in a snare of the psyche and losing focus on what is important, or just lose the thread or spark that inspired one to begin with. Things we thought we knew so intimately were just pale reflections of what we were really seeking. Or our perceptions evolve as we evolve. It is important to remain flexible and adaptable as we work our way through the Valley of Initiation, or Ceremony and Magic. Our Truths may change as our experience progresses and as new Gnosis is received.

I also want you to know that the following lecture is my personal journey and isn't aimed to be instructional in any way - mostly. It won't delve into a particular rite, nor will it reveal any great Secrets. It is, however, a study and reflection of direct experience, both in theory and practice, that

I wish to share with you, and will hopefully ignite the spark for you all to follow your own investigations of this aspect of the Great Work if you feel so inclined.

Energised Enthusiasm is a magical and spiritual practice that utilises a person's natural energetic force in certain rituals to produce a certain result. It does this through a process of purification and charging of the innermost being, then once that is accomplished, a directing of this purified force. Aleister Crowley wrote in *Energised Enthusiasm*:

But the spiritual flower of this process is that at the moment of discharge a physical ecstasy occurs, a spasm analogous to the mental spasm which meditation gives. And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.

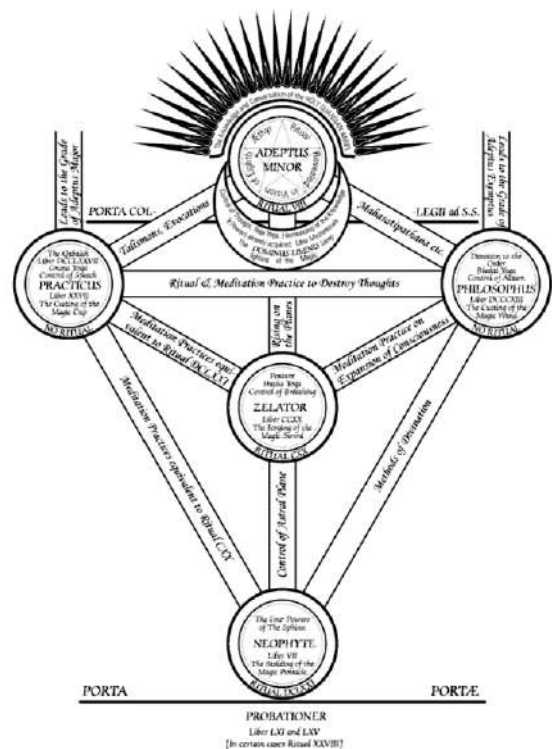
“And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.” It was almost like a side note, a by the way... Yet, this is the main point that I hope to be able to express in my lecture here today, to elaborate on what it actually means regarding this “divine consciousness” that can be attained through the sexual act.

Over the years, I have found there is a lot of confusion, misconception, misunderstanding and outright ignorance that surrounds the idea and practice of so-called *Sexual Magic* in Thelema. By giving this talk, I aim to:

- provide a new, or deeper understanding of the **preparation** required to generate the force of energised enthusiasm, and the associated practices or teachings, and the roles played by associated teachings and practices, such as the rites of the Rose and Cross;
- enable a practitioner to be able to fully utilise and actualise the concepts of energised enthusiasm, avoiding any pitfalls or dangers that such a current can release when used carelessly as a mode of Attainment
- share my understanding of the **ultimate aims** of the working.

My experience comes from the point of view of an Aspirant to A∴A∴. What this means to me is that he or she who has taken up the Great Work has sworn two things. The first, to obtain to the Knowledge and Conversation of the Holy Guardian Angel, the second, to Cross the Abyss, securing one's place in the path of eternity and the great return, that they may in turn, give back to those who come after them.

Numerous Libri have been written about the various practices needed to be done to Attain, and most of the rituals and practices that are part of the curriculum of the A:~A:~ are either symbolic - or reflective - of this Holy Union between man and god, rose and cross, or temporal and sempiternal. The entire preliminary work of the System of the A:~A:~, known as the Outer College, focuses on preparatory rites to ensure that a person is duly fortified by creating their Astral Armour, and being as well balanced as they can be, so as to ensure that they aren't overwhelmed or shattered when this union occurs.



Outer College of A:~A:~

The rituals serve as a carefully constructed and physical manifestation of the Aspiration, or intent of the Magician. By doing the practices and through a series of progressive initiations in the system, the chakras are alighted, to allow the right current or ophidian vibration to develop. It is done element by element. Earth, Air, Water and Fire, finally surmounted by Spirit – the Descent and Arising of the Holy One – the Coniunctio. Now I must add that the Changes that ensue are certainly not Symbolic. There is a REAL change that occurs within. In the early stages of Initiation there is an experience that is called “the Vision of the Holy Guardian Angel”, perhaps somewhat misleadingly. In many cases, it is the realisation the Aspirant faces when they see the emptiness, the nothingness, the great divide between themselves and IT. They become the imperfection, the stain upon the firmament, and, as to be expected with this realisation of worthlessness, so comes the onset of the alchemical phase known as the Nigredo, the initial, yet vital, purifying process in the magnum opus. It is beyond depression or hopelessness, it is a Magical Shift brought on specifically by initiation. To close this gap, it is necessary to equilibrate the forces and obtain a Mastery of the powers and natures of



Reformata Emblem 9 - Putrefactio. Engraved by Balthazar Schwan. 1622
https://commons.wikimedia.org/wiki/File:Philosophia_Reformata_Emblem_9_-_Putrefactio.jpg

one's own being. This is done by sincere dedication to the Path, Aspiration and Prayer! Only then can the temple be properly prepared so that the God may indwell.

One might ask: How does one utilise or control oneself and this current of energised enthusiasm to achieve this Attainment? My answer is to use this current as a physical manifestation of Aspiration. The Libido now becomes a Lantern to guide one forth towards the Holy Light. How does it differ from a mundane act of a purely physical pleasure? I think here is where the confusion in the minds of the profane takes place.

This Union or Attainment can be reflected on the earthly plane in the Rites of the Hieros Gamos, a *modus operandi* that allows the mind, body and spirit to be fortified, allowing the actual Coniunctio to take place. Now, a lot of people have said, perhaps dismissively or critically, that Aleister Crowley ran a sex cult because he utilised these practices as a mode of attainment. However, these practices have been utilised in similarly beneficial ways in other cultures. The Tantrika and Vajrayana practitioners of Tibet and India long ago realised the powerful benefits that



this energy brings. They called it Kundalini or Prana; we call it energised enthusiasm. It isn't connected with instant satisfaction or just experiencing a good orgasm. As the Tibetan Monk Gedun Chopel writes in his book, *Tibetan Arts of Love*:

During orgasm, the subtlest and most powerful of all consciousness, the mind of clear light, manifests, albeit only unconsciously to the untrained...

Tantra divides consciousness into the gross, the subtle and the very subtle.

To me, this statement can be related back to Liber AL I:50,

There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest.

This statement is elaborated upon by Marcelo Motta in his *Commentaries of AL*, in which he states that these ordeals relate back to Thelemic Initiations, and "the late ordeals would disintegrate your vehicles in the early stages of Initiation". This is why it is so important to fulfil

the preliminary work before attempting such High Magic, and why the mysteries remain secret. It serves as a safeguard, a protection against the profane.

What I believe is being **alluded**, with terms very subtle and lofty, is the state of Samadhi. This can be described as the ceasing of the duality within one's nature and mind, a point where the individual ego is obliterated. This state of union allows a pure expression to be imprinted upon the psyche, and a reprogramming of the synaptic constructs to take place ... but more so! We are literally reprogramming ourselves, even on a genetic level, to become more than Human.

To be able to fully realise this state of unity, we must also understand our past Karma, to release the dross in order to be able to propel ourselves beyond the veil of Paroketh and eventually the Abyss. By this I am directly referring to our past lives. This is what is known as Karma Yoga. We must clear out these disturbances or karma beyond our current incarnation.

Carl Jung states that reincarnation implies the continuity of personality, that the human experience is a continuous and accessible memory with the possibility of being able to recollect these memories. This concept parallels how Thelema views death and reincarnation. We know for certain that Crowley believed in the possibility of reincarnation, and in fact made it one of the Tasks of the Exempt Adept to recollect past lives. As it is written in Liber Thisharb, "Explore the River of the Soul, whence or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A∴A∴) from which you descended, joining Works (Kamma) to the Sacred Reason (the Tao)."

We must understand further, that as Magicians, we are to prepare our eternal spirit or Khabs, overcoming Death, and then direct our souls to be able to manifest into being again, whether in an Actual Death, or upon the Shores of the Great Sea of Binah.

To be able to fully understand what is meant by the **eternal spirit**, and without really searching for it, I found myself becoming part of my local Tibetan Buddhist centre over the past year. I have participated in their Pujas, teaching and community days, and the more involved I became the more involved I wanted to be, so much so that I now volunteer regularly at the centre. The ritual, the ceremony, the depth of tradition at this space really brings Tibet into my corner of the globe. Their teachings sing to me. So what is a Thelemite doing at a Buddhist Centre? Well, I'm still not 100% sure, but I will tell you that without delusion or trying to bend the world to fit into a box, I can overlay the teachings over those of Thelema and arm myself with a new archetypal symbol set to relay back the information gained in my own practices. It certainly provides a rich depth of knowledge into Ceremonial Magick, that has developed over thousands of years.

One thing that stands out for me though, is the complexity of their understanding of Death, or keeping the “Khab” together for what comes after. The numerous prayers and processes to ensure a swift reincarnation of the spirit, not only within the same lineage, but also within the same family line, shows such strength of the spirit that it has fortified itself against the shattering of the elements upon death, to redirect itself into an appropriate vessel. How strong is their Discipline that their Soul is directed into the new vessel, fighting off complete dissolution. How potent are the prayers that are recited at the time of death to assist the spirit to travel throughout the Bardo realms! In the System of the A∴A∴ we call this the Way of Asar in Amenti. The Aspirant, or “Star”, incarnates without “remission”, seeking a suitable vehicle in which there can be a continuity of character. I suggest for those who wish to follow up more on this to read Liber Aleph, Chapter 192 & 193.



Tenzin (now Geshe) Zopa from "Unmistaken Child"
<https://www.pbs.org/video/global-voices-unmistaken-child/>

Last year, I was fortunate enough to meet with Geshe Tenzin Zopa, who was charged with the herculean task of finding the reincarnation of his former instructor, Geshe Lama Konchog, by His Holiness the Dalai Lama. I had watched his documentary before meeting him entitled *Unmistaken Child*. The film documented the story of his search, the Oracles derived to assist in his mission and the ceremonies conducted once the child had been found. I later discovered the term Tulku. In brief, this term describes the phenomenon in

which a high Lama, who, when passing on is requested by his disciples to continue his Great Work by reincarnating. Generally this is done in the same area (location) or through the same lineage. Geshe did indeed find his former Master when he was at the age of around 4. He is currently around 16 and doing quite well!

This experience certainly got me wondering where our Thelemic Tulkus could be! Our Charles Stansfeld Jones and Charles Cecil Jones, Allan Bennett or Frank Bennet (no relation), our J.F.C Fuller, Leila Waddell, Leah Hirsig, Mary Desti and what became of our Prophet, or is reincarnation no longer an option for one so exalted a Grade as Ipsissimus?!

Crowley wrote in *Liber ThIShARB*

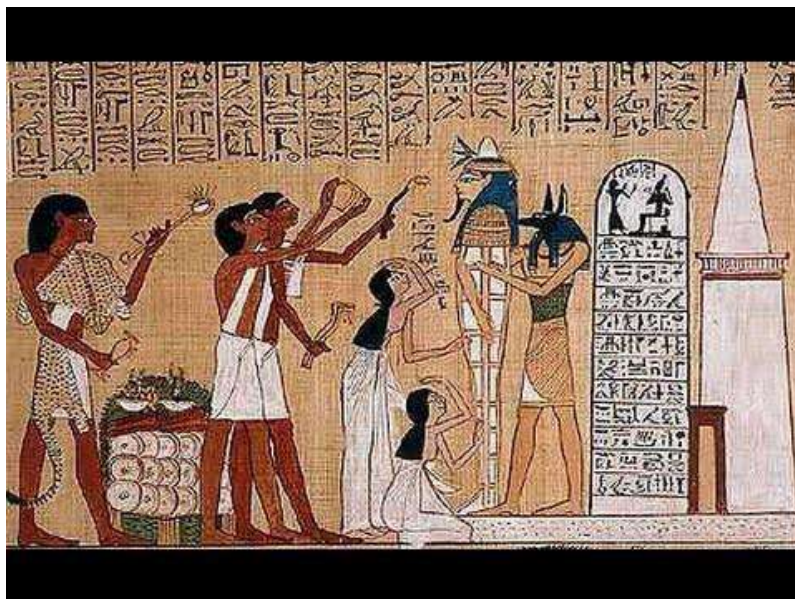
unless we can understand our past, in this incarnation or another and have mastered the reason for every incident in our past, and found a purpose for every item of our present equipment, we can't even answer those Three Questions that were first put to us...As such, we would certainly not be ready to swear the Oath of the Abyss

That is the second Great Task of the Aspirant as mentioned earlier.

How can any initiate really understand the depth of the Oath that has been Sworn at the very start of their journey? Overcoming death and reincarnating again and again in order to liberate humanity - akin to the Buddhist Bodhisattva vow? What kind of energy is needed to be able to keep a soul from being shattered back to the elements upon Death? In one of Geshe Tenzin Zopa's Tantra lectures he wrote that at the time of Death

Most ordinary persons are completely overwhelmed by fear However, for the yogi, whenever the gross mind subsides and the subtle mind arises, the yogi knows that this is the time when the winds are moving within the central channel and that because of that, there will be the sensation of being annihilated. The yogi will then remember that one should not be fearful but use this subtle-mind to actualize the path by using the techniques of the Highest Yoga Tantra.

I believe that Geshe is suggesting the core result of the practices that energised enthusiasm can give. Here things have come full circle and at the time of death, the Magician returns to the stirrings of the Original Aspiration that are harnessed within the creative regenerative forces.



Opening of the Mouth Ceremony

https://en.wikipedia.org/wiki/Opening_of_the_mouth_ceremony

In ceremonial magic and initiation, a dramatic theatre takes place wherein the Magician or Candidate is taken through a series of tests or trials that are but reflections of the process of the psyche dealing with archetypes to divulge the Mysteries. The realm of the unconscious translates this back to the conscious mind through symbolism. In some cultures, the symbols were protection and a safeguard to the mysteries, and unfortunately, the symbols are all that remain, the heart of the practices being lost to the ages of time and corruption. Thelema brings life back to the dead letter, aiming to resurrect the truth with extensive correspondences being written, assisting in interpreting, translating, grouping and categorising these archetypal symbols.

The ancient Egyptians had a deep and thorough understanding of this unconscious mind, developing an extensive symbol set around their rights of everlastingness, resurrection and reincarnation. In the aeon of the dying god they focused on harnessing the male solar-phallic energy and related it back to symbols of Nature, the passing of the seasons, or the Sun-God's journey through the Sky. In the Book of Going Forth By Day, they would say that Ra travelled in His Bark, with Tahuti at the Prow. Ra is representative of the Sun, a reflection of the Enlightened Man. Tahuti representative of the Holy Guardian Angel. This Bark or "Ship" then becomes a reflection of the eternal soul that reincarnates day after day, year after year, planet to planet, aeon through aeon. This idea of transincarnation was elaborated as the *Heliocentric theory* from the Paris Working, where it was received and revealed that, "As we conquer the conditions of a planet, we incarnate on the next planet inward until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star."

Utilising this creative faculty of energised enthusiasm, with the appropriate rites, we become "God" and reenact Creation, not necessarily having to form a physical child, but in creating a Magical Child, which is the Will of the Operation come manifest as a physical talisman or sacrament. Of course, there are times where this is an actual child, depending on the aim of the operation being conducted!

In the first instance, we must outwardly worship the image, or *Imago Dei* – the representation of the sole aim of the ritual. This will allow identification with an image to create a central focal point, flood our consciousness and imprint our psyches with the One Goal. As explained in Liber O, the operator must make every material object about them directly suggest the idea of the general purpose of the ritual. This concept is further elaborated upon in the Goetia, whereby the entire being of the magician is programmed from the outer to the innermost sense. Sight, smell, sound, taste and touch all play a part in fine-tuning the mind by changing the

brain-waves to get a general control of the brain, a control over the brain in detail and then control over a specific part of the brain.

Now, from my understanding, to be able to gain the most from the Sexual experience in a magical context, we must obtain a mastery of Yoga. In Hindu Tantra, this is elaborated upon in the Maithuna – the sacramental sexual union of husband and wife. After being prepared psychologically, spiritually and initiated by a guru, the couple learns how to utilise their love and spiritual aspiration in order to transform their natural sexual forces to purify the mind, eliminate psychological defects, and awaken the latent powers of the Consciousness. This requires concentration, discipline and exercises to make our mind listen beyond the chattering or white noise of distraction.



Loving Couple, Mithuna, 13th century, Orissa, India.
https://en.wikipedia.org/wiki/File:MET_Asian_Wing.jpg

Real change can only occur when we learn to control our actions and reactions, when we can change our random habits to acts of Will. How are we to meet with the divine if we are not *Myself Made Perfect*?

Earthly distractions can even come in the form of the endless preparations that can be made for the temple. Where to arrange flowers, put wands or cups, what images need to be set up. There can be endless distraction to fulfil a desire to one's own ego, idea or stereotype of being a magician, rather than to work for the sake of the Great Work at hand.

Any offering or practice must begin in an empty state, as a pure will, because any direct influence may interfere with having a communication or unbiased vision. The dedication in most rituals needs to be formulated with clear understanding for the aim of the operation. It can be difficult for the practitioner to act in this manner in the early stages as they learn to develop the necessary skills, such as karma yoga and raja yoga, being the practices of dharana (concentration), pranayama (regularisation of breath) and asana (posture).

The purpose of this is to have the understanding that every single act needs to become a single focus, as a beam of light ascending to the heavens to draw back down the Gnosis. There

must be no irritation, interruption or digression from the task at hand once a circle has been opened and the ritual commenced. To do so will lead to certain failure at the least, and at the worst, a fractured psyche.

In order to be able to assist humanity in the “next step” – that of attainment to the Holy Guardian Angel, as Crowley put it – we must first perfect ourselves, and in order to perfect ourselves, we must truly know ourselves. In the Qliphoth – the world of the old grey land – we live in a world of illusion, and possibly delusion. Through progressive initiation, it still takes time, dedication and focus to reach this state. It is also necessary to mention here, that one isn’t “perfected” until we have completed the work of the Outer College. By this I mean having attained to the Knowledge and Conversation of the Holy Guardian Angel thus being made whole again. We must elevate ourselves through consistent Practice, meditation and Control of ourselves. If we don’t put in the time and effort to perfect ourselves, we are not able to assist others.

Again, Thelema was of course not the first tradition to understand this and work these mysteries. They were “borrowed” or refined from practices much older. I believe that Aleister Crowley did quite a thorough job in translating the symbols of the East so they could be presented to a Western platform, and depending on the Will of the Aspirant, a somewhat quicker mode of attainment than previous systems offered without the dogma of restriction and superstition.

The rites are used to Generate an energy to bring into actualisation the Body of Light. By doing this, we let go of that which is not us, and become a purer image of the Self. We are contracting the circle. This, in a way, is also considered a death, and in many initiations is what is being reenacted. A trial or confrontation, an overcoming of this repression and a new awakening, understanding or birth. Carl Jung labelled this as an indirect birth. It takes the form of a ritual, where indirectly a participant witnesses the passing through of death to rebirth oneself, such as the Mass where we partake of the transformed substance, being the Eucharist, in order to transform ourselves.

This purification on the outer then purifies the inner, and therefore purifies the sacrament that is to be created. It is the eradication of any toxins, actual or spiritual, to be eliminated. Though to be able to utilise and sustain a clear vision in the bliss-state without being overcome or fearful of the experience of dissolution, there can be a conflict between the conscious ego-mind and the unconscious subtle mind. You need to overcome the external disturbances to formulate a Directed Will.

Crowley explained this well in *Liber Aleph*, 27 – On the Silent Will.

Disturbances . . . are Variations from Equilibrium; and just as thy conscious Thoughts, Words, and Acts are Effects of the Displacement of the conscious Will, so is it in the Unconscious. . . . [if] the physical Part of that Will be unsatisfied, its Utterance will predominate in all these automatic Expressions. . . . Seek then to perfect a conscious Satisfaction of every Part of this Will, so that the unconscious Disturbances be at last brought to Silence. Then will the Residuum be as it were an Elixir clarified and perfected, a true Symbol of that other hidden Will which is the Vector of thy Magical Self.

So once the magician has these practices down, they are able to utilise the energy in a safe environment. They understand the formulation of the ritual and have the necessary armour to wear for protection, being Raja Yoga. It should be understood that the preliminary requirements are working from the outer, in, utilising the symbols given throughout the libri, and it should be known that until one can keep in control and focus that the practice should be used carefully, lest they abandon all reason and surrender to a temporary dissolution.

And with that, I wish to leave you with this quote from *Liber Ararita*, Chapter VIII.

0. *Then in the might of the Lion did I formulate unto myself that holy and formless fire, 𐄎𐄌𐄚, which darteth and flasheth through the depths of the Universe.*
1. *At the touch of the Fire Qadosh the earth melted into a liquor clear as water.*
2. *At the touch of the Fire Qadosh the water smoked into a lucid air.*
3. *At the touch of the Fire Qadosh the air ignited, and became Fire.*
4. *At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.*
5. *At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a Profundity of Mind.*
6. *At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.*
7. *At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of the Milk of the Stars.*
8. *Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,*
9. *And the Lord of Silence was established upon the Lotus flower.*
10. *Then was accomplished all that which was to be accomplished.*
11. *And All and One and Naught were slain in the slaying of the Warrior 418,*
12. *In the slaying of the subtlety that expanded all these things into the Twelve Rays of the Crown,*
13. *That returned unto One, and beyond One, even unto the vision of the Fool in his folly that chanted the word Ararita, and beyond the Word and the Fool; yea, beyond the Word and the Fool.*

Love is the law, love under will.



"Web of Life"
Art by Althea Mallee

ABRAHADABRA

An introduction to its origin and symbolism

Tim Paling

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

Abrahadabra is the Word of the Aeon. Its complement is the Word of the Law, Thelema, which was Aleister Crowley's own personal Word as Logos of the Aeon.

As Crowley wrote,

*ABRAHADABRA . . . represents the Great Work complete, and it is therefore an archetype of all lesser magical operations.*¹

Just as Thelema symbolises the true will of every individual, Abrahadabra symbolises the accomplishment of that will.

Abrahadabra appears in the Book of the Law, but it was derived by Crowley four years before the book's reception, from the well-known word Abracadabra.

Abracadabra is a word that has existed for at least two millennia, and it has always been associated in some way with magic, either seriously or frivolously. In more recent times, it has been particularly associated with children's magic. However, in the same way that fairy tales and nursery rhymes can contain profound wisdom from the ages, so too does Abracadabra encode magical knowledge from antiquity.

While its origin is unknown, some etymologists have drawn a link to the Greek word Abraxas,² a name for the Sun God. A number of early Gnostic sects who venerated Abraxas used Abracadabra in incantations to protect them from evil spirits and disease.³

¹ *Magick in Theory and Practice*, ch. 7.

² Also written as "Abraxas", it adds to 365, a number of the Sun.

³ en.wikipedia.org/wiki/Abracadabra. Retrieved 8 Jan, 2019. (In referencing Wikipedia, the author indicates that he is not an academic writer, nor should he be confused for one.)

The Aramaic words *abra cadabra* translate as “I will create as has been spoken”, so this too is considered a possible genesis.⁴

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The oldest surviving printed example of the word is in a book written in the third century by Serenus Sammonicus, physician to the Emperor of Rome. He suggested that malaria sufferers wear amulets inscribed with Abracadabra in the form of a triangle.

The word was used talismanically by people throughout Europe until recent centuries. As late as the 17th century, for example, Daniel Defoe was writing dismissively about Londoners putting the word on their doorways to ward off plague.⁵

In the 19th century, the French mage Eliphas Levi wrote,

*the magic triangle of pagan theosophists was the celebrated ABRACADABRA, to which they attributed extraordinary virtues . . .*⁶

He determined that the word symbolised the union of Pentagram and Hexagram. Interestingly, he also noted,

*the Author of the Apocalypse, that key of the Christian Kabbalah, composed the number of the beast, that is to say, of idolatry, by adding a 6 to the double senary of ABRACADABRA . . .*⁷

Crowley reformulated the word in 1900, while in Mexico. However, he did not publish any details of his reasoning behind the new spelling. He later wrote in his *Confessions*,

The word Abracadabra is familiar to everyone. Why should it possess such a reputation? Eliphas Levi's explanations left me cold. I began to suspect that it must be a corruption of some

⁴ www.haaretz.com/word-of-the-day-abracadabra-1.5241461. Retrieved 8 Jan, 2019.

⁵ en.wikipedia.org/wiki/Abracadabra. Retrieved 8 Jan, 2019.

⁶ *Transcendental Magic*, ch. 3. (As translated by A.E. Waite.)

⁷ *Ibid.* By “double senary” Levi means the number 66. There are 66 units in a triangle of base 11 units (such as the Abracadabra triangle), hence 66 is a “mystic number” of 11. (I.e. the sum of the numbers 1 to 11 is 66.)

*true “word of power”. I investigated it by means of the Cabbala. I restored its true spelling. Analysis showed it to be indeed the essential formula of the Great Work. It showed how to unite the Macrocosm with the Microcosm. I, therefore, adopted this word and its numerical value, 418, as the quintessentialized expression of the proper way to conduct all major Magical Operations.*⁸

If Abracadabra is indeed a corruption of Abrahadabra, it is not too hard to imagine how this may have happened. For instance, the H sound, /h/, is very close to the Semitic Cheth sound, /χ/,⁹ which, in turn, is very close to a hard C sound, /k/. Hence, the H could have evolved into a Cheth, and later the Cheth into a C.

Consider too that the /χ/ sound is sometimes represented in the Roman alphabet as “H” but at other times as “Ch”. Also, “Ch” is used in transliterations of Greek to represent a /k/ sound (such as in the words Christ and Chaos). So documents that went through a handful of European, Semitic or Greek translations could have easily changed the H to a C over time.

A further consideration would be that if the word had first entered human history by way of a seer, or group of seers, it is entirely possible that whoever scribed the vision simply wrote the word down wrong.

The bottom line is that we will probably never know for sure. All we can say is that the word existed as Abracadabra for at least 1700 years before Aleister Crowley came along and “restored” it to Abrahadabra.

The earliest work of Crowley’s that alludes to the discovery was written in 1902,¹⁰ “Ambrosii Magi Hortus Rosarum”, or “The Rose Garden of Ambrose the Mage”. (The work itself states that it was “translated”—i.e. written—by Christeos Luciftias,¹¹ which was Crowley’s motto as an Adept Minor of the Golden Dawn.)

“The Rose Garden” is a Qabalistic masterpiece, demonstrating how very advanced Crowley was in occult sciences a mere four years after his first initiation. (It is also surprisingly prescient regarding his imminent role of Scribe to the Secret Master.)

It is written from the perspective of one Ambrose the Mage, who describes a great journey undertaken by the Father of his Order, “whose name must never be spoken among men”. This

⁸ *The Confessions of Aleister Crowley*, ch. 25.

⁹ I.e. “ch” as in the Scottish word “loch”, a sound made from the back of the throat. This sound appears in many of the world’s languages.

¹⁰ Though not published until 1904, as part of his anthology *The Sword of Song*.

¹¹ Enochian for “Let there be Light”.

Father eventually reaches the Mystic Mountain, and, after sleeping therein for many days, meets “the Fool”. This Fool tells him many secrets, one of them being,

*The Chariot. Four hundred and eighteen. Five are one, and six are diverse, five in the midst and three on each side. The Word of Power, double in the Voice of the Master.*¹²

Next to this phrase is printed, as a side note, the word “Abracadabra”.

(Abracadabra?)

Now, given that the word Abrahadabra adds to 418, a number that pertains directly to the Chariot card,¹³ it would seem likely that Abracadabra was, in this instance, a typo that occurred during publishing. For Abracadabra has no obvious connection to either the Chariot or 418.

However, it is quite possible that it was not an error at all. For a very similar thing occurred in one of his most important works some forty years later, the Thoth Tarot.

The production of this Tarot was a painstaking five-year project, in which he had artist Frieda Harris repaint cards many times over, with each image made subject to the very closest scrutiny and consideration.

The final design for the Chariot was this:



¹² For an analysis of these ideas, see the section on 418 in *The Temple of Solomon the King (Part 5)*.

¹³ The Chariot is attributed to the Hebrew letter Cheth, which spelt in full (Cheth, Yod, Tau) = 418.

On its canopy is a word.



Abracadabra.

It is, of course, entirely possible that this Abracadabra was also an error. But it seems unlikely, and not only because of the great care that went into the design and execution of the card. But because this very feature was mentioned specifically in a letter from Harris to Crowley in 1941.

*The alteration of Abracadabra (Charioteer) & the Taurus Disk card are complete.*¹⁴

Although the letter offers no further context to that comment, it is clear that she not only painted Abracadabra into the card deliberately, she also informed Crowley of having done so. Yet no change was subsequently made.

What, then, does Crowley have to say about it? Nothing. In his discussion of the Chariot in *The Book of Thoth*, Crowley does not mention Abracadabra at all. He refers only to the correspondence of the card's Hebrew letter, Cheth, with 418 and the word Abrahadabra.

It is hard to know what to make of this, but there seems enough evidence to suggest that the Abracadabra printed on the Chariot card, and possibly also in "The Rose Garden", is not due to a mere misspelling. Perhaps there is some genuine connection between this word and the Chariot.

Let us, then, consider briefly the gematria of the word Abracadabra.

In Hebrew, Abracadabra adds to 433, which is not an especially remarkable number. However, in Greek, Abracadabra adds to 233, which is a very sacred number, pertaining, among other things, to the mysteries of the IV° of O.T.O. In relation to those mysteries, 233 can be seen to be a very fitting number for the Great Work accomplished. (That symbolism cannot be discussed here, for obvious reasons, but it can be alluded to by the term "Tree of Life", which in Hebrew adds to 233.)

¹⁴ <https://hermetic.com/crowley/crowley-harris>. Retrieved 8 Jan, 2019.

If we look into Greek correspondences for 233, we find the word *logion*. In Crowley's *Greek Qabalah*, he translates this word as "oracle", which is itself an interesting word to consider. However, *logion* can also be translated as "divine communication" or "revelation", deriving as it does from *logos*, which literally means "the word", or, more specifically, the Divine Word of God. (In fact, *logion* has been used historically to refer to words attributed to prophets, especially the words of Jesus Christ.¹⁵)

In the 7th Aethyr of *The Vision and the Voice*, a certain mystery is revealed regarding the word Logos. The word is numerated as Lamed, Gimel, Samekh, the result being 93. The two Os, being Ayins, are said to represent the eyes of Horus (Ayin literally means "eye") and are hence numerated as zeros.¹⁶

However, if we numerate Logos this way with the actual Ayin values included (i.e. as Lamed, Ayin, Gimel, Ayin, Samekh), we get 233—the same number as Abracadabra.

Abracadabra = Logos.

If Crowley did consider a Qabalistic connection between Abracadabra and Logos, which is quite possible, then perhaps he did intend the Chariot card to bear that word—as a symbol of his own personal Great Work. For Crowley bore the role of Logos for the new aeon, and his word, Thelema, is quintessential to its mysteries.

Tentatively then, one might wonder whether Abrahadabra is a generic term for the Great Work of every man and every woman, while Abracadabra refers specifically to the Great Work of the Logos, i.e. Crowley. He certainly added other personal glyphs to his Tarot images, such as the Prince of Wands and Ace of Disks, so it would not be surprising if he chose to personalise the Chariot card a little, especially given the importance of the number 418 to his life's work.

For a final thought on the Abracadabra/Abrahadabra switch, let us turn once more to "The Rose Garden of Ambrose the Mage".

At the end of the tale, the Father completes his journey by reaching the Grove of the Fraternity. Being now very old and enfeebled, he is at first unable to speak with the brethren, and instead retires to bed for many days. On his awaking, he says only a few words before dying. The passage begins,

¹⁵ en.wiktionary.org/wiki/logion. Retrieved 12 Jan, 2019.

¹⁶ Interestingly, if *logion* is numerated the same way, the result is also 93.

Children of my Will, said our Father, from whose grey eyes fell gentlest tears, it is about the hour. The chariot (Ch.) is not, and the chariot (H.) is at hand.

“Ch” is, of course, Cheth, the letter associated with the Chariot, which bears the Holy Grail. In Qabalistic terms, Cheth often symbolises the Grail itself.

“H” is the letter Hé. In the formula of Tetragrammaton, IHVH, Hé-*prima* represents Water, or the Cup.

Thus, both “Ch” and “H” can be said to represent the Chariot, insofar as the Chariot is symbolic of the Holy Grail. Indeed, both letters have a very similar design, and are somewhat hieroglyphic of the Grail and the veil that covers it.¹⁷



This reference to H as a Grail also foreshadows an important mystery in the Book of the Law: the switching of the Tarot correspondences of Hé and Tzaddi. As Crowley later determined, Tzaddi is now the letter of the Emperor and the Ram (Aries), while Hé is attributed to the Star and the Water Carrier (Aquarius).

A further reference to Cheth and Hé appears in Part Five of *The Temple of Solomon the King*, published in 1911.¹⁸ Within his discussion of the number 418, Crowley refers the reader to “Idra Zuta Qadisha”, or “The Lesser Holy Assembly” of *The Kabbalah Unveiled*, noting “For H formeth K, but Ch formeth IVD.”¹⁹

The passage he refers to gives a description of Microprosopus, the “lesser countenance” of God, and specifically how the “guttural” letters, Aleph, Cheth, Hé and Ayin, are formed in his palate. These guttural letters are then condensed in his mouth into each of the respective “palatal” letters, Gimel, Yod, Kaph and Qoph.

Thus, Cheth forms Yod and Hé forms Kaph. The resulting Yod is then attributed to Chokmah, the Father; the resulting Kaph to Binah, the Mother.

¹⁷ Cheth means Fence and Hé means Window. The glyphs also symbolise these respective ideas.

¹⁸ In *The Equinox*, I:5. It was republished later as the essay “Gematria” in *777 and other Qabalistic Writings of Aleister Crowley*.

¹⁹ IVD is Yod spelt in full, i.e. Yod, Vau, Daleth.

Hence, Crowley's statement, "The Chariot [Cheth] is not and the Chariot [Hé] is at hand" seems to anticipate the dawning of the new aeon. For the previous aeon was of Osiris, the Dying God, and its higher mysteries were about identification with Him in Tiphareth, as the Son. The new aeon, however, is of Horus, the Child, and its higher mysteries are about identification with Him in Binah, as the Mother.

Given that Crowley connected all this with the number 418, and specifically identified the letter H with the Chariot, one may wonder if this mystery also relates to the change of the C to an H in Abracadabra.

Consider, for example, that because Hé forms Kaph, a Hé is required to attain Kaph, for Kaph represents Binah.²⁰ Also, Geburah = 5 = Hé, and Binah = Mother = Hé, and thus Hé represents an inherent unity in those two sephiroth. And by inserting Hé into "the word" to get Abrahadabra, the number of the path that connects them, Cheth, is obtained: 418.

Admittedly, it would be a stretch to say that this is the same as, or even parallel to, Crowley's thinking behind the change. It is mentioned here only to show an example of the sort of interesting correspondences that can arise when investigating this word.

But whatever his thinking was, the important thing was the result. And of this result, it is hard not to be somewhat struck that it should have the word Had at its core. For Had was later revealed to be the Centre of All in the cosmology of Liber Legis.

* * *

The words Abrahadabra and Thelema are closely intertwined. Thelema is one's true will. Abrahadabra is the accomplishment of that will.

Magick is the method. It is the means by which one attains the end symbolised by the word Abrahadabra.

Just as a practitioner of stage magic might say "Abracadabra" at the end of a spell, as if to say "My will be done", so too does Abrahadabra imply these same four words to a True Magician.

It is interesting to note, then, that the word Abracadabra has always been associated with magic, whether it were by people who actually knew a little about the subject and revered it, or by people who considered it to be mere folly, or even evil. It is also interesting that the word's

²⁰ I.e. in "The Lesser Holy Assembly" of *The Kabbalah Unveiled*.

restoration to Abrahadabra should have been done by one who himself was such a major proponent of magick: the Great Beast, Aleister Crowley.

Magick is of peculiar importance in the new aeon, for “Every man and every woman is a star.”²¹ This implies that each individual is both centre and godhead of their own universe; that each individual’s Truth is unique and sovereign; that there can in no way be any law beyond Do what thou wilt.

Each star must thus work out for itself its own Truth. However, the reasoning faculty can only be of limited assistance in this. Reason, though an important tool, can be greatly unreliable, as it can only apprehend and manipulate dualistic concepts, and duality is itself a creation of the mind. Indeed, we see on the Tree of Life that the summit of Reason is Da’ath, the sphere of confusion and dispersion. Truth lies beyond this, in the Supernals, transcending such illusions.

Hence the need for magick, by which one may attain access to this higher understanding. And this need is, perhaps, greater now than ever, at a time when our minds are constantly bombarded by information, most of which is, at best, unhelpful to one’s true purpose.

The best way to determine what is truly “right” for oneself is to aspire steadfastly to one’s own true will, and to continually strengthen this aspiration with sincere magical practice, such as ritual, yoga and art, and constant study of the Holy Books.

* * *

Abrahadabra signifies the accomplishment of the Great Work. What, then, is the Great Work? Crowley gives a concise definition in *Magick Without Tears*.

*The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego—or what not.*²²

This “uniting of opposites” is depicted in the *Hieros Gamos*²³ of the Gnostic Mass. It is also depicted in the Tarot card Lust.

²¹ Liber AL, I:3.

²² *Magick Without Tears*, “Letter C”.

²³ “Sacred Marriage”.

The number of this card is 11. This number is itself a glyph of two entities combined into a single unity.²⁴ It is the number of letters in the word Abrahadabra, which further connects the word to this card. Eleven is also the quintessential number of magick, for every magical act is, in some way, a uniting of oneself with some aspect of the universe.

The card is attributed to Leo, the realm of the Sun, and of the Beast 666. It is, therefore, a Solar card. The Scarlet Woman, being the “opposite” so to speak, is of the Moon. But, like all opposites, the Moon is ultimately an *oppositorum*; it is as integral to the card as the Sun itself.



Similarly, Abrahadabra is a Solar word, being attributed to Tiphareth,²⁵ but one cannot properly consider its Solar nature without also considering the Moon. This Lunar influence is inherent in the word’s number, for 418 = Cheth, which in the Zodiac is Cancer, the realm of the Moon.

The Moon, when fully illumined by the Sun, can be said to have given Herself up entirely to Him. Hence the “Lunar side” of the Abrahadabra coin; it is mysticism; it is the loss of oneself in God.

The Tarot card attributed to the Moon is the Priestess. It depicts the path of Gimel, which connects Tiphareth, the sixth sephira, to Kether, the first. It is the mystical experience of God in the heart of Man.

Of this card, Crowley writes,

*to the adept who is already in Tiphareth, to him who has attained to the Knowledge and Conversation of the Holy Guardian Angel, this is the path which leads upwards; and this card, in one system entitled the Priestess of the Silver Star, is symbolic of the thought (or rather of the intelligible radiance) of that Angel. It is, in short, a symbol of the highest Initiation.*²⁶

The Knowledge and Conversation of the Holy Guardian Angel is thus as much a Lunar phenomenon as it is Solar one.

²⁴ That is, a One combined with another One, to form a single number.

²⁵ See *Liber 777*, col. 187.

²⁶ *The Book of Thoth*, “The High Priestess”.

This experience is the first of two critical initiations in the system of the A·A·, and is symbolised by the union of Pentagram (Microcosm) and Hexagram (Macrocosm). Numerically, this can be expressed as $5 = 6$, or $5 + 6 = 11$. (This symbolism, and how it relates to Abrahadabra, should be investigated in *Sepher Sephiroth*, under the number 418.)



The second critical initiation is the attainment of Binah, by way of crossing the Abyss.

As discussed, 418 corresponds to Cheth, the path that crosses the Abyss from Geburah to Binah, and Cheth is a symbol of the Holy Grail.

The Grail is itself a Lunar symbol. Its complement, the Lance, is Solar.²⁷ Here, again, is the idea of Sun and Moon conjoined, for above the Abyss all is unity; the Grail and the Lance are One.²⁸

The symbolism of the Grail runs very deep, and close examination of the Grail legends is helpful in understanding its mysteries. The story of Parsifal is particularly illuminating. The central requirement for Parsifal's attainment of the Grail is Compassion. Note that this implies something very different to pity, which is of the ego. Rather, it implies absence of ego, and, thereby, a complete sense of unity with All. It is the understanding that there is no difference between any one thing and any other thing.

Such understanding is attained by giving up every drop of one's blood into the Cup of Babalon.

In Crowley's vision of the 12th Aethyr we find a description of this Cup, borne within the Chariot itself.

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, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

²⁷ They may also be attributed to Venus and Mercury, however, for the trinity of Sun, Mercury, Venus corresponds, in its most exalted sense, to Kether, Chokmah, Binah.

²⁸ "nay, are none!" (Liber AL, I:41.) The true union of Two is Zero, hence "none" may be more apt here than "one".

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

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion" the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (= passion) is like the giving-up of the self to the beloved.)

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

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

This mystery is also explored in Liber Cheth.

This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.

*And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more.*²⁹

This is the great end we all aspire to, consciously or unconsciously, as Thelemites. It is Annihilation. Thus one becomes as a Babe in the realm of the Supernals.

The word Thelema, being a glyph of the true will, implies this.

- Θ Babalon and the Beast conjoined [*union of self and not-self*]
- ε Unto Nuit [*true chastity; i.e. devotion to Our Lady in all acts*]
- λ The Work accomplished in Justice [*the momentum of karma*]
- η The Holy Graal [*the giving up of every drop of one's blood into the Cup*]
- μ The Water therein [*the Blood of the Saints; the universal nourishment*]
- α The Babe in the Egg (Harpocrates on the Lotus) [*new life in the womb of Babalon*].³⁰

The Babe in the Egg (Alpha) is the Fool of the Tarot. The Fool is discussed at length by Crowley in *The Book of Thoth*. He is the Ultimate Zero, Pure Spirit, the Tao, etc.

As part of Crowley's discussion of the Fool, he turns his attention to the synonymity of the Fool with Harpocrates (Hoor-Pa-Kraat), the silent aspect of Horus:

Now consider the traditional form of Harpocrates. He is a babe, that is to say, innocent, and not yet arrived at puberty; a simpler form of Parsifal, he is represented as rose pink in colour. It is dawn—the hint of light about to come, but not by any means that light . . .

This babe is in an egg of blue, which is evidently the symbol of the Mother. This child has, in a way, not been born; the blue is the blue of space; the egg is sitting upon a lotus, and this lotus grows on the Nile. Now, the lotus is another symbol of the Mother, and the Nile is also a symbol of the Father, fertilizing Egypt, the Yoni. (But also the Nile is the home of Sebek the crocodile, who threatens Harpocrates.) . . .

There is an Asiatic symbol cognate with Harpocrates, and though it does not come directly into this card it must be considered in connection with it. That symbol is the Buddha-Rupa. He is most frequently represented sitting on a lotus, and often there is behind him spread the hood of the

²⁹ Liber Cheth, 1-6.

³⁰ *Magick in Theory and Practice*, ch. 7.

Serpent; the shape of this hood is again the Yoni. (Note the usual ornaments of this hood; phallic and fructiform.)



The crocodile of the Nile is called Sebek or Mako—the Devourer. In the official rituals, the idea is usually that of the fisherman, who wishes protection from the assaults of his totem animal.

There is, however, an identity between the creator and the destroyer. In Indian mythology, Shiva fulfils both functions. In Greek mythology, the god Pan is addressed “Pamphage, Pangenetor”, all-devourer, all-begetter. (Note that the numerical value of the word Pan is 131, as is that of Samael, the Hebrew destroying angel.)

So also, in the initiated symbolism, the act of devouring is the equivalent of initiation; as the mystic would say, “My soul is swallowed up in God”. (Compare the symbolism of Noah and the Ark, Jonah and the Whale, and others.)

One must constantly keep in mind the bivalence of every symbol. Insistence upon either one or other of the contradictory attributions inherent in a symbol is simply a mark of spiritual incapacity; and it is constantly happening, because of prejudice. It is the simplest test of initiation that every symbol is understood instinctively to contain this contradictory meaning in itself. Mark well the passage in *The Vision and the Voice*, page 136:

“It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Da’ath, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.”

...

This point about the crocodile is very important, because many of the traditional forms of “The Fool” of the Tarot show the crocodile definitely. In the commonplace interpretation of the card, the Scholiasts say that the picture is that of a gay, careless youth, with a sack full of follies and illusions, dancing along the edge of a



precipice, unaware that the tiger and crocodile shown in the card are about to attack him. . . . But, to initiates, this crocodile helps to determine the spiritual meaning of the card as the return to the original Qabalistic zero; it is the “Hé final” process in the magical formula of Tetragrammaton. By a flick of the wrist, she can be transmuted to reappear as the original Yod, and repeat the whole process from the beginning.

There is a strong identity between Harpocrates and 418. And, interestingly, the numeration of Harpocrates is 880, which may bring to mind a certain verse of the Book of the Law.

*Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.*³¹

Also, the value of Abrahadabra in Greek is 221,³² which is *sigé*, “silence”, and Harpocrates is the Lord of Silence.

As Crowley wrote,

*the Word of Double Power—ABRAHADABRA—is the sign of the GREAT WORK, for the GREAT WORK is accomplished in Silence.*³³

* * *

There are many other ways to consider the number 418.

For example, in *The Temple of Solomon the King*, Crowley writes,

4 + 1 + 8 = 13, the 4 reduced to the 1 through 8, the redeeming force; and 418 = Ch = 8.

The number 13 underlies such concepts as Unity, Love and Death. These all coincide in the idea of the Holy Grail, for the Grail destroys the ego. Therefore, the Grail, whose number is 8 (Cheth), is the “redeeming force”; the soul is restored from the confused world of the elements, “the 4”, to the unity above the Abyss, “the 1”. (These ideas also allude to sexual orgasm, which involves a momentary loss of individual consciousness. See *The Book of Lies*, ch. 8.)

The number 418 can also be analysed by gematria.

³¹ Liber AL, I:46.

³² This number is obtained by transliterating H as Eta (8). In modern Greek there is no letter for the /h/ sound. Greek words that begin with /h/ simply indicate this with a “rough breathing” mark. As there are no Greek words with the /h/ sound within them, however, transliteration is problematic. But the letter Eta was originally called Heta, and did represent this sound. (Crowley uses Eta to represent /h/ in ch. 86 of *The Book of Lies*, for example.)

³³ *The Book of Lies*, ch. 69. As Crowley notes, “69” alludes to the symbol of Cancer = Cheth = Abrahadabra.

E.g. the following important Thelemic terms have this value:

Aiwass. (The Master who delivered the Book of the Law.)

Heru-Ra-Ha. (A name of Horus.)

Ra-Hoor. (Another name of Horus.)

Boleskine. (“The House of the Beast” on Loch Ness, Scotland. The direction of Thelemic East.)

Parzival. (The Pure Fool.)

RPSTOVAL. (The final eight letters of the puzzle in Liber AL, II:76.)

To Me. (*To Mé* is Greek for “The Not”, i.e. God, for God is Not.³⁴ Also, given that Mu is Blood and Eta is Grail, the phrase could be said to imply “The Blood and Grail”.)

In his *Greek Qabalah*, Crowley also lists the phrase “Pan Babalon Pan” as 418. This may be an expression of the supernal trinity, for Babalon dwells within the Night of Pan (N.O.X.) and is one with Him. “Pan Babalon Pan” may also be a mystical reading of the letters O.T.O.

Other interesting Greek terms that sum to 418 are *népios*, “little child”, *oi goneis*, “the parents”, *meinéte*, “you abide”, *baseis*, “foundations”, *sbesai*, “to quench”, and *agapé enos*, “one’s love”.³⁵

In *Sepher Sephiroth*, the following Hebrew words are listed for 418:

ChTATh: Sin. (Particularly that of Lilith.)

NVTzD ChSR: Maintaining compassion.

MAKhAShANH. (“The Word of the Aeon” as it pertains to a Master of the Temple. See Liber 418, 27th Aethyr.)

BITh HA: The House of Hé. (I.e. the House of the Pentagram; but also the House of the Star, for the Star is Hé. In the Book of the Law we are told that the khabs, or the star, is in the khu, one’s own magical body. Nuit tells us to worship the khabs so that we may behold her light shed over us, and

³⁴ This relates to 31, the Qabalistic “key” to Liber AL. E.g. AL (God) = 31 and LA (Not) = 31, thus “There is no god”. Throughout Liber AL are many plays on words such as “Me”, “Not”, “God” and “All”, and these have Qabalistic equivalence.

³⁵ <https://www.horusset.com/greek/>. Retrieved 10 Jan, 2019.

Hadit tells us that khabs is the name of his House.³⁶ Also, BITH is the Magus, i.e. the Prophet, so BITH HA implies “the prophet of Hé”, or “the prophet of the lovely Star.”³⁷)

A further important term equalling 418 is given in *The Temple of Solomon the King*: ATh IAV, which means “the essence of IAO”.

By seeking the unity behind these seemingly diverse ideas, one may come to a very full understanding of what is implied by the number 418, and thus also the word Abrahadabra.

* * *

Other numbers are useful to consider in relation to Abrahadabra.

An important number is 8, being the number of Cheth. This number is attributable to Mercury, who, in his highest sense, is Chokmah, the Logos.



The Tarot card numbered 8 is Adjustment. It symbolises Equilibrium, and “Equilibrium is the basis of the Work”.³⁸ The card corresponds to Libra, the realm of Marriage or Union, and as we have seen, the idea of union is fundamental to Abrahadabra. Its letter, Lambda (L), is the vital complement of Alpha (A) in Liber AL. Together, they are analogous to the conjunction of Hadit and Nuit, or Sun and Moon, or God and Man.

Adjustment is also the card of Karma, which is, essentially, the law of cause and effect. The interaction between any two entities requires a rebalancing of the universe, the effects of which ripple through all eternity. “It is impossible to drop a pin without exciting a corresponding reaction in every Star.”³⁹ The working out of one’s Karma is absolutely central to the Great Work itself.

By numerating Abrahadabra with the Tarot trumps, the numbers 50 and 60 can be obtained, depending on whether one uses Greek or Hebrew attributions. (The Greek transliteration of the H is Eta, the Chariot. The Hebrew transliteration of the H is Hé, the Star.⁴⁰) Thus, the word suggests $50 = 60$, which is synonymous with $5 = 6$, the union of Microcosm and Macrocosm.

³⁶ Liber AL, I:8, I:9, and II:2.

³⁷ Ibid. II:79.

³⁸ Liber Librae, v. 0.

³⁹ *The Book of Thoth*, “Adjustment”.

⁴⁰ See note 32.

The number 50 alludes to the Fifty Gates of Understanding, which is Binah, and also the Tarot card Death, whose letter is Nun (50). Death is itself, of course, a symbol of completion; it is the end of the work and the destruction of the ego.

The number 60 is Samekh, whose card is Art. This card depicts the union of opposites, a key theme of the Great Work. Its central symbol is the Arrow, the symbol of directed will. On the Tree of Life, it is the path leading to Tiphareth, where the union of Microcosm and Macrocosm takes place.⁴¹

The number 22 is also very significant, being the numeration of Abrahadabra by way of the Qabalah of Nine Chambers.⁴² This number represents the magical expansion of Chokmah, 11×2 . Thus, 22 is the fulfilment of the Logos, which is Thelema.

Also, as there are 22 paths on the Tree of Life, 22 symbolises completeness. As Crowley points out, $418 = 19 \times 22$, therefore Abrahadabra represents the manifestation of the 22 trumps. (19 being the number of the Sun card.⁴³)

The cumulative numeration of the letters of Abrahadabra can themselves be attributed to the sephiroth. Thus, the word is as the Flaming Sword that descends the Tree, whose number is 777.⁴⁴

A	Kether	1
AB	Chokmah	3
ABR	Binah	203
ABRA	Chesed	204
ABRAH	Geburah	209
ABRAHA	Tiphareth	210
ABRAHAD	Netzach	214
ABRAHADA	Hod	215
ABRAHADAB	Yesod	217
ABRAHADABR	Malkuth	417
ABRAHADABRA	Spirit/Kether	418

⁴¹ The Woman in the card is Artemis, whose number is 656, and the Arrow is synonymous with Yod, which is 10. Their sum, 666, is therefore a further expression of the Sun and Moon conjoined.

⁴² In this method, letters are only assigned values from 1 to 9, so the R = 2 rather than 200.

⁴³ See the discussion of 418 in *Sepher Sephiroth*.

⁴⁴ *Sepher Sephiroth* is a good starting point for determining the meanings of these numbers.

Indeed, all of the various paths, numbers and symbols on the Tree of Life can be analysed and synthesised in the Light of Abrahadabra. This way, one develops an ever-deeper appreciation of the word's exalted meaning, and it evolves evermore into a true Word of Power.

* * *

In *The Temple of Solomon the King*, Crowley writes that Abrahadabra means by translation *Abraha Deber*, which is Hebrew for “the Voice of the Chief Seer”. This is also akin to the idea of the Logos.

Another interpretation can be found by breaking the word into its five syllables: Ab Ra Had Ab Ra. Thus, Ab Ra, or “Father Sun”, is found on each side of Had, the true Self. In other words, one's Star is flanked by Horus of the Two Horizons. (Horus is both the rising and setting Sun.) This draws a parallel with the formula of L.V.X., which itself can be interpreted as a glyph of the two horizons (Libra and Aries, L and X) with the Solar Self (V) in the midst. (These two horizons symbolise not just East and West, but also Self and Not-Self, Life and Death, etc.)

A further interpretation is to be found in chapter 87 of Liber Aleph, where Crowley discusses Abrahadabra as a formula of sex magick. Had is described here as, “the Triangle erect upon twin Squares.” This formula pertains to the symbolism of the Mass, which Crowley discusses in detail in the preceding chapter. Thus Abrahadabra symbolises not only the union of Two, but, more significantly, their Child. This connects the word with the higher mysteries of O.T.O.

In this vein, it may be useful to consider the letters R, D, B and H as akin to the Father, Mother, Son and Daughter of Tetragrammaton, with A representing the element of Spirit.⁴⁵

* * *

In the final verse of the Book of the Law, it is written, “The ending of the words is the Word Abrahadabra.” This sentence implies the very definition of Abrahadabra, that it is the completion of all that is to be done.

However, the word Abrahadabra is not the final word of the book, for there is a further line. “The Book of the Law is Written and Concealed. Aum. Ha.”

⁴⁵ However, B and D could instead be seen as Father and Mother, as they are analagous to Chokmah and Binah, and R and H be seen as Son and Daughter. (Though the Father *is* the Son, and the Mother *is* the Daughter anyway. And all Four are One.)

Hence, the “ending of the words” (so to speak) is actually Ha. And here we find an example of one of the many plays on words that exist within Liber AL, for Ha can be seen to be synonymous with Abrahadabra.

On one level, Ha implies a laugh, or an exclamation of joy or satisfaction, or even a full expiration, all of these being fitting symbols for completion.

On a deeper level, though, Ha is a way of spelling the Hebrew letter Hé. Thus, Ha is the Star that is 5, the Microcosm. The letter “a”, however, raises its full value to 6, the number of the Macrocosm. This two-letter word is, therefore, a symbol of the union of Microcosm and Macrocosm, which is the Great Work complete. It is also a symbol of the Sun, with whom we are one and indivisible.

This syllable thus serves as a reminder that each of us is, in a sense, an embodiment of the word Abrahadabra, right here and now. As a star, as Hé, each of us is an expression of Nuit herself, a complete and necessary part of her infinite body. The star that one is, is the Great Work accomplished.

We need only do our true will, from moment to moment, and we are perfect.

As Crowley wrote,

*We are not to regard ourselves as base beings, without whose sphere is Light or “God”. Our minds and bodies are veils of the Light within. The uninitiate is a “Dark Star”, and the Great Work for him is to make his veils transparent by “purifying” them. This “purification” is really “simplification”; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes.*⁴⁶

Abrahadabra, then, could be summed up simply as, “to be who one truly is”. And this is akin to aligning one’s path with one’s destiny.

One of Crowley’s best summaries of Thelema is his introduction to the 1938 edition of Liber AL, in which he writes,

Every event, including death, is only one more accretion to our experience, freely willed by ourselves from the beginning and therefore also predestined.

⁴⁶ Crowley’s “New Comment” to Liber AL, I:8. (Emphasis added.)

This union of free will and destiny within one's universe leads to the Tao. For these two are one.

* * *

The word Abrahadabra is extremely catholic in connotation, and its meaning will evolve the more one studies the word and advances on one's path. This essay is merely an introduction to a handful of key themes.

It is useful to bear in mind that the Great Work is a concept that applies not only to one's own journey, but to that of humanity as a whole. As a collective, the human race is evolving in accord with the will of Horus. Ultimately, His will and our will are one.

Horus is the Sun, our Lord and Father. Frieda Harris depicts his perpetual radiance beautifully in Atu 19.



Of this image, Crowley writes,

*This is one of the simplest of the cards; it represents Heru-ra-ha, the Lord of the New Aeon, in his manifestation to the race of men as the Sun spiritual, moral, and physical. He is the Lord of Light, Life, Liberty and Love. This Aeon has for its purpose the complete emancipation of the human race.*⁴⁷

The word “emancipation” is an important one in relation to the Great Work. Every step on one's true path brings one to greater Liberty. And, as one becomes more free, one inevitably assists others towards their own freedom.

Ultimately, such freedom can only be afforded one to another by love. Indeed, “Love is the law, love under will.” True Love is Thelema.⁴⁸ The Holy Grail, a most central symbol of Abrahadabra, is itself a symbol of the Holiest Love.

⁴⁷ *The Book of Thoth*, “The Sun”.

⁴⁸ E.g. Thelema (True Will) and Agapé (True Love) both equal 93.

Love transcends the illusion of separateness; therefore, love is a magical act—so long as it is “under will”.⁴⁹ This does not imply that we should be selective about *what* we love, but rather *how* we love. For True Wisdom and Perfect Happiness comes from loving All.

As Crowley wrote,

The essence of the Law is the establishment of right relations between any two things which come into contact: the essence of such relations being “love under will”. The only way to keep out of trouble is to understand and therefore to love every impression of which one becomes conscious.
...

*[T]he injunction “Love your enemies”, which by the way is really the first corollary of the Law of Thelema, is universally regarded as infinitely objectionable. I am myself in all kinds of a mess simply because I insist upon putting this into practice. I refuse to consider my enemies as irreconcilable; I take the utmost pains to understand and love them. By this means I invariably succeed sooner or later in destroying them, that is, of incorporating them into my own idea of myself. . . . I cannot make the public understand that to treat a man as an enemy in the ordinary sense of the word, to damage him in every possible way, and otherwise to disintegrate him, is simply to cut off one’s nose to spite one’s face. There is nothing in the universe which is not indissolubly one with every other thing; and the greatest man is he who makes no difference between any one thing and any other thing. He becomes the “chief of all” as stated in The Book of the Law.*⁵⁰

Love is the law, love under will.

⁴⁹ See, for example, Crowley’s “Old Comment” to Liber AL, I:57.

⁵⁰ Crowley’s *Confessions*, ch. 84.



XX



"The Star"
Art by Alex Lo Vetro

THE STAR

THE EMBLEMS OF DEATH

Simon Willis

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

“breathe not so deep - die!”

Liber AL - II:68

One defining characteristic of religion or philosophy is its belief about what happens to us when we die.

Ancient Egyptian culture held that upon death, the Osirian was judged by the weighing of the heart. Christianity, arguably a continuation of this tradition, still holds with judgement at the conclusion of life. If you are good you go to heaven and if you are bad, ... the other place.

Buddhists, Hindus and many Eastern religions believe that we reincarnate and we are recycled up or down – depending on our Karma.

In each case life is posited as a sort of examination, which can be passed or failed with the curriculum offered by the scripture pertaining to whichever religion the candidate is an adherent of.



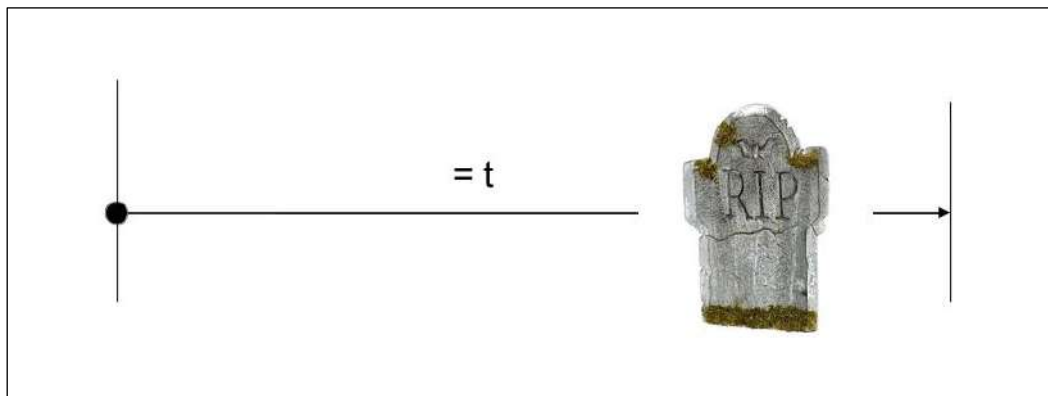
“You’ve been randomly selected for additional screening.”

The prevailing theory of the west is so familiar to us that it is recognisable from a single image.

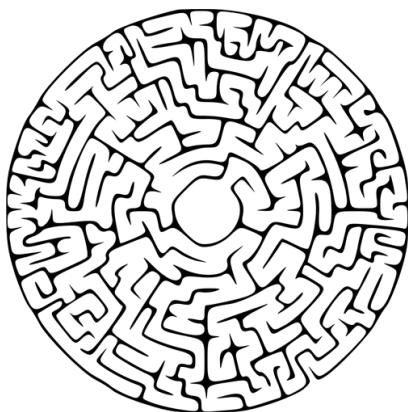
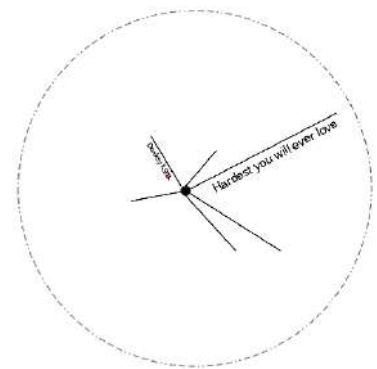
But today’s talk, “The Emblems of Death”, is about Thelemic views about Death. As Life is the Gate of Death I’ll begin by examining Thelemic Views of Life. Then I’ll be looking into some of Crowley’s written works to see what he left us on the matter.

So let's begin by inspecting important features on the Thelemic map of what it is to be alive, beginning with the concept of Nu.

Nu is described as the “boundless potentialities” – what does that mean? Well life can be measured in Time, so if we take a time line beginning with the moment you were born and stretch it out to normal life expectancy, add a bit more for advances in health care, and what have you, this is a time line that you could not reach the end of. This is your “personal infinity”, it's much shorter than a line representing all of time – but it's a boundary you will never reach.



Other aspects of life can be represented this way, the fastest we will ever run, the hardest you will ever love, your highest score on Donkey Kong, the most amazing poetry, the highest meditative state, the most heartfelt prayer. As everything you do happens in time we can show these other things as happening inside a circle with the radius of your personal infinity. This circle would be a representation of your personal boundless infinity, your Nu.



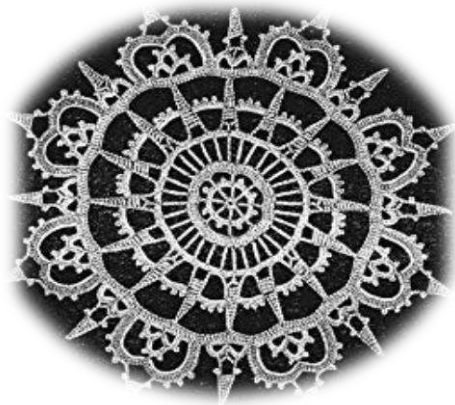
We each have a personal Nu, and collectively these and everything else make up the greater infinity – of Nuit. What pushes us from the beginning point towards the edge of this circle is our inspiration. This pure light radiates out from our beginning toward the boundless potentialities like a Star shining in the darkness. Each of us has our own starry nature. This comes from our Khabs, the Star that produces our own peculiar sort of light extending out toward the edges of our Nu.

In reality, the world gets in the way and the otherwise straight lines of our true natures deviate around like a maze. As we make our choices, our light continues long into this maze weaving for us a garment or “Khu.”

74. The length of thy longing shall be the strength of its glory...

Crowley said in his commentary of Chapter II verse 74 of the Book of the Law,

the more complex the Khu of the Star, the greater the man.



Going down the paths of the maze, extending your light, weaving the Khu, is what life is about. When we die, no more is added to the Khu, all that is left are memories.

What will your finished Khu look like? Will it be Complex or simple? The “Emblems of Death” are always there to remind us that if there’s something we would like to do “one day” we best get on with it.

Life is short and Death is always nearer than we think. But what comes next? Does the Thelemic world view hold that something can persist? Crowley seemed to think so.

Liber Aleph was written as an epistle to his Magical Son, offering advice and observations on life’s thorny problems.

In chapter 192, titled “On Death”, Crowley left us this:

Thou hast made Question of me concerning Death, and this is my Opinion, of which I say not: This is the Truth. First: in the Temple called Man is the God, his Soul, or Star, individual and eternal, but also inherent in the Body of Our Lady Nuit. Now this Soul, as an Officer in the High Mass of the Cosmos, taketh on the Vesture of his Office, that is, inhabiteth a Tabernacle of Illusion, a Body and Mind. And this Tabernacle is Subject to the Law of Change, for it is complex, and diffuse, reacting to every Stimulus or Impression.

He points out that he can’t say that what he is saying is “the Truth”, he points out that he doesn’t know and this is his opinion only. Note the way he uses the word Temple to illustrate the Eternal Star of your True Self, in contrast with Tabernacle, which means a Portable Temple, when referring to the vehicle of incarnation that is you right now.

So the Eternal Temple sends out a portable instance of itself to incarnate in the world to have adventures. Crowley mentions here that the tabernacle inhabits a Body AND a Mind, taking up with Cartesian Dualism, that is – that the Mind is separate from the body.

He continues,

If then the Mind be attached constantly to the Body, Death hath not Power to decompose it wholly, but a decaying Shell of the Dead Man, his Mind holding together for a little his Body of Light, haunteth the Earth, seeking (in its Error, that feareth Change) a new Tabernacle in some other Body.

I think its worthy of note that the Shell is described as “decaying” and undergoing decomposition. But whatever the Mind is doing doesn’t stop at the point of death, but rolls on for a while like a toy car that keeps going for a bit after you have stopped pushing it.

The Mind is not used to not having a body, so in crisis creates a Body of Light similar to its old body. (Probably slightly slimmer.)

Crowley continues...

These Shells are broken away utterly from the Star that did enlighten them, and they are Vampires, obsessing them that adventure themselves into the Astral World without Magical Protection, or invoke them, as do the Spiritists. For by Death is Man released only from the Gross Body, at the first, and is complete otherwise upon the Astral Plane, as he was in his Life. But this Wholeness suffereth Stress, and its Girders are loosened, the weaker first, and after that the stronger.

This decaying Ghost continues on in the astral plane. This Mind without a body is now separate entirely from that original Spirit, as it is just an echo of the life lived. By the sounds of it, this thing can’t really do much good, but continues on the astral plane and ultimately fades away as the energy runs out. Grim stuff, but what else can we expect from a Chapter called “On Death”?

Liber Aleph chapter 193 has a more complicated title - “De Adeptis R.C. Eschatology”. The word Eschatology refers to the theological study of final matters like Death. The “R.C” part is a reference to the grades in the system of the A∴A∴ from Adeptus Minor up to Adeptus Exemptus. The task of the Adeptus Minor is to achieve Knowledge and Conversation of the Holy Guardian Angel. So this chapter of Liber Aleph is about what happens to an Adept when they die.

Consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning the Mind unto the Musick of its Will. In him, if his Mind be knit perfectly together in itself, and conjoined with the Star, is so strong a Confection that it breaketh away easily not only from the Gross Body, but the Fine. It is this Fine Body which bindeth it to the Astral, as did the Gross to the Material, World; so then it accomplisheth willingly the Sacrament of a second Death and leaveth the Body of Light.

Upon Death the Adept's Mind does not waste any energy on the Astral, but drops the body of light as the physical body dies. Now wait a minute. What could cause such a difference in the response of the Adept to the response of the ordinary man at the point of death?

Well, the Work of the A∴A∴. To reach Adeptship, the individual will have undergone a course of training to scrutinise the blueprint of her own being in minute detail. Not in a self-absorbed egotistical way, but to try and uncover the Nature of That Star that she is an iteration of.

The system of the A∴A∴ guides the aspirant through all the different aspects of her self, discovering and learning to control the forces underpinning her existence, uncovering as much of her Will as is visible.

Here is a brief overview of some of the work, "ticked off" along the way:

- Obtained a Scientific Knowledge of the Nature and Powers of his Being (Probationer)
- Obtained Control of the Nature and Powers of his Being (Neophyte)
- Obtained Control of the Foundations of his Being (Zelator) and been tested and passed tests in Asana and Pranayama.
- Obtained Control of the Vacillations of his Being (Practicus)
- Obtain Control of the Attractions and Repulsions of his own being (Philosophus)
- Obtain Control of the Aspirations of his own Being (Dominus Liminus)

All this before the grade of Adeptus.

Upon Death the Adept's mind is not fixed on worldly things, but on the Temple or Star with which he has become, as Crowley puts it, "conjoined". He uses the word "Confection", meaning "a mix or compound", to describe this strong connection.

Crowley continues...

But the Mind, cleaving closely by Right of its Harmony, and Might of its Love, to its Star, resisteth the Ministers of Disruption, for a Season, according to its Strength. Now, if this Star be of those that are bound by the Great Oath, incarnating without Remission because of Delight in the Cosmic Sacrament, it seeketh a new Vehicle in the appointed Way, and indwelleth the Foetus of a Child, and quickeneth it. And if at this Time the Mind of its Former Tabernacle yet cling to it, then is there Continuity of Character, and it may be Memory, between the two Vehicles. This, briefly and without Elaboration, is the Way of Asar in Amennti, according to mine Opinion, of which I say not: This is the Truth.

The Adept, despite all the attainments, is still subject to decay – and only has “a Season, according to [her] Strength.” She is on the clock. If the Adept does want to reincarnate and desires “Continuity of Character” then she better get a move on, because there needs to be enough energy left over from the last incarnation to “quicken” (make alive) the Foetus into which she has decided to incarnate.

What of this “Great Oath”? *Magick without Tears*, letter 47, gives us this:

One who is vowed to the A.:A.:’s Mission for Mankind, who takes it dead seriously, and who will be neither frightened nor bored from Its majestic purpose, may at any time bind himself by an Oath to reject the rewards of Devachan, and reincarnate immediately again and again.

The word Devachan is a term from Theosophy. Now I’m no Theosophist, but I understand it means a place where most souls go after death, where desires are gratified, and it is generally thought of as a nice place. You spend a length of time in there according to your Karma. (Note above where Crowley says “without Remission”, in Aleph ch 193.)

But if the Adept has made this Oath to Reincarnate he skips his holiday in Devachan and gets right back to work.

Crowley uses Egyptian terms to describe the process of the deceased arriving back at life. He calls it “The Way of Asar in Amennti”.

Asar being Osiris, the Egyptian God of the Dead. Amennti meaning Western Land, place of the setting sun, the land of the Dead, also known as the Duat or Duant. In Egyptian funerary texts this path is represented as the Sun passing into the West for a number of hours, to re-emerge in the East with the Rising Sun.

The path back to the Star or Temple for reincarnation would not be an easy one. Even if you have come to some understanding of the nature of the Star you came from, returning to that state from your own current ideas of self would still require quite a bit of adjustment.

The ancient Egyptians were very eager to document this difficult process to help their people make the journey less painful.

Teachings about the “what to do” during the onset of death are found in both the O.T.O. and the A∴A∴ systems. You can find instruction similar to those discussed in Liber Aleph ch 193 as part of the IIIrd degree of O.T.O.

And the system of the A∴A∴ begins with the death of the candidate, and teaches the Way of Asar in Amennti through its own practices, rituals and written works.

One recent example of this type of work can be found in the “Visions of the Pylons” which is an account of Brother Daniel Gunther’s astral explorations of the 12 hours of the night. It may be that by engaging with these sorts of practices we prepare ourselves for the Path of Asar in Amennti. So when we die, we can learn to “Cleave” to that Sun which is our Star, and we can arrive wherever we are going more swiftly and with as much of the energy and memory from the previous incarnation intact.

Crowley provides us with more hints about the mechanism of Reincarnation in Letter 47 of *Magick Without Tears*. He writes:

What is it that reincarnates? We have had this before, in another connection; it is the Supernal Triad of Jechidah, Chiah and Neschamah that clothes the original Hadit or Point-of-View, with as much of the Ruach as the Human Consciousness, Tiphareth, has been able during a given life to attach to itself by dint of persistent Aspiration. If there is not enough Ruach to ensure an adequate quota of Memories, one could never become conscious of the continuity between one life and the next.

We need to live a memorable life. If one’s incarnation holds nothing worth remembering then one Dies in the real sense of the Word. Think back to your Khu, your light weaving its way through the maze of choices – will yours be worth remembering? Or will the content of this life go unnoticed in your next?

As the Dead Spirit “Quickens” the Foetus, the Supernal Triad gets to work and the new person is coloured by the memories of the old.

But what do we know of Jechidah, Chiah and Neschamah? Well according to *Little Essays Toward Truth* - “A conscious man, cannot possibly know anything of these three principles”. But we will have a go!

According to *Little Essays*,

(1) *Jechidah*

This is the quintessential principle of the Soul, that which makes man at the same time identical with every other spark of Godhead, and different (as regards his point-of-view, and the Universe of which it is the centre) from all others.

In a way, Jechidah is the Star or Temple, the thing itself – that Eternal you.

(2) *Chiah.*

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realisation, a formal understanding of what is implicit in its nature, of its possible qualities.

This is the Will of the Star, the Eternal Self in Self-reflection.

(3) *Neschamah.*

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

Read that last bit again.

Each of us, in our own way, is an inquiry into the nature of our own specific God. Here we are trying to discover the nature of our own True Will, only to find out that God’s trying to find out its own nature – using us! Curiosity eh, what a thing to have in common.

But back to the original question – What is it that Reincarnates? Well the Hadit point is beyond incarnation. Reincarnation is a matter of memories clustering around a point at the end of one life to be discovered in the next. As we have already seen, continuity is only conferred through the memory.

Why is this useful or desirable?

If we are seeking “self-discovery through incarnation”, and we accomplish this self-discovery during a memorable lifetime, then, by examining similarities between memories of past lives and our current incarnation, we can better understand the nature of the God that we are.

There is also the possibility that the memories are more in the form of unconscious tendencies. Like an artist painting over a canvas but somehow some of the old picture lends depth to the new.

In Conclusion...

I have no idea what awaits me at the point of Death. The question fascinates mankind and Crowley is no exception. He has found it useful to borrow terms from Buddhism, Theosophy, Ancient Egypt, and the Hebrew Kabbalah to explain his own theories on the matter.

Romantic systems of Morality offer enticing rewards to the adherent and threaten dire consequences to those that don't stick to the Rules.

In our model of life, following our Will back to the source of its emanation is how we discover God. We do this through illuminating new passages in the maze of life. We discover ourselves as we discover God, and if we can assimilate more experience than is offered by one lifetime then the picture will be all the clearer.

Love is the law, love under will.



"font, acquasantiera"
Art by Alex Lo Vetro

LAPIS SALUBRITAS: The Stone of the Wise and the Holy Guardian Angel

Shawn Gray

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

**“Peace, Tolerance, Truth;
Salutation on All Points of the Triangle;
Respect to the Order.
To All Whom It May Concern:
Greeting and Health.”
— *Ordo Templi Orientis Manifesto* —**

“Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order. To All Whom It May Concern: Greeting and Health.”¹ These words form the initial greeting to readers of the OTO Manifesto, to those coming to the OTO to find out what it’s all about, but in doing some research on the topic of health in Thelema a few years ago I discovered a few interesting things. One was that most people I spoke to about health in Thelema responded with raised eyebrows as if the relationship between the two had never really occurred to them (I tended to get two responses: first “What?”, then “Do you mean psychological health?”). Another thing I found was that the more I looked into the subject, the more interesting it became. And so the aim of this talk is to share with you a bit of what I discovered that Thelema has to teach about health – what the Thelemic understanding of health is and where this perspective is coming from. We’ll start with a definition –

Health

the general condition of the body or mind with respect to

a) soundness and vigour,

b) freedom from disease or ailment,

c) vitality

¹ Crowley, *The Equinox III*:10, 153



A:A:.



O.T.O.

Here we're defining health as, "the general condition of the body or mind with reference to soundness and vigour; freedom from disease or ailment; vitality". In this overview of health in Thelema, we'll be examining the role of Eucharistic ritual in both the OTO and the A:A:. We'll then look at how the Gnostic Mass sheds light on the understanding of well-being in the OTO, and then look at several examples of eucharistic ritual in the A:A: that relate to what's known as the "Knowledge and Conversation of the Holy Guardian Angel". We'll then discuss the nature of this spiritual attainment in terms of psychology, which will help us shed some light on the understanding of psychological health in Thelema.



Franz Hartmann
(1838-1912)
Medical Doctor
O.T.O. Co-founder,
Associate of Kellner



Carl Kellner
(1850-1905)
Chemical Industrialist
"Spiritual Father"
of O.T.O.



Theodor Ruess
(1855-1923)
O.T.O. Co-founder,
Journalist, yoga
practitioner,
researcher

We'll begin with the OTO by taking a look at the health-related interests of the founders of the pre-Thelemic (pre-Crowley) OTO, as a backdrop to then later looking at the understanding of health in the OTO following its transformation into a Thelemic Order under the leadership of Crowley. We'll begin with a look at the ideas of the original founders of the OTO: Dr. Franz Hartmann, Dr. Karl Kellner and Theodor Reuss.



O.T.O. CO-FOUNDER: DR FRANZ HARTMANN

- medical family
- studied pharmacy & medicine at U. of Munich
- Colorado medical practice treating miners: chronic conditions, ear & eye issues, cornea transplants
- wrote for world's largest medical journal
- interest in Spiritualism > Theosophical Society
- travel to India
- return to Europe
- Rosicrucianism & Theosophy > Dr. Carl Kellner (Vienna)

Let's begin with Dr. Franz Hartmann. His father a medical doctor, Hartmann himself studied pharmacy and medicine at the University of Munich (Germany).² Upon completing his education, he moved to the U.S., where he established a medical practice in Colorado, which had a booming mining industry at the time. Much of his work in Colorado involved treatment of injuries of mine workers, and he included in his list of specialties the treatment of chronic conditions and ear and eye diseases. (It is said that he was the first oculist in Colorado to have performed a cornea transplant.) During this time, he also contributed to the *Medical Brief*, a St. Louis medical journal that claimed the largest circulation of any medical journal in the world, which again shows that Kellner was a very well-known and highly-respected physician.³

Hartmann was also very interested in Spiritualism and the occult, which led to his discovery of the Theosophical Society. In 1883, he travelled from the U.S. to represent the Theosophical Societies of America at the eighth anniversary of the Theosophical Society at the Society headquarters in Adyar, India.⁴ After returning to Europe in 1888, he became active in local Rosicrucian and theosophical circles, which led to him meeting Dr. Carl Kellner in Vienna the following year.

² Kaczynski, *Forgotten Templars*, 49-50

³ Ibid., 52

⁴ Ibid., 57



DR. CARL KELLNER: O.T.O CO-FOUNDER

born Vienna, 1850

- wealthy industrialist (chemical engineering)
- interest in alchemy
- world-renowned electro-chemist
- inventor of chemical manufacturing methods
- great mystic, occultist, student of alchemy
- wrote on alchemy and yoga
- Theosophy, Rosicrucianism, Yoga > Hartmann
- developed TB treatment in cooperation with Hartmann
- Theosophy, Freemasonry > Theodor Reuss

Kellner was born in Vienna in 1850 and rose to prominence as a wealthy industrialist. Far from being interested only in mundane business affairs, however, Kellner had built his lucrative career in chemical engineering out of his interest in alchemy, and gained a glowing reputation as a great inventor, world-renowned electro-chemist and inventor of chemical paper-pulp and electric soda-manufacturing, and as a great mystic, occultist, and student of alchemy.⁵ In 1901, Kellner presented to Vienna's Academy of Science a paper on his theory of alchemical transmutation, but unfortunately this paper is not known to have survived. One of his writings that did survive is a booklet on his other great interest, yoga, entitled "Yoga. A Sketch on the psycho-physiological aspects of the ancient Indian teaching of Yoga". The "psycho-physiological" here indicates his interest in both the physical and the psychological aspects of yoga.⁶

Exactly how Hartmann and Kellner met is unknown, but they were both involved in theosophical and Rosicrucian circles in Vienna at the time, and it is known that Hartmann also shared an interest in yoga. This interest in yoga is definitely a common theme here that I think gets too little attention, but one very recent article that was published just last year in the Vienna University Press compares the views of Hartmann and Kellner, noting their striking similarities to concepts published some years later by Swami Vivekananda in his well-known book titled *Raja Yoga*.

In addition to yoga, the two men also shared an interest in developing new approaches for the curing of physical ailments. In 1893, Hartmann's observations of Kellner's chemical processes for treating wood pulp resulted in a joint venture between the two men in which they developed a treatment for respiratory diseases including pulmonary tuberculosis, leading to the development of a

⁵ Ibid., 71

⁶ Ibid., 68

commercial product called Dr. Hartmann's Lignosulphite and then the opening of an "inhalatorium" the following year.⁷

It was through overlapping relationships in Theosophy and Freemasonry that Hartmann and Kellner came into contact with Theodor Reuss.



THEODOR REUSS: O.T.O CO-FOUNDER

- born Germany, 1855
- initiated into Freemasonry in London
- involved in Freemasonry and Theosophy in Germany
- met Hartman and Reuss through mutual interests in Theosophy, Rosicrucianism, Yoga, Freemasonry
- Mystic Anatomy (1906)
- hermetic science

Reuss was born in Germany in 1855 and later moved to London, where he became a Freemason, taking his first three Masonic initiations there in the late 1870s.⁸ He later moved back to Germany, where he continued his involvement with both Freemasonry and Theosophy.

After some time, Kellner, Hartmann, and Reuss began to discuss the founding of their own Order in which they could 1) initiate women, and 2) explore the mysteries of India and Egypt, which were becoming more accessible due to the recent translations of the Upanishads and the Rosetta Stone. The founding of this new Order was eventually made possible through charters issued by Masonic Grand Master John Yarker. In 1906, Reuss penned an essay entitled "Mystic Anatomy", which was later published in the OTO's *Oriflamme* journal. This essay demonstrates Reuss' adoption of some of Kellner's ideas regarding Hermetic Science. Reuss introduces the essay by stressing the importance of knowledge of the physical medical sciences as a prerequisite for Hermetic Science, saying that

*Any student who desires to study Hermetic Science must have, not only, a thorough knowledge of ordinary Anatomy, he must also be able to apply his knowledge of ordinary medical science to the requirements of Hermetic Physiology in order to understand the Finer Forces of Nature which alone will enable him to realise what Mystic Anatomy is.*⁹

⁷ Ibid., 72

⁸ Ibid., 33

⁹ Reuss, 'Mystic Anatomy', 8

This statement indicates an emphasis on the importance of physical health as a basis for esoteric practice, an approach Reuss had in common with Kellner and Hartmann, whose educational backgrounds and professional careers were anchored in the natural and medical sciences.

Although the ideas of the original founders of the OTO cannot be said to represent Thelemic views in a doctrinal sense, they do demonstrate that the OTO was, from its very inception, led by people who were to varying extents versed in teachings and practices concerned with health and well-being. This focus on health was maintained through the transition of the OTO into a Thelemic Order. So, having noted this interest on the part of the founders of the Order as a background, we'll now move on to the theme of health as it came to be understood in the Thelemic OTO under the leadership of Crowley.



ALEISTER CROWLEY: THELEMA

- 1898: Golden Dawn initiation
- 1904: Liber AL
- 1907: A∴A∴
- 1910: Met Theodor Reuss, initiated to O.T.O. III°
- 1912: Initiated to O.T.O. IX° by Reuss
- Redrafted O.T.O. Manifesto

Crowley had become interested in occultism through the study of alchemy, which eventually led to his initiation into the Hermetic Order of the Golden Dawn in 1898. After the collapse of the Golden Dawn at the turn of the century, Crowley's continuing spiritual quest led to his reception of *The Book of the Law*, marking the beginning of the New Aeon. In 1907, Crowley, along with his Golden Dawn comrade George Cecil Jones, instituted the current incarnation of a Thelemic Order known simply by the initials A∴A∴. In 1910, Crowley published the rituals of the Golden Dawn in *The Equinox*, and the ensuing publicity attracted the attention of Theodor Reuss, who initiated Crowley to the III° of the OTO when he visited him in England later that year.¹⁰

In the year 1912, Reuss read something that Crowley had published that led him to recognize that Crowley understood that the Order's inner secret concerned a method of producing the hermetic medicine, and so Reuss insisted on initiating him through to the IX°, binding him to an oath of secrecy on the matter.

¹⁰ Sabazius, *History*

O.T.O. Manifesto (Liber LII):

The O.T.O. teaches Hermetic Science and Yoga of all forms, and possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Reuss (The Oriflamme):

We say in our Manifesto that we supply the duly prepared Brother with the practical means to gain even in this terrestrial life proofs of his immortality. Well, one of these means is a certain Yoga exercise.

With the blessing of Reuss, Crowley redrafted the Manifesto of the OTO, with hints at teachings related to health and vitality in its claims that “the OTO teaches Hermetic Science and Yoga of all forms”, and that it “possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine”.¹¹

The same year, Reuss published an essay in *The Oriflamme* that hinted further at the secret teaching of the Order with the statement that “We say in our Manifesto that we supply the duly prepared Brother with the practical means to gain even in this terrestrial life proofs of his immortality. Well, one of these means is a certain Yoga exercise.”¹² Reuss does not explicitly name this exercise, although he states that it is yogic and that it gives proof of one’s immortality while in this earthly life.



- 1898: Golden Dawn initiation
- 1904: Liber AL
- 1907: A∴A∴
- 1910: Met Theodor Reuss, initiated to O.T.O. III°
- 1912: Initiated to IX° by Reuss, redrafted O.T.O. Manifesto
- 1913: Composed Gnostic Mass
- 1914-1919: America, experimentation
- 1920-1923: Cefalu, Italy
- 1932: “*The Elixir of Life: Our Magical Medicine*”
- 1933: “*Interim Report*” regarding use of the elixir
- 1935: London clinic

The following year, in 1913, Crowley composed the Gnostic Mass for use of the OTO as “the central ceremony of its public and private celebration, corresponding to the Mass of the Roman Catholic Church”. Reuss was enthusiastic about Thelema and produced a translation of the Gnostic

¹¹ Crowley, *The Equinox III:10*, 155

¹² Reuss, ‘Our Order’, 7

Mass in German in the following years, along with various articles describing the guiding principles of OTO. These principles were based on ideas from Thelema and other ideas from Rosicrucianism, Gnosticism, and yoga.

Despite the OTO's claims regarding its secret prior to Crowley's arrival, Crowley later in life stated that, at the time of his initiation, the secret teaching of the OTO "was in a very crude and unscientific form and there was no explanation of the conditions which had to be brought about to get it to work".¹³ But the secret around which Hartmann, Kellner, and Reuss had originally constructed the Order was still viewed by Crowley as one of great worth in the New Aeon, and even more so after his own experimentation. What had Crowley found that convinced him that the original secret of the Order still deserved a prominent place in Thelema?

After having been initiated into the IX° by Reuss in 1912, Crowley was armed with the ability to practise the production of the secret elixir, and in 1914 he began to keep a diary of his experiments, and the degree of success that he found in even casual workings was enough to convince him that it was worth pursuing.¹⁴ During his American period (1914-1919), he undertook a magical retirement in New Hampshire, in which he was so impressed with the results of his experiments that, after returning to Europe, he devised a plan to promote his Abbey of Thelema at Cefalu as a health resort. This would be where patrons could be treated according to OTO methods, although his full plan for the Abbey was cut short by his expulsion from Italy by Mussolini in 1923.¹⁵ Later, after returning to England, Crowley gave a lecture entitled "The Elixir of Life: Our Magical Medicine" at the National Laboratory of Psychical Research in 1932, in which he outlined some of his theories and results of his experiments.¹⁶ In 1933, he wrote an "Interim Report" in which he explained both that the elixir was meant to be accompanied by a programme of purification which most people found difficult to adhere to, and also that the results of the elixir were not meant to be permanent – repeated dosages were needed over time. As Martin Starr comments, "Clearly Crowley did not think of his treatment as a panacea; the aim was more in line with the Hindu notion of repeated rejuvenation than with the Semitic idea of eternal life".¹⁷ For some time, Crowley continued his attempts to commercialize the elixir therapy, establishing in

¹³ Crowley, *Amrita*, xii. Richard Kaczynski (*Forgotten Templars*, 245-249) discusses possible origins for the source of this secret, giving evidence that it came from outside Masonry. As possible sources, Kaczynski cites a fictional provenance deriving from the travels of Kellner, contemporary literature on phallicism and sex worship, the possibility that Kellner learned it from one of his esoteric teachers, and the teachings of an Order known as *Fraternitas Lucis Hermetica* (The Hermetic Brotherhood of Light). Kaczynski considers the last possibility to be the most probable of the four.

¹⁴ Crowley, *Amrita*, xii

¹⁵ *Ibid.*, xiv

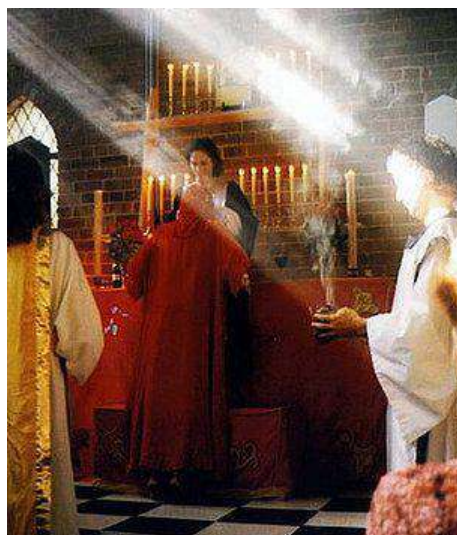
¹⁶ This lecture, with the accompanying essays *Elixir of Life (I)* and *Elixir of Life (2)* are reprinted in *Amrita* (Crowley, ed. Martin P. Starr).

¹⁷ Crowley, *Amrita*, xvi

London's West End in September 1935 a clinic where patients would receive treatments lasting for periods of three to six months. Like many of his other ventures, however, this also experienced financial difficulties and never became sustainable.

Crowley eventually gave up on the wider-ranging commercial applications of the secret formula and went back to concentrating its application solely within the membership of the OTO, attempting to foster initiates of the IX° with an understanding of the preparation of the elixir within the context of the Order's sexual magic.

It's of interest to note here that Crowley had originally drawn on A·A· students as recruits for his Thelemic OTO.¹⁸ What did the two Orders have in common that might allow for such an overlap in membership? The role of Eucharistic ritual was certainly one point of commonality between the two systems, and we're now going to look at the role of Eucharistic ritual in each of the two, O.T.O. and A·A·.



“Lord most secret, bless this spiritual food unto our bodies, bestowing upon us **health** and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.”

Liber XV, The Gnostic Mass

As previously mentioned, Crowley penned the Gnostic Mass in 1913 as the central rite, both public and private, of the OTO.¹⁹ Thus, although Crowley eventually gave up on public commercial treatments using the secret medicine, participation in the Gnostic Mass does allow those who are not OTO initiates to experience the central secret of the Order through consummation of its

¹⁸ Kaczynski, *Forgotten Templars*, 265

¹⁹ Crowley, *Confessions*, 714

Eucharist. In the Gnostic Mass, the priest consumes the two elements, which Crowley said are to be treated as consecrated talismans.²⁰ In the Mass, the priest performs this consecration with a lance, converting the elements, as it were, into spiritual substance. He then invokes a blessing upon the elements with the words, “Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness”.²¹ This statement provides an insight into the view of health in the OTO - one in which health is achieved through consumption of a “spiritual food”, with the understanding that the food is made divine in the process. The Roman Catholic doctrine of transubstantiation immediately springs to mind here, but rather than using elements symbolic of the body and blood of Christ, as is the case in the Christian tradition, Crowley indicated that the substance used is to symbolize Nature itself.



*One of the simplest and most complete of magick ceremonies is the Eucharist. It consists in taking common things, transmuting them into divine things, and consuming them... Take a substance symbolic of the whole course of Nature, make it God, and consume it.*²²

The differences compared to the Catholic rite do not stop here. Crowley held that it is not even necessary that the Eucharist be part of a celebration of the Gnostic Mass itself to be effective - the Creed of the Mass states, “forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the miracle of the Mass”.²³ In other words, according to Crowley’s view, it is not the Mass that makes the Eucharist, but it is the Eucharist that makes the Mass. In fact, Crowley said that the Magician should consummate a Eucharist of some sort every day, and that by so doing, “The Magician becomes filled with God, fed upon God, intoxicated with God. Little by little his



²⁰ Crowley, *Magick*, 268

²¹ *Ibid.*, 596

²² *Ibid.*, 267

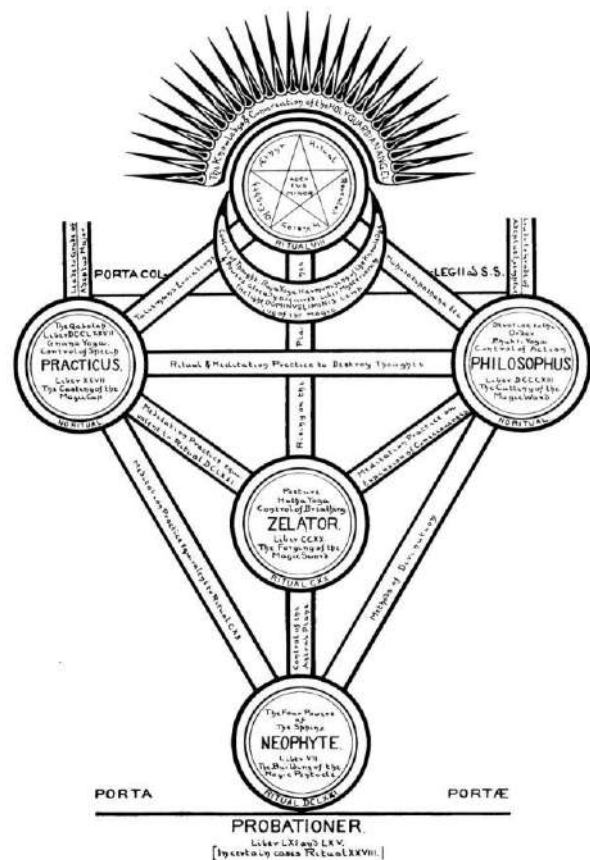
²³ *Ibid.*, 585

body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete: God manifest in flesh will be his name.”²⁴

The fact that this central ritual of the OTO involves consumption of a Eucharist that is consecrated with a sacred lance and within a holy grail, in combination with various not-so-subtle references to phallus and womb and seed, in addition to Crowley’s description of the nature and effects of a Eucharistic sacrament, is indicative of an understanding that when a sex act is undertaken as a sacrament, not only does it contribute to physical vigour and vitality, but it may serve as the vehicle through which we approach the divine.

As already mentioned, in 1907, after breaking away from the Golden Dawn but prior to his involvement with the OTO, Crowley instituted a magical order known simply by its initials, A∴A∴. This Order incorporated modified Golden Dawn rituals combined with yoga and other Eastern practices²⁵ as vehicles for his Thelemic teachings. We’ll now explore some of these rituals in relationship to one of the primary doctrines of the A∴A∴, known as the Knowledge and Conversation of the Holy Guardian Angel.

As in the Golden Dawn, A∴A∴ grades are attributed to Sephiroth on the Qabalistic Tree of Life.²⁶ The grade of Adeptus Minor is attributed to the sixth Sephira, Tiphereth, and is characterized by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel, one of the main themes of instruction in A∴A∴.²⁷ Crowley wrote a great deal about this attainment and gave instructions for it in a variety of forms, including a 91-day operation described in the Eighth Aethyr of *The Vision and the Voice*. There are a number of shorter A∴A∴ rituals, however, that also focus on Knowledge and Conversation, and three of these,



²⁴ Ibid., 269

²⁵ Goodrick-Clarke, *The Western Esoteric Traditions*, 205

²⁶ Crowley, *Commentaries*, 33

²⁷ Ibid., 16

Liber Pyramidos, The Mass of the Phoenix, and Liber Samekh, interestingly have Eucharistic elements, and it is these to which we will now turn our attention.

Liber Pyramidos is a ritual associated with the Sphere of Malkuth on the Qabalistic Tree of Life. Far below the Sphere of Tiphereth, the aspirant nevertheless is granted a taste of Eucharistic participation with the divine. Partaking of the sacrament at the altar, the Candidate declares,

*Behold! The Perfect One hath said
These are my body's elements
Tried and found true, a golden spoil
Incense and Wine and Fire and Bread
These I consume, true sacraments
For the Perfection of the Oil.*

*For I am clothed about with flesh
And I am the Eternal Spirit
I am the Lord that riseth fresh
From Death, whose glory I inherit
Since I partake with Him. I am
The Manifestor of the Unseen.
Without me all the land of Khem
Is as if it had not been.²⁸*



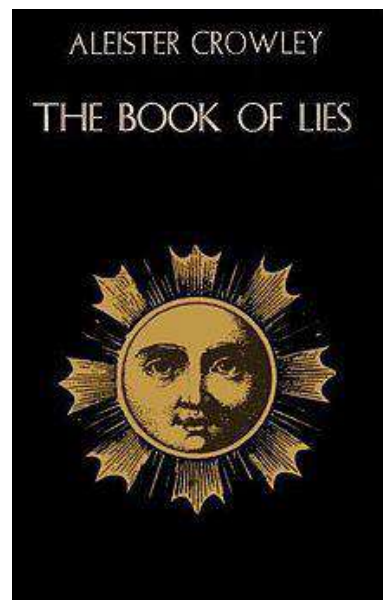
²⁸ Ibid., 71

Incense, Wine, Fire, and Bread symbolize Air, Water, Fire, and Earth respectively, and are consumed “for the Perfection of the Oil”, which is attributed to the fifth element, Spirit.²⁹

The Mass of the Phoenix was first printed in 1913 (the same year as the Gnostic Mass) as Chapter 44 of *The Book of Lies*, and is another example of an A∴A∴ Eucharistic ritual that invokes the Holy Guardian Angel, here referred to as the “Child”.³⁰ In this ritual, the aspirant has two Cakes of Light, one of which is burned. The other is dipped in blood produced by the piercing of one’s own skin. The invocation here is,

*Now I begin to pray: Thou Child,
Holy Thy name and undefiled!
Thy reign is come; Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!*

In addition to the mention of the Child, the reference to the Sun is indicative of the Qabalistic solar centre of Tiphereth, and its association with the Holy Guardian Angel. The dual elements of Bread and Blood make this an example of a double-element Eucharistic ritual, comparable to that of the Gnostic Mass of the OTO. But in *Book 4*, speaking of different types of Eucharist, Crowley describes the single-element sacrament as the highest. Liber Samekh is one ritual that may be seen as an example of a Thelemic ritual that includes this “highest Sacrament”.



Liber Samekh is a ritual that Crowley wrote during his Cefalu period in the early 1920s, for the specific purpose of the attainment of the Knowledge and Conversation of the Holy Guardian Angel in the Adeptus Minor Grade. (Samekh is the Hebrew letter attributed to the Art card in the Thoth Tarot, which is in turn attributed to the Path connecting Yesod and Tiphereth on the Tree of Life.) A full treatment of Liber Samekh isn’t possible in the time we have this evening, but it is of interest to note that in reference to these words addressed to the Angel, “Thou didst create the moist and the dry, and that which nourisheth all created Life”, Crowley comments,

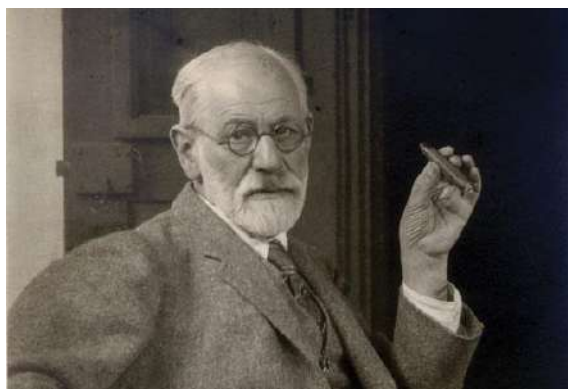
The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone

²⁹ Crowley, *Magick*, 60

³⁰ Crowley, *The Book of Lies*, 98

*composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.*³¹

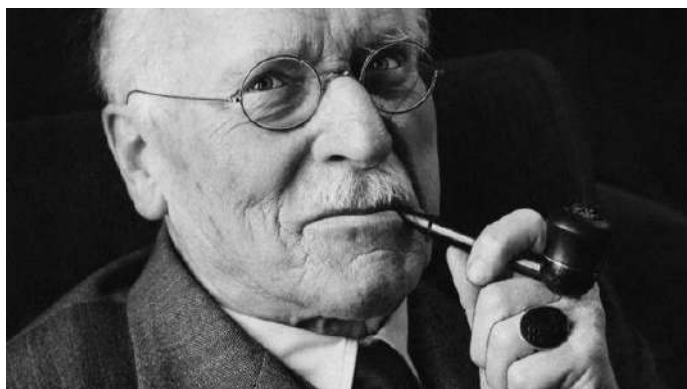
Here, in a Eucharistic context, we find reference to both “the Spiritual Energy of Existence” and “the physical basis of Life”. Crowley also states that in this ritual, the Adept recognizes the Angel as “the True Self of his subconscious Self, the hidden Life of his physical life”.³² What does Crowley mean by this “hidden Life” behind the physical life, this “True Self” of the subconscious? How is the Holy Guardian Angel understood in Thelema from a psychological perspective? A first step toward answering these questions is hinted at in Crowley’s comment with regard to Liber Samekh, “A thorough comprehension of Psychoanalysis will contribute notably to the proper appreciation of this ritual”.³³ While we likely won’t arrive at a thorough comprehension of psychoanalysis in this discussion, an examination of Crowley’s position on psychoanalysis will prove useful for understanding the concept of the Holy Guardian Angel in Thelema in psychological terms, and for understanding how this is connected to the subject of health. In speaking of the Holy Guardian Angel, I won’t be trying to define what the Angel is. I can’t do that for you – each one of us can only know what the Angel truly is within the most holy place within the secret confines of our hearts. So in speaking of the Holy Guardian Angel, I’ll only be doing so in terms of its functional relationship with psychology and psychological health and well-being.



Sigmund Freud (1838-1912)

Founder of Psychoanalysis

- Conscious mind is tip of the iceberg
- Humans are driven by animal instincts, especially the libido
- Differed with Jung on occult
- Confined himself to “basement of human nature”



Carl G. Jung (1875-1961)

Founder of Analytical Psychology

- Archetypes
- Alchemy
- I-Ching
- Dream symbolism & analysis
- Psychology of the Unconscious

³¹ Crowley, *Magick*, 532

³² Ibid.

³³ Ibid., 521

Battle of the Psychoanalysts FREUD VS JUNG

In following Crowley's recommendation to look at psychoanalysis, it's essential to look at the founders of the field, Freud and Jung. They were both contemporaries of Crowley, who quoted and commented on them in his works. And yet there are some important differences in their views, which I think these photos sum up pretty well: Freud wondering if the cigar is really just a cigar, and Jung just smoking his pipe and enjoying it.

Freud was the founder of psychoanalysis and, in the late 1800s, was one of the first to argue that the conscious mind is really only the tip of the iceberg and that we are more fundamentally driven by animal instincts, the strongest of which is the sex instinct, or libido. It was over the subject of the occult that he broke with his foremost student, Carl Jung, the founder of analytical psychology. Freud's view was that his own realm was in the basement of human nature, and he did not entertain aspirations of a glorious elevation of the human spirit.³⁴ Given this approach and the difference of opinion he had with Jung regarding the occult, one might suspect that Crowley's view of Freud would be a dim one, and this was indeed the case at least initially, stating in *Magick* that Freud and his school had, indeed, discovered a part of the body of Truth, which has been taught for many centuries in the Sanctuaries of initiation.

But, Crowley says, their failure to grasp the fullness of Truth means that official psychoanalysis is committed to upholding a fraud, with the result that "the psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal insane animal".³⁵

This extremely negative view of psycho-analysis was written almost a decade before Crowley's composition of *Liber Samekh* at Cefalu in 1921, in which he encourages the reader to gain a thorough comprehension of psychoanalysis in order to properly appreciate *Liber Samekh*, which he wrote specifically for the attainment of Knowledge and Conversation. What had happened in the meantime, between 1913 and 1921, that made his opinion of psychoanalysis more positive? Well, one thing that we do know is that Crowley had read Jung's *Psychology of the Unconscious* soon after it was published in English in 1916.



³⁴ Suster, *Crowley's Apprentice*, 83

³⁵ Crowley, *Magick*, 134

Later, in *The Law is for All*, composed between 1919 and 1922, Crowley describes the Holy Guardian Angel in terms of the psychology of Freud and Jung, stating “We have to thank Freud - and especially Jung - for their development of the connection 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’”.³⁶ In speaking further of this “Silent Self”, Crowley says, “He is almost the ‘Unconscious’ of Freud, unknown, unaccountable, the silent Spirit...”³⁷ Again, in the context of comparing the Angel to Freud’s Unconscious, Crowley states that the Great Work consists principally in the solution of psychological complexes.³⁸ So although Crowley’s view of psychoanalysis was initially very negative, it became more positive over time as he gradually finds expression for his ideas about the Holy Guardian Angel in the language of psychology.

Having discussed Crowley’s view of psychology and his application of psychological terminology to describe the Holy Guardian Angel, we’ll now have a look at the effects of what is known as the Knowledge and Conversation of the Holy Guardian Angel. What are the results of having achieved this attainment? What does it look like?

In speaking of the effects or results of the balancing, ordering, and unifying work of the Holy Guardian Angel, Crowley stated that his objective in writing *Liber Samekh* was



*to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the elements of that Self ... and that this Knowledge and Conversation of his Holy Guardian Angel destroys all doubts and delusions, confers of all blessings, teaches all Truth, and contains all delights.*³⁹

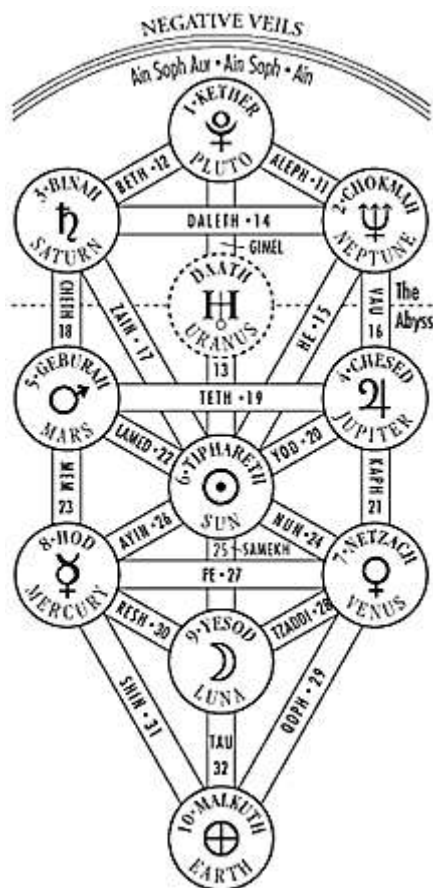
How is this understood to happen in Thelema from a psychological perspective?

³⁶ Ibid., 163

³⁷ Ibid., 31

³⁸ Ibid., 32

³⁹ Crowley, *Magick*, 531



In Thelema, the Angel:

1) Exists as “the heart of the Ruach, and thus the Centre of Gravity of the Mind.”

- Crowley

2) Has the full power to “organize and equilibrate the forces of the Adept” because only Tiphereth is connected to the various parts of his mind.

- Crowley

3) Dwells in Tiphereth, radiating Light on the six spheres that surround it, which “represent the various powers of his mind.”

- Motta

In *Book 4*, Crowley describes Tiphereth as the place where the Angel appears as “the heart of the Ruach, and thus the Centre of Gravity of the Mind”, and that as the Adept comes to a greater understanding of his Angel, he “approaches the solution of the ultimate problem: Who he himself truly is”.⁴⁰ Crowley goes on to say that the Angel alone has the full power to “organize and equilibrate the forces of the Adept” because only Tiphereth is connected to the various parts of his mind.⁴¹ Marcelo Motta stated in *The Commentaries of AL* that the Angel, dwelling in Tiphereth, radiates Light on the six spheres that surround it, which “represent the various powers of his mind”.⁴² The understanding of the attainment of Knowledge and Conversation of the Holy Guardian angel in Thelema, then, is that not only does this attainment connect one to one’s own true, essential identity, but it also serves to stabilize, balance and equilibrate the mind, bringing psychological health and well-being.

So, I hope this discussion of health in Thelema has been of interest. To summarize, we first looked at how the OTO, founded by Freemasons with an interest in the Hermetic medicine and yoga, later came to understand itself in terms of the sacramental symbolism of the Gnostic Mass, in which physical nourishment is understood to be transmuted into spiritual substance, the talismanic

⁴⁰ Ibid., 540

⁴¹ Ibid.

⁴² Motta, *The Commentaries of AL*, 263

Stone of the Wise, which effects the eucharistic union of that which is above and that which is below. We then looked at sacramental rituals of the A∴A∴, with their emphasis on aiding in the attainment of the Knowledge and Conversation of the Holy Guardian Angel. This primary attainment can be described in psychological terms as an “initiation of wholeness”⁴³ which leads one to the understanding of his or her true identity and, in doing so, brings about a balancing of the psyche and, with it, psychological well-being.

Far from being a peripheral aspect of Thelemic doctrine, examination of Eucharistic ritual in both OTO and A∴A∴ reveals the primary importance placed on health in the teachings of Thelema. In briefly looking at some of these rituals, I’ve hoped to demonstrate that, whether viewed in terms of the Hermetic Medicine as the Stone of the Wise, or as a method of attaining psychological wholeness through mystical union with the divine, the importance of well-being is a core aspect of Thelema that its founders consciously and intentionally wove into the tapestry of its teachings, and which can continue to inform our experience of Thelema in our own lives as well.

I’ll close with a phrase from the Priest’s Benediction in the Gnostic Mass:

The LORD bless you; the LORD enlighten your minds, and comfort your hearts, and sustain your bodies.

Love is the law, love under will.

⁴³ King, *Active Imagining O.T.O.*, 24

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"Cell"

Art by Althea Mallee

OBOL IN THE AGORA

Search for Messiah

By Giuseppe Zappia

Do what thou wilt shall be the whole of the Law

Firstly, let me thank you for welcoming me here today and for inviting me to come and speak about a topic that is very close to my Heart, that topic being the Mystery of V, the Upright and the Averse.

I especially wish to thank Brother Simon and Sister Cynthia for their combined efforts in making this Lecture Series a reality, and for breathing life into an idea that essentially began whilst sharing a meal around the table with my wife and two children in our home back in South Australia. So thank you guys.

Much of what I am going to talk about today was conceived during a pivotal time in my life and served as a catalyst that propelled me in a certain definite direction whereby I was enabled to partake, albeit subtly and partially, of a great Mystery and of an Unveiling of Love. Shortly after this time I felt compelled to encapsulate the Gnosis that I had been able to receive in a concise piece of prose and in so doing fix it in talismanic form. The result of this was a piece entitled *Ecclesiastique Summae*. These words are Latin, and translated they read “The Highest Assembly.” In a footnote to these words - heard by the seer in the Third Pylon - in Brother J. Daniel Gunther’s *The Vision of the Pylons*, he writes:

This Name [*Ecclesiastique Summae*] is due to a reflection of Beth, the Magus who serves at the pleasure of the Highest Assembly, that is, the Supreme Chiefs of A∴A∴.

Thus I found these words most fitting given the nature of the content that I was trying to express and that I myself was striving to understand. So without any further ado I would like to deliver *Ecclesiastique Summae* to you now.



PART I: ECCLESIASTIQUE SUMMAE



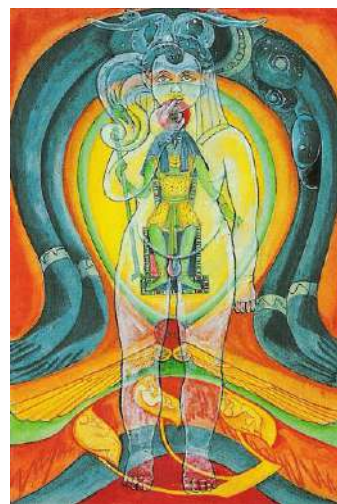
“I understand that He - whoever, whatever He may be - is He for whom we all so long had waited.”

The Heart of the Master

Thelema, the Word that is Our Law, has issued from the mouth of the A∴A∴. This Law encapsulates within itself a formula of emancipation, a formula which has been delivered to the World, delivered to Humanity, by a Certain One who has been charged with the care of ensuring that His message does not go astray, or worse still become corrupt, as it did in the days of old when the Sacred Law had fallen prey to weakness and sickness of the hearts and minds of men, the very same men for whom the Old Law had been formulated to redeem.

Now it is a new Law and a new Dawn that is birthed upon the Horizon, and this Law is *Thelema*. The Keepers of the Key to this Law are the Brothers of the A∴A∴ within whom the Law is fulfilled. They are Masters, Visionaries and Prophets of the past, present, and the future. They bear the Chalice of the Holy One and Serve as Disciples of the Master.

Their vision extends beyond the limits of the Sacred Law, yes even beyond the Aeon of the Child, unto the Ages beyond the Ages. These are the explorers that have abandoned all, so as to mark new territory. They have crossed trackless wastes (irrigating the Deserts as they go) in order that a Path may be made open whereby others who also Aspire to Serve their fellows (in ways unimaginable and for the most part incomprehensible to the many) may make the journey from THIS to THAT, from the Temporal to the Sempiternal, from the realm of Man to that of God. As above so below.



For though the Masters of the Temple sit hooded encamped upon the Sea in the City of the Pyramids - the final Adjustment having taken place, and the straight Path of the Balance achieved -

the echo that is the Voice in the Silence and the reflection of the Night of Pan, that is the Darkness of Night, does manifest to them below as a blazing orb of Glory, the Lord of the Chariot of the Sun.

But let it be known that the Brothers of the A∴A∴, the *Ecclesiastique Summae*, the Supreme Chiefs, are themselves not bound by the Law of *Thelema*. This despite the fact that it is they who together had convened and thought it fitting that this Word *Thelema* should be delivered unto the World of men. Should this Word that is Our Law, that contains the Formula for the complete emancipation of the Human Race, give way and become corrupt, defiled and abased, as it did long ago with Him and those who walked beside Him, the Brotherhood will abandon this mission that is the Law of *Thelema*, and another Way will be sought.

“Another prophet shall arise, and bring fresh fever from the skies.”
Liber AL III:34

Nonetheless We are hopeful, and the Way has been made open for those who would dare to tread the Path. Know also that He that was the last has come again, He is the Voice in the Silence and the Dark Star of Wormwood fallen upon the Earth. Those who did once walk beside Him, shall walk with Him once more. He is the Way, the Truth, and the Life, **V.V.V.** He is the Light of the whole World. In His heart all Men and Women exist, for He is all Women and Men. Thus within the heart of Man and Woman does He Himself exist. He is the All-glorious One, and it is He with whom we seek to unite ourselves, until the identification is complete, until there is no more I and He, for We have become One, and None!

“I await Thee in sleeping, in waking. I invoke Thee no more; for Thou art in me, O Thou who hast made me a beautiful instrument tuned to Thy rapture.”
Liber VII - VII:13

To know Him as He is, in Himself, is the Way that leads to Truth, in Life. For just as a prism reflects a single beam into the spectrum of the rainbow, so too has He that was, and is, and is to come, walked side by side with mankind, appearing now here, and now there, in many different forms, wearing different garments of both human and divine appearance:

In ancient Egypt He did appear with the head of an Ibis, as both the receiver and the transmitter of the Word of the Most Holy. He was then (as He is now) the Lord of all Magick.

To the Greeks, He was the divine runner that bore the Word unto the Mighty Cities, with winged heels, and winged helmet. It was He that enlightened the people, whose achievements and advancements in rhetoric, philosophy, and commerce (to name but a few) to this day stand as testaments to the genius of mankind.

To the Romans, He was the child of Maia and Jupiter, and He brought the wisdom and eloquence of communication and poetry to the people. He was also the guide of the soul during its journey through the Mysterious Region, the journey through the Underworld. These are just but a few of the footprints that He has left upon this World, for His strides are great and He has crossed many lands, cultures, and beliefs, that He be made known as He is in Himself. He is also the Child, the Sun/Son that is both the Mother and the Father, of the Son that is He Himself. His encounters with mankind have always been marked by catastrophe and advance, for His Light is an illumination to the aspiring and a flame of destruction to the deceitful.



He was birthed long ago within the borders of Palestine and sought to liberate His people. Yet the depth of their corruption was so great that the mission was abandoned. He has returned and His Word *Thelema* serves as the Crown that mankind is capable of wearing. For every man and every woman is a Star, every King and Queen is worthy of this single Crown and of the Royal Garment that drapes down from the left and right shoulders of Wisdom and Understanding. Each Royal bears upon his or her breast the Golden Jewel of the Sun which is the Heart of Man, Human and Divine. Within this Jewel that is the Sun, that is the Heart of Man, dances the Child of Light, Life, Love and Liberty. He is the Son that is heir to the Throne, as each of us are potential heirs to the Throne of the King within ourselves. For His Throne is Our Throne, His mission is our mission, and we rule by His Divine Rule which is Our Law. He is the Instructor and His is the hand that points the Way for those upon the Path of the Great Return.

His Officers, those of the Inner College of A∴A∴, are those who have experienced the Knowledge and Conversation with Him, who are Governed by Him, for it was He who established

the Holy Order, and the Inner and Outer Colleges function under His Auspices. He will appear to each just in so much measure as their capacity to receive Him affords them. He will commune with each in said manner also. We shall eventually come to dwell within the Heart of the Master, and He within us, until the exchange is complete and the identification made perfect. So shall we attune our Wills to the Will of God, to the Will of the Holy One, to the Will of the Holy Guardian Angel, and His Law shall become Our Law, and Our Law become His, for there is no more Him and Us, for we shall become One and None.

Amen.

Furthermore, there is a school that must be mentioned, a school which like the A∴A∴ is governed by the Authority, and functions under the Auspices of the Master. Yet to those that abide without the Threshold and to the majority of those within this school, He remains a “Secret Master”, His Governance, that is the Voice of His command, is spoken through the mouths of men. Only to the highest Initiates of this school does He speak directly. This school is the great sifting pot of humanity. It deals primarily with the affairs of men and women within society, and strives to govern its people based on the principles of the enlightened. This school is called the *Ordo Templi Orientis*, O.T.O.



The O.T.O. has accepted the Word of the Law and has sworn to bring its Members to the gradual fulfilment of this Law within themselves, and in turn they themselves within society. Its experiment continues in earnest, and once again We are hopeful.

In the Name of the Master. Amen, Amen and Amen.

In her book *Studies in Occultism* H. P. Blavatsky wrote:

The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine logos) was present in humanity from the beginning of it.

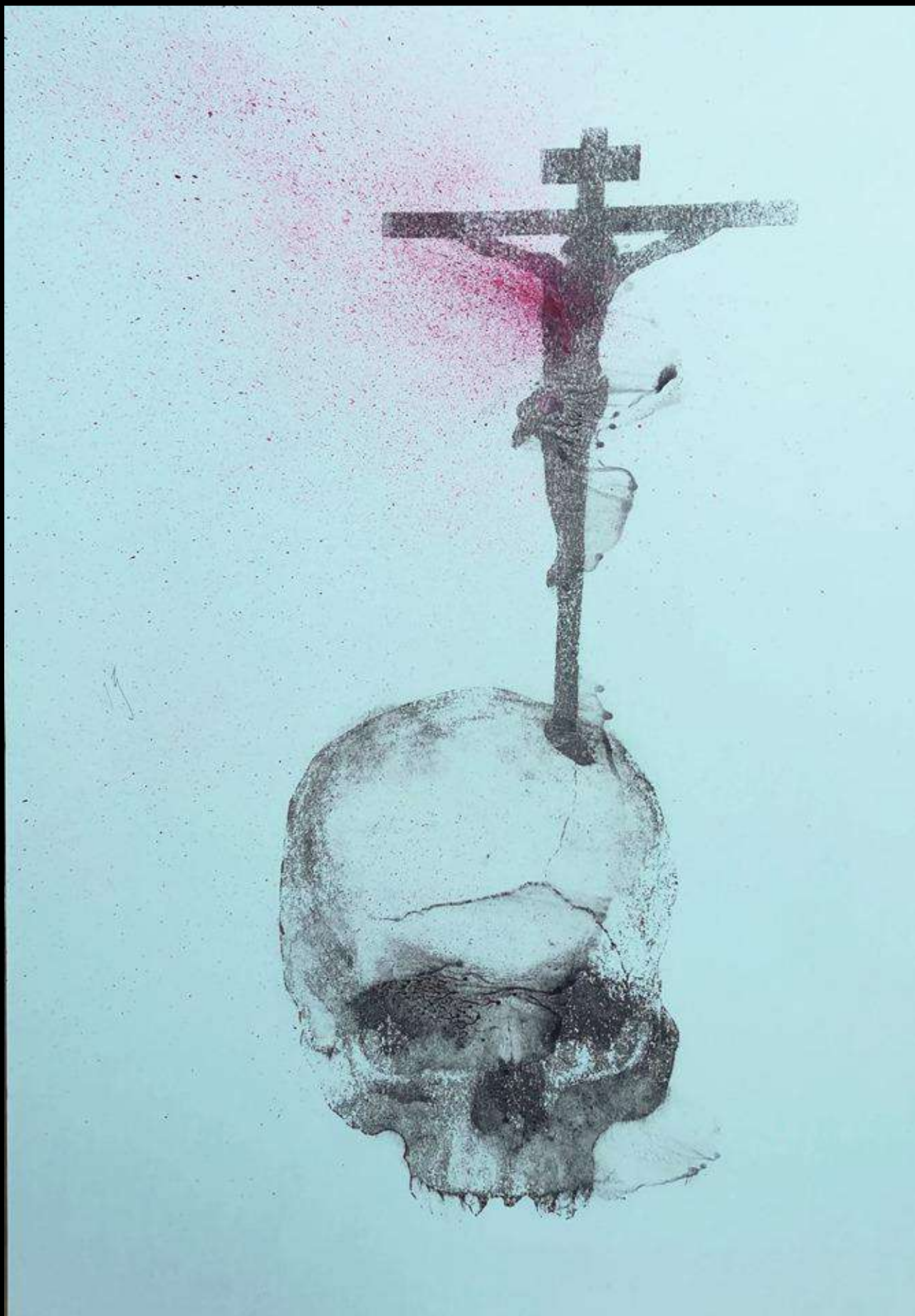
It is important, both as *Thelemites* and as inheritors of - successors to - the Sacred Esoteric Teachings of the previous Aeon (albeit superseded by the current Formulae), that a clear distinction be made between the proponents of the Great Sorcerer of Nazareth and those who for all intents and purposes we shall from hereon refer to as the True Christians. We must be cautious, in this the Aeon of the Child, not to haphazardly and inconsiderately lash out at our supposed (and/or presumed)

enemies in some kind of premature (add to that immature and uninformed) attempt to redress a psychic and spiritual balance that has been disturbed due to centuries of ignorance, superstition, and fear-mongering. We must refine our aim, adjust our scope, and endeavour to understand, unravel and expose the underlying corruption that has been so intentionally interwoven throughout the great tapestry of generations. So now let us speak plainly - we *Thelemites* have not come to revile the Christ, for His Word was not ready to be received amongst the sons of men, and his followers were not yet fitted to understand the True Nature of his Teaching:

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Luke 17:21

Far from beholding the Glory of the Holy One, the Roman Catholic establishment saw therein - within the teachings of Jesus the Christ - nothing but the opportunity to seize for themselves power, riches, fame, and control over their fellows. Amongst its numerous and manifold atrocities, the global organisation of the Church has sought to restrict man from the independent pursuit of Truth, this is undoubtable and certainly not in dispute. Yet at its core, the doctrine of the Christ contains a Formula of Attainment not so dissimilar to our own. Once again and to clarify, this Formula has been superseded by the Aeon of the Child; it is the perspective that has changed, and the pinnacle of Initiation has been elevated to heights which up until now have for the most part remained inaccessible. Even though the Church and its contrived Sorcery did so blaspheme and distort the initial Esoteric Teachings that issued from the mouth of Jesus the Christ, the God has nonetheless remained intact and untainted within the Shrine. With great labour, a pure heart, and perseverance, the True Man may yet come to roll away the stone from the tomb of the Master and resurrect the Messianic Light of the World within himself.

This Divine process and Great Mystery that we are potentially able to be made partakers of - which in essence is one of both Divine and Human Self realisation and fulfilment - is made available to us via an evolutionary and ongoing identification with the Messiah. For in His Blood that is the Life, is the Truth, and the Way thereto lies in reuniting the two once broken halves of His Body, the Upright and the Averse, The Great Angel and The Great Beast. Thus the career and developmental evolution of the Messiah throughout the Aeons is in a sense the career and developmental evolution of Man, in whom is God. His history is Our history and His future is Our future. He is made Whole through Us. Eventually the identification must be made complete, whereby His Blood is Our Blood and His Body is Our Body.



"Golgota"
Art by Alex Lo Vetro

PART II

A B R A H A D A B R A

V. V. V. V. V.

(V = 5 = The Pentagram. A is also symbolic of the Pentagram. V.V.V.V.V. concealed in the Word ABRAHADABRA)

But what is His history? How shall we embark upon the Search for the Messiah? In the first place we must be careful not to confuse the planes when trying to piece together remnants of the ancient past, especially remnants of a past such as this that have been so intentionally tampered with, in the interests of mass control. The line between truth and falsehood, purity and corruption, in regards to ancient history can at the very best of times prove quite difficult to discern, yet alone when it has been blurred by the crooked hand of deceit.

It seems that for thousands of years common man has struggled in his efforts to separate the realm of the unconscious archetypes - and their issuance in the form of psychic dominants - from the realm of his everyday conscious existence, often mistaking the emergence of spiritual and/or esoteric symbols for temporal reality.



This confusion of the planes becomes a problem when symbolic or spiritual truth is interpreted incorrectly - the Immaculate Conception just one such example. In the worst-case scenario this erroneous interpretation - intentional or not - becomes a dogmatic beacon for the supposed “One and Only Truth”.

This notwithstanding, spiritual, archetypal, esoteric symbology or gnosis does have a counterpart, or other half as it were, in the realm of the temporal. In fact it is a very important part of the Task of the Adept to meld the spiritual with the natural, the eternal with the temporal. When spiritual promptings of the soul are interpreted correctly and the Voice of the Silence is clearly understood, the Aethyric - or “Ophidian” - vibration finds its place within the Microcosm of man, and is able to experience itself in form, in matter and in the realm of physical reality. So it is that spiritual or mystic realities have often been confused for temporal or physical facts. Legend or mythos, though valid and relevant on its own respective plane of existence, has been mistaken for historical occurrence.



In this day and age, it is no longer considered a blasphemy to suggest that the Christ Mythos is based upon the apparent movements of the Sun throughout the year, or that the 12 apostles of the Lord were simply humanised (making them more relatable) interpretations and/or representations of the 12 months of the year and/or the 12 signs of the zodiac. In fact, in contrast to ancient times, this kind of mindset has become the norm, and so the scales have been tipped in the opposite direction. But as we find in most cases, the truth is to be found somewhere in the middle. For this balance of perspective to be achieved we must endeavour to consolidate the spiritual world with the natural world. In our attempts to do this, whilst keeping things on their respective planes, we should consider that perhaps both propositions are feasible.

Thus we may assume that a spiritual, archetypal and/or symbolic idea, such as that of the Creator for example, has a natural, temporal and even physiological component, as indeed it does. And that the bridge between the two - in a certain sense the bride between THIS and THAT - is the Pathway that leads to the *Coniunctio* of this Understanding. With this in mind, let us now turn to the main topic of this paper, the search for the origins of the True Church of Old Time and the Pathway to the Heart of the Master.

I propose that the ancient origin of the Roman Catholic Church, at its core, is none other than what Aleister Crowley would come to refer to as “The True Church of Old Time.”

The origin of the Papacy (the Authority of the Pontifex Maximus) - of which the current Papacy of Rome is but a pale imitation - was forged in the foreign traditions, religious practices and mystery schools of the ancients. These culminated in Rome, in what was then called “Saturnia” - at the foot of Capitoline Hill - one of the prominent Seven Hills of ancient Rome. The cumulative

traditions and religions of these ancient civilisations eventually came to be ruled out by the Roman Empire, under the banner, and in the name, of the Catholic Church. By A.D. 323, Christianity had become the official religion of the Roman Empire. Nonetheless, it is apparent that these forms of ancient worship went on to be practiced by many natives of the Italian mainland. The Etruscans were principal amongst them, purported to originally have been foreigners who migrated to the Italian mainland from the Anatolian region, themselves inheritors of the ancient mystery traditions. There is no doubt, and it is natural, that these ancient forms of organised Worship, Ritual and Religion heavily influenced Roman thought and behaviour, and that with time they became deeply ingrained within the stratum of Roman culture, and thus what was to become the Roman Catholic Church, either consciously or unconsciously. In fact, it may be said that these ancient Rites and Mysteries had such an impact upon the Romans and the early Church, that the faint echoes of their prayers and the fading visions of their original grandeur may still be heard and seen in the Roman Catholic Church of today, albeit buried beneath the rubble of centuries of confusion. Some would argue buried beneath St Peter's Basilica upon Vatican Hill.

It was this religious Mystery of Mystery - historically entwined with the Great Secret of V - that would ultimately devolve into the corrupt version of the Roman Catholic Church that we observe today. Some suggest that the Synagogue of Satan is in fact this very Church, yet the Interpreter, the Revealer of the Mysteries, the Hierophant, indeed the Embodiment of God - within whom the Great Work is perfected - hath in this day given His Seal of Authority to the Work of the A∴A∴, for in a certain one hath He chosen to manifest.



Now let us take a closer look at the central global establishment that was built three centuries after the crucifixion of Jesus Christ, the establishment of the Roman Catholic Church.

The “Authority” of the Pontifex Maximus - the line of Papal succession - rests upon the proclamation made by the Church Fathers themselves, that each Pope in the line of succession that has assumed the throne, since the time of Peter the Apostle, is in fact a direct successor to Peter himself. For the Roman Catholic Church considers Peter to have been the very first Pope, Papa, Pater, said to have been ordained by Jesus Christ himself. This proclamation is based upon Jesus’ words to Peter, which can be found in the Gospel according to Mathew, 16:18 -

Thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it.

In the first place we should consider that Peter, *Petros*, was called *KEPHAS* in Hebrew, this word translated means “Rock”. In the Chaldean it is *KIPA*, and in Greek *κηφας*.



PETER = KEPHAS

= (ܣ) ܐܦܬܐ

Chaldean = KIPA

Greek = κηφας

We see many examples, throughout history, of the Rock being analogous to - and symbolically representing amongst other things - the principal physiological emissary of the Creator, that emissary within the Microcosm of Man being the Phallus, both Spiritual and Temporal. The Lord Jesus Christ is also himself on multiple occasions referred to as the Rock; as is Peter. David also often refers to God under the title of Rock:

“The Rock of Israel spake to me” (2 Sam. 23: 3).

“The Lord is my rock” (Ps. 18: 2).

“For who is God save the Lord? or who is a rock save our God?” (Ps. 18 :31).

“Unto Thee will I cry, O Lord my rock!” (Ps. 28: 1).

Moses, too, several times uses this particular term when referring to the Lord; its phallic significance being especially clear, when he says:

“Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee” (Deut. 32: 18).

Equally clear is the expression of Hannah, who, in her song of thanksgiving to the Lord for having given her a child, says:

“Neither is there any rock like our God” (I Sam. 2: 2).

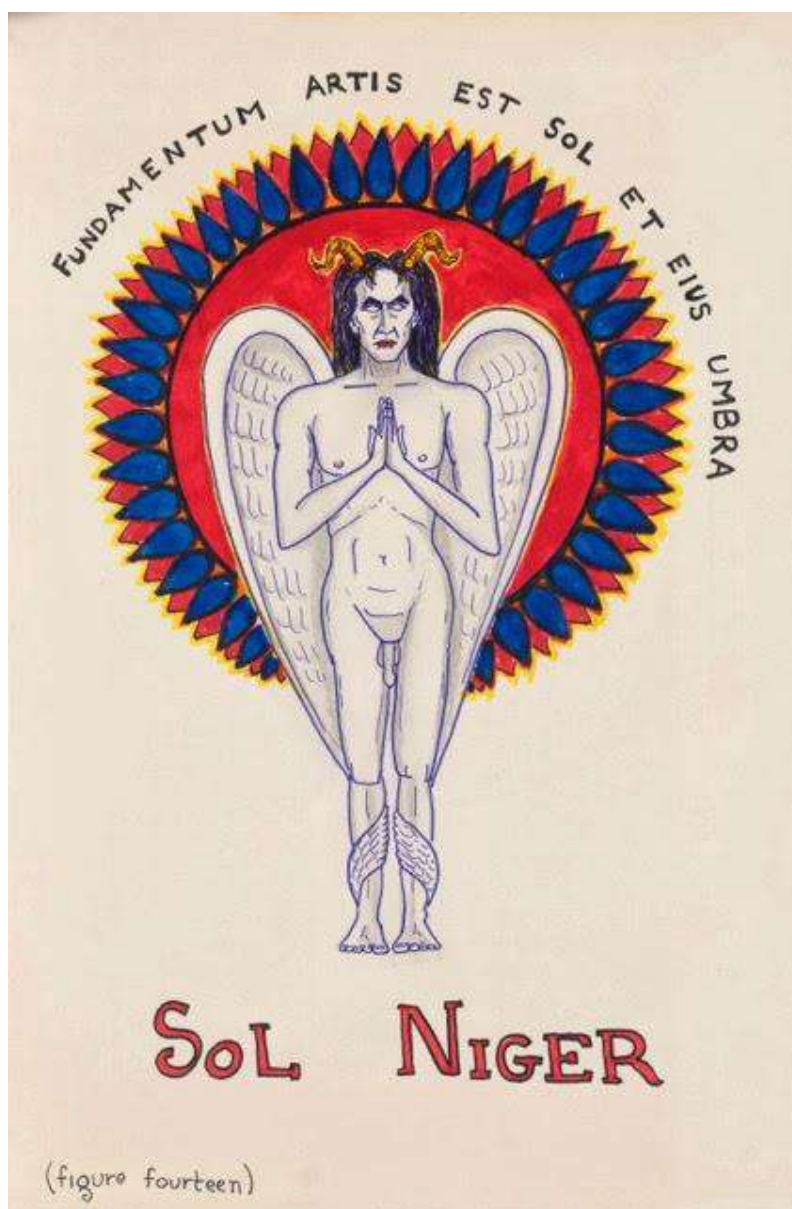
This Phallic symbolism notwithstanding, there is more in regards to Peter that is worthy of exploration. In Matthew 16:23, Jesus is reported to have said to Peter:

“Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Here we observe some of the Averse symbolism connected to Peter. In this regard we should consider that Peter was purportedly crucified upside down, seeing that he believed himself to be unworthy of being crucified in the same upright manner as his Master, Jesus Christ. According to the non-canonical *Acts of Peter*, it was in this upside down position that Peter delivered his last sermon, declaring his position to serve as the emulation of the first man, Adam.



The manifestation of an *oppositorum*, and what at first may appear to be the Jesus/Satan dichotomy, soon turns into a Jesus/Peter dichotomy. The collective ideal associated with the Pure Light of Jesus Christ, free from any admixture of Darkness in and of itself, did postulate the necessity for an averse counterpart. A psychic balance was needed, for there is no Light without Darkness.



Above we note that Jesus says to Peter: “thou savourest not the things that be of God, but those that be of men.”

There is no God but Man. The things “that be of men” are things that are most closely aligned to our present-day condition - to our current viewpoint in the Aeon of the Child - and ultimately those things that relate directly to the Mysteries of the Averse, the Mysteries of Man. In “The Magical Ritual of the *Sanctum Regnum*” Eliphas Levi writes, in regards to Atu XII, The Hanged Man:

to the Kabbalist, this hanged man, who corresponds to his twelfth dogma, that of the Promised Messiah, is a protest against that Saviour whom the Christians worship, and they seem to be still saying to Jesus, ‘How canst thou save others, thou who couldst not save thyself?’

The Mysteries pertaining to The Hanged Man and the Mythos/Symbolism of St Peter - partially relating to his having been crucified upside down - are intimately entwined. In Peter we find an averse reaction to the self-proclaimed fate of his Master, a protest against the Saviour.

In his Commentaries to Liber LXV, Frater Adjuvo (Marcelo Ramos Motta) writes:

the fruit of the just - the newborn Magister Templi - hangs suspended from the Gallows of Heaven, as a witness and a light to mankind. And he hangs upside down, as needs be. He is, of course, the “Saint Peter” of the New Testament, holding the keys of heaven and hell. He is also, the true “Pope”, of which the Bishop of Rome has never been more than a pathetic mockery.

The name *Kephas* - Rock - itself derives from the root *Kaph* - KP. The monosyllabic כַּף *Kaph*, meaning “palm of the hand”, is actually from כָּפַח *kâphaph* “to bow/bend”, hence to create a “hollow”. A similar verb, but with ה for its third root letter rather than פ, is כָּפַח *Kâphâh*, and also means “to bow/bend” in the sense of subdue or pacify. The number of Hebrew words that begin with the כַּפ K-P syllable and that retain traces of the “curved or cupped, bent, or hollow” meaning are many. One such is כָּפַח *kêph*, a hollow or overhanging rock which could afford shelter, protection or a dwelling; we see this in Job 30:6 when it is paired with “caves or holes” as חֹר *chôwr*.

“To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.” Job 30:6

This is particularly interesting as it would add a “passive” dimension to the active aspect of the word “Rock” that is *Kephas* itself. In the Greek כָּפַח *kêph* is translated by πέτρα *petra*, once again “Rock”, upon which Jesus plays with the name of Peter Πέτρος, aka Κηφας *Kephas*. Furthermore, the letters KP - *Kaph* - if analysed in terms of Alchemical symbolism, are indicative of the Athanor and the Cucurbite, again alluding (on the physiological plane) to the *Kteis* and *Phallus*, the initials of these Greek words being K and P - KP - *Kaph*. It is further said that the *modus operandi* pertaining to *Kaph* is of the Highest Transmutation; add to that Transubstantiation. Thus in the root KP - *Kaph* - of *Kephas*, we find the Passive and the Active, that is symbolically *Kteis* and *Phallus*, that is *Luna* and *Sol*.

Furthermore, if we take a look at the Chaldean form of the word *Kephas* we learn that it is *Kipa*. This *Kipa* is the term used to denote the Jewish skull cap, or yarmulke. It is a curved covering for the head. Perhaps this symbolism may even be said to be that of a *Kteis* for the *Phallus*?

We read in Matthew 26:30-35:

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be

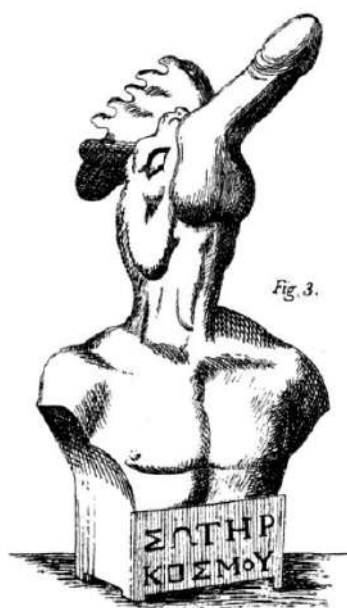
offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter fulfils the prophecy set forth by his Master, as it is written in Matthew 26:69:

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

We note that the Cock or Rooster has long been associated with Peter, relating to Peter's threefold denial of Jesus. Thus continues the Solar-Phallic symbolism, as the Cock has long been held to be an emblem of the Sun and of that which bears Witness to the Dawning of the Light. Similarly, Peter bore Witness and was able to recognise the Light of the dawning Messiah. Not only that, but Peter was also the exemplar of one who would redeem himself from the greatest sin, the denial of the Lord. If we now return for a moment to the words of Jesus spoken to Peter:

"Thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it."



Considering these words in the context of their Solar-Phallic connotations, we may suggest that the building of the Church upon the Rock relates to the ancient origins and building of the True Church that Jesus and Peter, the Rock, was to represent, insofar that this Church was, and is, to be built upon the Sacred Religious Mysteries pertaining to the Spiritual Solar-Phallus. But not only the Mysteries of the Solar-Phallus but also of the *Kteis*, for as we have learned, the root of the word *Kephas*, being KP, *Kaph*, conceals not only the masculine but also the feminine, the solid and the hollow, the hard and the soft, the circle and the cross; the Sun and the Moon conjoined.

There is a renowned image in Richard Payne Knight's "Two Essays on the Worship of Priapus", where the body of a man has for its head the figure of a cock, of which the beak is the phallus, whilst on the pediment below is written the words *Soter Kosmou*, "Saviour of the World." Those words should sound familiar to anyone who has paid careful attention to the photo used for the frontispiece of Liber ABA - Book 4.

Beneath the photo of Aleister Crowley are those very words.



FIGURE 1. XAIPE ΣΩΤΗΡ ΚΟΣΜΟΥ.
[“Hail, Savior of the Universe.”]

But in the first we came to a mighty throne of gray granite, shaped like the sweetest pussy cat you ever saw, and set up on a desolate heath. It was midnight, and the Devil came down and sat in the midst; but my Fairy Prince whispered: “Hush! It is a great secret, but his name is Yeheswah, and he is the Saviour of the World.” And that was very funny, because the girl next me thought it was Jesus Christ, till another Fairy Prince (my Prince's brother) whispered as he kissed her: “Hush, tell nobody ever, that is Satan, and he is the Saviour of the World.

The Wake World, Part II. Aleister Crowley.

Perhaps this is what Crowley meant when he said that he "was to restore Christianity to its real status as a Solar-Phallic religion."

The Rock, *Kephas*, is indicative of the Head and *Papa* of the Church. *Kephas* also means *Pater*, referring to the male principle; *Petra* - the phallic pillar. The Church is the Emissary (as well as Bride and Whore) of, and heir to, the Solar-Phallic Mystery, the True Church of Old Time. Satan, the Devil, is the epitome of the realm and desire of Man, of the Strength and Lust of Man, of the Force and Fire of the Sun within Man, the Lust of the *Phallus* for the *Kteis*, of Had unto Nuit.

In Liber XCVII - *The Amalantrah Working* - during a communication with the Wizard Amalantrah, Aleister Crowley was told that the number 729 (the cube of 9 and the numerical value of the name Amalantrah itself) was also the number attributed to the title BAPHOMETR (the R most likely referring to Father Mithras) and that the spelling of this title (Baphometr) was indeed the correct rendering of Baphomet. This is of course interesting in itself, but to add to this Crowley

then goes on to write that the number 729 is also the number attributed to the mystic title given by Christ to Peter in his Office as the cornerstone/foundation of the Church, this title being *KEPHAS*, the Rock on which the Temple would be built (and he who would foreshadow and bear witness to the coming Aeon and to the Mysteries of the Averse).

The ancient mythologies connected with St Peter are many and too numerous to go into here, though it would be remiss of me not to at least mention a few of the more significant ones for those who may wish to continue with this line of enquiry and further their own research:

- The Rock born Mithra and Sol Invictus.
- The God Janus and the Cult of Cybele, particularly the “Keys” of Janus and Cybele which have long been suspected to be aligned with the Papal Keys.
- The Roman God Saturn.

In Brother Gunther’s *Initiation in the Aeon of the Child* he writes:

It is therefore not surprising that the archetype of the Christ consistently re-emerges throughout the last twenty centuries wearing his pagan garment, proclaiming his universal attributes, and trying to claim his rightful place.



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*“So came I to Duant, the starry abode, and I heard
voices crying aloud.”*

- Liber LXV, II:2

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Spectrum Portal: Yoga with Althea Mallee

Althea Mallee is a recent graduate from Krishna Village having been taught in the style of Vinyasa Flow. A keen interest in yoga and spiritual modalities was evident at an early age but she wasn't able to fully pursue this passion until her adult years. What she enjoys most about teaching yoga is being able to hold space for others that allows them to heal their body, mind and spirit.

Althea is also a follower of the Bhakti tradition, finding solace and connection via the sacred sounds of mantra and studying the Bhagavad Gita. With Buddhism having close ties with yogic philosophy coincidentally, Althea regularly practices Tibetan Buddhism "FPMT" and Zen Buddhism "Diamond Sangha".

Her Vinyasa Flow classes include thoughts from all these practices and are suitable for all skill levels. Each class has an emphasis on correct alignment and posture in conjunction with asanas, pranayama breathing techniques and guided meditations.

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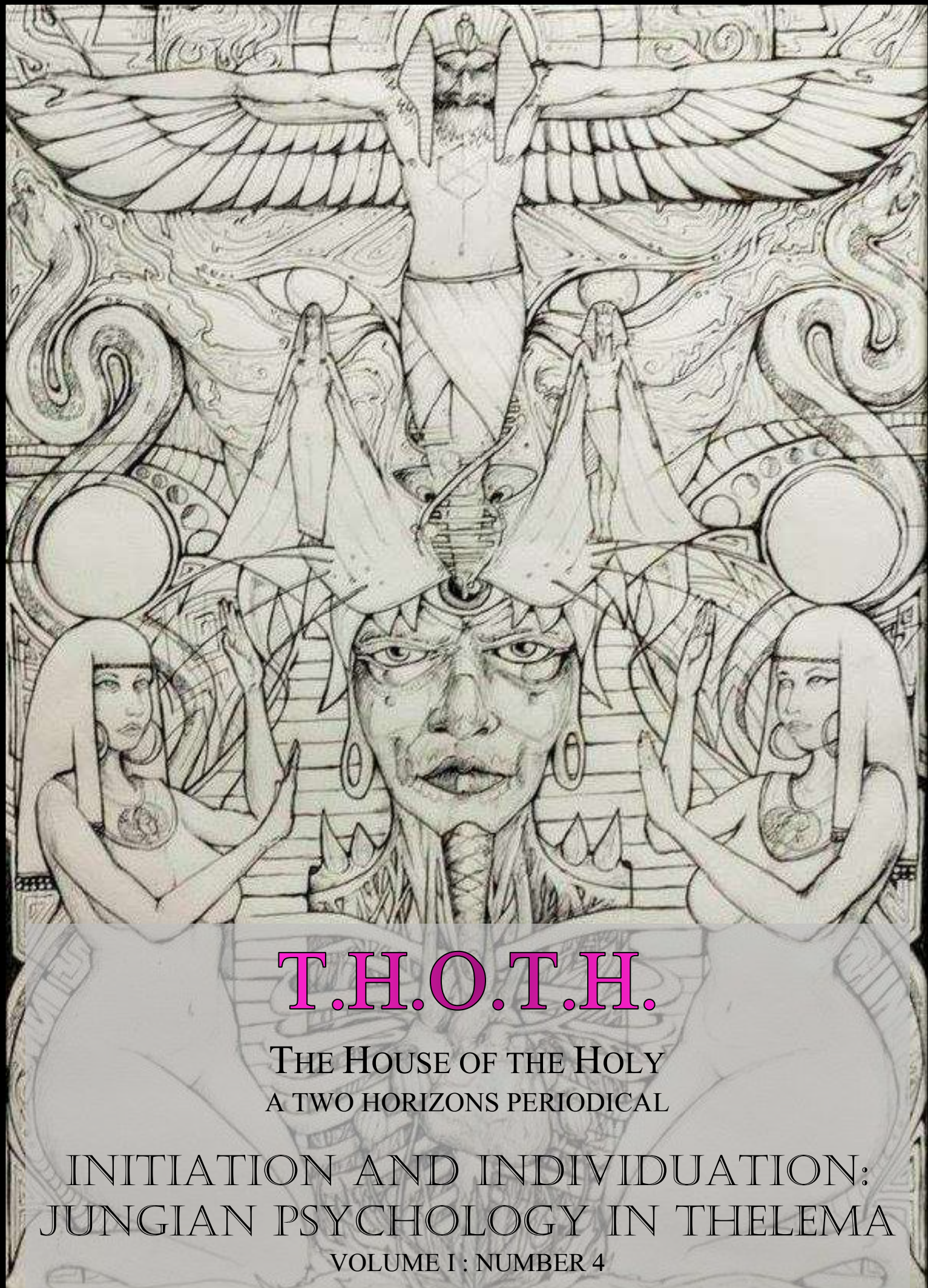
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