

The Vision and the Voice

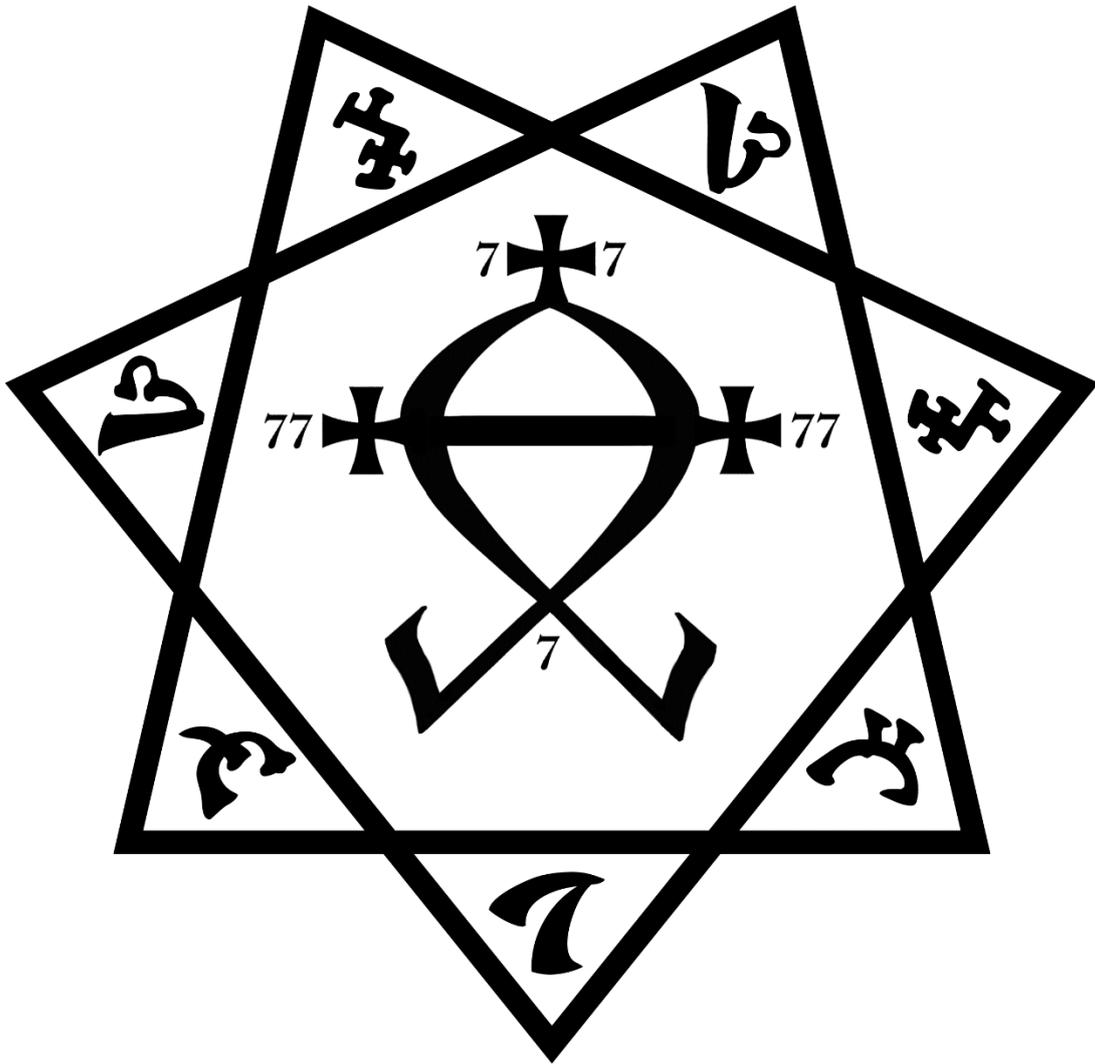
being of the Angels of the Thirty Æthyrs

(Mexico, 1900 and Algeria, 1909)

As delivered to Perduabo and O.V.

Introduction and Supplemental Volume

With essays by David R. Jones and Obsidian



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BEING OF THE
ANGELS OF THE
THIRTY ÆTHYRS

THE VISION
AND THE
VOICE





A.:A.:

Publication in Class A.

Introduction Volume in Class B

For J.F.C. Fuller,
the man responsible for this edition more than any other mortal.

Without his decades of careful custody and safekeeping through times of trouble,
these words as they are and ever shall be would have been lost.

Love always to Agent 156, Augustus Sol Invictus, Stacey Diana Porter, V.V.V., Eamonn, Kate
Jones, Tony Iannotti, Maria V. Montgomery, Antti Balk, Marissa Lafferty, the Children
of '83, and Matthew Lyons.

Gloria in Mater et Filia et Mensa Sanctorum.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

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Editor's Forward

Throughout the course of doing the restoration of *The Vision and the Voice* from the notebooks, and doing related research, the one underlying theme which keeps recurring, even from those with whom I place a great deal of trust and mutual respect, has been the ostensible importance of "Crowley's vision" or "what Crowley would have wanted."

For this edition, for the first time since 1909, the notebooks and the Aethyrs speak for themselves - free from the shackles of that very vision, or what that man wanted. These were never intended to be edited or mangled. They are implicitly sacred, part of our religious and cultural heritage, and were for a century available only in their defaced form by the very desire of that man and his later disciples. I am not one of those. I am a servant of the forces beyond these pages, not of the smoldering bricks of a crumbled estate or of Prophet who lost the Voice.

Every choice made herein is intended to be such to return focus to the message and the practices detailed therein, free from that editorializing and agenda. No, this edition will not be perfect despite best and genuine efforts to make it so. However, the original documents are always provided for the reader to be able to make that call; I neither want you to trust my judgement nor refrain from pointing out errors such as they occur.

In this, every choice is intentional, from fonts to layout to keeping everything that is **not** explicitly Class A out of the non-supplemental volumes. Should you ignore this supplemental volume altogether, that is perfectly reasonable. I have included works which I felt would be of interest for those of which this is a sacred text, a central part of the system long overlooked and never before done properly, including inviting David R. Jones to share his insights on the material. I do not always agree with Mr. Jones, but I have always respected his judgement and reasons for making his decisions. In that, I also felt it important to have a more traditional pro-Crowley voice than mine to be represented in this supplemental volume. His work is also staggering for both depth and time investment, and should be carefully considered by any serious students of these subjects. I have been examining myself for some time, having already spent a great deal of time reading them in its preparation.

As we enter the first rays of dawn of this Aeon, it is important that the central works of our tradition be available in editions which present them as they are. The fact that we do not have a proper color edition of Liber AL with detailed manuscript pages is a travesty, and the loss of the manuscript pages for the other Holy Books even more so. As you can clearly see by this manuscript and the available black and white photographs of Liber AL's pages, the Prophet could not leave well enough alone - and as such, every inch of all of them must be viewed again with that knowledge.

This has not been done for love of money, nor status, nor anything but making the shining city on the hill that The Vision and the Voice is stand upright and proper for the first time since the dusty desert of Algeria. I have received nothing for this Work, and never will. I have no podcast to promote, no organization to proclaim from the rooftops. I have no other books to sell.

The Work is its own reward, and to that, I implore you, "Come away!"

Read this with a critical eye, as if it has never been read before. Open yourself to what it is, what it represents, and where it leads.

In Her Service,

Obsidian

Sol in 19° of Virgo, Luna in 28° of Aquarius, Anno Vv

Hail Victory!

Introductory Essays to the Vision and the Voice.

David R. Jones

The purpose of these essays is not to interpret these visions and words which came forth from the angels of the Æthyrs, but to provide the context and background of their reception.

- David R. Jones

Acknowledgements

I would like to express my heartfelt gratitude to Eamonn Loughran and Robert Furtkamp for the allowing me the privilege of participating in this project. Also especial thanks to my lovely and brilliant wife, Katherine D. Jones, the most amazing research librarian I have ever had the pleasure of knowing, my constant support and muse, and editor *par excellence*. I also would like to acknowledge Maria V. Montgomery for her unwavering support in this work and her astute understanding of the details of Enochian Magick; to Tony Iannotti for first introducing me to the depths of the amazing and mysterious world of *Enochiana* and assisting me as the curator of the Ordo Templi Orientis archives; Bill Heidrick for allowing me access to his collection of primary sources; Tod Jones for enlightening me on the details of the science of Geomancy; Tony Fuller for sharing his deep knowledge of the early Golden Dawn, and correcting some of my misconceptions about it; Richard Kaczynski for his profoundly detailed chronology of the life of Aleister Crowley; and 100th Monkey Press for its preeminence as a resource for the works of Aleister Crowley and Victor Neuburg.

Prologue

In the late 16th century, during the illustrious reign of Queen Elizabeth I, her advisor, the prominent mathematician Doctor John Dee, with his infamous partner in metaphysical exploration, Edward Kelly, carried out some of the most important experiments in the history of Ceremonial Magick. Through a long series of visions and auditory messages, Dee and Kelly received a complex and monumental system of magick. This magical system was alleged, by the angels (with whom Dee and Kelly believed they were in contact), to originate with the antediluvian patriarch Enoch. Furthermore, this system purported to be a symbolic explication of the coming Apocalypse, as foretold in the Revelation of St. John. The crown of this magical system was a layered map of the metaphysical reality beyond the observable universe. This spiritual realm consisted of 30 nested Aires or Æthyrs, extending outwards from the Earth into the domain of angelic hierarchies and ultimately to the throne of God himself.

This system bore a strange and striking resemblance to the 30 Æons of Gnostic heretics, with their hierarchy of Archons, of which Dee and Kelly had, no doubt, read in the vitriolic condemnations of the Ante-Nicene Church Fathers. These ‘Spirit Actions’ (as they were called by John Dee) promised, to those who were illuminated by direct contact with the angels, not only the deepest insights into the secret inner workings of the Universe, but also the ability to alter the “States and Kingdoms of the World.”

Dee and Kelly parted ways under scandalous circumstances. Kelly perished in Bohemia under suspicious conditions in late 1597 or early 1598, and Dee died in relative obscurity during the reign of King James I.

For nearly a century, after the deaths of Dee and Kelly, these Spirit Actions were lost or hidden: buried in the earth, hidden in the secret compartments of furniture, and covertly exchanged among antiquaries, astrologers and alchemists. Then, in 1659, they were exposed, in print, for the first time in Meric Casaubon’s *A True & Faithful Relation of What Passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. And King James their Reignes) and Some Spirits*. Casaubon portrayed the tales of angelic communication as diabolical, and Dee and Kelly as the victims of demonic imposture.

Nevertheless, after the publication of this epic tome, ceremonial magicians began, secretly and guardedly, to analyze the magical system revealed in *A True & Faithful Relation*. The identity of these magicians remains clouded in obscurity. These unknown magicians analyzed, organized, and elaborated upon the materials. They combined what they found in *A True & Faithful Relation* with their own demonic machinations, organizing its elemental components, and applying the theories of Renaissance magicians such as Cornelius Agrippa and Petri di Abano to produce grimoires for their own use.

In the 1880s, leading brethren of the Masonic *Societas Rosicruciana in Anglia* came into the possession of a secret manuscript, encoded in one of the ciphers invented by the father of cryptography, the abbot Johannes Trithemius. Once decoded, the manuscript described the formation of a magical society that taught qabalistic knowledge and was centered (in its secret inner order) on the study of the mysterious Enochian system of magick received by Edward Kelly and John Dee. In 1888 this magical fraternity, named the Hermetic Order of the Golden Dawn, was duly formed and took up the work of initiating and training ceremonial magicians.

One of the Order's heads and leading lights was the scholar S. L. MacGregor Mathers. He was the chief author of the Order's rituals and instructions and shortly after the founding of the Order, Mathers began elaborating the Golden Dawn's system of Enochian magick. He explored the archives of the British Museum and discovered manuscripts, not only of largely unexamined Spirit Actions of Dee and Kelly but also the grimoires of the magicians who had experimented with and expanded upon the materials given in *A True & Faithful Relation*. The Golden Dawn's interpretation of Enochian magick is centered on what are called the Four Great Watchtowers of the Universe, which Mathers elaborated by adding a complex set of astrological, qabalistic, Egyptian, and geomantic correspondences. He also introduced a vital component: the use of the 19 Calls, in the Angelic language, which were received by Kelly and Dee, and are the metaphysical keys to the operation of the system. Among these keys was the 19th Key or Call of the Æthyrs, that gave the method of invoking the 30 Æthyrs. These Æthyrs proceed outwards in ever greater circles into the spheres, beyond the four Watchtowers that guard the Earth and the lower realms.

The 19th century was coming to a close and the 20th century loomed. Enter our hero: the Cambridge *bon vivant* Edward Alexander Crowley, otherwise known as Aleister. Already famous for his mountaineering and rock-climbing exploits, Crowley joined the Hermetic Order of the Golden Dawn after reading Arthur Edward Waite's notorious *Black*

Magic & Pacts. Crowley was seeking magical instruction and the guidance of a mysterious mythical brotherhood known as the Secret Chiefs of the Great White Brotherhood. Crowley passed through the Order's preliminary degrees in rapid succession and soon found himself (not without trials and tribulations) in the sanctuary of the Inner Order's Adepts.

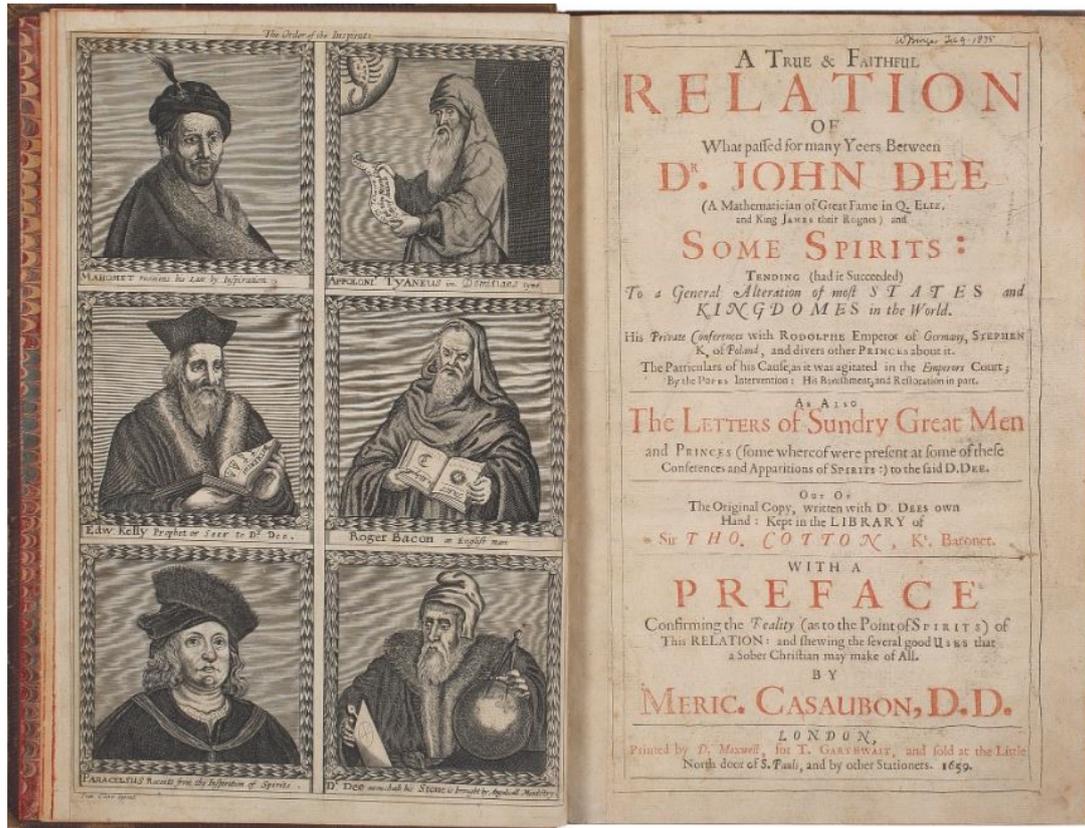
Within the Hermetic Order of the Golden Dawn's inner order: "The Rose of Red and Cross of Gold" Crowley encountered Enochian magick. Yet, no one he knew, even among the Order's most advanced Adepts, had dared to take up the mighty invocation of the 30 Æthyrs. He studied what he could among the Order's internal papers, in *A True & Faithful Relation*, and in the archives of Oxford University and the British Museum.

Aleister Crowley, whose fate it was to become one the most famous initiates of this Order of the Golden, took upon himself the challenge of exploring the Æthyrs. He, alone, stepped forth into this unknown territory, to attempt to climb the magical heights that awaited. How different could this be from the challenges of unconquered mountains to which he was accustomed?

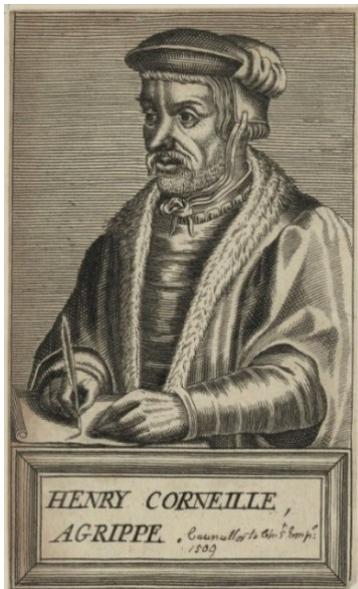
What follows are the first steps on the mystical journey into these Æthyrs, which Crowley recorded in a little notebook he titled:

A Booke Contayninge Sundry & Divers Matters Humain and Divine

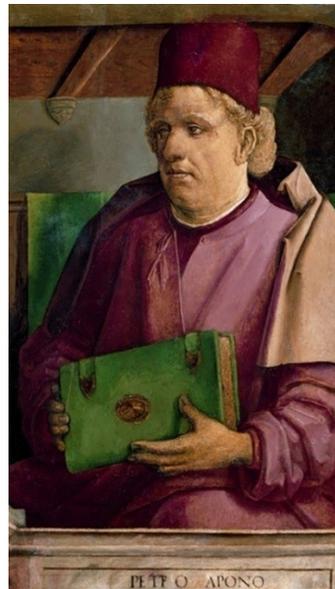
It is, indeed, a tale both divine and mundane. At its end, Crowley leaves the mystical mountain unscaled. Nevertheless, it was but a preview of things to come, foreshadowing a time when our hero would take up the quest again in another place and another time with a companion to assist in the journey. Then, Crowley did reach the highest peaks of mystical attainment, but let us start at the very beginning and not get ahead of our tale.



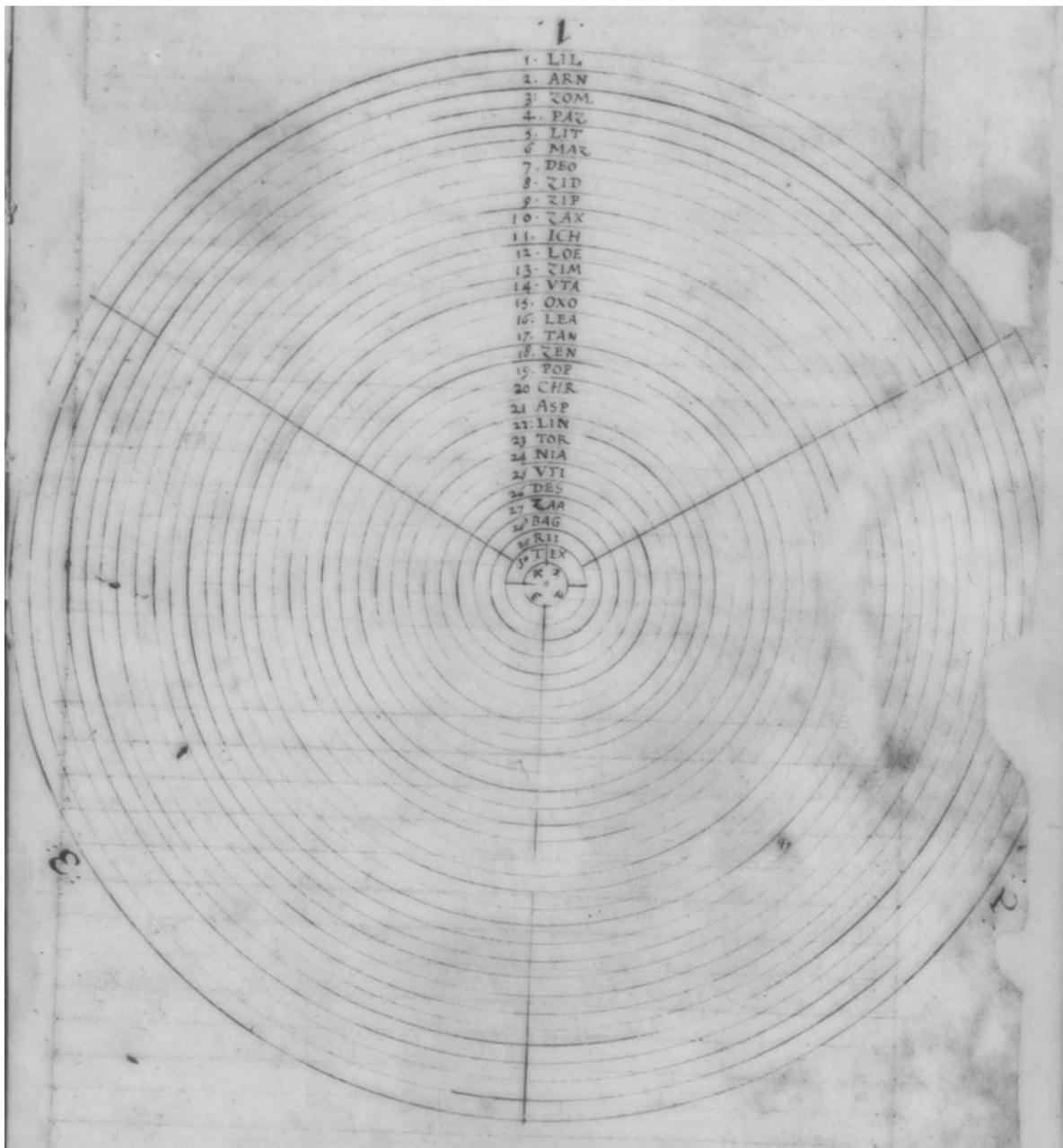
A True & Faithful Relation



Henry Cornelius Agrippa



Petri di Abano



The Thirty Æthyrs – *Sloane MS. 3191*

I. To Mexico

“When I was cacique in Mexico.”

“We must now return to his wanderings, and so we find him in July 1900 crossing the Atlantic to New York. From New York P. journeyed to Mexico: in this country he travelled about alone for three months; and whilst in Mexico D.F.¹ became partaker in a wonderful experience known as *the Vision and the Voice* (Two of the “Cries of the Æthyrs.) Shortly after this vision, he founded at Guanajuato² the Order of the L.I.L., and the fire of Adonai descending upon him, he wrote ‘The Book of the Spirit of the Living God,’ of which the two following rituals are part:”³ *Temple of Solomon the King*⁴

On July 6th, 1900, Aleister Crowley arrived in New York for the first of his trips to the Americas. He disembarked from the SS Pennsylvania and suffered a few days of sweltering heat and turbulent weather before deciding to head off to Mexico.⁵ Crowley had already made plans, for the following year, to meet his friend and fellow mountaineer Oscar Eckenstein and assault the notable peaks of that country. Crowley’s Mexican period is often considered but a footnote in his long and storied career, yet it was a time in which the seeds that he obtained from his *Adeptus Minor* initiation would be planted even if its fruit would not be fully gathered for years to come.

The preceding two years were eventful ones for Aleister Crowley. He had been initiated into the Hermetic Order of the Golden Dawn and had passed rapidly through the

¹ *Distrito Federal*, lit. the Federal District aka *Ciudad de México*, Mexico City.

² Guanajuato is both a state and its capital city (21°01'N 101°15'W), located 175 miles (or about 230 miles by road) northwest of Mexico City. It is a colonial city; whose silver mines were the chief source of its economic wealth during the Diaz administration. Its southern region forms a part of the *Eje Volcánico Transversal* or the Trans-Mexican Volcanic Belt, whose peaks interested Crowley. It has a long and storied place in the political history of Mexico, as both the origin of the Hidalgo revolt and one of the revolutionary capitals of Benito Juárez. During Crowley’s time in Mexico it also had a substantial hacienda based agricultural economy in both ranching and grain production.

³ These rituals along with Crowley’s Enochian grimoire, including the Enochian keys or calls that he would use for the conjuration of the 30 Æthyrs of the *Vision and the Voice* are extant. They are contained in a notebook titled *Ol Sonf Vorsg* (*West MS. 36*), held at the Charles Deering McCormick Library of Special Collections at Northwestern University.

⁴ *J.F.C. Fuller*. “Temple of Solomon the King.” *Equinox* v. I. n. 3. (London: Simpkin et al, 1910), pp.68-69.

⁵ For details on Crowley’s travels and of the heat wave, the related death toll and the bizarre weather associated with it during Crowley’s brief stay in New York City see Richard Kaczynski, *Perdurabo*. (Berkeley CA: North Atlantic, 2002), pp. 83-84, n. 586 and Tobias Churton, *Aleister Crowley in America*. (Rochester VT: Inner Traditions, 2017), pp. 63-64.

preliminary degrees. During his rise through the degrees from Neophyte to *Dominus Liminus*, Crowley studied under two of the Order's most learned adepts: George Cecil Jones and Charles Henry Allan Bennett.⁶

In late 1899, the Adepts of London's Isis-Urania Golden Dawn Lodge, rejected Crowley's advancement into the *Rosæ Rubææ et Aureæ Crucis* or *RR et AC*,⁷ the Inner Order of the Golden Dawn. He appealed to Order's head, S. L. MacGregor Mathers, and was initiated by Mathers, in Paris on January 16th, 1900 taking the magical motto *Christeos Lucifitas*⁸ 5°=6°. Shortly thereafter, in early 1900, Bennett took ship for Ceylon to study Yoga and Buddhism, financed by Crowley and his friends. As a parting gift, Bennett bestowed his Golden Dawn papers on Crowley.⁹

Rebellion was in the air in the London lodge of the Golden Dawn.¹⁰ Mathers assigned Crowley the task of seizing the lodge's property and its Vault of the Adepts. Though he failed in this task Crowley remained on good terms with Mathers. During the late spring and early summer of 1900, Crowley was often engaged in commuting between London and Paris, carrying out Mathers' attempts to regain control of the Golden Dawn in London and attending meetings of the Order's Inner Order in Paris. As a result of this, Crowley abandoned his proposed Abramelin operation at his recently purchased house at Boleskine on the shores of Loch Ness, Scotland. Late in June, Crowley had a chance meeting with some friends of the Mathers in Paris, recently returned from Mexico. These otherwise unknown persons seem to have extolled the beauty of Mexico, particularly its impressive volcanic mountains. Inspired by these descriptions, Crowley decided to travel to Mexico to see them for himself. He also may have wanted some relief from the fractious politics of the Golden Dawn.

⁶ The details of Crowley's life and adventures follow the narrative he gives in his Autohagiography aka *The Confessions*, unless otherwise noted. Aleister Crowley, *The Confessions of Aleister Crowley*, (London: Routledge & Kegan Paul, 1979).

⁷ Lit. The Rose of Red and the Cross of Gold.

⁸ Lit. "Let there be brightness", in the Angelic or Enochian language, an allusion to the "let there be light" of Genesis I. The phrase has a notably homophonic relationship to Christ and Lucifer.

⁹ Bennett's surviving Golden Dawn manuscripts are held by the Harry Ransom Center at The University of Texas at Austin. They were acquired with a number of J.F.C. Fuller's papers, and were probably in Fuller's possession, as part of his work for *The Equinox*. The Harry Ransom Center's catalogue mistakenly gives Bennett's first name as 'Allen' and some of his papers are not identified as his. Cf. Kaczynski, *Perdurabo*, p. 71.

¹⁰ For a lively and detailed account of this struggle see Kaczynski, *Perdurabo*, pp. 71-80.



Aleister Crowley – Golden Dawn Initiate



SS Pennsylvania



Samuel Liddell MacGregor Mathers



Charles Henry Allan Bennett

II. In Mexico

“What must Mexico be like?”

On the night of the 12th or early morning of Friday the 13th, July 1900, Aleister Crowley’s train arrived in Mexico City. Crowley’s diaries for this period are no longer known to be extant,¹¹ but we have his own accounts from *Temple of Solomon the King in the Equinox*, and in *The Confessions*.

Upon arrival, Crowley checked into the Hotel Iturbide, named for the revolutionary Emperor of Mexico, Agustín de Iturbide.¹²

“I found myself spiritually at home with Mexicans. They despise industry and commerce. They had Diaz¹³ to do their political thinking for them and damned well he did it. Their hearts are set on bull fighting, cock fighting, gambling¹⁴ and lechery. Their spirit is brave and buoyant; it had not been poisoned by hypocrisy and the struggle for life.”

Shortly thereafter Crowley moved from the Hotel Iturbide to rented accommodations overlooking the Alameda park in the city’s center. There, he took up magical practices and experiments according to the curriculum of the Golden Dawn’s 5°=6[□] *Adeptus Minor* degree. Here the timeline of Crowley’s magical activities becomes fuzzy, as will become obvious in due course. The dates for Crowley’s reception of the *Vision and the Voice*, his relationship with Don Jesús Medina,¹⁵ and the foundation of the Order of the Lamp of Invisible Light are far from clear. Crowley may have moved to the Alameda residence in late July or August. At any rate, he was almost certainly living there by August.

¹¹ This critical magical record for April 22th, 1900 through February 21th, 1901 is missing; Churton *America* p. 63.

¹² The hotel is not to be confused with the *Palacio de Iturbide*.

¹³ Porfirio Diaz 33° Scottish Rite in power as *El Presidente* of México. More on Diaz’s Masonic career will be discussed in the section III, *vide post*.

¹⁴ For Crowley’s anecdote of his gambling at the Tacubaya Casino see Crowley, *Confessions*. pp. 210-211.

¹⁵ Don Jesús Medina, head of the schismatic fringe Scottish Rite, *Rito Mexicano Reformado* (the Reformed Scottish Rite), as opposed to the more popular the regular and recognized Scottish Rite, to which Diaz belonged. The machinations of Freemasonry, during the period of Crowley’s time in Mexico and the critical role that Medina played in Crowley’s life will be discussed in Section IV.

In his biography of Crowley, *The Eye in the Triangle*,¹⁶ Israel Regardie correctly observes that it was when Crowley settled down in Mexico that he seriously began to devote himself to the magical curriculum of the *RR et AC*. The *Adeptus Minor* program was both a synthesis and application of all the degree knowledge of the preceding degrees and an introduction to the Enochian system that essentially underlies all the Golden Dawn's teachings. An accurate idea of what these instructions and practices were, can be gathered from the information Crowley himself gave us, as well as from the accounts of the Golden Dawn instructions given in *Temple of Solomon the King*.

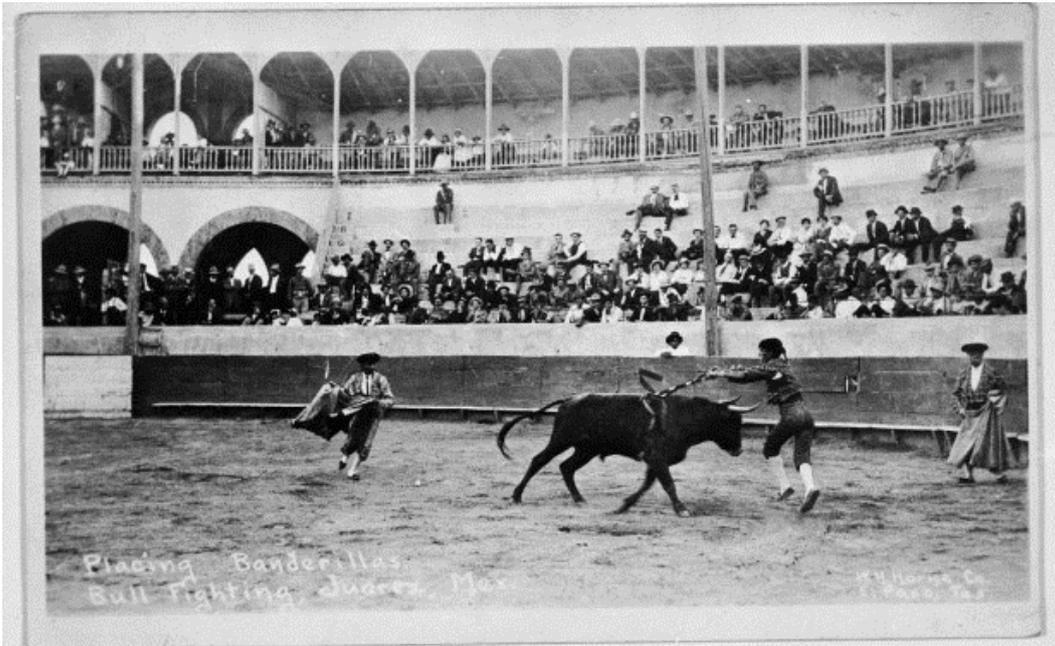
In the *Confessions*, Crowley shows a strange combination of enthusiasm and disillusionment with the Ceremonial magick of the Golden Dawn during his sojourn in Mexico. Nevertheless, this was a period that would prove to be both fruitful and portentous; for it was the magical work done during this Mexican period that would not only begin the text of the *Vision and the Voice*, but also instigate events that would lead directly to Crowley's involvement in Ordo Templi Orientis.

It is impossible to fully understand either Crowley's time in Mexico or his subsequent magical career without understanding how the Golden Dawn appropriated Dee and Kelly's angelic system of magick and how that system was adapted and practiced among the Adepts of the Golden Dawn.

¹⁶ Israel Regardie, *The Eye in the Triangle*, (Phoenix AZ: Falcon, 1986), pp. 202-203 where he analyzes the program in some detail.



El Presidente Porfirio Diaz



Bullfighting in Mexico



Tacubaya Casino

III. The Dating Problem

When exactly did Crowley begin the *Vision and the Voice*? The surviving information is both inconsistent and possibly misleading: the dates given for the reception of the 29th and 30th Æthyrs are inconsistent, for instance, and undated narratives in the *Confessions* and *Temple of Solomon the King* would indicate early periods in Crowley's Mexican stay, for not only the Golden Dawn practices and Enochian evocations, but Crowley's initial contact with Don Jesús Medina¹⁷ and possibly the foundation of L.I.L., the Order of the Lamp of the Invisible Light.

It was Crowley's usual practice to rent rooms dedicated to his magical experiments. The Alameda lodgings would seem to be a more likely place to carry out the various magical experiments of the *Adeptus Minor* curriculum than his rooms in the Hotel Iturbide, especially the Enochian evocations associated with scrying the Æthyrs, but there is no certainty here.

During this period he travelled widely in the Mexican countryside, usually on short trips, returning to Mexico City in the interval. During these travels he contracted malaria (and possibly Yellow Fever aka 'Yellow Jack'). On his arrival in Mexico he initially stayed at the Hotel Iturbide, moved soon after to rooms near the Alameda park and after what appears to be about three months of lodging there, returned to the Hotel Iturbide to recuperate from his illnesses. This timeline, roughly, puts Crowley in the Hotel Iturbide during July, at his Alameda lodgings during August, September and October and back in the Hotel Iturbide by November give or take a week or two of overlap.¹⁸

¹⁷ Don Jesús Medina, head of the schismatic fringe Scottish Rite, *Rito Mexicano Reformado* (the Reformed Scottish Rite), as opposed to the more popular the regular and recognized Scottish Rite, to which Diaz belonged and which was under the jurisdiction of the Mexican National Rite and supervised by Grand Diet of Mexico of which Diaz, at this point, was the Past Grand Master. The machinations of Freemasonry, during the period of Crowley's time in Mexico and the critical role that Medina played in Crowley's life will be discussed in the section on Don Jesús Medina.

¹⁸ Crowley states, in the *Confessions*, that he recuperated at the Hotel Iturbide after his various explorations of rural Mexico. Churton clearly establishes his return to that Hotel by November, 1900. Churton's assertion is based on the now well-established identification of Crowley with the Chevalier Isadore Achilles O'Rourke (the Colin McLeod, William Breeze, Tobias Churton hypothesis). Churton's identification, from Newspaper accounts in *The Mexican Herald*, is well documented and makes fascinating reading; it accords with Crowley's practice of using pseudonyms and *nom de plumes*. Churton's attachment to, and attempts to justify Richard Spence's theories regarding Crowley's Carlist and espionage activities during his Mexican travels is more problematic. Churton, *America*, pp. 71-105.

For Spence's speculations see Richard B. Spence. *Secret Agent 666: Aleister Crowley, British Intelligence and the Occult*, (Port Townsend WA: Feral House, 2008), Chapter 2: "The Movable Beast."

The pertinent *Mexican Herald* articles can be found on the *100th Monkey* website at 100thmonkeypress.com/biblio/acrowley/articles/articles.htm



Courtyard Hotel Iturbide



La Alameda Central

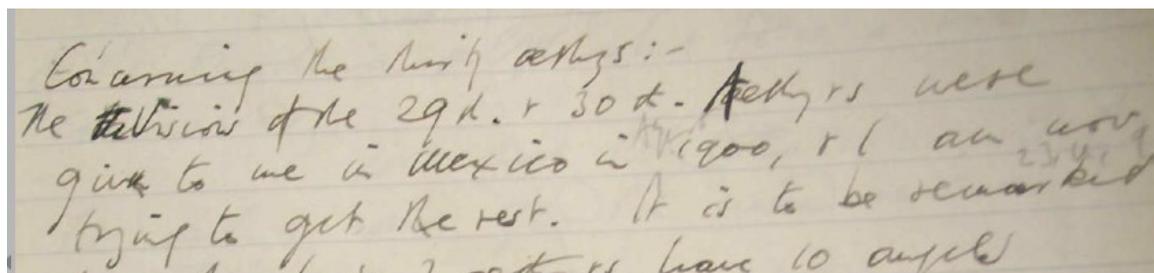
The August – September Hypothesis

The first possible date for the initial reception of the *Vision and Voice's* lowest Æthyrs is the period beginning in August, through to September or even early October, 1900.

The account in Fuller's *Temple of Solomon the King* states:

“From New York P. journeyed to Mexico: in this country he travelled about alone for three months; and whilst in Mexico D.F. became partaker in a wonderful experience known as *the Vision and the Voice*. Shortly after this vision, he founded at Guanajuato the Order of the L.I.L., and the fire of Adonai descending upon him, he wrote ‘*The Book of the Spirit of the Living God*,’¹⁹

A literal reading of this passage would indicate that Crowley received the 30th and 29th Æthyrs sometime between mid-July and early October of 1900 while living in Mexico City either at the Hotel Iturbide or in his rooms off *la Alameda Central*.



The first of the original notebooks²⁰ that contains the manuscript of the *Vision and the Voice*, and in all later published editions state:²¹

“The Visions of the 29th & 30th Aethyrs were given to me in Mexico in August 1900, & I am now trying to get the rest.”

It must be noted that the August dating is a later insertion, and the text originally read:

¹⁹ Fuller, *Temple. op. cit.*

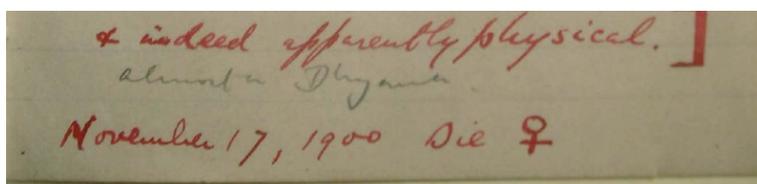
²⁰ The original of this notebook, along with the accompanying volumes that comprise the MS. record of the *Vision and the Voice* are held by the Harry Ransom Center at The University of Texas at Austin, cf. n. 9. These notebooks and their provenance are discussed in detail in Hymenaeus Beta's editorial notes to Aleister Crowley et al's, *The Vision & The Voice with Commentary and other Papers* (*Equinox* v. IV. n. 2), (York Beach ME: Samuel Weiser, 1998), pp. 424-427. It is notable that the editor of that edition maintains ambiguity regarding the dates of reception for the Mexican Æthyrs.

²¹ The only edition of the *Vision and the Voice* published during Crowley's lifetime was as the “Special Supplement” to Aleister Crowley et al's. *The Equinox* v. I. n. 5. (London: Equinox, 1911). A typescript was made by Israel Regardie, during Crowley's lifetime and under his supervision. This TS. Is extant in the Yorke Collection at the Warburg Institute (*OS L3*) and provided the essential text for both Karl Germer's edition: *The Master Therion. Liber XXX Aerum vel Saecvli Svb Figvra CCCCXVIII: Being the Angels of the 30 Aethyrs – The Vision and the Voice with Commentary*. (Hampton NJ: Thelema Publishing, 1952), reprinted by Helen Parsons Smith (Barstow: CA, n.d.) and the Israel Regardie edited *The Vision & the Voice*. (Dallas TX: Sangraal, 1972).

“The Visions of the 29th & 30th Aethyrs were given to me in Mexico in 1900, . . .”

Crowley further stated in his Prologue to *John St. John*:²² “received the mysteries of L.I.L. in October (19--),” so that if Crowley received the mysteries of L.I.L. in October, the “experience known as the *Vision and the Voice*” must have occurred shortly before according to the *Temple of Solomon the King* timeline.

These accounts, given in the early numbers of the *Equinox*, are therefore fully harmonious and accord with this annotation that Crowley’s uses to divide the visions received in Mexico from those received later in Algeria, and given in the note following the 29th Æthyr. And yet this is seemingly contradicted by the date given at the end of the 29th Æthyr: November 17th, 1900, which is clearly from the same pen and ink as the recording of the Æthyr itself.



The November Hypothesis

Crowley did not mention his exploration of the lower Æthyrs in the chapters on Mexico, given in his *Confessions*. It was not until later, when he was recounting his second attempt in Algeria, that they get mentioned at all.

In Mexico I thought I would discover for myself what the Aethyrs really were, by invoking them in turn by means of the nineteenth Key and, skrying in the spirit vision, judge their nature by what I saw and heard. I investigated the first two Keys on November 14th and 17th, 1900. “The Vision and the Voice” was mysterious and terrific in character. What I saw was not beyond my previous experience, but what I heard was as unintelligible to me as Blake to a Baptist. I was encouraged by the evident importance of these results, but I found that I could no more force myself to go on to the twenty-eighth Aethyr than I could have thrown myself from a cliff. I accepted the rebuff; but, while dismissing the matter from my mind, managed to preserve the record throughout my wanderings.

Confessions: chapter 66

²² G.H. Frater O.:M.: (aka Aleister Crowley). *John St. John*. “Special Supplement” to Aleister Crowley *et al.* *The Equinox* v. I n. 1. (London: Simpkin *et al.*, 1909).

In the *Confessions* Crowley asserted that the Mexican Æthyrs were received several days apart in mid-November of 1900. This accounts for the November 17th date given in the record of the 29th Æthyr. Richard Kaczynski has constructed a timeline for these events,²³ assuming the *Confessions*' reception dates of November 14th and 17th. This timeline resolves many of the apparent inconsistencies, and although plausible, it still suffers from not being able to address all the issues raised by the evidence supporting the 'August – September Hypothesis.' Kaczynski's timeline presumes that the events regarding the contact with Medina, Crowley's advancement in Medina's Scottish Rite, the composition of the rituals the order of the L.I.L., Medina's initiation as the High Priest thereof, and the final known workings of that order (hinted at Crowley's poetry collection *Oracles*²⁴) all happened in a narrow window of time at the end of 1900. It posits, at the very least, the details regarding L.I.L. all occurred in the 49 days or less, between November 17 and New Year's Eve 1900.²⁵ But the development of the order of the Lamp of Invisible Light seems, in the given accounts, to have progressed over some time. In any case, the following contradictions and problems need to be considered.

Kaczynski assumes that the *Temple of Solomon the King* account asserts that Crowley met Medina subsequent to the conjurations of the Æthyrs, but in fact the contact could have occurred early in Crowley's Mexican sojourn and the formal foundation of the order of the L.I.L. later, after Medina bestowed upon Crowley the Masonic degrees of Medina's Scottish Rite. The *Temple of Solomon the King* account only states that the Order of the L.I.L. was founded after the *Vision and the Voice*, not the meeting with Medina per se. In fact, there is no particular reason to assume that the *Vision and the Voice* experience related in Fuller's account necessarily included both Æthyrs. It could well have been only the 30th Æthyr, followed by the initial foundations of the Order of the L.I.L., followed by the reception of the 29th Æthyr with no contradictions to any of the texts, save the *Confessions* dating. Kaczynski also disputes Crowley's rather categorical assertion in *John St. John* that he "received the mysteries of L.I.L. in October" since an October reception of the 'Mysteries of L.I.L.' would preclude a November reception of the 30th and 29th Æthyrs. Crowley

²³ Kaczynski, *Perdurabo*, pp. 87-88 & n. pp. 586-587.

²⁴ The poetry contained in *Oracles* is some of Crowley's best. These poems were written during Crowley's trip around the world that began in New York 1900, and from which he didn't return to London until 1903. Many of these poems are inspired by Crowley's time in Mexico. "Venus" has this prefatory note: "Written in the temple of the L.I.L., No. 9, Central America." Aleister Crowley. *Oracles: The Biography of an Art*. (Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905), p. 87.

²⁵ J.F.C. Fuller. "Temple of Solomon the King." *Equinox* v. I n. 4. (London: Equinox, 1910), p. 45: "At the End of the Century: At the End of the Year: At the Hour of Midnight: Did I complete and bring to perfection the Work of L.I.L."

specifically asserts that these Mysteries of L.I.L. were subsequent, not prior, to the reception of the *Vision and the Voice*.

There are therefore three main possibilities given the evidence at hand:

1. That the 30th and 29th Æthyrs were received in August and/or September of 1900 as the note indicates and as the *Temple of Solomon the King* account seems to imply.
2. That they were received on the 14th and 17th of November, 1900 as the *Confessions* account indicates, supported by the dating for the 29th Æthyr.
3. That the 30th Æthyr was received at some unknown day in August or September 1900, during Crowley's early experiments with the *Adeptus Minor* curriculum, and the 29th later, on November 17.

In any case, absent the discovery of the missing magical record, certainty on these dates seems impossible.

Much of the problem with dating the reception of earliest Æthyrs of the *Vision and the Voice*, is bound up with Crowley's interaction with Don Jesús de Medina-Sidonia and the founding of the ephemeral Order of the Lamp of Invisible Light to which this analysis now proceeds.

IV. Don Jesús Medina

I had an introduction to an old man named Don Jesus Medina, a descendant of the great duke of Armada fame, and one of the highest chiefs of Scottish rite freemasonry.

Confessions, chapter 23

Don Jesús Medina, a man largely unknown to history, was but a fleeting acquaintance of Aleister Crowley's. Yet this brief relationship left a profound and indelible mark on Crowley's life.

What we know of Brother Jesús comes directly through two sources. We have the information that Crowley writes about him and the writings of Don Jesús himself in *El Boazeo*,²⁶ the propaganda organ of the *Rito Mexicano Reformado*. The Reformed Mexican Rite was a small schismatic Masonic order to which Don Jesús belonged and of which he was probably, for a time, head. Some details can also be derived from the publications of Masonic scholars and historians who write about this small and obscure rite.

It would be impossible, in this short introduction, to go into all the vagaries that constitute the history of Freemasonry in Mexico. Interested readers may follow the machinations in several works that have attempted to describe the factionalism that was, (and to some degree continues to be) the fraternity's fortunes there.²⁷

Crowley arrived in Mexico during the long and prosperous regime of Porfirio Diaz. Crowley complimented the so-called *Porfiriato* and the conditions and life in Mexico generally: "They had Diaz to do their political thinking for them and damned well he did it."

"Politics had always been the bane of Mexican Freemasonry but also its driving force."²⁸ Freemasonry throughout the 19th century had largely been a competition between Republicans represented by the *Yorkinos* (or York Rite) on the one hand, and the

²⁶ *El Boazeo* December 1894 through December 1898. The articles were mostly written by Medina, from a Mexico City address, they are Anti-Catholic, philosophical, concerned with the infighting among Mexican Freemasons and explaining the Constitution of their Grand Lodge.

²⁷ Robert Freke Gould, *Gould's History of Freemasonry* v. 4, rev. Dudley Wright. (New York: Charles Scribner's Sons, 1936) is the most detailed account, given in a standard Masonic reference, although the information on the Reformed Rite is scant, due to that rite's minor role and irregular nature. Oliver D. Street, "Masonry in Mexico," *The Builder* v. VI. n. 10. (October 1920) gives the most detail for the Reformed Rite and its role in Mexican masonry in the latter half of the 19th century. See also Peter Ingram, "Early Mexican Freemasonry: A Confused Chapter in Our History," *United Masters Lodge* v. 28 n. 14 (October 1990).

²⁸ *Op cit.* Ingram, *Early*.

Traditionalists whose allegiances were distributed among the various factions of the *Rito Escocés* (or Scottish Rite) on the other. The *Yorkinos* were constituted of lodges that had been loyal to Benito Juárez during the French Intervention of Maximilian,²⁹ along with numerous English and American expatriates living and working Mexico. The *Escocés* were composed primarily of Catholics and more traditionally conservative brethren.

“In February, 1890, was established the *Gran Dieta Simbolica* which was to be a central governing Body for the entire republic. It started well and had at one time seventeen of the State Grand Lodges under its control. In April, 1901, it was disbanded and with the Grand Lodges became independent.”³⁰

In 1890, Porfirio Díaz and his political allies attempted to unify Mexican Freemasonry under a supreme authority titled the *Gran Dieta Simbolica*. President Díaz, was made the nominal Grand Master. This supreme authority was generally successful at first, but soon came under the negative scrutiny of Grand Lodges in the U.S. and UK for including in its member jurisdictions lodges that violated the Antient Landmarks by either admitting women and/or not having the Bible on the altar. Attempts to solve this problem were not altogether successful and its recognition was controversial among regular English-speaking Grand Lodges around the world, until the *Gran Dieta's* dissolution in 1901 made it a nonissue.

The matter of foreign recognition was not the only challenge to unifying Mexican Freemasonry. From the very beginning of the *Gran Dieta's* existence a number of Grand Lodges refused to join. Three prominent Grand Lodges dissented from this union. Firstly, The York Grand Lodge of Mexico which was largely made up of English and American expatriates, and had been formed in 1862. It is and was the only Grand Lodge recognized by the United Grand Lodge of England and most state Grand Lodges in the U.S. Secondly, The Grand Lodge of the Federal District left the *Gran Dieta* soon after it was formed. Benito Juárez Maza, politician, diplomat, and son of the liberal president and great reformer Benito Juárez was its Grand Master.³¹ Finally, the Reformed Scottish Rite (into which Aleister Crowley would be initiated and passed to its highest degrees) opposed the *Gran Dieta* from its very formation.

²⁹ Alfonso Sanchez Arceche, “Juarez: indio, liberal y mason,” *La Jornada Semanal*, n. 185 (May 21, 2006).

³⁰ Albert Mackey. (rev. R.I. Clegg, W.J. Hughan & E.L. Hawkins). *Encyclopedia of Freemasonry and Kindred Sciences*. 2 vols. (Chicago: Masonic History Company, 1929) v. 2. pp. 663-664.

³¹ Benito Juárez was a Mexican hero who had successfully resisted the French and Catholic backed intervention of Maximilian but had subsequently been in political opposition to Díaz.

The Reformed Scottish Rite was founded in 1871 as a reaction to and rebellion from the 1870 formation of Supreme Grand Orient of the Scottish Rite. It also came into competition with the Mexican Grand National Lodge and its affiliated Grand Orient of Mexico (recognized by the Northern Jurisdiction of the Scottish Rite in the U.S.). It was these two later Grand Jurisdictions that originally formed the foundation of the *Gran Dieta Simbolica*. Porfirio Diaz was originally a member of a lodge affiliated with the Grand National Lodge, but had at some point changed loyalties to the Supreme Grand Orient of the Scottish Rite. The internal political maneuverings and problems with foreign recognition led Diaz himself, in 1895, to withdraw from the *Gran Dieta*.

The first Sovereign Grand Commander of the *Rito Mexicano Reformado* was Joaquin Peña 33°. Peña continued his leadership, at least, through the formation of the *Gran Dieta Simbolica*, to which he was vehemently opposed. By 1895 the U.S. state Grand Jurisdictions reporting on the rite considered it to be clandestine and irregular.

In 1894 the *Rito Mexicano Reformado* began the publication of its official organ *El Boazeo*. In this brief leaflet they declared themselves to be 'French Masons' and laid out their program. The remainder of the issue was comprised of an attack on the Catholic Church and its influence on and against Freemasonry in Mexico:

The Program:

- I. Simplification and modification of the Ancient Landmarks
- II. Reforming the Constitutions and Rituals
- III. Absolute independence of the three principal degrees
- IV. Equality of men and women in the initiations
- V. Correction of the language and words of the degrees
- VI. Decatholization of the people and the rites of Freemasons,
- VII. Full and free expression of thought.

From this program³² it can be seen why the rite was considered 'clandestine' by regular English and American Freemasons. Points I, II, and IV, in particular, are in direct violation of both the oaths and landmarks of regular Freemasonry. The program also shows why Crowley found Medina to be sympathetic to his ideas.

Jesús Medina's name, address and secretarial office were printed on the masthead from the first issue in December, 1894. The Director is listed as Jose M. Medina, probably

³² *El Boazeo*. No. 1 December 1894

Jesús' brother. The first mention of Jesús, beyond his secretarial status in the rite, is given in the fourth issue of June, 1895 in which a public lecture he was giving was advertised. The subject matter shows that Medina's Christianity was far from orthodox:

“. . . to show that the Bible cannot be the infallible rule of faith, and religious practices, because the Bible errs, and that which errs is not infallible. These conferences interest Catholics as well as Protestants and free thinkers."

In the following issue Jesús Medina got his first byline, in the, by now common editorial practice of attacking the Roman Catholic Church. Jesús Medina concluded his article with the following remark:

“Until the Roman Church stops being what it is, what it has been and what it will be, if it will not reform: the most corrupt Church in Christianity.”

As posited previously, the *Yorkinos* were generally anti-Catholic, whereas the *Escoceses* were more sympathetic to the Catholic Church. Medina, and the *Rito Mexicano Reformado*, were, on the other hand both liberal anti-Catholics and followers of the *Rito Escocés*.

The confused condition of Mexican Freemasonry and its recognition or general lack thereof by Freemasons outside of the Republic of Mexico, especially among English speaking Freemasons, can be studied in Gould's *History of Freemasonry* volume 4, from a Regular Masonic point of view. McBlain Thomson's *Universal Free Mason*³³ gives the perspective of the 'Irregulars.' This situation has changed and improved somewhat in the intervening years.

Unfortunately, it has been the common practice of Masonic scholars to assume that Crowley's entrance into Medina's *Rito Mexicano Reformado* was specious because of the status of the Grand Lodge under whose authority he was admitted. Freemasonry was active and widespread in Mexico, yet all, but some of the smaller jurisdictions in Mexico were considered irregular by most of English-speaking Freemasonry. Even the status of the President of the Republic, Porfirio Diaz, would not have been considered regular by most Grand Lodges, though he belonged to the largest faction of Freemasonry in Mexico, a faction that was recognized by the Northern Jurisdiction of the Scottish Rite in the United States.

³³ *Universal Free Mason* June, 1908-May, 1922. Thomson's American Masonic Rite and its publication, *The Universal Free Mason*, kept up communication and some recognition with many of the various Mexican Grand Lodges (most of which were not recognized by regular Freemasonry).

EL BOAZEO

IMPRESO FRANCMASON

DICIEMBRE DE 1894.

DIRECTOR, JOSE M. MEDINA.

NUMERO 1.

CONDICIONES.—Se publicará eventualmente. Precio dentro y fuera de la capital, un centavo.
DIRECCION DE CORRESPONDENCIA.— Jesús Medina, 1ª Mixcalco, Núm. 1,528

Registrado como artículo de 2ª clase.

RITO MEXICANO REFORMADO

LOGIA
"JOSE M. MORELOS Y PAVON"

NUMERO 7.

SESIONES: Domingos y Jueves á las 7 P. M. en el núm. 523 de la casa de Armado.

PROGRAMA.

I

Simplificación y modificación de los Antiguos Límites.

II

Reformas constitucionales y litúrgicas.

III

Independencia absoluta de los tres primeros grados.

IV

Igualdad del hombre y la mujer en las iniciaciones.

V

Corrección filológica de las palabras sagradas.

VI

Descatolización del pueblo y de los ritos francmasónicos.

VII

Plena y libre emisión del pensamiento.

CIRCULO INQUISITORIAL

La propaganda católica ha puesto en nuestras manos un opúsculo titulado *La Inquisición*, cuya lectura nos ha inspirado las siguientes reflexiones, que vamos á exponer á fin de que el pueblo haga los comentarios que mejor le parezca, contando con datos suficientes para discernir de qué parte se halla la verdad y la justicia.

El Círculo Católico, bajo cuyos auspicios se ha publicado dicho opúsculo, merece ser considerado como un *círculo inquisitorial*, puesto que defiende á la Inquisición, tribunal maldito, que de la manera más infame y cruel, quitó la vida á millares de víctimas, entre las cuales se cuentan no pocos judíos, quemados en autos de fe, en los que parece que por sarcasmo, se entonaban los salmos del judío David, que todavía conserva la Iglesia, que sin serlo realmente, se llama Católica.

Se dice que sólo los malvados y los ignorantes son enemigos de la Inquisición; pero á decir verdad, lo son también y deben serlo, los verdaderos cristianos, todos los hombres de buena voluntad.

La verdadera Iglesia de Jesucristo ha tenido siempre su disciplina que es por antonomasia la disciplina evangélica; y según esto, los delitos contra la religión cristiana, se castigaban sin necesidad de tormentos, ni hogueras inquisitoriales.

By the time of Crowley's encounter with Medina, the *Rito Mexicano Reformado* seems to have been on its last legs. Its periodical *El Boaz* had ceased publication in December of 1898.

"My Cabbalistic knowledge being already profound by current standards, he thought me worthy of the highest initiation in his power to confer; special powers were obtained in view of my limited sojourn, and I was pushed rapidly through and admitted to the thirty-third and last degree before I left the country."

Confessions chapter 23.

Sadly, Crowley doesn't provide many details regarding his encounter and initiation through the various degrees of Medina's Reformed Mexican Rite. The extant details indicate that Medina made him a 'Mason on Sight' and gradually elevated him through the degrees to the 33°. This would be well within the authority of a Grand Master. Reading through the degrees with conferral of the 'obligatory' degrees was (and continues to be) the norm in appendant Masonic systems with large numbers of degrees. A significant amount of coverage has been given to the supposed illegitimacy of Crowley's Masonic status based on the clandestine, schismatic, and irregular nature of Medina's *Rito Mexicano Reformado*. In point of fact neither state Grand Lodges in the U.S. nor the United Grand Lodge of England concerned themselves with the authority, legitimacy, or politics of the ruling jurisdictions of appendant rites, such as the Scottish Rite, in this period of history.³⁴ It wasn't until the Thomson Masonic scandal of the 1920s that Grand Lodges in the U.S. took it upon themselves to determine who was legitimate and who wasn't.³⁵ In the UK the issue of the recognition of appendant bodies was not even considered until the late 1950s (after Crowley's death).³⁶

It seems unlikely that Don Jesús Medina had any direct contact with either John Yarker's or Theodore Reuss' wide reaching high grade 'fringe' rites of Freemasonry. Even if these men were aware of each other, there was no Masonic communication nor formal recognition. Mexican Freemasonry was largely isolated from other Freemasonry around the world. This was due to both the number of competing Grand Lodges in Mexico, their often irregu-

³⁴ In any case Crowley regularized his status as Freemason, at least in terms of U.S. recognition in 1904 when he was initiated, passed and raised in Anglo Saxon Lodge #343. Details regarding this and Crowley's Masonic status can be found in David R. Jones, "Aleister Crowley Freemason? Revisited." *Coph Nia Wand* (Summer 2011), republished in *Words of Power*. (New York: Ordo Templi Orientis, 2014). pp. 233-239.

³⁵ Isaac Blair Evans. *The Thomson Masonic Fraud*. (Salt Lake City: 1922).

³⁶ A.C.F. Jackson, *Rose Croix: The History of the Ancient and Accepted Rite for England and Wales*. (London: Lewis Masonic, 1980).

lar practices, and to the extremely political nature of the fraternity's activities in Mexico. Yarker's and Reuss' rites, and for that matter all high-grade Freemasonry, was generally not the concern of Craft Grand Lodges, especially in either the United States or the United Kingdom.

This view was confirmed when The Arcane Schools of John Yarker came to me for review. I wrote to the author, who recognized my title to the 33° and conferred on me the grades of 95° Memphis and 90° Mizraim. It seemed as if I had somehow turned a tap. From this time on I lived in a perfect shower of diplomas, from Bucharest to Salt Lake City.³⁷ I possess more exalted titles than I have ever been able to count. I am supposed to know more secret signs, tokens, passwords, grand-words, grips, and so on, than I could actually learn in a dozen lives. An elephant would break down under the insignia I am entitled to wear. The natural consequence of this was that, like Alice when she found the kings and queens and the rest showering upon her as a pack of cards, I woke up.”

Confessions chapter 66

In September of 1910, Crowley reviewed John Yarker's the *Arcane Schools* in the *Equinox*.³⁸ As a result, Yarker recognized Crowley's 33° in the Ancient and Accepted Scottish Rite. Yarker's recognition of Crowley's masonic status was made more expedient due to Medina's bestowal. Yarker's true reasoning was likely because he saw Crowley as a kindred spirit, a small 't' theosophist with a syncretic kind of perennial philosophy as expressed in ancient rites. Crowley's review of Yarker's *Arcane Schools* in *The Equinox* introduced Yarker to Crowley's insightful brand of Scientific Illuminism and Yarker found someone potentially qualified to carry on his legacy or at least competent enough to understand and apply the intricate complexities of symbolism across metaphysical paradigms. It is interesting that *The Arcane Schools* was published in late 1909 and most likely came into Crowley's hands soon after his return from Algeria where he had completed the work of the *Vision and the Voice*.

Crowley's contact with Yarker would, in turn, lead to Crowley being contacted by Theodor Reuss, one Yarker's chief partners in promulgating the Rites of Memphis and Misraim and its related systems of 'High Grade' Freemasonry. The magical results of these workings appear significant, if not immediately obvious. Crowley's contact with Don Jesús Medina and his initiation into what is now considered irregular and fringe Freemasonry

³⁷ Salt Lake City is a reference to the headquarters of McBlain Thomson's 'Grand Lodge.' cf. Evans, *Thomson. op. cit.*

³⁸ *Equinox* v. I. n. 4. (London: Aleister Crowley, 1910). p. 240.

would ultimately lead to his contact with Theodor Reuss and his involvement with Ordo Templi Orientis. From a seed that was planted in Mexico grew a tree that dominated the latter half of Crowley's magical life and remains one of his most lasting legacies to this day.

Having my own information on the subject, though communicating it to nobody else, I got rid of these pests as quickly as possible. One of my callers, however, did show some method in his madness; a man named Theodor Reuss — of whom more anon. Here I must simply mention that he was Grand Master of Germany of the combined Scottish, Memphis and Mizraim Rites of Freemasonry. I remembered that I had been made a Sovereign Grand Inspector General of the 33rd and last degree of the Scottish Rite in Mexico ten years before, but I had never bothered my head about it, it being evident that all freemasonry was either vain pretense, tomfoolery, an excuse for drunken rowdiness, or a sinister association for political intrigues and commercial pirates. Reuss told me a good deal of the history of the various rites, which is just as confused and criminal as any other branch of history; but he did persuade me that there were a few men who took the matter seriously and believed that the foolish formalism concealed really important magical secrets.

Confessions chapter 67.

V. High Priest of L.I.L.

I had also a certain amount of latitude granted by Mathers to initiate suitable people *in partibus*. I, therefore, established an entirely new Order of my own, called L.I.L.: the 'Lamp of the Invisible Light.' Don Jesus became its first High Priest.

Confessions chapter 23

Crowley's foundation of the ephemeral order of the Lamp of the Invisible Light was inspired by his early explorations into the Enochian system, especially the system of the 30 Æthyrs of which LIL is the crown. What we know of the rite of the Lamp of Invisible Light comes from what Crowley's writings, the rituals that are extant, and the artifacts that remain. These details are scanty but highly suggestive.

The ritual of the initiation of a High Priest of L.I.L. survives,³⁹ in the form a typescript copy of a purported original. The transcript, once in the possession of Charles S. Jones aka Frater Achad, later owned by his student Kowal, and now in the possession of the archives of Ordo Templi Orientis, from a spirit duplicate made by Kenneth Anger.⁴⁰ The following pages of this section contain a diplomatic transcription of the typescript of that ritual and explanatory notes following:

³⁹ Flawed transcriptions of this ritual are available on the internet and a problematic version of it was published in Rodney Orpheus' *Grimoire of Aleister Crowley*. (Newburyport MA: Weiser, 2019).

⁴⁰ Aleister Crowley. *Book of the Spirit of the Living God*. (Ordo Templi Orientis Archives.): archives.bapho.net/C/C0000068/C0000068.html.

The Ritual of Consecration of an High Priest of L.I.L.

Opening .

Let the forces of Jupiter be invoked by the hexagram in a temple purified by the elements. Let the Spirit be also invoked.

The temple has : in the South, a Coffin : in the E(east), a lamp or flaming bowl; in the W(est), a Sword; in the N(orth), a bowl of bitterly cold alcohol. In the centre, an altar with the Star of magick Light : ~~N,S,E,W~~ N,S,E,W are salt, fire, rose water

The opening being finished, let the doors be opened; and let the Introducing Adept admit the Candidate, his hands bound and his eyes blinded. Follows the Ritual

A. Who art thou?

C. _____, in darkness and slavery which I have voluntarily taken myself; that I may bring Light and Liberty to others.

A. Whence comest thou ?

C. From the Place of the Meditations.

A. Whither goest thou ?

C. To the Place of the Tryings.

A. Art thou furnished for the journey ?

C. I am naked, and poor, and miserable.

A. Hast thou nought to sacrifice unto the guardians of the Ways?

C. The Breath of my Nostrils, the Flesh of my Body, the Tears of mine Eyes and the Blood of my Heart.

A. Add thou thereto the Silence of Thy Tongue.

Let the Purification be performed:

(Ritual J is solemnly recited of C.)

A. Thou hast signed the Oath of thine Obligation : art thou now ready to confirm its provision in this Presence ?

C. I am.

(C. is led to foot of Altar and kneels. His hands are unbound; they are placed around the lamp in the centre, as if ready to support it. The Oath is then taken.)

A. Knowest thou the Force of the name I H V H ?

C. At this name the Elements are moved.

A. Thy Name is the Child of the Children of the Elements: ~~±~~ ~~th~~ In This Name
Tetragrammaton dost thou trust ?

C. It is written : It is better to trust in Tetragrammaton than to put confidence in
Princes.

A. The River Kishon swept them away : that ancient river, the River Kishon. The Lord is a
Man of War : the Lord of Hosts is his name.

The Dukes of Adom were amazed : trembling took hold of the Mighty of Moab.

Lord, when thou wentest out of Seir ; when thou marchedst out of the field of Adom!

He bowed the Heavens also and came down, and Darkness was under His feet : at the

Brightness that was before Him the thick clouds passed : hailstones and coals of fire

Tetragrammaton thundered through the Heavens and the Mighty One gave forth His Voice

hailstones and coals of fire! He sent out his arrows and scattered them.; He hurled

forth His lightnings and destroyed them. At Thy Rebuke, Oh Lord! At the blast of

the Breath of Thy Nostrils ! The Voice of Thy Thunder was in the Heavens : the

Lightnings lightened the World : the Earth trembled and shook!

Oh Lord I have heard thy Speech and was afraid. The Voice of the Lord is upon the

Waters! The God of Glory thundereth ! The Lord is upon many waters! The Voice of ~~±~~

the Lord is powerful! The Voice of the Lord is full of Majesty ! The Voice of the

Lord breaketh the cedars : yea, the Lord breaketh the cedars of Lebanon.

The Voice of the Lord divideth the Flames of Fire ! The Voice of the Lord shaketh

the Wilderness! Yea! the Lord shaketh the Wilderness of Kedar.

Before Him went the Pestilence: and Flaming Fire went forth at his feet. He stood :

and measured the Earth ! He beheld and drove asunder the Nations. And the Everlast-

ing Mountains were scattered : the Perpetual Hills did bow!

Ateh Gibor le-Olahm, Adonai. Let Power be ascribed unto the name I H V H.

Candidate is led to S(outh) and his r(ight) h(and) burnt with Fire).

I said : Is not the Fire mine, and the Inhabitants thereof? Hear then the Voice of
the Fire.

(Recite Prayer of Salamanders)

(C. to W. and his l(eft) h(and) placed in freezing mixture)

It is written: Who shall abide His frost?

(Recite Prayer of Undines. C(andidate) to E. and blood drawn from heart)

The Word of Tetragrammaton is a sharp sword: the Breath of the Lord divideth the
reins of men.

(Recite Prayer of Sylphs. C. to N. placed in coffin and closed up)

As for man, his days are as grass, as a flower he flourisheth : dust thou art, and to dust shalt thou return.

(Recite Prayer of Gnomes.)

And I heard a Great Voice out of Heaven saying : It is the Word of Tetragrammaton: it is the speech of I H V H . Seal up the Book : for the Name is written and the Word vibrated. And I said : "What is the Name?" And a great thunder rose up and roared and in its echo was the Name of Death.

1 (Note. This means knock ?)

And I saw in the Midst as it were a Lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth unto all the world. And the Four Beasts and the Four and Twenty Elders fell down, saying "Thou art worthy to take ~~the~~ the Book, and to open the Seals thereof : for Thou hast redeemed us to God by thy blood out of every kindred people and nation and hast made us unto our God ~~Kin~~ Kings and Priests !"

Let the Dead rise from their tombs !

A

For as in ^dam all die, even so in Christ shall all be made Alive! the first man is of the earth, earthy : the Second Man is the Lord from Heaven ! The first man Adam was made a living soul : the last Adam a quickening spirit !

Let the dead rise from their tombs !

I AM, the Resurrection and the Life ! I am He that liveth and was dead : and behold I am alive for evermore AMEN and have the Keys of Hell and of Death.

Let the dead rise from their tombs.

(Three times) In the name of Osiris, I say unto Thee, Arise !

(C. is assisted to kneel at altar.)

And

Awake thou that sleepest ~~na~~ rise ~~among~~ from among the death (sic. T) : and Christ shall give thee Light. (Unbandage C's eyes).

Lux Umbra Kristi

Phos Logos Uiou (in Greek. T.).

Dawn Promise of Light

L.P.D. : L.V.X. : the Flaming Star of Light!

I now clothe thee with the Robe and Crown of the High Priest: I bestow on Thee the consecrated Wand.

L

The Grand Word is P.P.D. answered by L.V.X. The secret meaning of the first is "the Blood of the Lamb". For the Greek Letters L P D combined give Δ W D M in Coptic, and these again give the Hebrew Word "Dam", blood, which by Temurah yield Car = Lamb. L.V.X. is the mystic expansion of the Cross or Hebrew Tau and if this letter is inserted in the midst of Car we have KThR (in Hebrew script. T.) Kether the Crown.

The Age of the Priesthood is 114 years, from L.P.D. (Hebrew script. T.) and it refers to the mourning of Isis over the Slain Osiris, that is, to the lamentation of the priesthood over their country. For Daleth Mem Ayin (Hebrew script. T) means "tear". The Corresponding Sign of Greeting : The Priests weep or sigh heavily. The Answer is 65 and the elder Priest is glad, saying "Adonai hath shone in His Palace", the other is glad also, and replies "Keep Silence".

But the Sign of True Esotericism is thus given.

The first priest looks to heaven saying "I watch".

The second, holding his hands as if to shield a flame: "I work".

The first, looking to earth, "I weep".

The second, pointing to heaven, "It beams".

The first, as shielding a flame, "It burns!"

each

Both Priests then give the grip: ~~each~~ places his arms around the neck of the other, arms straight, thus forming a hexagram; both look to heaven : they slowly lower their eyes and when they meet, the arms are crossed on the breast, and both bow profoundly.

The Pass-Word is changed annually; it is at present _____.

By virtue of which mystic Words and Signs I now declare thee fitted to sacrifice before the Most High : for in the name of Jeheshua art thou admitted to the mysteries hereof. Sacrifice thou therefore the four into the One. Cast this limpid fluid into the bowl; light thereon the flame: place the incense and the salt therein ! (Done.)

Let the Spirit of the Gods descend! (C. kneels).

I finally invoke upon Thee the Light Divine in the divine Name Jeheshua Jehovashah - and lo ! I saw you to the end !

By the virtue of the Name Osiris, in the Divine Name I A O, I say "Receive Thou the Holy Ghost ! Whatsoever thou shalt loose on earth, shall be loosed in heaven : whatsoever thou shalt bind on earth shall be bound in heaven!

Arise, High Priest of _____ for by this Name I call thee. Hail unto ye, O ye Great Gods of Heaven ! Give me your hands, for this One is made as ye ! Who is this that hath passed under the power of the Name ? Who is he that cometh triumphant from the trials ? Hail unto thee, O Thoth ! Is not his name written in thy book of Life ? (High Priest led to East.)

This is thy blood, the symbol of thy life. It shall be for a sign, that thou hast shed it willingly for men ; or, if thou failest in thine oath, it shall be a practical and material link whereby the Chiefs of the Order shall the more speedily and easily execute vengeance upon Thee - yea - unto the Uttermost.

Return then to the Altar and kneel in humble prayer unto the Gods, that they may hold thee in their hands to keep thee in all thy ways.

(Done, while Initiator chants "Seigneur, delivre-moi")

Est, sit, esto, fiat !
Ad Virginis Fructificationem
Ad~~e~~ Gloriam Roseae Crucis
Ad Matris Amorem
Ad Patris Vitam
Ad Lucem; ad Gloriam
Tui Nominis Ineffabilis

A M O U N

Note!

A.C. in the second volume of his Confessions pp 4-~~2~~ Wrote :)

"I had also a certain amount of latitude granted by Mathers to initiate suitable people in partibus. I, therefore, established an entirely new Order of my own, called L.I.L. : the "Lamp of Invisible Light". Don Jesus (Medina) became its first High Priest. In the Order L.I.L., the letters L.P.D. are the monograms of the mysteries. An explanation of these letters is given by Dumas in the prologue of his "Memoirs to a Physician," and Eliphas Levi discusses them at some length. I, however, remembered them directly from my incarnation as Cagliostro. It would be improper to communicate their significance to the profane , but I may say that the political interpretation given by Dumas is superficial, and the ethical suggestions of Levi puerile and perverse ; or, more correctly, intentionally misleading. They conceal a number of

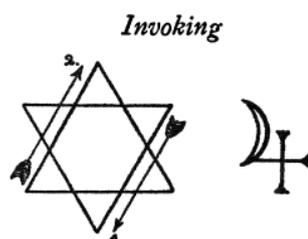
magical formulae of minor importance but major practical value, and the curious should conduct such research as they feel impelled to make in the light of the Qabalah . Their numerical values, Yetziratic attributions, and the arcana of the Atus of Tahuti, supply an adequate clue to such intelligences as are enlightened by sympathy and sincerity.

" The general idea was to have a ever-burning lamp in a temple furnished with talismans appropriate to the elementary, planetary, and zodiacal forces of nature. Daily invocations were to be performed with the object of making the light itself a consecrated centre or focus of spiritual energy. This light would then radiate and automatically enlighten such minds as were ready to receive it.

" Even today, the experiment seems interesting, and the conception sublime. I am rather sorry that I lost touch with Dom Jesus ; I should like very much to know how it turned out. "

Notes:

“Let the forces of Jupiter be invoked by the hexagram . . .”



How elaborate such an invocation was intended to be is a matter of speculation. A fair idea can be deduced from an early ritual that Crowley composed for charging a “Talisman of ∇ of ♃,”⁴¹ wherein the hierarchy of spiritual forces used with the hexagram are listed as:⁴²

אל אב
חסד
צדקיאל
חשמלים
יופיאל
היסמאל

followed by a ‘Great Invocation of Amoun.’ This generally follows the outline given in *Liber O* for planetary invocations: God - Egyptian, Hebrew God name, Archangel, Choir of Angels, planetary Intelligence and planetary Spirit.

“ . . . in a temple purified by the elements. Let the Spirit be also invoked.”

Typically, this would include a purification by water, a consecration by fire, and banishing by both the lesser pentagram and hexagram rituals; the pentagrams proper to the invocation of Spirit would also be used. This was the process followed in the “Talisman of

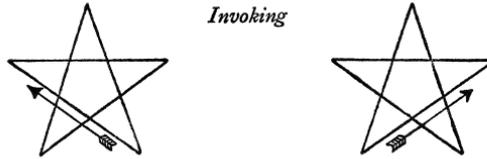
⁴¹ “Talisman of Water of Jupiter with Ritual” (1901). Yorke Collection *OS 21*. (London: Warburg Institute, 2002). Film 1 Reel #1. This ritual was published as “Talisman of Fire of Jupiter with Ritual” in the *Equinox* v. I. n. 3. *op. cit.* pp. 190-197. It is notable, in appraising Crowley’s technique of the period, that this ritual is roughly contemporary with the Mexican rituals.

⁴² These are, respectively, the God names: AL AB (777 V: 4 & 21), Sefhira: Chesed (777 II: 4), Archangel: Zadkiel (777 XCIX: 4), Choir: Chashmalim (777 LXXXVI: 6), Intelligence: Jophiel (777 LXXVIII: 4) and Spirit: Hismal (777 LXXIX: 21) associated with the planet. Aleister Crowley, *777 and other Qabalistic Writings*. ed. Israel Regardie. (York Beach ME: Weiser, 1973).

There are some minor problems involved in this hierarchical list. 777 has what appears to be a misspelling for what is probably the Shinanim (for 777 LXXXVI: 6, an order of angels of which Zadkiel (the angel of Jupiter) is the prince, and puts the Chasmalim in Tiphareth, but Crowley’s original usage in this ritual is more traditional and is what is given by Maimonides and other early authorities as the Choir or Order associated with Chesed. יופיאל and היסמאל are both variant spellings, in the ritual, that deviate from the יופיאל and היסמאל given in 777. See also A.E. Waite, *The Holy Kabbalah*. (New Hyde Park NY: University Books, n.d.), pp. 254-255.

▽ of 4” ritual, the details of which may be found in *Liber O*,⁴³ and chapter XIII “Of the Banishings, and of the Purifications” in *Magick in Theory and Practice*.⁴⁴

THE PENTAGRAMS OF SPIRIT



Equilibrium of Actives, Name: A H I H (Eheieh). Equilibrium of Passives, Name: A G L A (Agla).

The signs of the Portal (*see* Illustrations): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it up again and let them fall to the side (passives).

(The Grade of the “Portal” is particularly attributed to the element of Spirit; it refers to the Sun; the paths of σ , γ , and ν , are attributed to this degree. *See* “777,” lines 6 and 31 bis.).

“The temple has: in the South, a Coffin : in the E(east), a lamp or flaming bowl; in the W(est), a Sword; in the N(orth), a bowl of bitterly cold alcohol.”

The Temple is initially laid out according to the celestial formula of the Lesser Hexagram Ritual and the Greater Pentagram Ritual:

Coffin in the south for Earth,
Lamp or flaming bowl in the east for Fire,
Sword in west for Air,
and bowl of bitterly cold alcohol in the north for Water.

“In the centre, an altar with the Star of magick Light: N,S,E,W are salt, fire, rose, water”

The central altar is alternatively laid out according the terrestrial formula of the Lesser Pentagram Ritual:

Salt in the north for Earth,
Fire in the south for Fire,
Rose in the east for Air,

⁴³ “*Liber O vel Manus et Sagittae sub figura VI*” in *The Equinox*. V. I. n. 2. (London: Simpkin et al, 1909). pp. 10-30 and reprinted in Crowley’s *Magick in Theory and Practice*, *vide post*.

⁴⁴ Aleister Crowley, *Magick in Theory and Practice*. (New York: Castle Books, 1961), pp. 101-105.

And water in the west for Water.

The Star of magick Light is probably the Magen David or six-pointed Star of David.

“The Breath of my Nostrils, the Flesh of my Body, the Tears of mine Eyes and the Blood of my Heart.”

This again follows the terrestrial elemental formula, counterclockwise from the east: Breath for Air, Flesh for Earth, Tears for Water and Blood for Fire.

“Add thou thereto the Silence of Thy Tongue.”

For the element of Spirit.

“Let the Purification be performed: (Ritual J is solemnly recited of C.)

Thou hast signed the Oath of thine Obligation: art thou now ready to confirm its provision in this Presence?”

‘Ritual J’ is essentially the first point of the Adeptus Minor Ritual, including and especially focused on the Obligation.⁴⁵ It was almost certainly edited and redacted for this ritual. The following from *Temple of Solomon the King* includes the essentials:⁴⁶

⁴⁵ ‘Ritual J’ is extant in F.L. Gardner’s Golden Dawn papers in the Yorke Collection (NS 63), as “J. The Obligation of an Adeptus Minor 5=6.”

⁴⁶ J.F.C. Fuller, “*Temple of Solomon the King*” in *Equinox* v. I n. 3. Orpheus, *Grimoire op cit.* mistakenly identifies this as the obligation of the Neophyte degree in the Golden Dawn, probably due to the fact that it is identified in the later Golden Dawn structure with the Neophyte Adeptus Minor sub-degree. The two are completely different.

[The *Second Adept* then raises his hands on high and cries:]

I invoke Thee, the Great Avenging Angel H U A, in the Divine Name I . . . A . . . O . . . , that thou mayest invisibly place thine hand upon the head of this Aspirant in attestation of his obligation.

[The Aspirant then repeats the obligation after him, saying:]

כתר. I, “Christian Rosenkreutz,” a member of the body of Christ, do this day, on behalf of the Universe, spiritually bind myself, even as I am now bound physically unto the Cross of Suffering :

חכמה. That I will do the utmost to lead a pure and unselfish life. . . .

בינה. That I will keep secret all things connected with this Order . . . that I will maintain the Veil of strict secrecy between the First and Second Order.

חסד. That I will uphold to the utmost the authority of the Chiefs of the Order.

גבורה. Furthermore that I will perform all practical work connected with this Order, in a place concealed . . . that I will keep secret this inner Rosicrucian Knowledge . . . that I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature, and that I will show them no secret mode of working whatsoever. . . .

תפארת. I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual Nature that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine Genius, and that in this event I will not abuse the Great Power entrusted unto me.

נצח. I furthermore solemnly pledge myself never to work at any important Symbol or Talisman without first invoking the Highest Divine Names connected therewith ; and especially not to debase my knowledge of Practical Magic to purposes of Evil. . . .

היד. I further promise always to . . . display brotherly love and forbearance towards the members of the whole Order. . . .

יסוד. I also undertake to work unassisted at the subjects prescribed for study in the various practical grades. . . .

מלכות. Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care, before acknowledging him to be so.

The full ritual including the continuation of the unfilled ellipses can be studied in Regardie’s *The Golden Dawn*.⁴⁷

“A. Knowest thou the Force of the name I H V H?

A. Thy Name is the Child of the Children of the Elements: In This Name Tetragrammaton dost thou trust?”

IHVH also referred to as the Tetragrammaton (four lettered name) is the transliteration of hwhy one of the most important divine names in the *TaNaKh*, the Hebrew Bible or Old Testament. Commonly translated as ‘God’ and variously pronounced as Jehovah or Yahweh,

⁴⁷ Israel Regardie, *The Golden Dawn*. (St. Paul MN: Llewellyn, 1995). pp. 221-247.

it can be taken grammatically as either the Hiphil third person singular masculine imperfect form of the 'to be' verb' **הוה** meaning 'he causes to become,' or a conflation of the three temporal forms of the 'to be verb' combining the meanings 'he was, he is and he shall be.'

The Tetragrammaton played a central role in the magical symbolism of the Golden Dawn system, in which each letter of the name being attributed one of the four Classical Elements: yod (י) to Fire, heh (ה) to Water, vau (ו) to Air, and final heh (ה) to Earth.

“C. At this name the Elements are moved.”

As will be seen later in the ritual, the outer symbols of the Elements are moved to conform to terrestrial formula, so that the Fire is moved to the south, the bowl to the west, the Coffin to the north and the Sword to the east; thus aligning with elements on the altar and the microcosmic formula found in the Lesser Pentagram ritual.

“C. It is written: It is better to trust in Tetragrammaton than to put confidence in Princes.”

An adaptation of Psalm 118:9 (see also the Darby translation of the Bible for an explicit reference to Jehovah).

“A. The River Kishon swept them away: that ancient river, the River Kishon.”

קִישׁוֹן - lit. “twisted” or “tortuous,” a river arising on Mt. Tabor and flowing through the Jezreel Valley or Valley of Megiddo into the Gulf of Ptolemais, at modern Haifa. From Judges 5:21. This and many of the following biblical lines are part of the *Philosophus* ritual and the “Garden After Eden” lecture in the Golden Dawn.⁴⁸

“The Lord is a Man of War:”

Exodus 15:3

“the Lord of Hosts is his name.”

Isaiah 47:4

⁴⁸ *Op cit.* Regardie, *Golden Dawn*. pp. 181-196. Pat Zalewski, *Kabbalah of the Golden Dawn*. (St. Paul. MN: Llewellyn, 1993). pp. 127-134.

“The Dukes of Adom were amazed: trembling took hold of the Mighty of Moab.”

Adapted from Exodus 15:15. Adom (אדום) is Edom. Crowley is using a direct form of qabalistic transliteration. The Dukes of Edom play an important role as the sub-rulers of the qliphoth of the Sephiroth (*vide* 777. CIX).

“Lord, when thou wentest out of Seir; when thou marchedst out of the field of Adom!”

Judges 5:4.

“He bowed the Heavens also and came down, and Darkness was under His feet:”

Psalms 18:9

**“at the brightness that was before Him the thick clouds passed: hailstones and coals of fire
Tetragrammaton thundered through the Heavens and the Mighty One gave forth His Voice
hailstones and coals of fire! He sent out his arrows and scattered them.; He hurled forth His
lightnings and destroyed them.”**

Adapted from Psalm 18: 12-14

“At Thy Rebuke, Oh Lord! At the blast of the Breath of Thy Nostrils!”

Psalms 18:15

**“The Voice of Thy Thunder was in the Heavens: the Lightnings lightened the World: the Earth
trembled and shook!”**

Psalms 77:18

“Oh Lord I have heard thy Speech and was afraid.”

Habbakuk 3:2

**The Voice of the Lord is upon the Waters! The God of Glory thundereth! The Lord is upon many
waters! The Voice of the Lord is powerful! The Voice of the Lord is full of Majesty! The Voice of the
Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. The Voice of the Lord
divideth the Flames of Fire! The Voice of the Lord shaketh the Wilderness! Yea! the Lord shaketh
the Wilderness of Kedar.**

Adapted from Psalm 29:3-9. The author has substituted Kedar (קדר) for the Kadesh (קדש) found in the biblical original. Kedar was a tribe of Ishmaelites dwelling to the south of Israel, Kadesh may refer to one of two locations, either the city of Petra in Jordan or the site of an important battle in Syria between Rameses the Great and the Hittites.

“Before Him went the Pestilence: and Flaming Fire went forth at his feet. He stood: and measured the Earth! He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered: the Perpetual Hills did bow!”

Adapted from Habbakuk 3:5-6

“Ateh Gibor le-Olahm, Adonai. Let Power be ascribed unto the name I H V H.”

This is the full phrase meaning: “Unto thee be the power forever oh Lord,” that is basis for the magical acronym AGLA (אגלא). It is important in the Golden Dawn system as the god name attributed to north and Earth in the Lesser Pentagram Ritual. It an extremely old formula going back to early Medieval and Late Antiquity Jewish and Gnostic Magic amulets and talismans and later used by Renaissance Hermetic magicians such as John Dee, who places it on the reverse side of the *Sigillum Dei Aemeth*.

“Candidate is led to S(outh) and his r(ight) h(and) burnt with Fire).”

This is the first indication of how the elements were moved in the opening. Fire is now in the south from its original position in the East.

“(Recite Prayer of Salamanders)”

From Eliphas Levi’s *Transcendental Magic*, pp. 219-220.⁴⁹

“(C. to W. and his l(eft) h(and) placed in freezing mixture)”

Likewise, Water is now in the west.

“(Recite Prayer of Undines.)”

Ibid. pp. 218-219.

⁴⁹ Eliphas Levi, *Transcendental Magic: Its Doctrine and Ritual*. trans A.E. Waite. (London: Redway, 1896).

“C(andidate) to E. and blood drawn from heart) The Word of Tetragrammaton is a sharp sword: the Breath of the Lord divideth the reins of men”

Air and its magical weapon, the Sword, now being in the east, the candidate is presumably cut therewith. The word of God is commonly identified, in the Bible, with a sharp sword, conspicuously in Revelation 1:16 *et passim*, Ephesians 6:17, and Hebrews 4:12. The reins of man are similarly identified with the heart, *cf.* Psalm 73:21 and Jeremiah 11:20.

“(Recite Prayer of Sylphs”

Op cit. Levi Transcendental pp. 216-217.

“C. to N. placed in coffin and closed up)”

Completing the shift of the elements, the Coffin is finally located in the north for Earth. Interestingly, in Freemasonic symbolism, the north is the place of darkness and the location of the first of three places, where Hiram Abiff is buried in the Master Mason degree.

“As for man, his days are as grass, as a flower he flourisheth:”

Psalm 103:15

“dust thou art, and to dust shalt thou return.”

Genesis 3:19

“(Recite Prayer of Gnomes.)”

Op cit. Levi Transcendental pp. 220-221.

“And I heard a Great Voice out of Heaven saying:”

Revelation 21:3.

“Seal up the Book”

Daniel 12:14

“And I saw in the Midst as it were a Lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth unto all the world.”

Adapted from Revelation 5:6.

“And the Four Beasts and the Four and Twenty Elders fell down, saying "Thou art worthy to take the Book, and to open the Seals thereof: for Thou hast redeemed us to God by thy blood out of every kindred people and nation and hast made us unto our God. Kings and Priests!"

Adapted from Revelation 5:8-10.



Woodcut by Albrecht Durer

“Let the Dead rise from their tombs!”

The opening of the tombs and the future resurrection of the dead is an important theme in the Bible, especially the New Testament. The most pertinent verses regarding this doctrine of the Last Trump are I Thessalonians 4:13-18; Matthew 24:30-31; John 5:28-29, I Corinthians 15:51-54. The event is depicted on the traditional rendering of the “Last Judgement” the XXth trump of the Tarot.



“For as in Adam all die, even so in Christ shall all be made Alive!”

I Corinthians 15:22.

“the first man is of the earth, earthy: the Second Man is the Lord from Heaven! The first man Adam was made a living soul: the last Adam a quickening spirit!”

Adapted from I Corinthians 15:45-47.

“I AM, the Resurrection and the Life!”

John 11:25

“I am He that liveth and was dead : and behold I am alive for evermore AMEN and have the Keys of Hell and of Death.”

Revelation 1:18.

“In the name of Osiris”

Crowley followed Golden Dawn symbolism, which identifies Osiris with Christ as dying (and risen) gods. Its most obvious correlation in Golden Dawn magical symbolism is in “The Analysis of the Key Word.” This identification was formalized by James G. Frazer in his seminal work, *The Golden Bough*.⁵⁰

⁵⁰ Crowley only had access to the three volume second edition and probably had only read the first edition. James G. Frazer. *The Golden Bough: A Study in Magic and Religion*, 3 vols. (London: MacMillan, 1900).

“I say unto Thee, Arise!”

Mark 2:11 & 5:41; Luke 5:24 & 7:14.

“Awake thou that sleepest and rise from among the death (sic. T): and Christ shall give thee Light.”

Ephesians 5:14.

“Lux Umbra Kristi”

Light is the Shadow of Christ.

“Phos Logos Uiou (in Greek. T.)”

Φως Λογος Υιου: Light is the Word of the Son.

“L.P.D.: L.V.X. : the Flaming Star of Light!”

LPD was an acronym for the secret of Cagliostro’s Egyptian Freemasonry and will be discussed in more detail in a following essay. It is also the Hebrew root meaning ‘to flame’ or ‘shine’ from which the word for ‘lamp’ is derived.

L.V.X. is part of the formula of the ‘Analysis of the Key Word’ which concludes the formula of the Adeptus Minor degree in the RR et AC of the Golden Dawn. The letters form the Latin word Lux, meaning light.

“I now clothe thee with the Robe and Crown of the High Priest: I bestow on Thee the consecrated Wand.”

Given the quasi-Masonic context of L.I.L. it is likely these were the typical crown and robe of the High Priest in various of the appendant degrees, notably the Royal Arch. These garments are based on the description in Exodus 28.



The High Priest

The Cabala

Table 2: The Right Table of the Commutations.

ה	ש	ר	ק	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב	א
א	ה	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ט	א	ה	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג
ב	ה	א	ד	ג	ב	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג
ג	ה	ב	ד	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ד	ה	ב	א	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
א	ה	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ב	ה	א	ד	ג	ב	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג
ג	ה	ב	ד	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ד	ה	ב	א	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ה	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ו	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ז	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ח	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ט	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
י	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
א	ה	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ב	ה	א	ד	ג	ב	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג
ג	ה	ב	ד	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ד	ה	ב	א	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ה	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ו	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ז	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ח	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
ט	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב
י	א	ב	ד	ג	א	פ	ע	ס	נ	מ	ל	ט	י	ט	ח	ז	ו	ה	ד	ג	ב

Table from Barrett's *The Magus*.

“The Grand Word is L.P.D. answered by L.V.X. The secret meaning of the first is ‘the Blood of the Lamb’.

For the Greek Letters L P D combined give

Δ
W D M in Coptic,”

ΛΠΔ in Greek. This is a puzzling qabalistic reference; it seems likely the typescript is corrupt in some way.

“and these again give the Hebrew Word "Dam", blood,”

דם blood, (etymologically related to both Adam and ‘red’).

“which by Temurah yield Car = Lamb.”

כר lamb, (especially a fatted one). For Temurah, see Crowley’s essay “Gematria”⁵¹ and ‘The Right Table of Commutations’ from Barrett’s *The Magus*.⁵² The particular formula of Temurah used here is AChBT, where א equals ה and ב, equals ו; the 8th row in Barrett’s Table. This can be seen by following the 4th column (of the first row) where כ appears, down to the 8th row where ב appears, and likewise in the 8th row כ appears in the 13th column corresponding to ה in the 13th column of the 1st row.

“L.V.X. is the mystic expansion of the Cross or Hebrew Tau”

This mystic expansion is shown in the ‘Analysis of the Key Word’ and the gestures that accompany it “LVX, Lux the Light of the Cross.” The principle is based on the original Paleo-Hebrew form of the letter Tau which is a cross:



“and if this letter is inserted in the midst of Car we have KThR (in Hebrew script. T.) Kether the Crown.”

כתר (777 II:1)

⁵¹ Crowley, “*The Temple of Solomon the King*” in the *Equinox* v. I n. 5 *op. cit.* pp. 72-83; republished in Crowley 777, *op. cit.* pp. 1-26.

⁵² Francis Barrett, *The Magus or Celestial Intelligencer*. (New York: University Books, 1967), plate *post* p. 62.

“The Age of the Priesthood is 114 years, from L.P.D. (Hebrew script. T.) and it refers to the mourning of Isis over the Slain Osiris, that is, to the lamentation of the priesthood over their country. For Daleth Mem Ayin (Hebrew script. T) means ‘tear.’”

LPD (לפד 30+80+4=114).

דמע (70+40+4=114): ‘to weep’ or ‘a tear.’

There seems to be no evidence that 114 years is a traditional enumeration of the years Isis spent mourning over Osiris. The value is likely a qabalistic construct of Crowley’s based on gematric correlation of the value of LPD to דמע.⁵³

“The Answer is 65 and the elder Priest is glad, saying "Adonai hath shone in His Palace", the other is glad also, and replies "Keep Silence".”

אדוני Adonai (1+4+50+10=65)

“But the Sign of True Esotericism is thus given.

The first priest looks to heaven saying "I watch".

The second, holding his hands as if to shield a flame: "I work".

The first, looking to earth, "I weep".

The second, pointing to heaven, "It beams".

The first, as shielding a flame, "It burns!"

This is clearly a symbolic reference to the five elements: “I watch” = Spirit, “I work” = Earth, “I weep = Water, “It beams” = Air, and “It burns” = Fire. The order would seem to follow the invoking Pentagram, beginning at the top with Spirit, proceeding to the lower left, attributed to Earth, going next to the upper right for Water, across to the upper left attributed to Air and concluding by moving to the lower right for Fire.

“By virtue of which mystic Words and Signs I now declare thee fitted to sacrifice before the Most High:”

This is further indication that the High Priest, his garb etc. is correlated to the biblical archetype given in Exodus, *vide supra*.

“for in the name of Jeheshua art thou admitted to the mysteries hereof.”

Jeheshua (יהשוה) is a qabalistic version of the name of Jesus, going back the early

⁵³ The John Symonds, Kenneth Grant note that “114 is a key number in Rosicrucianism” is equally specious. Crowley *Confessions op. cit.* p. 926.

Christian Qabalists. It posits that the name of Jesus can be composed by inserting the Shin (attributed to Spirit) into the Tetragrammaton of the four elements. The name is frequently used by the Golden Dawn in various ritual contexts.

**“Sacrifice thou therefore the four into the One. Cast this limpid fluid into the bowl; light thereon the flame: place the incense and the salt therein! (Done.)
Let the Spirit of the Gods descend! (C. kneels).”**

This is a ritual explication of the previous formula: “fluid into the bowl” = Water, “light thereon the flame” = Fire, “place the incense” = Air, “and the salt therein!” = Earth. Finally, “Let the Spirit of the Gods descend!” = Spirit. The ordering of the elements is not obvious, but may refer to the career of Jesus in the Gospels.

“I finally invoke upon Thee the Light Divine in the divine Name Jeheshua Jehovashah”

For Jeheshua see above, Jehovashah (יהושפה) is a variation of this formula. It was used in the Consecration of the Banners of the East and West in the Golden Dawn and with Jeheshua in various rituals of consecration used in the Golden Dawn.⁵⁴

“By the virtue of the Name Osiris, in the Divine Name I A O, I say "Receive Thou the Holy Ghost!”

IAO (Gk. ΙΑΩ) was originally a Greek version of the Tetragrammaton used in Late Antiquity. It subsequently became widely used among the Gnostics. In the Golden Dawn it is the essential conclusion of the ‘Analysis of the Key Word,’ formulated as an acronym for the initials of the Egyptian god names Isis, Apophis, Osiris. Crowley considered it an important formula in the practice of magick.⁵⁵ Here these names are used to formulate an Egyptianized Holy Trinity; beginning with Osiris as the son, IAO as the Father and concluding with the reception of the Holy Ghost.

“Whatsoever thou shalt loose on earth, shall be loosed in heaven: whatsoever thou shalt bind on earth shall be bound in heaven!”

Adapted from Matthew 16:19.

⁵⁴ See the full “Ritual of the Rose Cross” in the *Golden Dawn. op. cit.*, pp. 306-309, and Israel Regardie, “The Ritual of the Banner of the East.” *The Sceptre of Power*. (Phoenix AZ: New Falcon Publications, unpublished)

⁵⁵ Crowley, *Magick. op. cit.* pp. 28-38.

“Arise, High Priest of _____ for by this Name I call thee.”

The blank here is curious. One might expect ‘the Lamp of Invisible Light,’ but following clause indicates that some ‘secret’ divine name is indicated, possibly LPD.

“Hail unto thee, O Thoth!”

Thoth is the Egyptian God of magick and the divine scribe. Here in the role of recorder of the name in the Book of Life.

“Is not his name written in thy book of Life?”

The Book of Life is recurring theme of the Book of Revelation, verses 3:5, 13:8, 17:8, 20:12, 20:15, 21:27 also in Philippians 4:3 and in other texts, both Christian and Jewish, of Late Antiquity. It is sometimes contrasted with the *Book of the Dead* (an allusion to famous Egyptian text).

“This is thy blood, the symbol of thy life. It shall be for a sign, that thou hast shed it willingly for men;”

A reference identifying the candidate with Christ. “It shall be for a sign” is a frequent trope in biblical texts going back to Genesis.

“or, if thou failest in thine oath, it shall be a practical and material link whereby the Chiefs of the Order shall the more speedily and easily execute vengeance upon Thee - yea - unto the Uttermost.”

This is a reference to the supposed power of sympathetic magic and the magical link.⁵⁶

“(Done, while Initiator chants "Seigneur, delivre-moi")”

Psalm 140 (139) in French, a standard liturgical psalm.

Seigneur, délivre-moi de l’homme mauvais,
préserve-moi de l’homme violent,
de ceux qui ont prémédité le mal,
qui provoquent des guerres chaque jour.
Ils ont dardé leur langue comme le serpent,
ils ont du venin d’aspic entre les lèvres.
Seigneur, garde-moi des mains de l’impie,

⁵⁶ See Frazer, *Golden Bough op. cit.* and Crowley *Magick op. cit.* pp. 106-122.

préserve-moi de l'homme violent,
de ceux qui ont médité ma chute.
Des orgueilleux ont dissimulé des pièges devant moi,
ils ont tendu des cordes, un filet au bord du chemin,
ils m'ont posé des traquenards.

J'ai dit au Seigneur: "Tu es mon Dieu!"
Seigneur, prête l'oreille à ma voix suppliante.
Dieu, Seigneur, la force qui me sauve,
tu as protégé ma tête le jour du combat.

Seigneur, ne cède pas aux désirs de l'impie,
ne laisse pas réussir leurs intrigues,
car ils se redresseraient.

Que le crime de leurs lèvres recouvre
mes assiégeants jusqu'à la tête!
Que des braises se déversent sur eux,
qu'il les précipite dans le feu,
dans des gouffres d'où ils ne se relèveront pas!

Les mauvaises langues ne resteront pas dans le pays;
l'homme violent et méchant,
on le pourchassera sans répit.

Je sais que le Seigneur fera justice au malheureux,
qu'il fera droit aux pauvres.

Oui, les justes célébreront ton nom
et les hommes droits habiteront en ta présence.

"Est, sit, esto, fiat!"

It is, it shall be, it will be, let it be done!

"Ad Virginis Fructificationem"

For the Virgin is Fruitful

"Ad Gloriam Roseae Crucis"

To the Glory of the Rosy Cross

"Ad Matris Amorem"

For the Love of the Mother

“Ad Patris Vitam”

For the Life of the Father

“Ad Lucem; ad Gloriam”

For the Light; for the Glory

“Tui Nominis Ineffabilis”

Your Name is Ineffable

“AMOUN”



Hellenized spelling of the Egyptian god Amun which means ‘hidden one.’ ‘Amoun was, since Classical times and in the Golden Dawn system, associated with the Greek Zeus and the Roman Jupiter. He became, over time, the central deity in the Egyptian pantheon, syncretized with other gods, almost to the point of monolatry.

In this context the name serves as a substitute for the Amen which terminates prayers and supplications, a frequent practice in the Golden Dawn, but without etymological justification. The name also serves to seal the Jupiterian nature of the ritual begun in the opening.

VI. The Talismans of L.I.L.

The general idea was to have an ever-burning lamp in a temple furnished with talismans appropriate to the elemental, planetary and zodiacal forces of nature. Daily invocations were to be performed with the object of making the light itself a consecrated centre or focus of spiritual energy. This light would then radiate and automatically enlighten such minds as were ready to receive it.

Confessions chapter 23

The talismans of the planetary and zodiacal forces, described above, do not, so far as we know, survive. Small black and white photographs that Crowley apparently took in Mexico do.⁵⁷ The quality of these images is moderate, at best, but the vast majority of their symbolism, if not quite all, can be discerned. The formation and details of the figures will be reproduced, analyzed, and discussed in detail, later in this essay. The elemental talismans were almost certainly the four great Watchtowers which do survive. Their composition and consecration are the subjects of the subsequent essay.

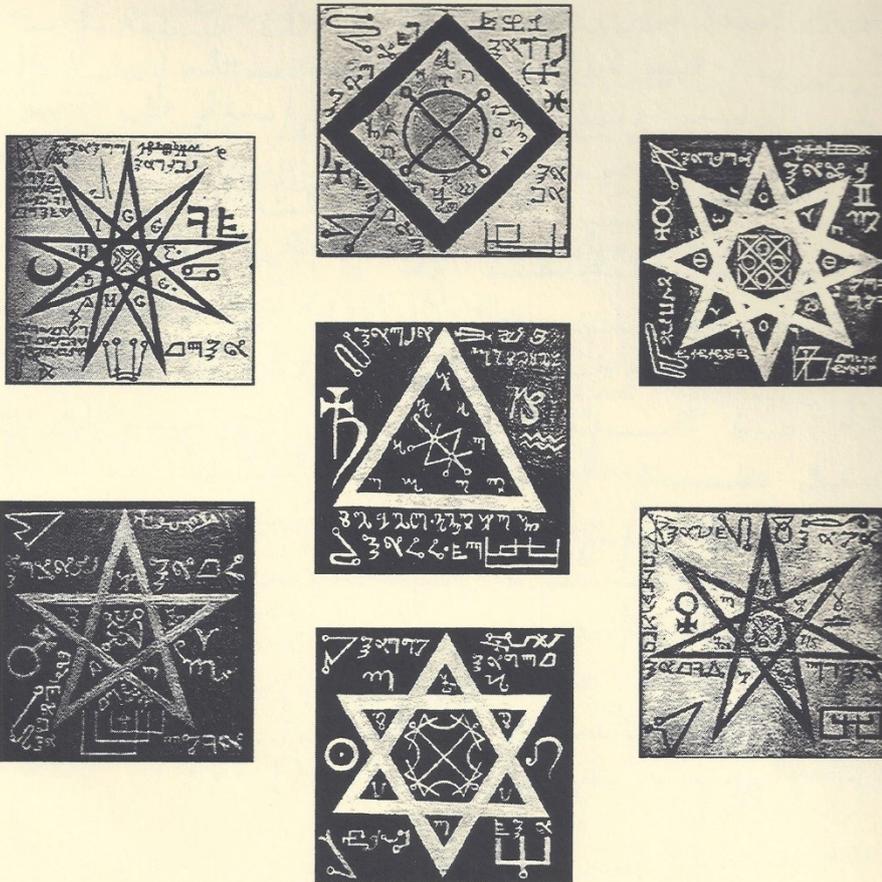
What can be said about these talismans, here, is that they were oil paintings, probably on linen board, as were the Watchtowers. They appear to have been done in Flashing Colours, according to the *Adeptus Minor* instruction. These talismans were a conglomeration of planetary and zodiacal symbols and names, drawn both from the Qabalah of the Golden Dawn, as well as from *Occult Philosophy* of Cornelius Agrippa;⁵⁸ although the evidence indicates that Francis Barrett's redaction of Agrippa, *The Magus or Celestial Intelligencer* was the direct source of the later.⁵⁹

⁵⁷ These photographs are in the Yorke collection at the Warburg Institute in London and have been published in *The Goetia with Additional Annotations by Aleister Crowley & G. J. Yorke*. (Seattle WA: Holmes, 1992). It is upon these reproductions that this analysis is based.

⁵⁸ The principle source of the magical formulae and nomenclature used in these talismans derives from Cornelius Agrippa's *Three Books of Occult Philosophy*. ed. Donald Tyson. (Woodbury MN: Llewellyn, 2007), in particular the second of the three books, and, to a lesser degree, the pseudo-Agrippan *Fourth Book of Occult Philosophy*. ed. Donald Tyson. (Woodbury MN: Llewellyn, 2009). Donald Tyson's annotations and commentary in the Llewellyn editions are of exceptional value in understanding the magical mechanics of these formulae. The matter is also discussed in detail in the Golden Dawn instructions on the making of Talismans, Regardie, *Golden Dawn. op. cit.* pp. 479-513.

⁵⁹ Cf. Barrett, *Magus op. cit.* Crowley makes a point of referencing *The Magus* in this regard in Oliver Haddo (pseud.), "The Herb Dangerous pt. II." *Equinox op. cit.* v. I. n. 2. p. 61. Crowley certainly owned both Barrett and Agrippa, but minor differences of form indicate *The Magus* was Crowley's immediate reference for these paintings.

A.C. told me that these were photographs of paintings of Valisians in his temple of L.I.L. in Mexico (for which see Confessions II (5,6) 9)g.



Photographs of the Talismans of L.I.L. – *Gerald Yorke Collection*

The colour scheme of these talismans was taken from the Golden Dawn's *Flying Roll XIV: Talismans & Flashing Tablets*.⁶⁰ This document is usually attributed to Frater *Sapere Aude* aka Wynn Westcott, but is probably derived from a lecture given Frater D.D.C.F aka MacGregor Mathers.⁶¹ An analysis of the greyscale in the surviving images indicates that either the background or the figures of each talisman (there seems to be no reason why some talismans are one way and others are the other) was painted in the Queen Scale colour of the Sefhira attributed to the planet being exemplified. The various words and figures on the talisman were then painted in the flashing compliment. According to the *Flying Roll* instructions the seven talismans would have had the following colour relationships:

Saturn: Black background with White figures
Jupiter: Blue background with Orange figures
Mars: Red background with Green figures
Sun: Violet background with Yellow figures
Venus: Emerald background with Red figures
Mercury: Blue background with Orange figures
Moon: Yellow background with Violet figures

Each of the Planetary Talismans follows a uniform pattern and formula of composition, though minor details of the formulae vary from tablet to tablet:

The major figure of each planetary tablet is a geometric figure appropriate to that planet. The number of sides of each represents the number associated with that planet which is derived from the planetary attributions of the Sefhira to which it is attributed. That is Saturn is attributed to the third Sefhira, (Binah) therefore the talisman of Saturn is a triangle with three sides.

Within the geometric figure, and central to the tablet, is the traditional seal of the planet drawn from its Kamea.

⁶⁰ Frater *Sapere Aude* (Wynn Westcott), "Flying Roll XIV." Commentaries on the Golden Dawn Flying Rolls. (Dublin: Kerubim, 2013), pp. 160-169 *et passim*. The substance of the instruction can be found in the above cited section of Regardie's *Golden Dawn* on Talismans. It should also be noted that the Golden Dawn's Flying Rolls are widely available on the Internet.

⁶¹ Frater Yechidah in his online article "Attribution of Golden Dawn Flying Roll," points out that although this *Flying Roll* was issued (as opposed to written) by Westcott; it was, in fact, "Notes of a Lecture" on "The Formation of Talismans & Flashing Tablets" given by Mathers, in 1893, to the College of Adepts. *Mishkan ha-Echad: Quit the Night & Seek the Day*. (January 16, 2016). mishkan-ha-echad.blogspot.com/2016/01/attribution-of-golden-dawn-flying-rolls.html.

To the left of the geometric figure is the traditional astronomical symbol of the planet.

To the right of the geometric figure are the zodiacal symbols of the signs ruled by that planet.

In the upper left is the sigil of the Intelligence of the Planet (drawn from the Kamea).

In the upper right are the traditional sigils of the Angel (more properly the Archangel) associated with that Planet.

In the lower left is the sigil of the Spirit of the planet (drawn from the Kamea).

In the lower right is the sigil of the Olympic (or Olympian Spirit) associated with the planet.⁶²

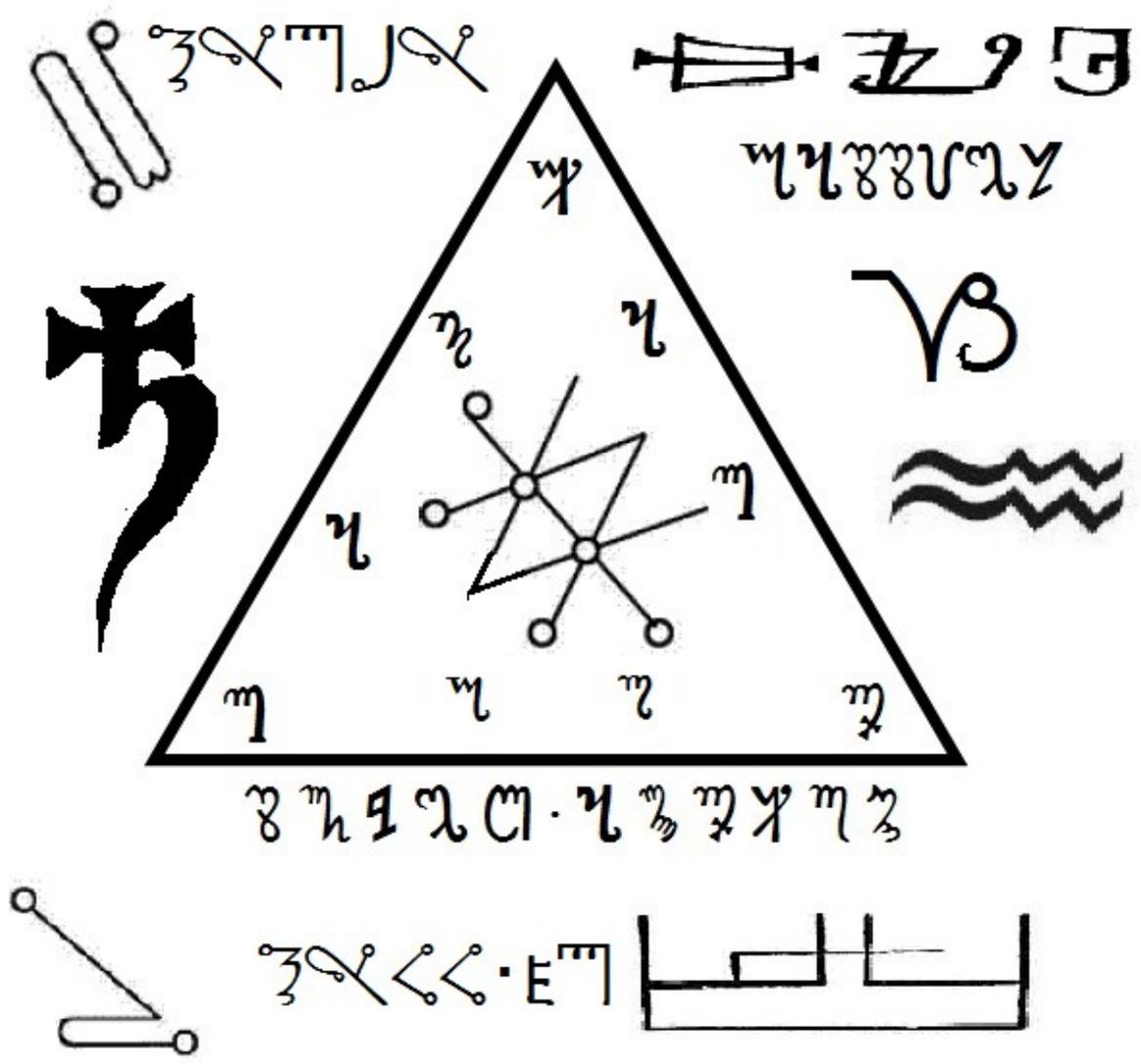
⁶² These are derived from the *Arbatel of Magic*, included in Agrippa's (pseud.) *Fourth Book of Occult Philosophy*, *op. cit.* The preeminent version of the *Arbatel* is Joseph Peterson trans. & ed., *Arbatel: Concerning the Magic of the Ancients*. (Lake Worth FL: Ibis, 2009).

Around, in, and about these various figures are names, written in a number of alphabets. The predominant alphabet is called 'Passing the River,'⁶³ it is a magical substitution cipher for the Hebrew alphabet. The second most frequent alphabet is Theban, attributed to Honorius; it is a magical substitution cipher for Latin characters. Greco-Coptic, Hebrew and Latin characters also appear on the tablets, but less frequently. 'Passing the River' is abbreviated as P.R. and Theban as Theb. in the following analyses.

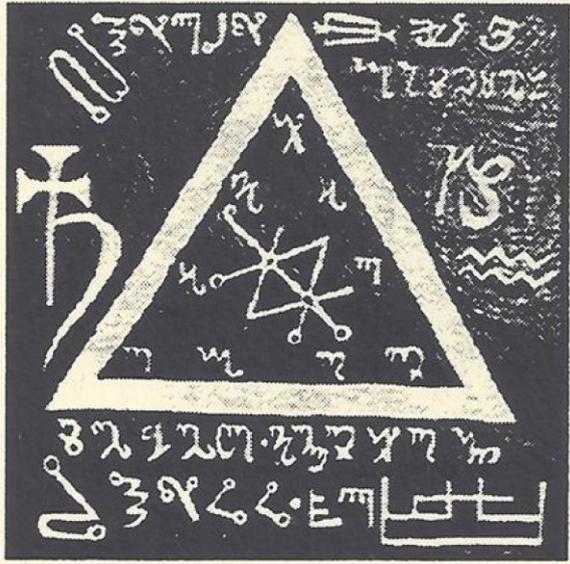
Many of the names are obvious and have aided in deciphering difficult readings. A few of the readings remain a mystery. Others are readable, yet remain inexplicable, though Crowley almost certainly had some elusive reasoning for their inclusion. Here follows each talisman, in its original form, with a reconstruction and explanatory notes.

⁶³ This is the *Transitus Fluvium*, one of the most famous Hebrew ciphers of Renaissance magic. Fred Gettings, *Dictionary of Occult, Hermetic and Alchemical Sigils*. (London: Routledge & Kegan Paul, 1981), p. 267.

The Talismans of L.I.L.



Talisman of Saturn



Saturn:

Geometric figure: Triangle (777. XLIX: 32). There is writing within and below the triangle in Theban, but it is essentially inscrutable. The letters within the triangle may be formulaic, those below are likely names. It is also possible that some of the Theban letters are not correctly identified, due to the imprecision in reading Crowley's painted figures. The first, SZBEK, might be a form of the name of the Egyptian god Sebek, the other remains a *nomina barbara*.

Upper left: The Intelligence of Saturn (P.R.) – Agiel – אגיאל (777. LXXVIII: 32) including its figure.

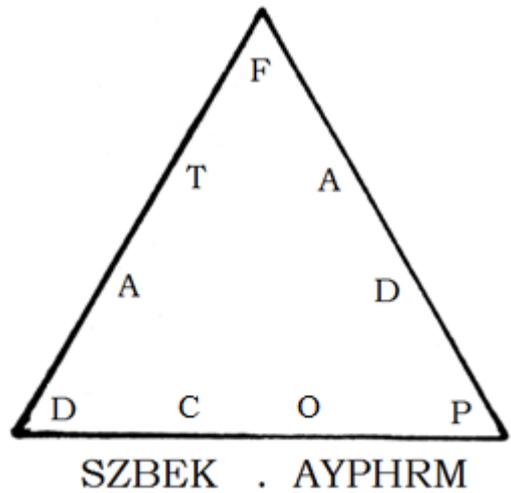
Upper right: Archangel (Theb.) – Cassiel (777. CLXXIII n.), including his sigil.

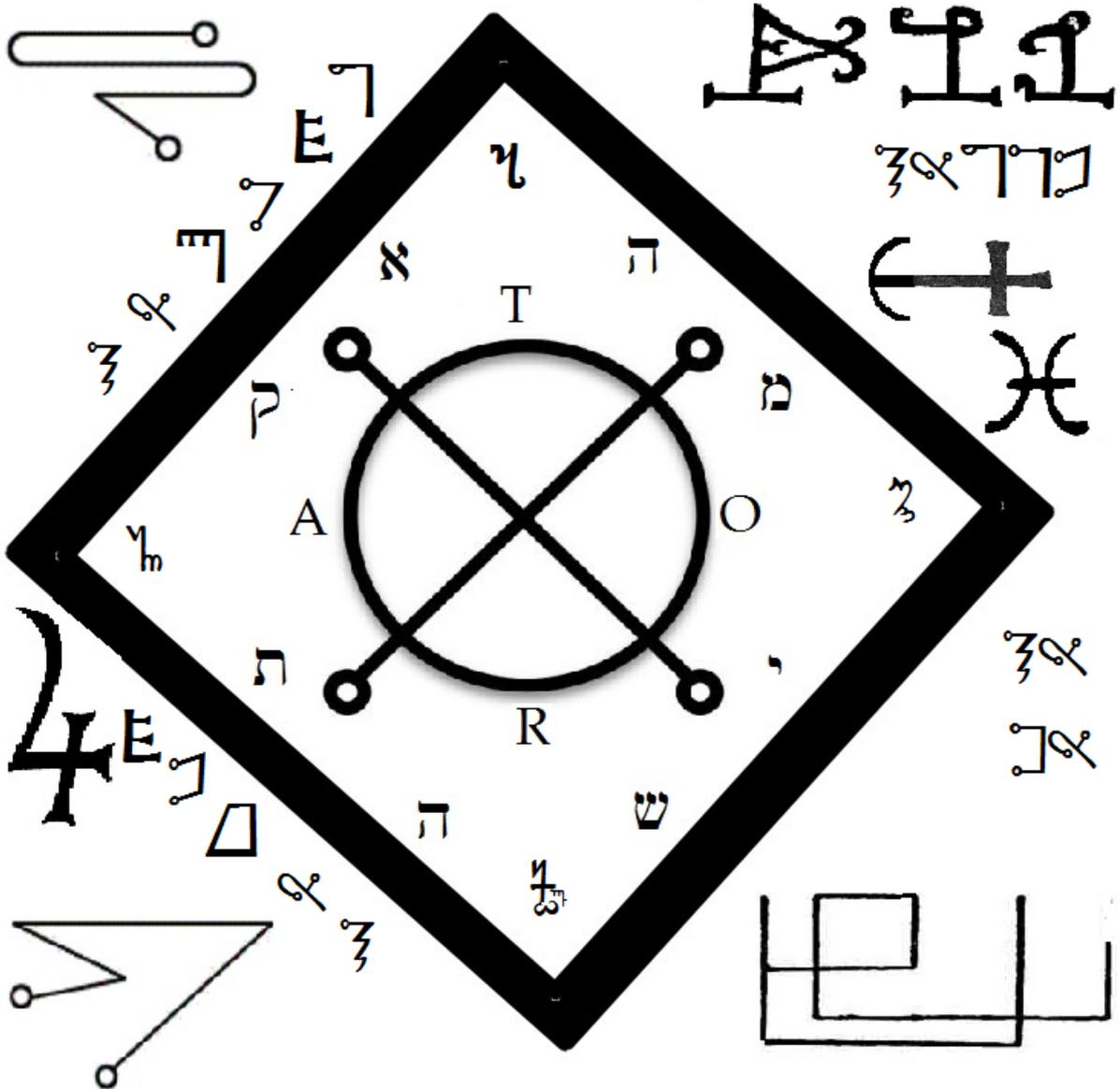
Middle left: ח

Middle right: ץ / ≈

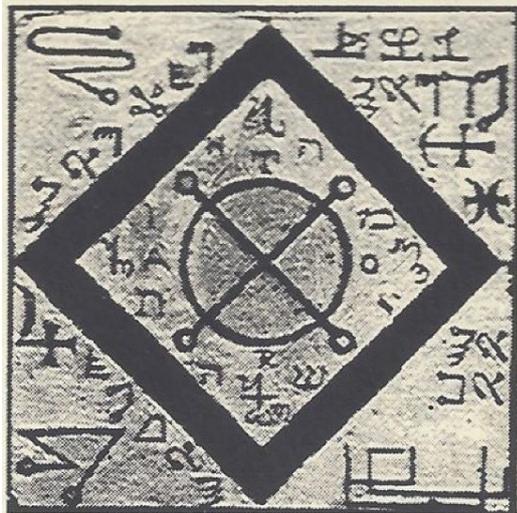
Lower left: The Spirit of Saturn (P.R.) – Zazel – זזאל (777. LXXIX: 32) including its figure.

Lower right: The figure of the Olympic Spirit. Aratron.





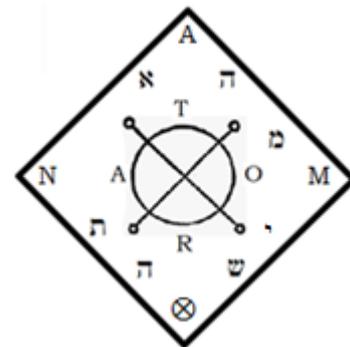
Talisman of Jupiter



Jupiter:

Geometric figure: Square (777. XLIX: 21). There are three sets of letters within this square. The first set, in Theban, is AMN with the Theban alphabet's termination indicator. The AMN in clockwise triangle, beginning from the top, probably represent the

Egyptian god Amoun, attributed to Jupiter/J Zeus since antiquity (777. XIX & XX: 4 & 21).



The innermost letters provide the formula TARO, ROTA etc. associated with the “Rite of Jupiter” *Rites of Eleusis*,⁶⁴ the 20th Æthyr KHR of the *Vision and the Voice*, and the Golden Dawn Tarot Trump “The Wheel of Fortune.”⁶⁵

The Hebrew letters: אתהשמה, “thy name”.

Upper left: The figure of the Intelligence of Jupiter: Jophiel, with a curious, unexpected and obscure angelic name (P.R.) Khaniel - כהניאל

Upper right: Archangel (P.R.) Sachiel סהכאל (777. CLXXIII n.), including his sigil.

Middle left: 4

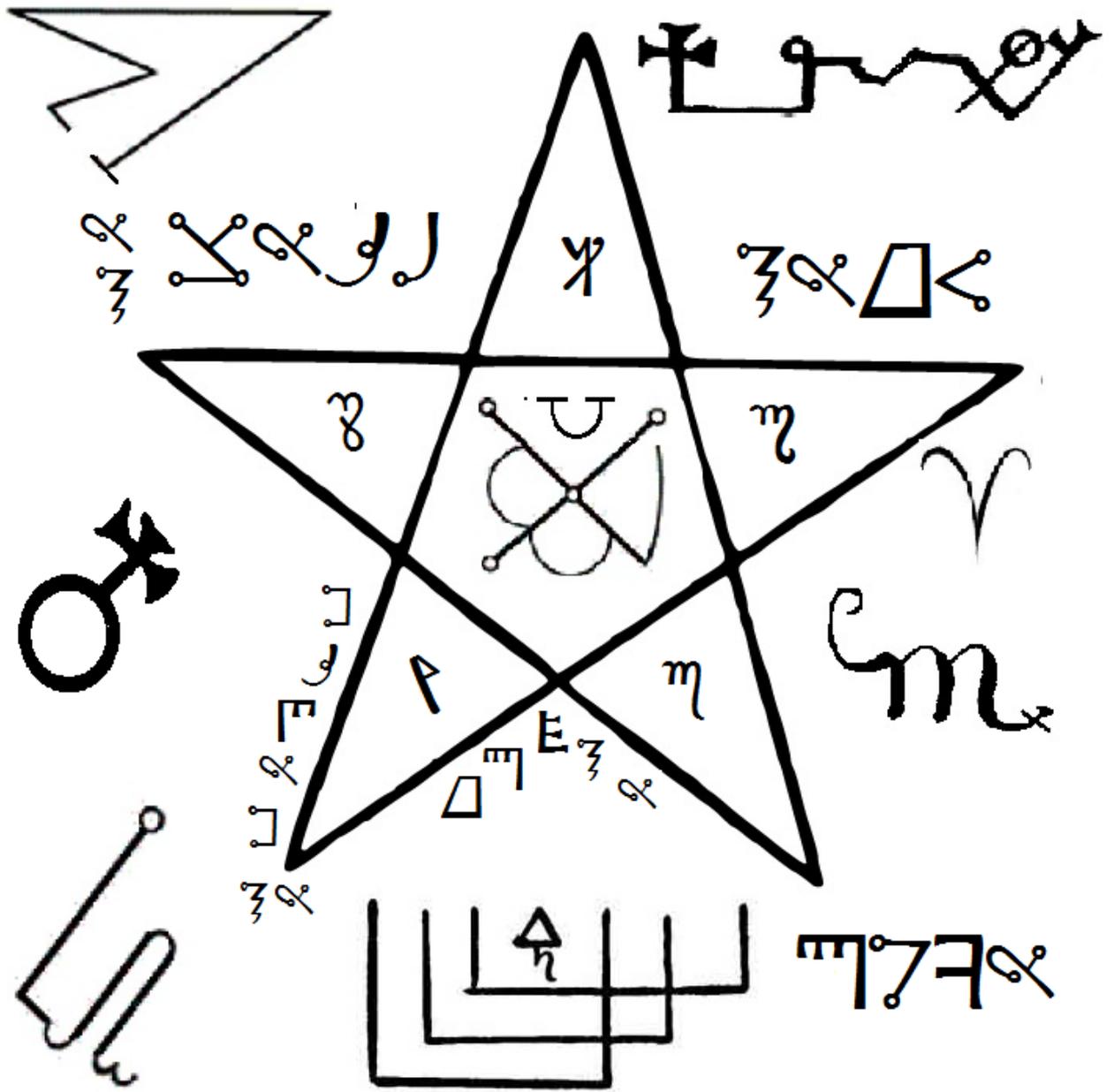
Middle right: 7 / 8

Lower left: The Spirit of Jupiter (P.R.) – Hismael - הסמאל (777. LXXIX: 21) including its figure.

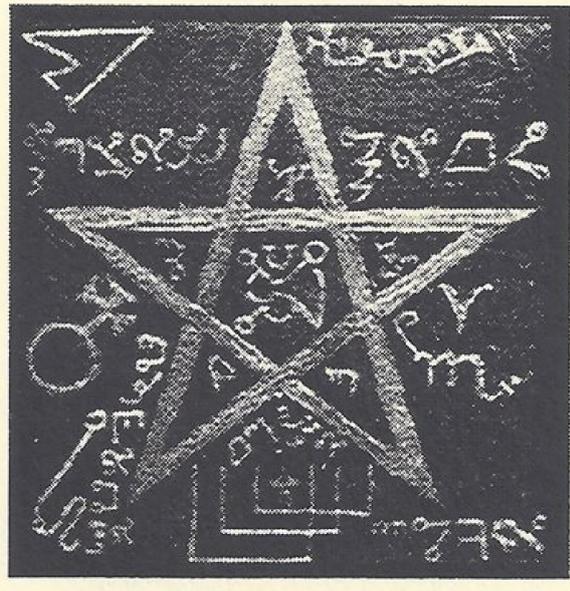
Lower right: The figure of the Olympic Spirit: Bethor. Above which are two godnames (P.R.) אל & אב both attributed to Chesed and/or Jupiter (777. V: 4 & 21).

⁶⁴ Aleister Crowley *et al.* *The Rites of Eleusis in Equinox* v. I. n. 6. (London: Wieland & Co., 1911), Spec. Supp. pp. 19-43.

⁶⁵ *Vide* 777. CLXXXI:21 and Aleister Crowley, *The Book of Thoth. Equinox* v. III. n. 5. (London: Chiswick, 1944), pp. 89-91 *et passim*. Compare here Pamela Colman Smith’s illustration for the *Rider-Waite deck*. A.E. Waite, *The Pictorial Key to the Tarot*. (London: William Rider, 1911).



Talisman of Mars



Mars:

Geometric figure: Pentagram (777. XLIX: 27).

There is writing in the internal angles of the points of the Pentagram in the Theban alphabet; clockwise from the top. It spells out HORVS or Horus, the Egyptian god frequently attributed to Geburah and/or Mars (777. XIX:5 & XX:5 & 27, also 19 in both columns for the martial rulership of Aries). Horus will become central to Crowley's theology of the New Aeon and makes a climatic appearance in LII, the highest of the Æthyrs in the *Vision and the Voice*.

Upper left: Intelligence of Mars (P.R.) Graphiel - גרפאפאל - (777: LXXVIII:27) including its figure.

Upper right: Archangel (P.R.) Samael - זמאל (777. CLXXIII n.), including his sigil.

Middle left: ♂

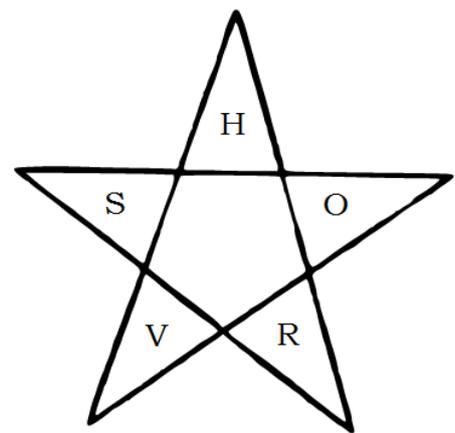
Middle right: ♃ / ♄

Lower left: The Spirit of Mars (P.R.) Bartzabel - ברצאבאל - (777. LXXIX: 27) including its figure.⁶⁶

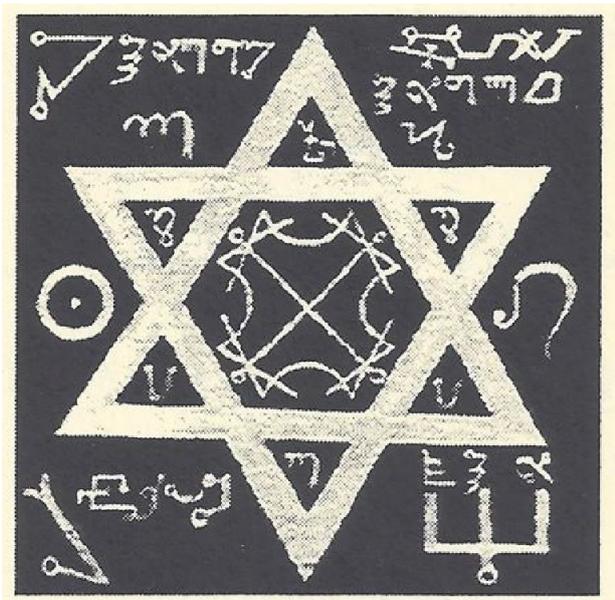
Lower center: The figure of the Olympic Spirit Phaleg. Above this figure is the godname (P.R.) Alhim or Elohim - אלהים.

This name is associated with Geburah, usually with the root thereof, GBR - אלהים גבר - (777. V: 5).

Lower right: Godname (P.R.) Adonai - אדני - attributed to the letter Peh and thus to Mars (777. V :27).



⁶⁶ Bartzabel was famously evoked by Crowley with Victor Neuberg on May 9th, 1910, not long after the two returned from Algeria, where they had completed the work of the *Vision and the Voice*. "The Evocation of Bartzabel." Aleister Crowley *et al. Equinox* v. I. n. 9. (London: Wieland & Co., 1913), pp. 119-136.

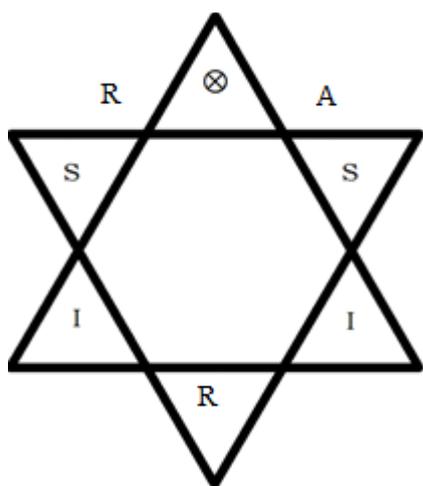


Sun:

Geometric figure: Hexagram (777. XLIX: 30).

The internal angles of the Hexagram contain letters in the Theban alphabet. The topmost point contains that alphabet's terminal symbol, the angles of the side points contain parallel sets of letters, S on the upper points and I on the lower points, the bottommost point contains an R. On both sides of the uppermost point, above the upper horizontal, are the letters (Theb.) R (to the left) and A (to the right) = RA. It would appear that these letters indicate the traditional

Holy Trinity of the Egyptians. Osiris, Isis and Ra. With the terminal sign taking the place of the O in Osiris (probably an allusion to his death, A & Ω etc.) Ra above the upper horizontal, Isis in the horizontal angles, and Osiris reading either clockwise or counterclockwise from the topmost point.



Upper left: The Intelligence of the Sun (P.R.) Nakiel - נכיאל (777. LXXVIII: 30) with its figure.

Upper right: Archangel (P.R.) Michael - מיכאל (777. CLXXIII n.), including his sigil.

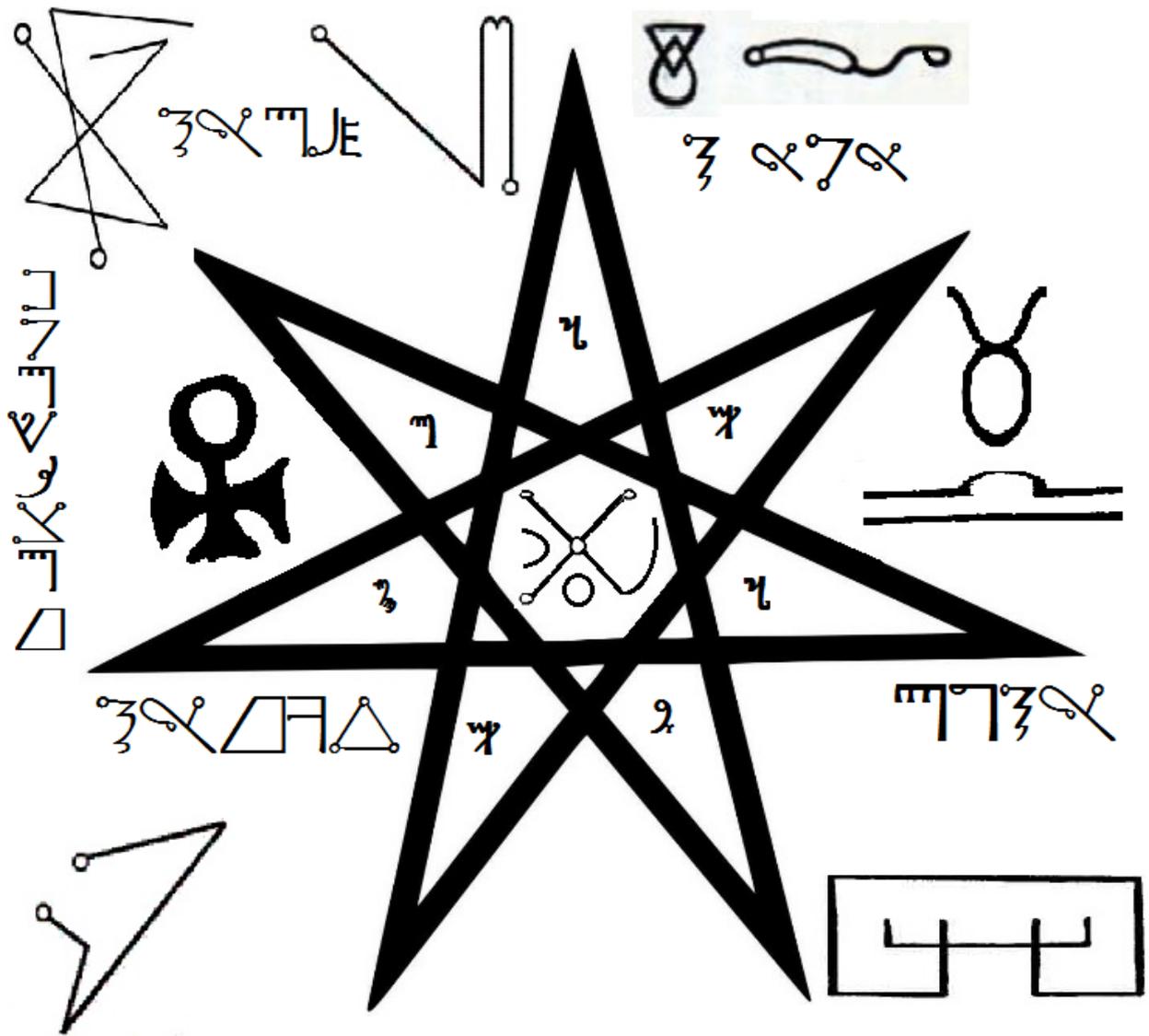
Middle left: ☉

Middle right: ♂

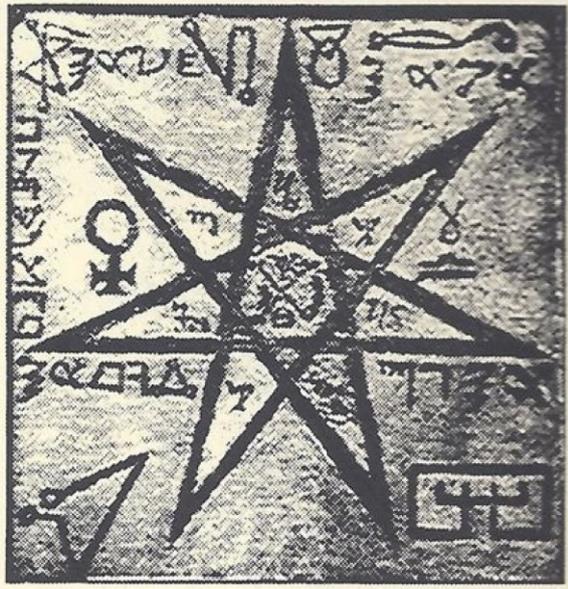
Lower left: Spirit (P.R.) Sorath - סורת (777. LXXIX: 30) with its figure.

Lower right: The figure of the Olympic Spirit Och. Above that the godname (P.R.) ALH – אלה (777.

V: 30) attributed to the path of Resh and therefore to the Sun.



Talisman of Venus



Venus:

Geometric figure: Second interval heptagram (777. XLIX: 13) or septagram. The internal angles of the points of the heptagram contain letters in the Theban alphabet. Some of these are particularly difficult to discern in the available image. Reading clockwise from the top they are A, L, A, undecipherable, H, terminal symbol) and D. It may be DALATH (beginning clockwise from the upper left most angle) with the terminal sign otherwise the name or formula that is intended here is unknown.

Upper left: There are two figures and two names in the upper quadrant attributed to the Intelligences of Venus. The first, located in the upper left corner, is the figure for the Beni Seraphim with the name (P.R.) בני שרפים proceeding vertically down the left side.⁶⁷

The second, to the left of the topmost point is the Intelligence of Venus – Hagiel (P.R.) הגיאיל (777. LXXVIII: 14) with the name reading from right to left between the two figures.

Upper right: Archangel (P.R.) Anael - אנאל (777. CLXXIII n.) including its sigil.

Middle left: ♀

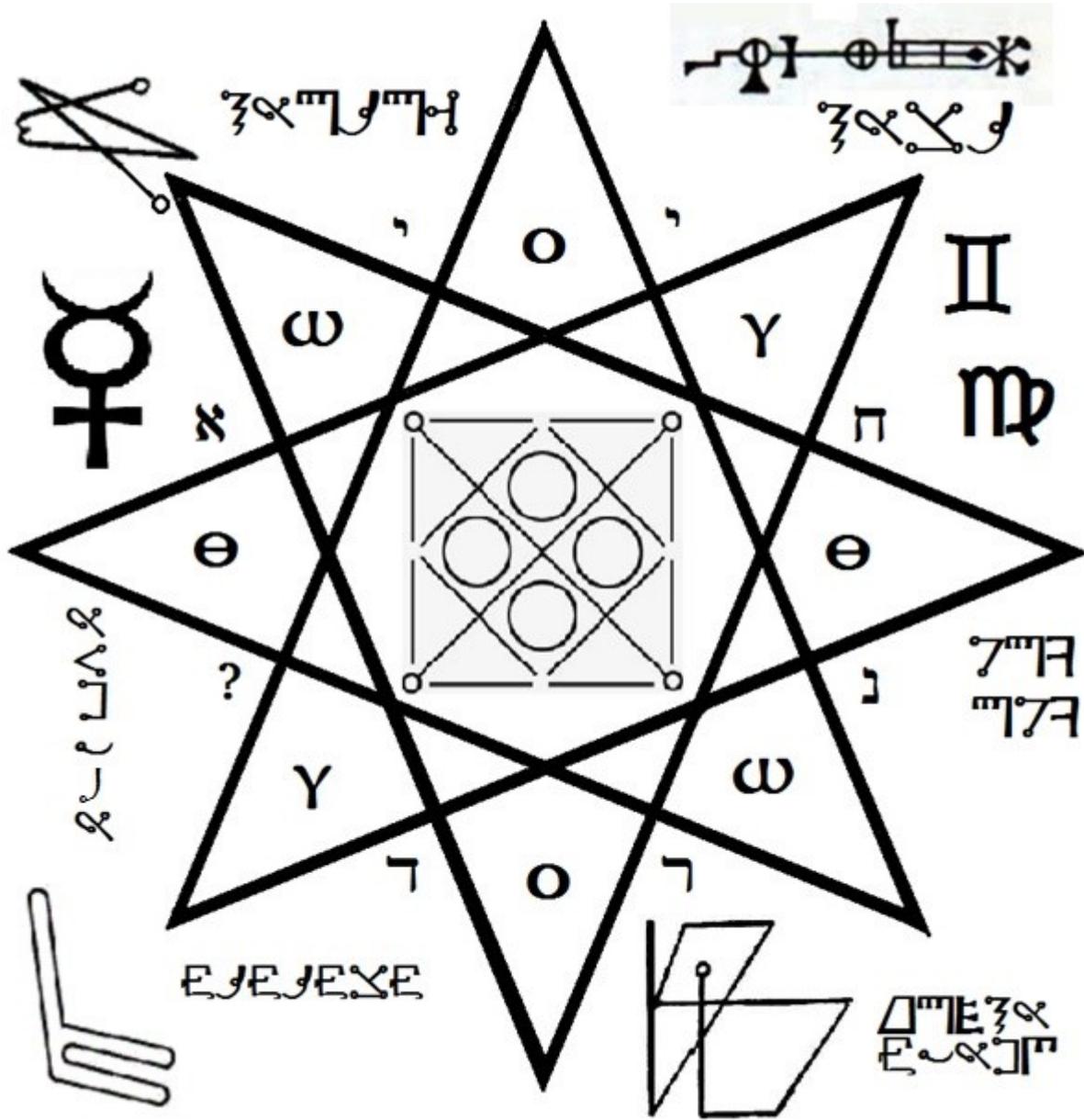
Middle right: ♂ / ♁

Lower left: The Spirit of Venus (P.R.) Qedemal – קדמאל (777. LXXIX: 14) including its figure.

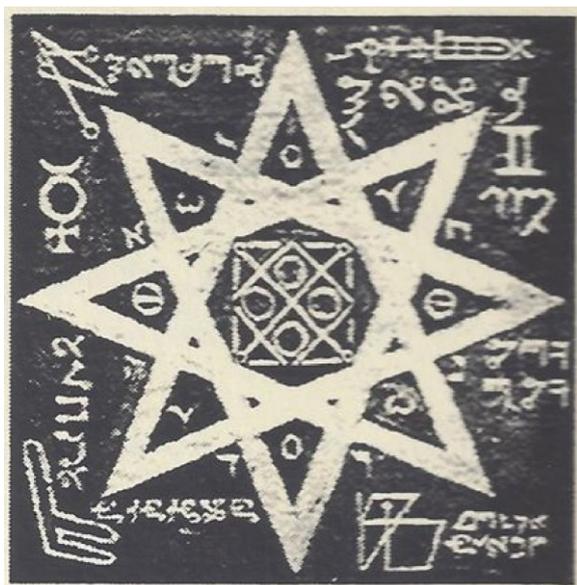
Lower right: The figure of the Olympic Spirit Hagith. Above the figure is the godname (P.R.) Al Chi - אל חי meaning 'Living God.' Its value in gematria is 49, the square of 7, the number of Netzach the sphere of Venus.



⁶⁷ See Donald Tyson ed. *Three Books. op. cit.* pp. 748-749 for the use of this Choir of Angels.



Talisman of Mercury



Mercury:

Geometric figure: Second interval Octagram (777. XLIX: 12). The writing within the outer points of the Octagram is in Greco-Coptic and clearly represent a formulaic expression of the name of the Egyptian god Thoth: $\Theta\omega\Upsilon\Theta\omega\Upsilon$. . .

About the figure, within the external vertices, are Hebrew letters. Some of these are difficult, and one impossible, to discern from the image available. They form no obvious name or formula.

Upper left: The Intelligence of Mercury (P.R.)

Tiriell - טיריאל (777: LXXVIII: 12) with its figure.

Upper right: Archangel (P.R.) Raphael – רפאל (777. CLXXIII n.) including his sigil.

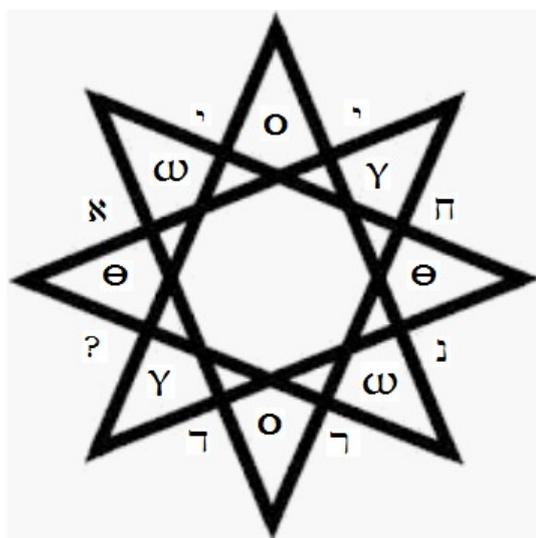
Middle left: ♀

Middle right: Π / Φ

Lower left: The Spirit of Mercury (P.R.)

Taphthartharath - ננתפתרתרת - (777. LXXIX: 12) with its figure.

Above the figure of the Spirit, written vertically, is the name (P.R.) Asboga - אזבוגא, a divine name, associated by Agrippa with the Kamea of Mercury. It should be spelled אזבוגא for the correct arithmetical value. Its value in gematria is said to be 'eight extended,' that is (אז) $1+7=8$; (בו) $2+6=8$, and (גה) $3+5=8$.

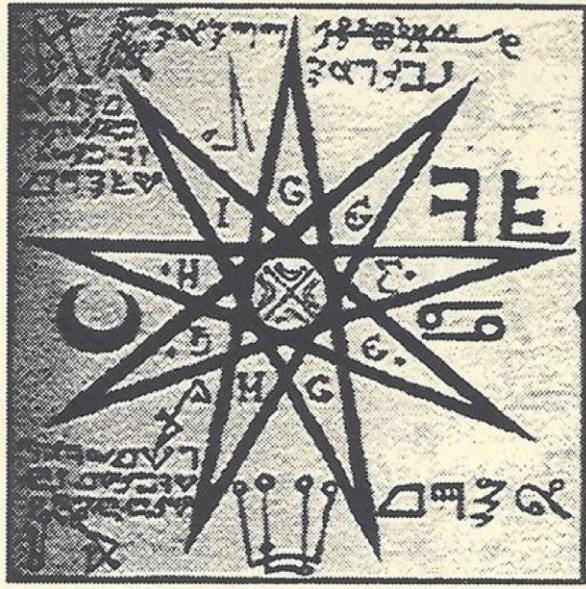


Lower right: The figure of the Olympic Spirit Ophiel.

To its right, the godname (P.R.) Elohim Tzabaoth - צבאות אלהים attributed to Hod, the Sphere of Mercury (777. V: 8).

Above these are two names (P.R.) Din and Doni - דיין and דני, both equal 64 (ignoring the nun as final). 64 is the square of 8, the number of the Sefira Hod and therefore associated with Mercury. On Din and Doni see *the Book of Lies (Liber CCCXXXIII)* chapter 64.⁶⁸

⁶⁸ Aleister Crowley, *The Book of Lies (Liber CCCXXXIII)*. (York Beach ME: Weiser, 1981).



Luna:

Geometric figure: A second interval Nonagram or Enneagram (777. XLIX: 13). The nine letters in the outer points of the figure are Coptic, going clockwise from the top they are **Ϣ Ϣ Ϣ Ϣ Ϣ Ϣ Ϣ Ϣ Ϣ** (Semma Ei Sou Ei Semma Mé Khei Héta Yota). Some are also pointed with 'periods' either before or after, depending on their position on the figure (the 'periods' are always toward the outside of the figure from the standpoint of the letters). There seems to be no obvious meaning for this set of letters,

Upper left: The three figures for the Intelligence of the Intelligences of the Moon (777. LXXVIII: 9).

Below the leftmost figure is the name (P.R.) Malkah Betarshishim Va'ad Bruach Shehaqim - מלכא בתרשיתים עד ברוח שהקים, except that Crowley seems to have misspelled the last part of the name as שהלים.

Left of the uppermost point is the name (P.R.) Yilal – יילאל, which is an angel name meaning 'Hearer of Cries.' The gematria value of the name is 81, the square of 9. Yesod is the 9th Sefhira and the Sphere of the Moon. Compare *Sepher Sephiroth* under the number 81.⁶⁹ There is also, what appears to be a sigil in the left uppermost internal angle. Its identity is unclear.

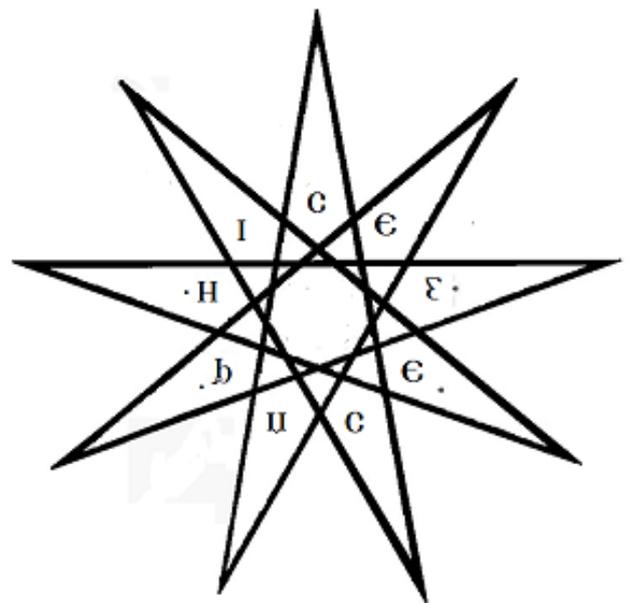
Upper right: The Archangel (P.R.) Gabriel – גבריאל (777. XCIX :9 & CLXXIII n.) including his sigil.

Below that, above the geometric figure's right horizontal is the divine name (P.R.) HD - הד whose value in gematria is 9, the number of Yesod, the Sphere of the Moon.

Middle left: ☽

Middle right: ☿

Lower left: The figures and names (P.R.) for the Spirit and the Spirit of the Spirits of the Moon (777. LXXIX: 13 & 13n.). The top figure and top name are those of the Spirit Chasmodai - חשמודאי.



⁶⁹ *Sepher Sephiroth (Liber D)* in *Equinox* v. I. n. 8. spec. supp. & Israel Regardie ed. *777 and Other Qabalistic Writings. op. cit.*

Below these is the name of the Spirit of the Spirits of the Moon, Shadbarshemoth Sharthathan - שדברשהמעת שרתתן. Crowley again seems to have made a minor spelling error in the first part of the name, writing שדברשמעת without the Heh. Below the names are the two figures for the Spirit of the Spirits of the Moon.

Lower center: The figure of the Olympic Spirit Phul.

Lower Right: The godname (P.R.) Alim – אלים whose value in gematria is 81, the square of 9 as previously noted (777. V:13) and attributed to the path of Qoph and thus to the Moon.

VII. The Mexican Rituals

I had also a certain amount of latitude granted by Mathers to initiate suitable people
in partibus. *Confessions* chapter 23

In Partibus, is an abbreviated form of the ecclesiastical phrase, *in partibus infidelium*, meaning ‘in the lands of the unbelievers,’ or literally ‘in the parts’ euphemistically ‘in the boondocks.’ How much power Mathers actually granted Crowley is unknown. No charters or authorizations survive, if ever there were any. Yet it is clear that Crowley used the *Golden Dawn* initiation rituals as a model, not only for the ‘Consecration of a High Priest of L.I.L.,’ but for all of the rituals that survive from Crowley’s stay in Mexico.

The chief sources of these materials are the *Equinox*⁷⁰ and a typescript held in the O.T.O. Archives,⁷¹ as noted previously in the context of the ‘Consecration of a High Priest of L.I.L.’ This typescript has the following cover sheet:

The Book of the Spirit of the Living God.

A Ritual and Magic Dance for IAO.
The Rituals of Invisibility.
Consecration of Watchtowers.
Consecration of High Priest of L.I.L.
All by G.H. Fra. ΑΠΩ 7=4
then V.H.F. ου μη 5=6

(Note: Copied from small holograph MS book in the possession of Dr J.P. Kowal, and ~~being~~ found amongst the papers of Frater Achad: Book was clearly written in Mexico in 1900. For which see Aleister Crowley's *Confessions* vol 2 Stanza XXIII. (The first two rituals are printed in *The Equinox* I, 3 pp 269-278.).

This table of contents is both suggestive and somewhat misleading. The first two items listed in the table of contents of the cover sheet were published in the *Equinox*, but are not included in the typescript. The typescript itself contains three rituals. The first of the three is an untitled and unlisted ritual for the Evocation of a Saturnian spirit. The second is a ritual entitled: “The Great Watchtowers of the Quarters. Their Consecration and Fulfillment.” The third is the “Consecration of High Priest of L.I.L.” given in a previous essay.

⁷⁰ *Equinox* v. I n. 3. pp. 269-278.

⁷¹ Crowley, “Book of the Spirit of the Living God.” *op cit.* “.T” throughout indicates the typist, that is the unknown copyist who produced the extant typescript. The text itself indicates that it derives from Crowley’s Mexican rituals; that the transcript was, at one time, in the possession of Charles S. Jones aka Frater Achad, then Achad’s student Kowal. These were subsequently copied in the 1960s (indicated by internal literary references) and came into the possession of Kenneth Anger, and from thence to the O.T.O Archives.

The Consecration of the Watchtowers

The “Consecration of Watchtowers” ritual is important to the purposes of this introduction for several reasons. First, as noted in Crowley’s discussion of L.I.L.:

The general idea was to have an ever-burning lamp in a temple furnished with talismans appropriate to the elemental, planetary and zodiacal forces of nature. Daily invocations were to be performed with the object of making the light itself a consecrated centre or focus of spiritual energy.

Confessions chapter 23.

The Temple was to be furnished with talismans appropriate to the elemental, planetary and zodiacal forces. The previously discussed talismans cover and account for the planetary and zodiacal forces; they do not include the elemental forces. The preeminent talismans for elemental forces in the Golden Dawn system are the four great Watchtowers. It is likely therefore that these Watchtowers were to be the elemental talismans included in the Temple of the Lamp of the Invisible Light.

In *Magick Without Tears* Crowley makes the following comment:

It was part of my plan for the Equinox to prepare a final edition of the work of Dr. Dee and Sir Edward Kelly. I had a good many of the data and promised myself to complete them by studying the manuscripts in the Bodleian Library at Oxford --- which, incidentally, I did in the autumn; but it struck me that it would be useful to get my large paintings of the four Elemental Watch Towers which I had made in Mexico. I thought these were probably in Boleskine.

Magick Without Tears, Cap LI.⁷²

The edition in question was, the never fully completed, *Liber Chanokh*,⁷³ but what is important for this introduction is that the Watchtowers were painted during Crowley’s stay in Mexico, while he was beginning his studies of the *Adeptus Minor* curriculum. It seems probable that these Watchtowers were a part of Crowley’s magical temple where the earliest invocations that became the *Vision and the Voice* were conducted. They were integral to Crowley’s early Enochian experiments, and he possibly performed the consecration itself.

⁷² Aleister Crowley, *Magick Without Tears*. (Hampton NJ: Thelema, 1954).

⁷³ *The Equinox* v. I. n. 7. (London: Wieland & Co., 1912). pp. 229-243 & v. I. n. 8. *op. cit.* 99-128.

Another important detail about these Watchtowers is that they were critical to the rediscovery of the manuscript of the *Book of the Law*.⁷⁴

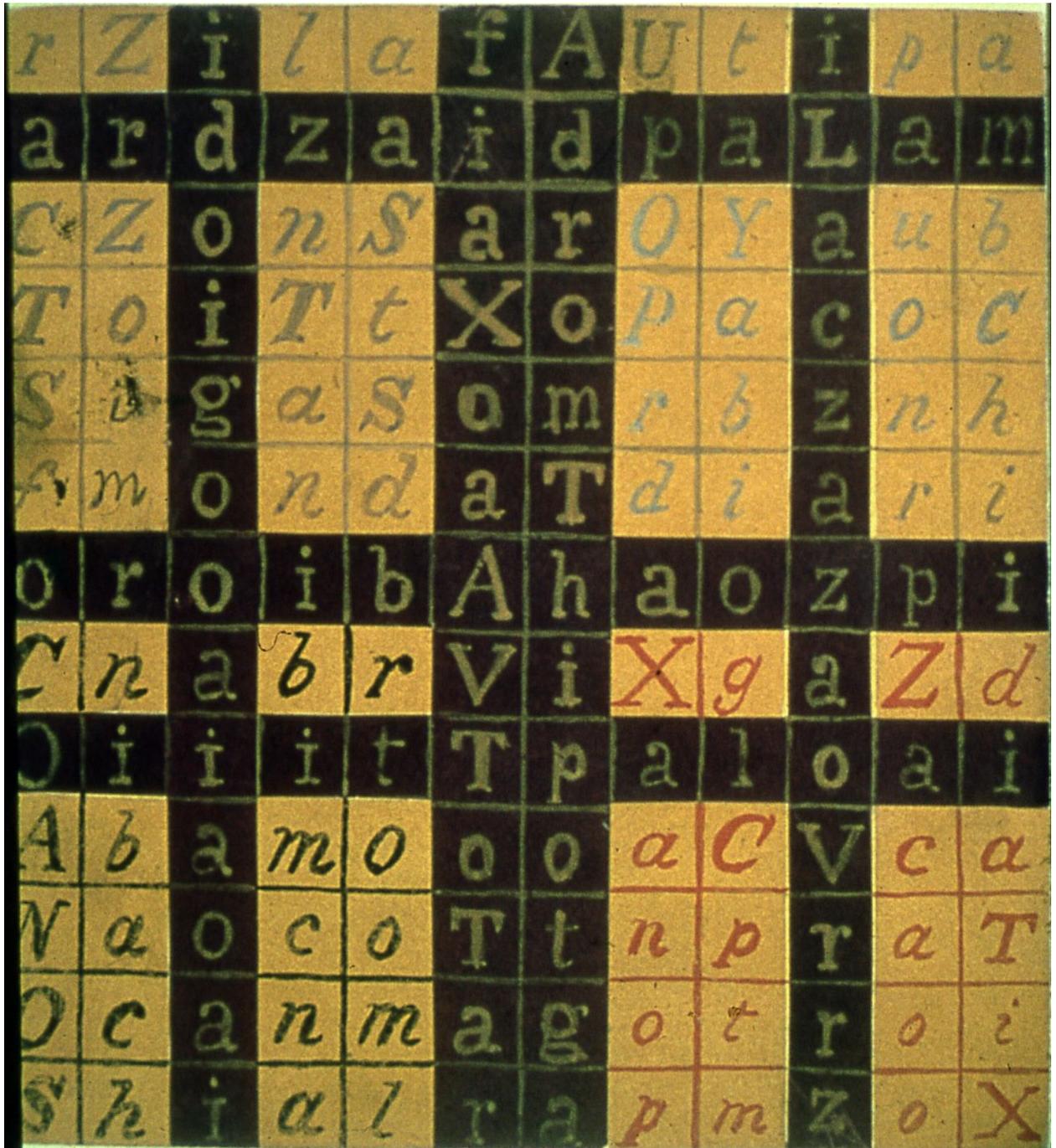
The consecration ritual itself is a bit convoluted, essentially putting each Watchtower through an abridged version of the 5°=6□ initiation.⁷⁵ Not only is the consecration ritual extant, but also the paintings of the Watchtowers themselves. Here follow Crowley's original paintings of *The Great Watchtowers of the Quarters*⁷⁶ and a diplomatic rendering (with notes) of the typescript of the ritual for *Their Consecration and Fulfillment*.

⁷⁴ It was the search for these Watchtowers that led to the rediscovery of the manuscript of the *Book of the Law*: "Glory be to Nuit, Hadit, Ra-Hoor-Khuit in the Highest! A little before midday I was impelled mysteriously (though exhausted by playing fives, billiards, etc. till nearly six this morning) to make a final search for the Elemental Tablets. And lo! when I had at last abandoned the search, I cast mine eyes upon a hole in the loft where were ski, etc., and there, O Holy, Holy, Holy! were not only all that I sought, but the manuscript of Liber Legis." Crowley, *Magick Without*. *op. cit.*

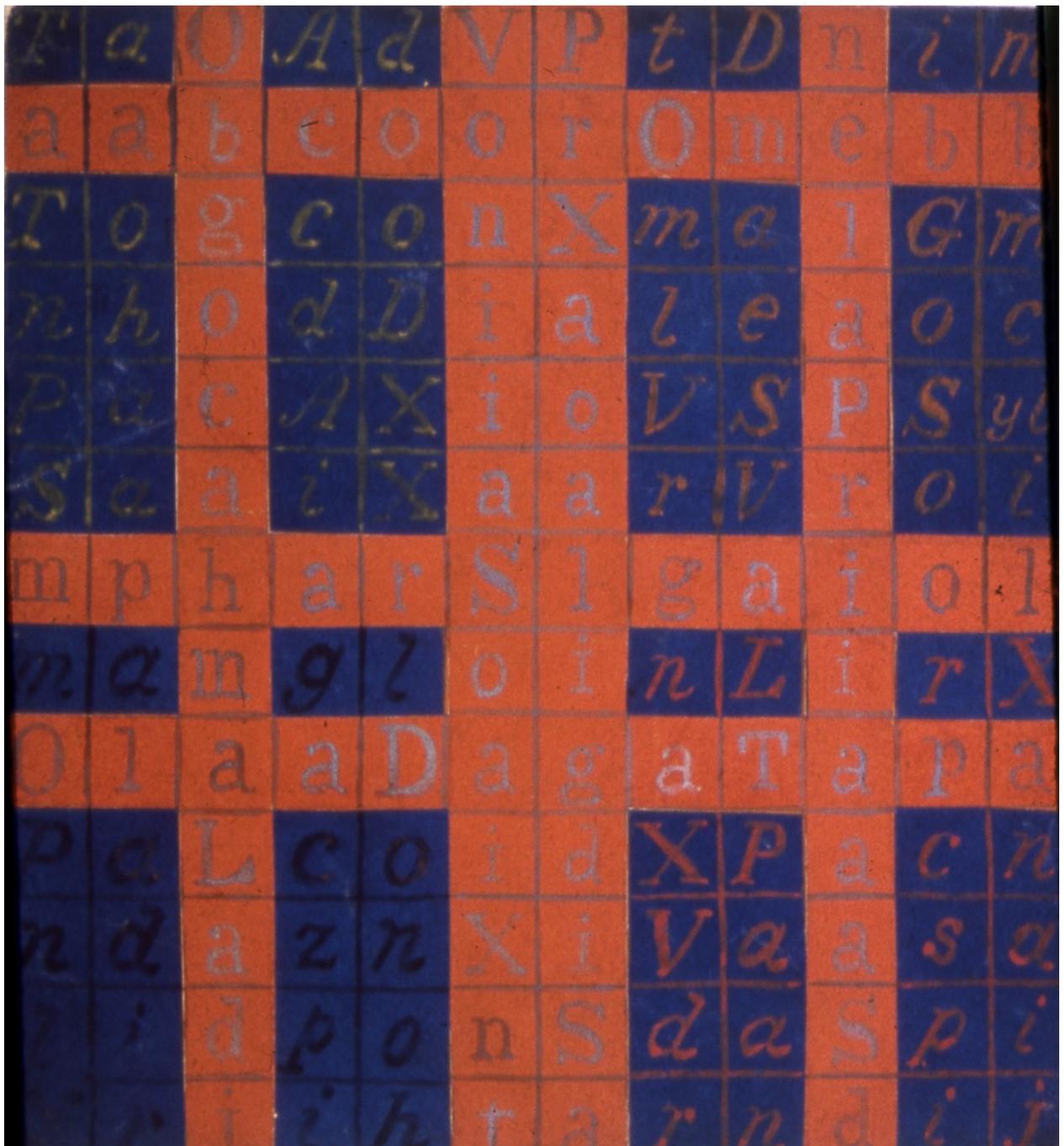
⁷⁵ All quotes from the Golden Dawn's 5°=6□ Adeptus Minor ritual are taken from either *Temple of Solomon the King in Equinox* v. I. n. 3 *op. cit.*, pp. 208-233, or Regardie, *Golden Dawn*. *op. cit.* pp. 221-246.

⁷⁶ Aleister Crowley, *Enochian Watch Towers*, Oil on linen board. (Austin TX: Harry Ransom Center, Aleister Crowley Collection, 1900).

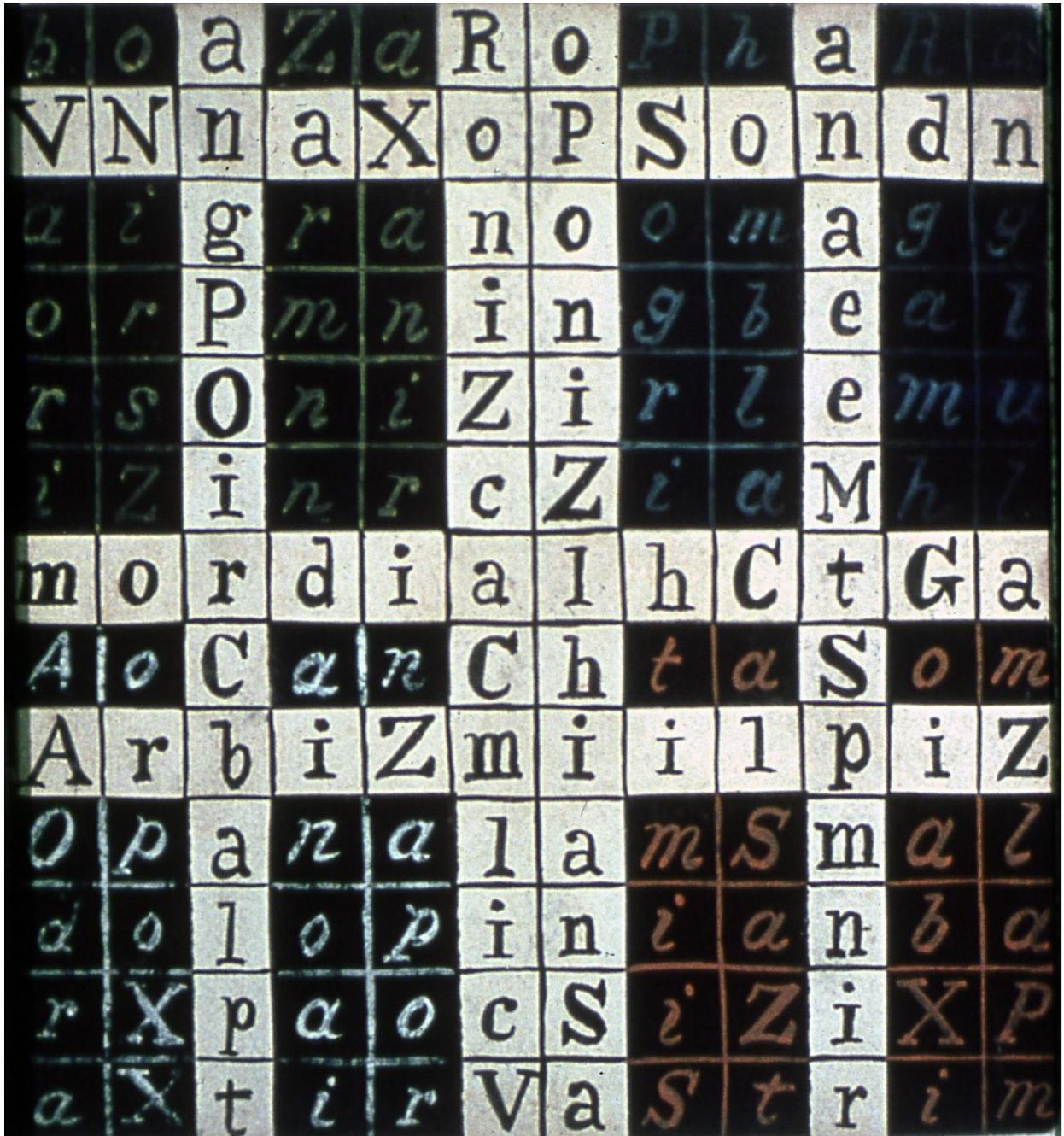
The Great Watchtowers of the Quarters



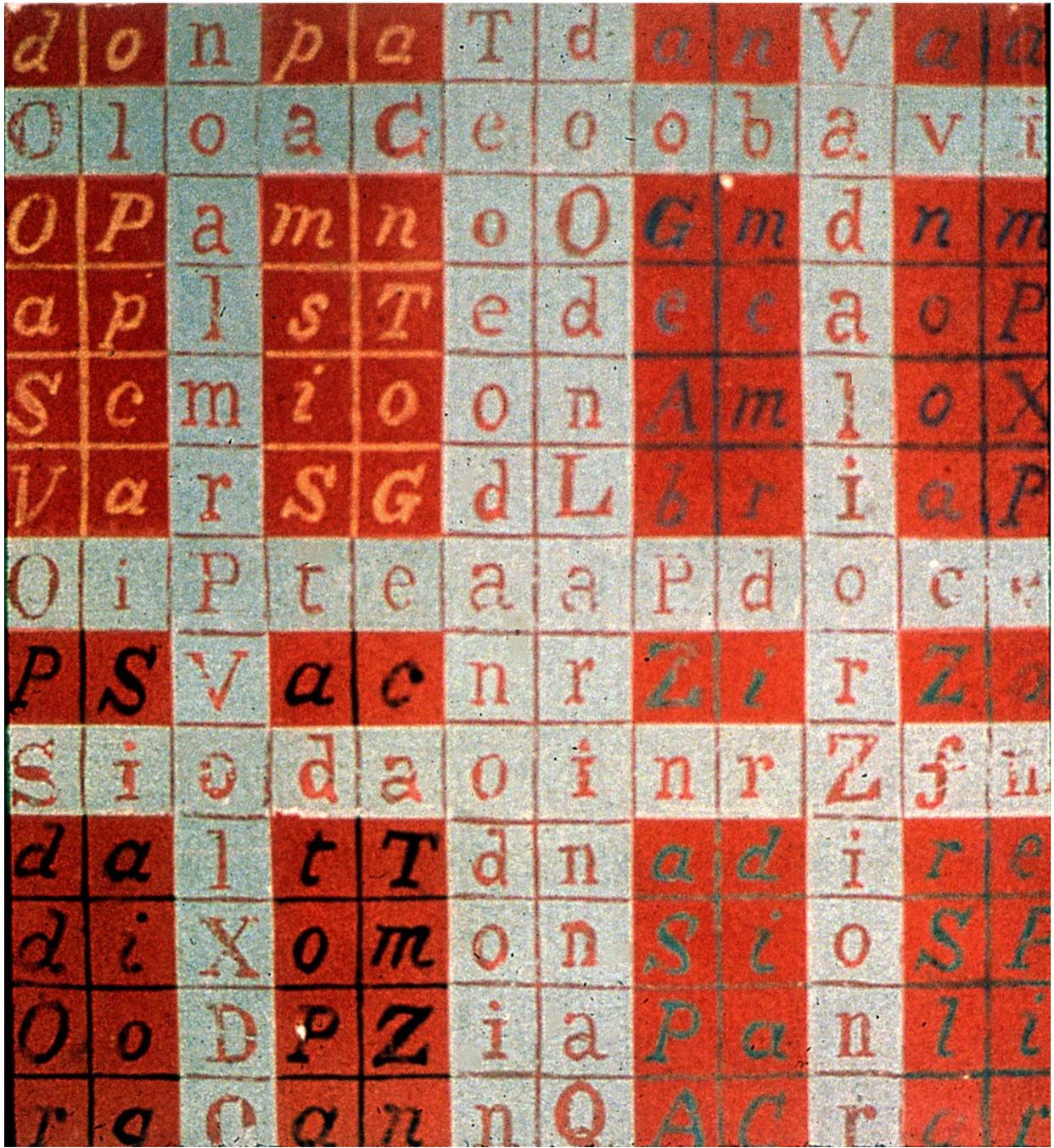
The Great Watch-Tower of the East attributed to Air



The Great Watch-Tower of the West attributed to Water



The Great Watch-Tower of the North attributed to Earth



The Great Watch-Tower of the South attributed to Fire



The Black Cross or Table of Union attributed to Spirit

The Great Watchtowers of the Quarters
Their Consecration and Fulfillment

The Great Watchtowers of the Quarters
 Their Consecration and Fulfilment

Open as in 5°=6°. Draw the lamens of a Hs (Hiersus.T) over the tablet.

O Hoor! Thou Great One of the Night of Time! Thou, Lord of Force in Matter! Fill,
 by this terrible symbol of thine Avenging might, the heart of this Creature of
 Talismans, with Force of Life Tremendous.

⋈ 1 (represents knocks .T)

I am the Great Tablet of _____, Lord of Time and Death, the Bringer-Forth of Life: I
 have been fashioned in beauty, in harmonious colour; deep is my symbolism and
 profound, mighty are the names borne on my breast. The Synthesis of the Forces of
 _____ am I!

Blessed are the Poor in Spirit: by these proclamations comest thou not unto the
 House of the Rose.

Draw diagrams of the Serpent and the Lightning Flash on the Tree of Life over
 Tablet : reject, and readmit. Bring tablet to East (without the door) wrapped in
 black, bound, and chained.

From Thy hands, O Lord, etc.

Unbind, Lift Talisman.

My Spirit shall not always strive with man, seeing that he also is flesh yet his day^s
 shall be an hundred and twenty years.

Let the Binding of the Conjuraton be made:

Tablet fixed to wall by nails. Cross (+) drawn over it. Symbols of R.C.
 lifted above it.

I invoke Thee, the great Avenging Angel HUA, in the divine name IAO, to place ~~this~~
 thine hand invisibly upon this tablet, compelling its obedience to the Living Breath.
 Creature of _____, in the name of Thooth, Lord of the Secret Light: in the name
 HRU, set over the Operations of the Sacred Magic and this Thy Wisdom: in the name
 AVE, who first revealed This to Chanokh: in the names of God that govern thee
 (trace names and sigils) I conjure , constrain and very powerfully exorcise thee;
 and by the ----- Glory of the Highest,
 I do bind thee, even as thou art now physically bound unto the Cross of Suffering:
 that thou be a pure habitation, a pure servant of the Rose and Cross: that thou

conceal the mystery from all but those to whom I may reveal it: that thou obey my will, silently, persistently, accomplishing my commands: thus, in the Service of the Servant of the Light, shalt thou come unto thine own light, thin Own Divine Indwelling One, working under and with the Mighty Names of God inscribed upon thee: that thou dwell ever in harmony with thyself, lest one undo his brother's work: to seek ever to attract fresh power, life, and sense from the Universe, lest I destroy thee for a barren fig-tree. Finally, to this symbol of the True Rose and Cross be thou obedient, and to none other.

Such are the words of this thy binding and obligation this day, in the Presence of the Divine One and of the Avenging Angel HUA.

And - if thou dost fail herein - Let thy Rose be disintegrated and thy power with Magic cease.

Let the Stigmata be placed upon the Tablet, with the Versicles appropriate. I, Perdurabo, Fra R.R. et A.C. etc am here this day: that I may consecrate, equilibrate and purify this tablet of ____: Further I will attract therein, as in a pleasant habitation, the forces of _____, severally and as|an whole: that they may dwell therein in Light and Life and Love: ever ready to come forth, manifest into matter, at my word and will: untouched by any banishing ceremony that is not specially directed against them: ever abiding in the palaces and pyramids, the mansions of my Father's house.

(Note. In pencil opposite the above A.C. wrote: -

For ☉ Open as Portal. Key 1. Pentagrams of Spirit
2. do Ehnb
3. Exarp. Aquarius (♊) in Spirit (☉) - active
4,5,6.

for Air. Open as 2=9

Key 2 for Cherubic above ~~for~~ Sceptre (? T) + a (? and ~~wand~~. ? T)
Note ends.)

Draw over tablet the symbol of the Winged Globe, and the Ankh. Cover its face.

The General and Especial Invocation now takes place. For each tablet open as in grade corresponding: first the general invocation: then line by line, corner by corner, invoke the Dwellers, using the Enochian Keys and the Pentagrams. For lesser angles etc invoke e.g. Fire of Air by pentagram of Fire with letter Shin placed therein. Use the names of God both without and within the tablet. This done, chain the tablet:

draw the + and lift it. Stigmata as before and ⊕ above. Let touch the tablet to your R.C.

Out of the darkness let the Light Arise.

Speech of C. A. "I am the R and the L."

Draw crook and scourge on tal(isman) and shroud it again.

EX. DEO. NASCIMUR.

IN. JEHESHVA. MORIMUR.

PER. S. S. REVIVISCIMUS.

Invoke the Light to abide both above and below the tablet. (As in 5°=6°)

Speech of C. A.

Tab(let) to altar. Crook and scourge again.

Speech of C. A. from East. (~~? C.A. Consecrating Adept. T.~~)

+ on Tab. Lifted.

I receive thee as a Brother of the Cross and Rose, in that Sign of Rectitude and of Self-Sacrifice.

With R(ose) C(ross) touch tablet in 3 places. Words as 5 6 6 (Note. i.e as in the 5°=6° ceremony of the Golden Dawn, as published in the Equinox and in Regardie's Golden Dawn. T.)

Seal in mystic numbers and words. Draw Sephirotic crosses; mothers; planets and signs to show colour.

Again draw ~~scourge~~ crook and scourge and finally the diagrams of the Serpent and the Lightning flash on the Tree of Life.

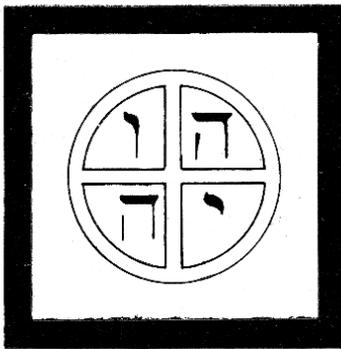
Thus, from the Darkness, and the Valley ^{hast} ~~has~~ thou climbed the Mystic Mountain of Abiegnus. For about the Throne of the mighty One is a Rainbow of Glory and at his Feet the Crystal Sea. Therefore do I affirm thee Hodos Camelionis; thine is the symbol of The River Hiddequel.

Remember thou, O Tablet of ____, thou who unitest Sphinx and Pyramid: remember this my Temple and my tomb : for it is the Chamber of the King.

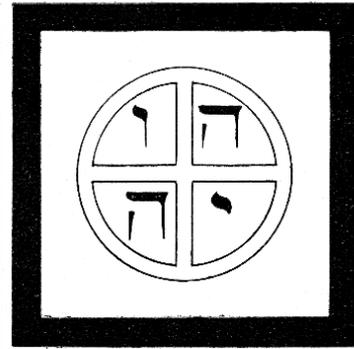
I now formulate upon thee the grip of the Grade, and do now declare in the Name of the Lord of the Universe, that thou art duly consecrated, and prepared as a pure and pleasant dwelling for the Names and Forces Divine, Archangelic, Angelic, Elemental or Demonic in you duly written and illuminated.

Come away! and make us partakers of the Wisdom Undefined.

Close as in 5°=6°.



r	Z	i	l	a	f	A	U	t	i	p	a
a	r	d	z	a	l	a	p	a	L	a	m
C	Z	o	n	S	a	r	O	Y	a	u	b
T	o	i	T	e	X	o	P	a	c	o	C
S	i	g	a	S	o	m	r	b	z	n	h
f	m	o	n	d	a	T	a	l	a	r	i
O	r	o	i	b	A	h	a	o	z	p	i
C	n	a	b	r	V	i	X	g	a	Z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	a	C	V	c	a	
N	a	o	c	o	T	e	n	p	r	a	T
O	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	L	r	a	p	m	Z	o	X

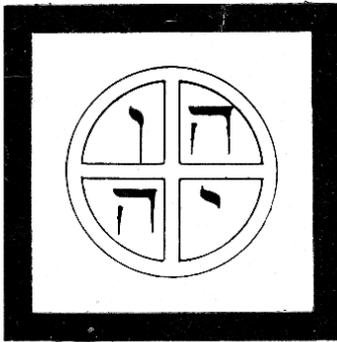


b	o	a	Z	a	R	o	P	h	a	R	a
V	N	n	a	X	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	P	m	n	i	n	g	b	e	a	l
r	s	O	n	i	Z	i	r	l	e	m	u
i	Z	i	n	r	c	Z	i	a	M	h	l
m	o	r	d	i	a	l	h	C	t	G	a
A	o	C	a	n	C	h	t	a	S	o	m
A	r	b	i	Z	m	i	i	l	p	i	Z
O	p	a	n	a	l	a	m	S	m	a	l
d	o	t	o	p	i	n	i	a	n	b	a
r	X	p	a	o	c	S	i	Z	i	X	P
a	X	t	i	r	V	a	S	t	r	l	m

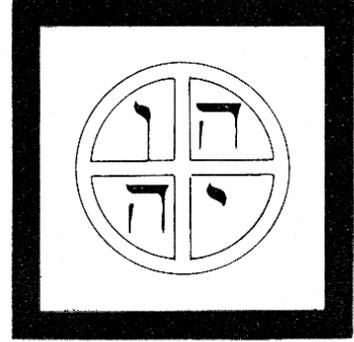


e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	l	t	o	m

d	o	n	p	a	T	d	a	n	V	a	a
O	l	o	a	G	e	o	o	b	a	v	i
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	P
S	c	m	i	o	o	n	A	m	l	o	X
V	a	r	S	G	d	L	t	r	i	a	P
O	i	P	t	e	a	a	P	d	o	c	e
P	S	V	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	Z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	l	X	o	m	o	n	S	i	o	S	P
O	o	D	P	Z	l	a	P	a	n	l	i
r	g	O	a	n	n	Q	A	C	r	a	r



T	a	O	A	d	V	P	t	D	n	i	m
a	a	b	c	o	o	r	O	m	e	b	b
T	o	g	c	o	n	X	m	a	L	G	m
n	h	o	d	D	i	a	L	e	a	o	c
P	a	c	A	X	i	o	V	S	P	S	h
S	a	a	i	X	a	a	r	V	r	o	i
m	p	h	a	r	S	i	g	a	l	o	l
m	a	m	g	l	o	l	n	L	i	r	X
O	l	a	a	D	a	g	a	T	a	p	a
P	a	L	c	o	i	d	X	P	a	c	n
n	d	a	z	n	X	i	V	a	a	s	a
l	t	d	p	o	n	S	a	a	S	p	i
X	r	i	l	h	t	a	r	n	d	i	j



The Elemental Tablets as painted on the door of the Pastos.

NOTES ON THE RITUAL.

“The Great Watchtowers of the Quarters”

The Great Watchtowers of the Quarters are magical talismanic devices of the Enochian or Angelic system received by Dr. John Dee and Edward Kelly. They were received on June 25th 1584, and their reception was recorded in *Liber Septimi Apertorii Cracoviensis, Mystici Sabbatici, pars Quarta*.⁷⁷ These Watchtowers were later reformed by the archangel Raphael on April 20th 1587 in *Liber Actio Tertio Generalis Trebonae*.⁷⁸ These angelic communications are contained in the *Cotton Appendix* and were published in Casaubon's *A True & Faithful Relation*.⁷⁹ The Golden Dawn used the reformation of Raphael as its standard and revised their version of the system in accordance with how the system was laid out in the later anonymous adaptations of *Sloane MS. 307*.⁸⁰

“Their Consecration and Fulfilment”

The Watchtowers that Crowley constructed in Mexico reflect those presented at the opening of the 5°=6° ritual; that is, they are composed of Latin not Angelic characters.

“Open as in 5°=6°”

How elaborate this opening was intended to be is unclear. The full opening can be studied in Fuller's *Temple of Solomon the King*, and in the literature of the Golden Dawn. The following is adapted from the *Temple of Solomon the King* version; it is likely that the ‘Analysis of the Key Word’ concluded this opening.

[The *Chief Adept*, having called upon the members to assist him open the Vault of the Adepts, and upon the Associate Adeptus Minor to see that the portal is closed and guarded, turns to the Second Adept and says:]

⁷⁷ John Dee, *Cotton Appendix XLVI*. (London: British Library, 1583-1607), ff. 198-206r in Kevin Klein ed. *The Complete Mystical Records of Dr. John Dee*. 2 vols. (Woodbury MN: Llewellyn, 2107), v. I pp. XI-45-53 *et passim*, see also John Dee, *Sloane MS. 3191*. “A Booke of Supplications and Invocations,” (London: British Library, 1583-1607), ff. 55-7 *et passim*: Klein, *Complete* v. 2 XXIV-1-9 etc., Geoffrey James, *The Enochian Evocation of Dr. John Dee*. (Gillette NJ: Heptangle, 1984), pp. 117-177 and Robert Turner, *Elizabethan Magic*. (Shaftesbury UK: Element, 1989), pp. 59-80.

⁷⁸ Dee, *Cotton App. op. cit.* f. 201r, Klein, *Complete. op. cit.* v. II: p. XIX-29

⁷⁹ Meric Casaubon ed., *A True & Faithful Relation of What Passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. And King James their Reignes) and Some Spirits*. (London: D. Maxwell & T Garthwait, 1659). pp. 175-179 *et passim*.

⁸⁰ *Sloane MS. 307*. (London: British Library, n.d.); published by Stephen Skinner & David Rankin eds. *Practical Angel Magic of John Dee's Enochian Tables*. (London: Golden Hoard, 2004).

Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second: By the sign of the rending asunder of the veil.

Chief: Associate Adeptus Minor, by what sign has thou closed the Portal?

Third: By the sign of the closing of the Veil.

Second: Pe : פ

Third: Resh : ר

Second: Kaph : כ

Third: Tau : ת

Second: Paroketh : פרכת

Third: The Veil of the Sanctum Sanctorum.

Chief: Mighty Adeptus Major, what is the mystic number of this grade?

Second: 21.

Chief: Associate Adeptus Minor, what is the Pass-Word formed therefrom?

Third: Aleph : א

Chief: Hé : ה

Third: Yod : י

Chief: Hé : ה

Third: Eheieh : אהיה

Chief: Mighty Adeptus Major, what is the Vault of the Adepts?

Second: The symbolic burying-place of our mystic Founder, Christian Rosenkreutz, which he made to represent the Universe.

Chief: Associate Adeptus minor, in what part of it is he buried?

Third: In the centre of the Heptagonal sides and beneath the altar, his head being towards the East.

Chief: Mighty Adeptus Major, why in the centre?

Second: Because that is the point of Perfect Equilibrium.

“Draw the lamen of a Hs (Hiereus .T) over the tablet.”

The Hiereus (Gk. *ιερεύς*) is the second of the three principal officers (with the Hierophant and the Hegemon) in the first order of the Golden Dawn rituals. The title means ‘priest.’ He assumes the godform of Horus, *vide post* for HRU.



Lamen of the Hiereus

“ וו וו וו (represents knocks .T)”

These are the opening knocks of the *Adeptus Minor* ritual.

“Blessed are the Poor in Spirit”

Matthew 5:3

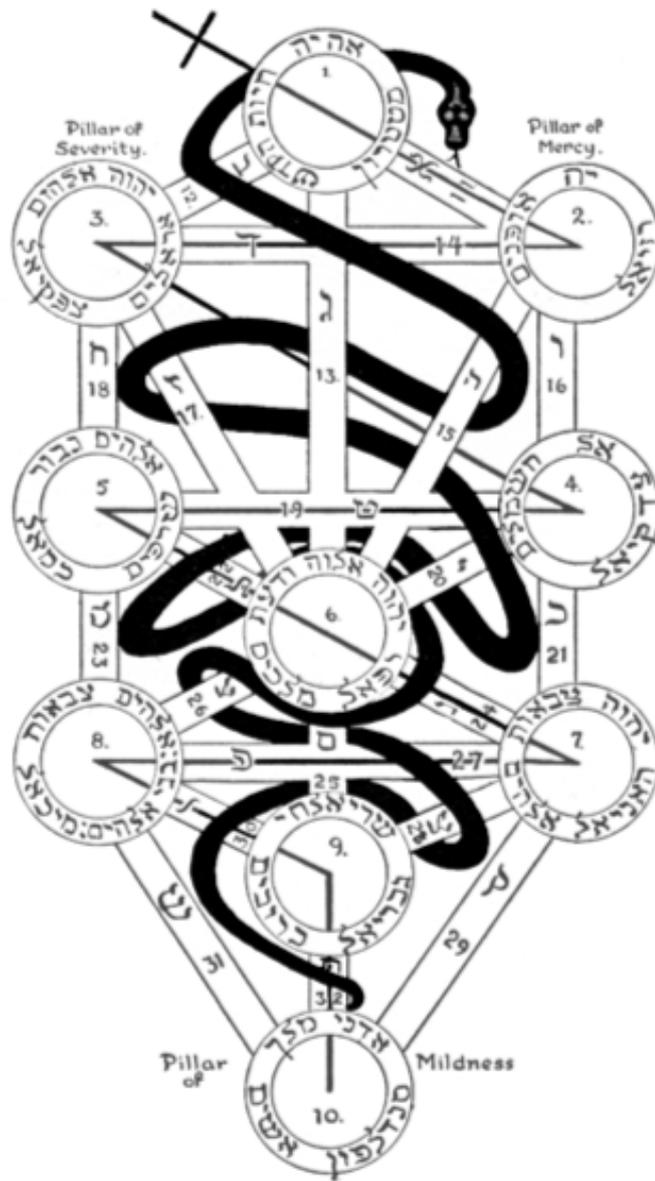
“Draw diagrams of the Serpent and the Lightning Flash on the Tree of Life over Tablet:”

Although these are somewhat complex symbols used in the *Adeptus Minor* degree, the instruction may only indicate the lineal figures that trace their courses on the Tree of Life. William Ayton’s diagram from his Golden Dawn notebooks gives some idea of what was probably intended.⁸¹

⁸¹ William Ayton’s Golden Dawn notebooks are held by the Library of the United Grand Lodge of England. William Ayton, *Frater Virtute Orta Occident Rarius* (Who rises by virtue rarely dies) was one of the earliest initiates of the Golden Dawn; a member of St. Johns Lodge of Freemasons #601, the Rev. William Alexander Ayton’s life and work can be studied in *The Alchemist of the Golden Dawn*, ed. Ellic Howe. (Wellinborough UK: Aquarian, 1985). Ayton is also notable for having translated Thomas Smith’s *Life of John Dee*. (London: Theosophical, 1908) which Crowley, rather wryly reviewed in the *The Equinox* v. I. n. 3, *op. cit.*, p. 310:

“Wm. Alexr. Ayton's preface to this book deserves a better subject than Dr. Thomas Smith's Life of John Dee, which is as dreary dull as a life crammed so full of incidents could be made. In fact, if Dr. Smith had collected all Dr. Dee's washing bills and printed them in Hebrew, the result would scarcely have been more oppressive; anyhow it would have been as interesting to read of how many handkerchiefs the famous seer used when he had a cold as to ponder over the platitudes of this rheumy old leech.

Never since reading “Bothwell” and “Who's Who” have we read such ponderous and pedantic pedagogics. The translator in his preface informs us that Moses and Solomon were adepts; verily hast thou spoke, but thou, Wm. Alexr. Ayton, art greater than either, to have survived such a leaden task as this of putting Dr. Smith's bad Latin into good English; at the completion of it you must have felt like Jacob when “he gathered up his feet into the bed, and yielded up the ghost.”



The Serpent and Lightning Flash on the Tree of Life



William Ayton's Painting of the Diagram of the Serpent and Lightning Flash.

“My Spirit shall not always strive with man, seeing that he also is flesh yet his days shall be an hundred and twenty years.”

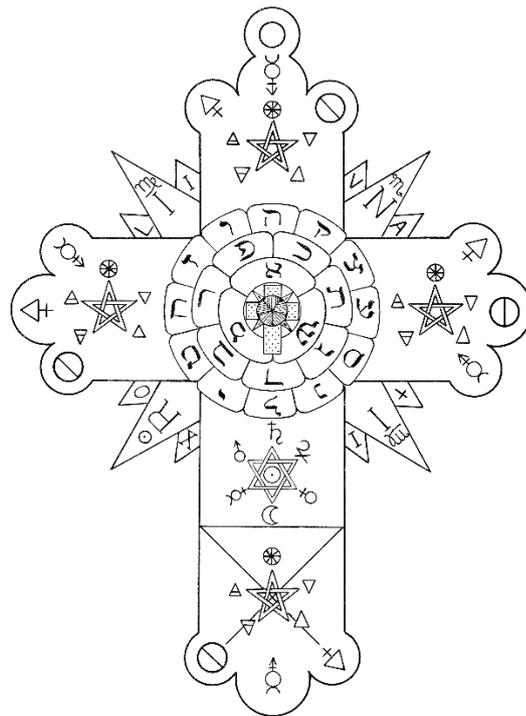
Genesis 6:3

“Tablet fixed to wall by nails. Cross (+) drawn over it.”

A reference to the Crucifixion and to the symbolic crucifixion which constitutes the First Point of the Adeptus Minor ritual.

“Symbols of R.C. lifted above it.”

The Rose Cross Lamén.⁸²



“I invoke Thee, the great Avenging Angel HUA, in the divine name IAO, to place thine hand invisibly upon this tablet, compelling its obedience to the Living Breath.

Creature of _____:,”

This is a direct quote from the First Point of the *Adeptus Minor* Ritual, the opening of what is called in the Golden Dawn ‘Ritual J’⁸³ immediately preceding the administration of the obligation:

⁸² See MacGregor Mathers’ “The Rose Cross,” in Pat Zalewski’s *Talismans & Evocations of the Golden Dawn*. (Loughborough UK: Thoth, 2002), pp. 53-59.

⁸³ “Ritual J.” F.L. Gardner papers. *Yorke Collection (NS 63)*. *op. cit.*

I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

For more discussion of 'Ritual J' refer to the 'Consecration of a High Priest of L.I.L.' Here the talisman or Watchtower replaces the candidate, and the blank would be filled in by the element proper to the particular Watchtower being consecrated.

“the great Avenging Angel HUA”

HUA alternatively Hoa, Hva & Hu (הוּא) is literally 'He,' 'It' and even 'She.' The name is identified in the *Zohar* with the Ancient of Days or Macroprosopus, for which see Mathers' *Kabbalah Unveiled*,⁸⁴ from whose ideas the Golden Dawn's usages derive. Mathers has this to say about HVA in his notation to the text:

Himself, HVA. Hoa, whom we can only symbolize by this pronoun. HE, Who is the Absolute; HE, Who is beyond us; that awful and unknowable Crown, Who hath said, I AM; in Whom is neither past nor future, He Who is the ETERNAL PRESENT. Therefore is HE, Hoa, the Father, known of none save the Son, IHVH, and him to whom the Son will reveal Him. For none can see Hoa and live, for they would be absorbed in Him. p. 156n.

Kether is Macroprosopus from whom backwards depend the Negative Existences in their Veils; and Macroprosopus is called HVA, Hoa, which = 12, and finds its expression in Aima Elohim. Thus rusheth through the Universe the Flux and Reflux of the Eternal Word. (p. 330n.)

A full set of references is given in the footnote, but some taste of the nature and complexity of this name's meaning in the *Zohar* is valuable. For it is in the idea of HUA; that the creator is defined as inseparable from its creation, an idea that underlies the essential pantheism which informs the Qabalah of the *Zohar*:

All which I have said concerning the Most Holy Ancient One, and all which I have said concerning Microprosopus, all are one, all are HVA, Hoa, Himself, all are Unity, neither herein hath separation place. Blessed be HVA, Hoa, He, and blessed be His Name unto the Ages of the Ages. (Mathers' *Kabbalah Unveiled*, 1912: p. 283.)

⁸⁴ S.L. MacGregor Mathers trans, *The Kabbalah Unveiled*. (New York: Theosophical, 1912): pp. p. 54, 78-79, 168, 242, 268, 279-280, 283, 291-292, 294, 298, 318, 326n, 330n.

And therefore do all things ascend in one path, and all things are crowned by one and the same thing, and one thing is not separated from another, since HVA, Hoa, Himself, and His Name, are one. (*Ibid.* p. 294.)

(Now, indeed, Macroprosopus is not so closely known by us as to address us in the first person; but he is called in the third person, HVA, Hoa, he.) Like as it is said, Ps. c. 3: "He hath made us, and not we ourselves." And again in Job xxiii. 13: "And He existeth in the unity, and who can turn Him aside?" (*Ibid.* p. 78.)

And all things depend mutually from Himself, and mutually are bound together unto Himself, until He is known, because all things are one, and HVA, Hoa, He, the Ancient One, is all things, neither from Him can anything whatsoever be separated. (*Ibid.* p. 279.)

"This is that very thing which is written, Deut. iv. 38: "Know therefore this day, and consider it in thine heart, that Tetragrammaton, He is Elohim (HVA HALHIM), in the heavens above, and upon the earth beneath: there is none other." (*Ibid.* p. 242.)

And although the Most Holy Ancient One hath been conformed (as it were) alone (i.e., apparently apart from all things at first sight); yet when all things are accurately inspected, all things are HVA, Hoa, Himself, the Ancient One, alone. (*Ibid.* p. 298.)

HVA, Hoa, He Himself, is all things; blessed be Hoa, and blessed be His Name in eternity, and unto the ages of the ages. (*Ibid.* p. 292.)

And thus all the other Lights are sanctified, are restricted, and are bound together in the Unity or Monad, and are One; and all things are HVA, Hoa, Himself. (*Ibid.* p. 268.)

In the ritual of the Golden Dawn, Hua becomes the Avenging Angel who enforces the oath and the name set over the Tarot.

“in the divine name IAO”

For more on IAO see “The Consecration of the High Priest of L.I.L.”

“in the name of Thoouth, Lord of the Secret Light:”

Thoouth is the Coptic spelling of the Egyptian god Thoth. Thoth was previously discussed in the notes in the chapter “Consecration of a High Priest of L.I.L.” In this context he represents the Hermes figure of the Hermetic tradition of Late Antiquity. The

Godform is represented by the *Cancellarius* in Golden Dawn rituals. The usage probably derives from the essentially unpublished Golden Dawn instruction titled *The Book of the Voice of Thooth*. This text is extant among Frederick Leigh Gardner's papers in the Yorke Collection at the Warburg Institute and appears to be the invocation of Thoth attributed to Allan Bennett, which was used in the evocation of the mercurial spirit Taphthartharath (in which Gardner was a participant).⁸⁵ Said invocation would eventually form the basis of *Liber Israfel*.⁸⁶

In this context the formula of L.V.X. is indicated. In Crowley's post *Book of the Law* metaphysics, "the Secret Light" became associated with the 'Khabs' and the 'Obeah'.⁸⁷ Crowley's understanding of the Egyptian part of the soul, then commonly called the 'Khabs,' derives principally from the works of Gerald Massey and E.A. Wallis Budge.⁸⁸ His usage of 'Obeah,' though informed by *Obeah Simplified, the True Wanga*,⁸⁹ depends on the works of Levi and Blavatsky.⁹⁰ In Crowley's commentaries to the *Book of the Law*, he has the following to say:

Khabs is the secret Light or L.V.X.;

The Obeah is the magick of the Secret Light with special reference to acts;

"in the name HRU, set over the Operations of the Sacred Magic and this Thy Wisdom:"

HRU is the Egyptian god Horus. Horus is one of the oldest and most important deities in the Egyptian pantheon. In the Golden Dawn system, he plays essential and wide-ranging roles. He is identified with the role of the Hieres officer in Golden Dawn rituals.

"Avenger of the Gods" is the name of Hieres, and he is "Horus in the Abode of Blindness unto, and Ignorance of, the Higher." Hoor is his name.⁹¹

⁸⁵ *The Book of the Voice of Thooth*. F.C. Gardner papers, *Yorke Collection* (London: Warburg Institute), NS 63. *op. cit.*

⁸⁶ *Equinox* v. I. n. 7. pp. 21-27.

⁸⁷ Aleister Crowley, *Magical and Philosophical Commentaries on The Book of the Law*. (Quebec: 93 Publishing, 1974): Old Comment I:8 & New Comment I:37.

⁸⁸ Gerald Massey, *The Seven Souls of Man*: Lecture. (London: Villa Bordighiera, 1887?), and *A Book of the Beginnings* v. I. (London: Williams & Northgate, 1881). E.A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary*. (London: John Albemarle, 1920), p. 540.

⁸⁹ Myal Djumbogh Cassecanarie, *Obeah Simplified, the True Wanga*. (Port of Spain: Mirror Office, 1895).

⁹⁰ Eliphas Levi, *The Great Secret of Occultism Revealed*. (York Beach ME: Weiser, 1975), bk. 2 chapter 1, and H.P. Blavatsky, *Isis Unveiled*. (New York: Theosophical Society, 1877), chapter 13.

⁹¹ Regardie, *Golden Dawn. op. cit.* p. 338.

“in the name AVE,”

Ave is an angel in the Enochian system of John Dee and Edward Kelly. Its name derives from the *Sigillum Dei Aemeth*,⁹² and the angel plays a significant role in the *Spirit Actions* of Dee and Kelly. In particular, Ave was the communicating angel who delivered the initial forms of the four great Watchtowers.⁹³ Ave also appears in the *Vision and Voice* at the opening of the sixth Æthyr: MAZ.

“who first revealed This to Chanokh:”

Chanokh or Enoch (חנוך) was the antediluvian patriarch, whose mysterious relationship with God in Genesis 5 made him the object and pseudo-author of much Jewish apocalyptic and mystical literature in Late Antiquity, the Medieval period and into the Renaissance.⁹⁴ Enoch is the subject of a body of work known as Enochic literature, which precedes and informs the later Merkavah texts, and which are themselves the precursors to Qabalah.

Enoch was reputed in the Golden Dawn to be the source of much of Dee & Kelly’s *Spirit Actions*, hence the title ‘Enochian.’ Dee and Kelly received a number of angelic communications that purported to be from a lost book of Enoch.⁹⁵

“in the names of God that govern thee (trace names and sigils):

These would be the Hebrew godnames as assigned in *Liber Chanokh*, in the openings for principal keys or calls.⁹⁶ These are essentially taken from elemental attributions of the five lower Sephiroth and are:

IHVH (יהוה) and ShDI AL Chi (שדי אל חי) for the east and Air.

⁹² For the details of the *Sigillum Dei Aemeth* see *Liber Secundus* in *Sloane MS. 3188*, published by Joseph Peterson ed. *John Dee's Five Books of Mystery*. (York Beach ME: Weiser, 2003), pp. 87-148; Christopher L. Whitby. *John Dee's Actions with Spirits: 22 December to 23 May 1583*, v. 1. pp. 118-131; v. 2. pp. 41-101. (PhD diss., University of Birmingham, 1981), pp. 150-151; and Klein, *Complete*. v. I. *Sloane 3188* f. 17r II-1 to f. 30r II-27.

⁹³ Casaubon, *True & Faithful op. cit.* pp. 169-185 *et passim*; Klein *Complete. op. cit. Cotton Appendix XLVI* pt. 1 f. 193r XI-39 to f. 190v XI-72.

⁹⁴ See the *Book of Enoch (I Enoch)*, *The Secrets of Enoch (II Enoch aka Slavonic Enoch)* and *III Enoch*. For an excellent, if still controversial, analysis of the formation of Enochic Judaism see Gabriele Boccaccini's *Beyond the Essene Hypothesis*. (Cambridge UK: Eerdmans, 1998). For a scholarly comparison of the traditional Enochic literature to the Enochian *Spirit Actions* of Dee & Kelly see James R. Davila, “The 94 Books of Ezra and the Angelic Revelations of John Dee,” and Lorenzo DiTommaso, “Echoes of Enoch in Early Modern England.” both contained in *Wisdom Poured Out Like Water: Studies on Jewish and Christian Antiquity in Honor of Gabriele Boccaccini*. (Berlin: De Gruyter, 2018). ed. F.V. Reiterer *et al.*

⁹⁵ Geoffrey James has collated the legends ascribed to Enoch in the *Spirit Actions*: cf. *The Enochian Evocation of Dr. John Dee*. (Gillette NJ: Heptangle, 1984). *op. cit.* pp. 1-15.

⁹⁶ *Liber Chanokh* pt. II in the *Equinox* v. I. n. 8 *op. cit.* pp. 102-113.

AL (אל) and ALHIM TzBAVTh (אלהים צבאות) for the west and Water.

ADNI MLK (אדני מלך) for north and Earth.

IHVH TzBAVTh (יהוה צבאות) for south and Fire.

IHVH ALVH VDOTh (יהוה אלוה ודעת) for Spirit.⁹⁷

The sigils would necessarily be those drawn from the Hebrew on the petals of the Rose Cross lamen, since there are no Kamea for the Elements. This was exactly how the sigilae were formulated in the untitled consecration ritual for an Evocation of a Saturnian Spirit that opens the typescript of the *Book of the Spirit of the Living God*. The method of the formulation of these sigilae was originally explained in Mathers' "Sigils of the Rose" instruction.⁹⁸

"I conjure, constrain and very powerfully exorcise thee; and by the ----- Glory of the Highest,"

This is a magical charge in typically 'Solomonic' language; compare for instance this passage from Mathers' version of the *Greater Key of Solomon*.⁹⁹

I conjure ye and I exorcise ye by the most holy name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the name of Israel, which signifieth vanquisher of God; and he was delivered from the fury of Esau his brother.

What exactly is intended to fill in the blank is left to the ingenium of the magician. It might include, as well as the appropriate godname given above, the name of the Archangel ruling the element and a Bible passage as indicated in *Liber Chanokh* or Barrett's *Magus*.¹⁰⁰

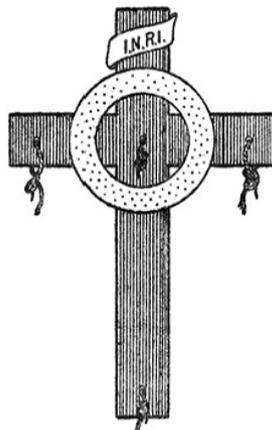
⁹⁷ Crowley, 777 *op. cit.* columns V & XI.

⁹⁸ "Sigils of the Rose" in Zalewski, *Talismans. Op cit.* pp. 93-98.

⁹⁹ S.L. MacGregor Mathers trans. *The Key of Solomon the King* (London: George Redway, 1889).

¹⁰⁰ Francis Barrett, *The Magus or Celestial Intelligencer. op. cit.* with particular attention to the conjurations of the Archangels (pt. 2: pp. 116-127) that were adapted from Abano.

“I do bind thee, even as thou art now physically bound unto the Cross of Suffering:”



The Cross of Suffering.

This line is adapted from the ritual of the *Adeptus Minor* degree of the *RR et AC*, the entrance into the second order of the Golden Dawn: “even as I am now bound physically upon the Cross of Suffering.” The symbolism is, of course, that of the passion and crucifixion of Jesus Christ portrayed in the gospels. Crowley uses this phrase, in the first and second persons, for a number of rituals: notably in *The Book of the Spirit of the Living God*, also written around this time in Mexico (and later published in the *Equinox*),¹⁰¹ and as part of the ritual obligation of Crowley’s *John St. John* working.¹⁰²

“that thou be a pure habitation, a pure servant of the Rose and Cross: that thou conceal the mystery from all but those to whom I may reveal it: that thou obey my will, silently, persistently, accomplishing my commands: thus,”

The remainder of the Charge.

“in the Service of the Servant of the Light, shalt thou come unto thine own light, thine Own Divine Indwelling One,”

Such emphasis on the Light and service thereto is an indicator that this ritual was indeed intended to be part of the working instructions for L.I.L.

¹⁰¹ *Equinox* v. I. n. 3. *op cit.* p. 270.

¹⁰² Aleister Crowley, *The Equinox*. v. 1 n. 1. *op. cit.* “John St. John” Special Supp. p. 10.

“working under and with the Mighty Names of God inscribed upon thee:”

In both the Golden Dawn and in the original Dee and Kelly understanding of the Watchtowers, certain names ‘inscribed on the Watchtowers’ were godnames, and under them were subordinate spirits: including the 24 elders of the book of Revelation, various angels, And elementals, down to cacodemons.¹⁰³ In the Golden Dawn system these ‘Mighty Names of God’ were the names drawn from the Tablet of Union, attributed to Spirit, that were particular to the spirit of the element of the Watchtower, the three names drawn from the central horizontal line of the Watchtower, termed the ‘line of the Holy Spirit,’ consisting of three, four and five letter each, and the eight lettered name in the central whorl of the Watchtower, referred to as the King, along with the four sets of Sephirothic or Calvary Cross names, two each for each subquadrant, one vertical and one horizontal.¹⁰⁴

These are as follows:

Air

Exarp

Oro Ibah Aozpi

Bataivah

Cross Names

△ △ Idoigo & Ardza

△ ▽ Ilacza & Palam

△ ▽ Aiaoai & Oiiit

△ △ Aourrz & Aloai

Water

Hcoma

Mph Arsl Gaiol

Raagiosl

Cross Names

¹⁰³ The details for this procedure are described in *Book H (Clavicula Tabularum Enoch)* published in *The Seventh Ray*, Carroll “Poke” Runyon ed. (Silverado CA: Church of Hermetic Science, 2016 rev.) pp. 4-39, in Mathers’ *The Book of the Concourse of the Forces* pt. 1, published in Regardie ed. *Golden Dawn. op. cit.* pp. 630-659, and in *Liber Chanokh op. cit.* They differ, in some minor but significant ways, from the instructions given by the angels to Dee and Kelly.

¹⁰⁴ The pronunciation and naming conventions for these names is somewhat variable, due to use occasional attribution of multiple letters to some squares. Their pronunciation is also a matter of consideration, as *Sloane MS. 307* and the Golden Dawn have similar but slightly different rules for pronouncing Enochian words.

△ ▽ Obgoca & Aabco
▽ ▽ Nelapr & Omebb
▽ ▽ Maladi & Olaad
△ ▽ Iaaasd & Atapa

Earth

Nanta

Mor Dial Hctga

Iczhhcal

Cross Names

△ ▽ Angpoi & Unax
▽ ▽ Anaem & Sondn
▽ ▽ Cbalpt & Arbiz
△ ▽ Iaaasd & Atapa

Fire

Bitom

Oip Teaa Pdoce

Edlprnaa

Cross Names

△ △ Noalmr & Oloag
▽ △ Valadi & Sioda
▽ △ Volxdo & Sioda
△ △ Rzionr & Nrzfm

“lest I destroy thee for a barren fig-tree.”

An allusion to Mark 11:12-14 & 20 and Matthew 21:18-22.

“Such are the words of this thy binding and obligation this day, in the Presence of the Divine One and of the Avenging Angel HUA. And - if thou dost fail herein - Let thy Rose be disintegrated and thy power with Magic cease.”

The curse and binding section of the obligation, *cf.* Matthew 18:18.

“Let the Stigmata be placed upon the Tablet, with the Versicles appropriate.”

It is likely that Watchtowers themselves were pierced in the upper corners and at the bottom center to replicate the wounds of Christ. It is also possible that blood was taken from a cross, cut upon the breast of the consecrating magician, for this purpose, as in *John St. John*.¹⁰⁵ This is almost certainly a reference also the nailing of the Watchtowers to the wall given above.

“I, Perdurabo, Fra R.R. et A.C. etc. am here this day: that I may consecrate, equilibrate and purify this tablet of ____: Further I will attract therein, as in a pleasant habitation, the forces of _____, severally and as an whole:”

The blanks again indicate the specific element of the Watchtower being consecrated.

“that they may dwell therein in Light and Life and Love: ever ready to come forth, manifest into matter, at my word and will: untouched by any banishing ceremony that is not specially directed against them: ever abiding in the palaces and pyramids”

This passage is meant to protect the magical forces (elemental, planetary and zodiacal) contained within the Watchtowers from the general and regular banishings that are necessary to maintain a sanctified magical temple. Pyramids are a particular form of dwelling space for the spirits peculiar to Golden Dawn Enochiana, *vide post*.

“the mansions of my Father's house.”

John 14:2

“(Note. In pencil opposite the above A.C. wrote: - For ⊗ Open as Portal. Key:

1. Pentagrams of Spirit
2. do Ehn
3. Exarp. Aquarius (♊) in Spirit (⊗)- active
- 4,5,6.

for Air. Open as 2=9

Key 2 for Cherubic above for Sceptre (? T) + a (? and wand sword ? T) Note ends.)”

¹⁰⁵ *Op. cit.*

This is an abbreviated instruction in the basic order of operations used in Golden Dawn Enochian. For the details study *Liber Chanokh* pt. 2.¹⁰⁶

“For ☉ Open as Portal. Key: 1. Pentagrams of Spirit

For the element of Spirit use the Portal Opening. First Key is recited with the Spirit Pentagrams.¹⁰⁷

“2. do Ehnb”

Second Key is used to invoke the Ehnb angels, they are: Exarp, Hcoma, Nanta and Bitom.

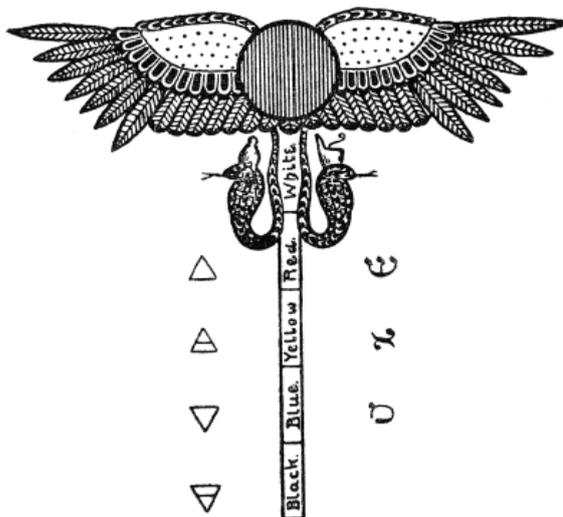
“3. Exarp. Aquarius (♊) in Spirit (☉)- active”

Third Key is used to invoke Air, using the sign of Aquarius (the Cherub of the fixed sign of Air) in the active Pentagram of the Spirit.

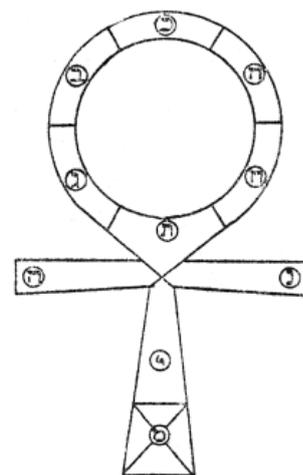
“4,5,6.”

The fourth, fifth and sixth keys are the remaining keys used, in the Golden Dawn system of *Enochiana*, to invoke the pure elements: Water, Earth and Fire respectively.

“Draw over tablet the symbol of the Winged Globe, and the Ankh. Cover its face.”



The Chief Adept's Wand.



The Egyptian Key of Life.
The Crux Ansata.

¹⁰⁶ *Equinox* v. I n. 8. *Liber Chanokh* pt. 2 *op. cit.* pp. 101-113.

¹⁰⁷ For all of the pentagrams used in this section see Aleister Crowley, *Liber O* in *Equinox* v. I. n. 2. *op. cit.* pp. 10-30.

“The General and Especial Invocation now takes place.”

In the Golden Dawn these invocations are based on the anonymous *Sloane MS. 307*. The text of this manuscript was codified from *Sloane MS. 307* by Wynn Westcott to become the Golden Dawn’s *Book H*, the so-called *Clavicula Tabularum Enochi* or Key to the Tables of Enoch.¹⁰⁸ It was from this text that the Golden Dawn’s idiosyncratic form of Enochian derived. It was also, strangely enough, a text that was essentially rejected by Israel Regardie. He says of it:

"H" Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as dearly, the contents of "S, The Book of the Concourse of the Forces." Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document "T", and so have decided to omit both.¹⁰⁹

“For each tablet open as in grade corresponding:”

This can be moderately confusing, given Crowley’s adjustment of degrees from the Golden Dawn to A.·. A.·. The model is given in *Liber Chanokh*,¹¹⁰ with reference to the degree numbers and signs. At the time of the composition of this ritual, the reference was certainly to the original Golden Dawn degrees,¹¹¹ and are attributed according to the elemental attributions of the Sephiroth, save 5°=6° which is here attributed to Spirit.

1°=10°	<i>Zelator</i>	Earth	▽
2°=9°	<i>Theoricus</i>	Air	△
3°=8°	<i>Practicus</i>	Water	▽
4°=7°	<i>Philosophus</i>	Fire	△
5°=6°	<i>Adeptus Minor</i>	Spirit	⊗

¹⁰⁸ *Sloane MS. 307*, Skinner, *Practical op. cit.*; *Book H (Clavicula Tabularum Enochi)* published in Runyon, *The Seventh Ray. op. cit.*

¹⁰⁹ It is interesting that the very parts of *Book H* Regardie finds offensive are the ones that have their origin in the original Dee and Kelly materials. Regardie, *Golden Dawn, op. cit.* pp. 43-44.

¹¹⁰ *Equinox* v. I n. 8. *Liber Chanokh* pt. 2 *op. cit.* pp. 101-113.

¹¹¹ 777 *op. cit.* column CXXI.

In either case $1^\circ=10^\square$ equals Earth etc.

“first the general invocation: then line by line, corner by corner, invoke the Dwellers, using the Enochian Keys and the Pentagrams.”

Again, this is laid out in *Book H (Clavicula Tabularum Enochi)*, Mathers' *The Book of the Concourse of the Forces* part 1. and detailed in Crowley's *Liber Chanokh* with the application of the Keys that the Golden Dawn attributes to the elements.¹¹²

“For lesser angles etc invoke e.g. Fire of Air by pentagram of Fire with letter Shin placed therein.”

This instruction is a bit odd. One would suspect that the pentagram of Air with the Shin (being the Hebrew letter attributed to Fire) is what should be intended here.

“Use the names of God both without and within the tablet.”

The godnames without are the attributed Hebrew godnames, *vide supra*, the godnames within would be those from the Watchtower itself, i.e. the name from the Tablet of Union or Spirit, the three names from the line of the Holy Spirit, and the name of the King of the Watchtower being invoked.

“This done, chain the tablet:”

A somewhat strange admonition, as if the forces being bound were necessarily demonic.

“draw the + and lift it. Stigmata as before and, above. Let touch the tablet to your R.C.”

R.C. equals Rose Cross.

“Out of the darkness let the Light Arise.”

From the second point of the *Adeptus Minor* ritual.

Speech of C. A. "I am the R and the L."

The Speech of the Chief Adept in part 3 of the *Adeptus Minor* ritual.

¹¹² *Op. cit.* all this material is worked out in simplified and fairly complete detail in Gerald Schueler's *Enochian Magic: A Practical Manual*. (St. Paul MN: Llewellyn, 1986).

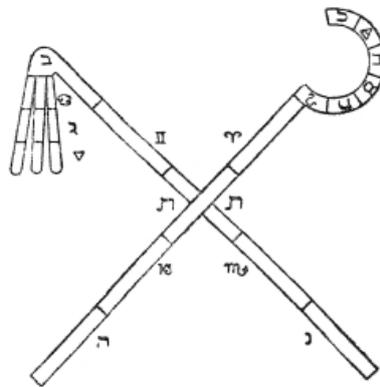
I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me, shall never die.

This is almost verbatim from John 11:25-26.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

The speech makes the subtle change to “believeth on me” which is a phrase used by Jesus in other parts of the Gospel of John (6:47 & 7:38).

“Draw crook and scourge on tal(isman) and shroud it again.”



The Crook and Scourge.

“EX. DEO. NASCIMUR.”

“IN. JEHESHVA. MORIMUR.”

“PER. S. S. REVIVISCIMUS.”

This phrase used in the *Adeptus Minor* degree is from the *Fama Fraternitatis*.¹¹³ The legend has it that when the body of Christian Rosecreutz was discovered, a parchment titled book T was found atop his body. It contained this elegium. Literally translated it means:

From God we are born.

In Jesus we die.

By the Holy Spirit we are restored to life.

¹¹³ A.E. Waite, *The Real History of the Rosicrucians*. (London: George Redway, 1887). chap. III.

“Invoke the Light to abide both above and below the tablet. (As in 5°=6°)”

What is meant here is not entirely clear. If the sequence of events in the *Adeptus Minor* ritual is being followed, this would refer to be the speeches of the second and third adepts, with their allusion to the Book of Revelation (adapted and inspired by vv. 12:3-13 through 13:1-10 and 1:12-16 respectively) and the images painted on the lid of the pastos.¹¹⁴ For although the speeches describe the powers below first and the powers above second, the diagram has them in the order given in this instruction.

Second Adept : Behold the Image [directing attention to lower half of lid] of the Justified One, crucified on the Cross of the Infernal Rivers of Death, and thus rescuing Malkuth from the Folds of the Red Dragon.

Third Adept : And being turned [directing attention to upper half] I saw seven golden light-bearers, and in the midst of the seven light-bearers, one like unto the Ben Adam, clothed with a garment down unto the foot, and girt with a golden girdle. His head and His hair were white as snow, and His eyes as flaming fire. His feet like unto fine brass as if they burned in a furnace and His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of His Mouth went the Sword of Flame, and His countenance was as the sun in its strength.

“Speech of C. A.”

Speech of the Chief Adept, following the sequence in the ritual this would be:

“I am the First and I am the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death.”

This is again adapted from the Book of Revelation, combining phrases from vv. 1:17 (also 22:13) and 1:18; themselves derived from Isaiah 44:6 & 48:12.

“Tab(let) to altar. Crook and scourge again.”

Tablet taken to the altar is the equivalent of the candidate being led to the vault. This emphasizes that each Watchtower aka Tablet is to be consecrated individually.

¹¹⁴ For a detailed explanation of the image of the dragon see S.L. MacGregor Mathers (Frater D.D.C.F.), “Flying Roll X.” in Francis King ed. *Astral Projection, Ritual Magic and Alchemy*. (Rochester VT: Destiny, 1987), pp. 131-140.

“Speech of C. A. from East. (~~? C.A. Consecrating Adept. T.~~)”

This is the Chief Adept not the Consecrating Adept. This confirms the sequencing of the previous speeches; as the next speech, given by the Chief Adept in the ritual, is explicitly given from the East.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life, no man cometh unto the Father but by Me. I am the Purified, I have passed through the Gates of Darkness unto Light, I have fought upon Earth for Good, I have finished my Work, I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death, there is no part of Me that is not of the Gods. I am the Preparer of the Pathway; the Rescuer unto the Light. Out of the Darkness let that Light arise!

“For I know that my Redeemer liveth,”

Job 19:25.

“I am the Way, the Truth and the Life, no man cometh unto the Father but by Me.” John 14:6.

The remainder of this text is a Golden Dawn adaptation of Egyptian formulae found in the *Book of the Dead* and the Pyramid texts.¹¹⁵ "Osiris Onnophris" is Asar un nefer (“myself made perfect according to Crowley’s ‘translation’ in *Liber Samekh*).¹¹⁶ Here again Osiris and Christ are being equated with the dying and rising god formula of Frazer.¹¹⁷ The full Golden Dawn elaboration of the idea can be found in “The Magical Invocation of the Higher Genius.”¹¹⁸

“+ on Tab. Lifted.”

Cross over Table, i.e. Watchtower and the Watchtower elevated, probably above the head. This equates, in the ritual, to the candidate arising from his kneeling position.

¹¹⁵ E.A. Wallis Budge, *The Book of the Dead*. (London: Kegan Paul, 1895), and *Egyptian Heaven and Hell* 2 vols. (London: Kegan Paul, 1905).

¹¹⁶ Crowley, *Magick in Theory and Practice*. *op. cit.* pp. 265-293.

¹¹⁷ Frazer, *Golden Dawn*. *op. cit.*

¹¹⁸ *Equinox* v. I. n. 3. *op. cit.* pp. 197-206.

“I receive thee as a Brother of the Cross and Rose, in that Sign of Rectitude and of Self-Sacrifice.”

The reception of the Aspirant, and reference to the sign of Osiris Slain.

(to Aspirant) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain.

We receive thee as an Adeptus Minor in the Sign Rectitude and Sacrifice.

“With R(ose) C(ross) touch tablet in 3 places.”

A further reiteration of the symbol of the 3 wounds of Christ, as in the stigmata previously applied. In the actual ritual of the *Adeptus Minor*, this consists of three sets of triangles formulated upon the Aspirant.

“Words as 5 6 6 (Note. i.e as in the 5°=6° ceremony of the Golden Dawn, as published in the Equinox and in Regardie's Golden Dawn. T.)”

This would seem to be a typographical error for 5=6; it makes no sense regarding either the number of letters or values of any of the words associated with the Adeptus Minor degree. The words actually given in the ritual, corresponding to this point in the consecration are the ‘Analysis of the Key Word:’

I.

N.

R.

I.

Yod.

Nun.

Resh.

Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, I. A. O.

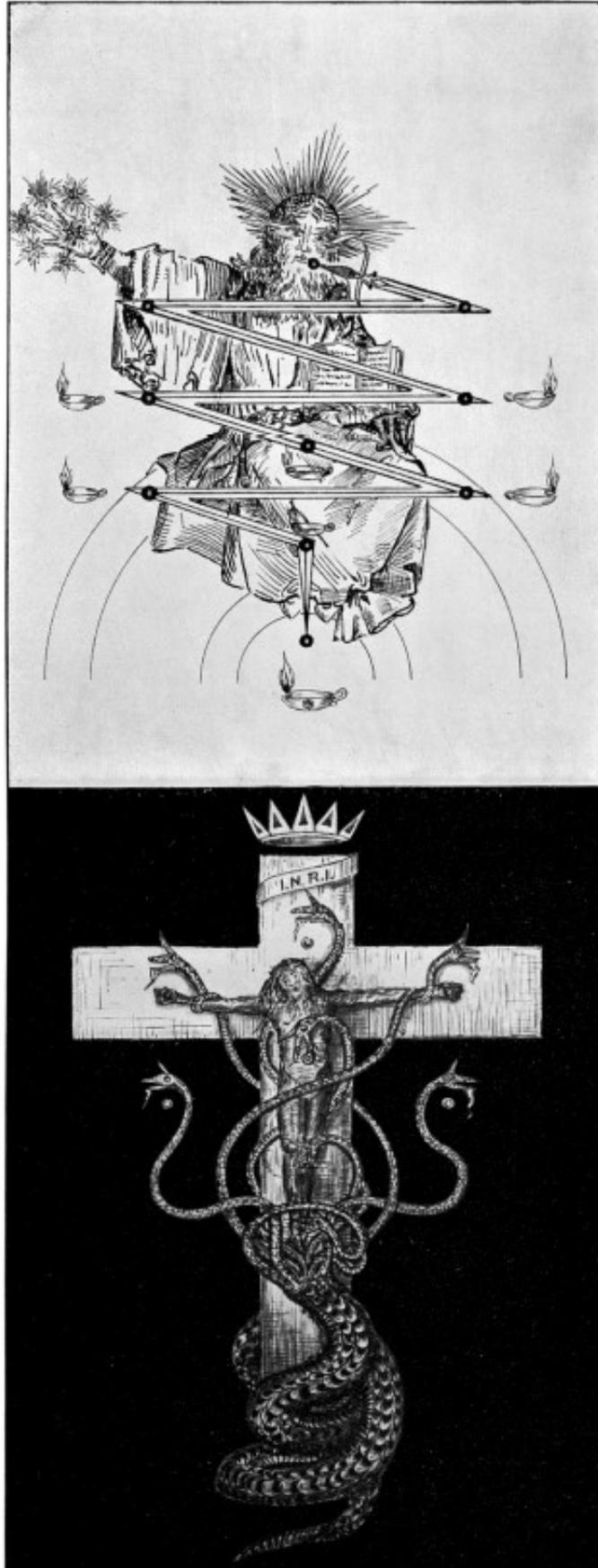
(The Sign of Osiris Slain.) The Sign of Osiris Slain.

L. The Sign of the Mourning of Isis. *(with bowed head)*

V. The Sign of Typhon and Apophis (*head erect*)

X. Isis, Apophis, Osiris, I.AO.

They give the saluting Sign with heads bowed. A pause.



The Lid of the Pastos.

“(Note. i.e. as in the 5°=6th ceremony of the Golden Dawn, as published in the *Equinox* and in Regardie's Golden Dawn. T.)”

This entire analysis is based on a comparison of these two versions. *The Equinox* edition clearly represents an earlier version, but Regardie's in the *Golden Dawn* is more thorough in its detail.

“Seal in mystic numbers and words.”

The Password. EHEIEH (איהיה), which in this degree is lettered.

The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this grade which is EHEIEH, which should be lettered separately when given thus:

Aleph.

Heh.

Yod

Heh.

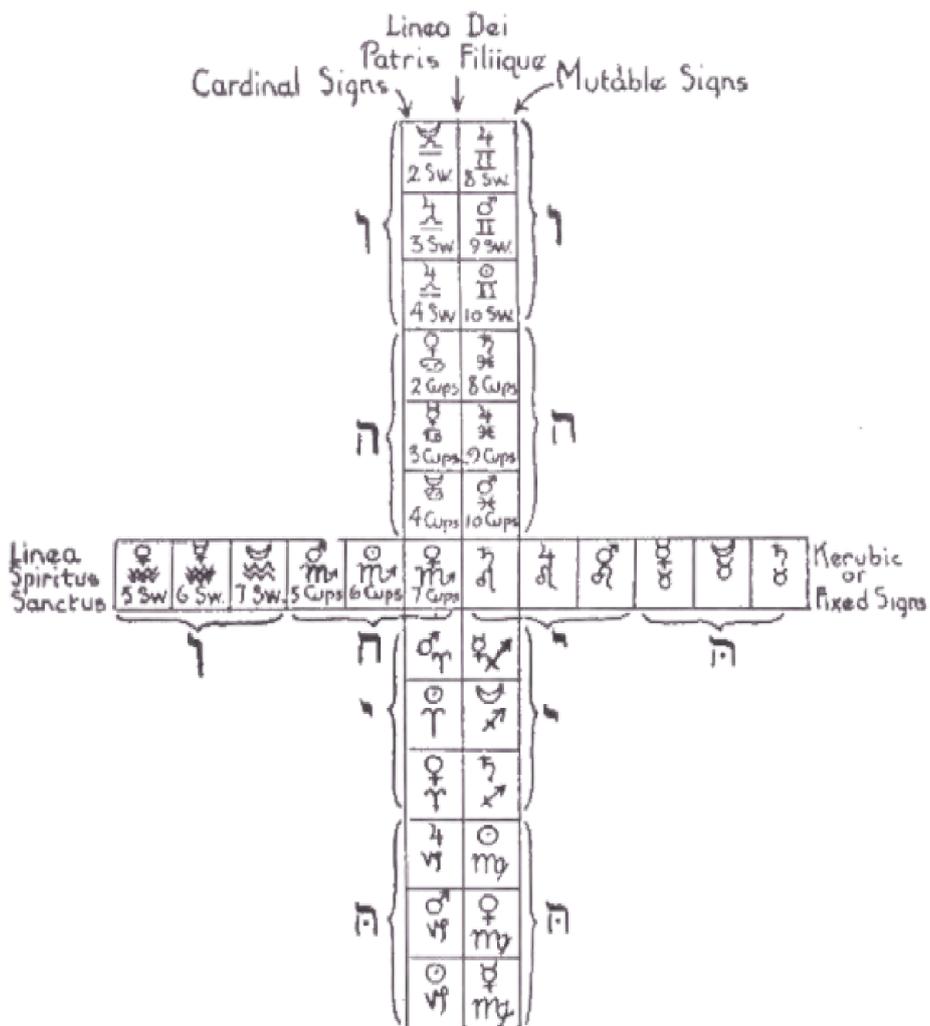
“Draw Sephirotic crosses; mothers; planets and signs to show colour.”

This is the place in the *Adeptus Minor* ritual where the Aspirant is presented with the lecture on the symbols of the degree and their meaning. First is presented the *Minutum Mundum* or Tree of Life and its complex set colour schemes. This is followed by the attribution of the three mother letters of the Hebrew alphabet, the letters attributed to the planets and finally those attributed to the signs of the Zodiac all with their colour attributions.

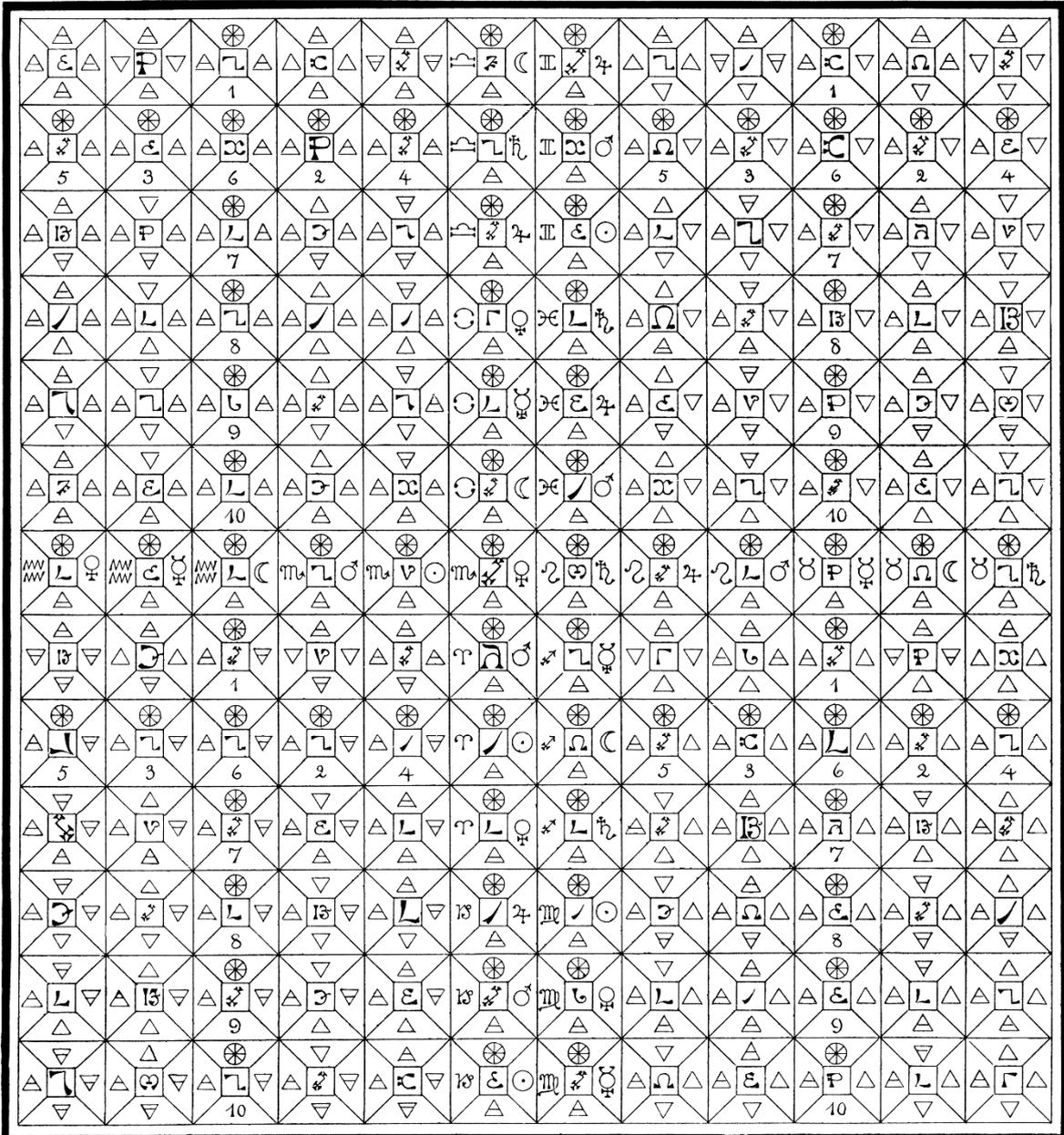
This lecture is paralleled here. The Sephirotic crosses are a distinctive part of the Golden Dawn's system of Enochian symbolism that attributes the 10 squares in each of the sixteen Calvary Crosses (four per Watchtower). This can be seen from example of the 'Great Watchtower of the East, attributed to Air' found in *Liber Chanokh* pt. 1 (on the page following). The four subquadrants of a given Watchtower proceed, one each, from the four corners of that Watchtower. Each subquadrant is subdivided by a Calvary Cross of ten squares. The ten squares of each Calvary, or in Golden Dawn terminology Sephirotic, Cross are attributed to the ten Sephiroth of the Tree of Life as follows:

		1		
5	3	6	2	4
		7		
		8		
		9		
		10		

Similarly, the planets and signs of the Zodiac are attributed to the squares of the 24 Seniors (six per Watchtower), as shown in Regardie's *Golden Dawn*:



THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.



The meaning of the three mothers is not entirely clear in this explanation, but they do correspond to the colour attributions of the elements used in the Watchtowers, save for the normal minor confusion regarding the colour/colours attributed to Earth. This explanation would give the basis for all of the colour attributions in the complex schema applied to the individual squares of the Watchtowers, in the fully elaborated system. The method of making these attributions is given in Mathers' *On the Concourse of the Forces* and in Regardie et al's *Complete Golden Dawn System of Magic*.¹¹⁹

“Again, draw crook and scourge and finally the diagrams of the Serpent and the Lightning flash on the Tree of Life.”

As before.

“Thus, from the Darkness, and the Valley hast thou climbed the Mystic Mountain of Abiegnus.”

In Rosicrucian lore, Mount Abiegnus is the mountain, whereon is the cave, wherein is the Tomb of Christian Rosencreutz. Abiegnus literally means fir or conifer.

“. . . for this also is like the Rosicrucian mountain of Abiegnus and the mystic Fir-Cone, a mystery enfolded within and without by many meanings.”

A.E. Waite, *Hidden Church of the Holy Graal*.¹²⁰

The source of Abiegnus as the name of the mysterious Rosicrucian mountain is somewhat obscure. One of the earliest references to *Monte Abiegno* can be found in the treatise entitled *Aureum Seculum Redivivum* (lit. The Golden Age Revived), ascribed to one Henricus Madathanus or Theosophus. The author was, in fact, the German alchemist Adrian von Mynsicht (1603-1638, if even that was his real name) and written circa 1621.¹²¹

The text was republished several times and eventually translated into English and published by Franz Hartmann as *Cosmology or Universal Science, Containing the Mysteries of the Universe, explained according to the Religion of Christ by the Secret Symbols of the Rosicrucians*

¹¹⁹ *On the Concourse of the Forces* pt. 1 in Regardie, *Golden Dawn, op. cit* pp. 630-659, and Regardie et al, “The Enochian System” in Israel Regardie, *Complete Golden Dawn System of Magic*. (Tempe AZ: New Falcon, 1984), v. 10: pp. 17-52 show the method in detail. Crowley's *Liber Chanokh* pt. 1 *op. cit.* and Schueler, *Enochian Magic. op. cit.* provide some of the method, but are chiefly important for demonstrating how the method is applied in the actual construction and application of the Watchtower system.

¹²⁰ A.E. Waite, *The Hidden Church of the Holy Graal*. (London: Rebman, 1909), p. 560.

¹²¹ In the *Musaeum Hermeticum*. (Frankfurt: Lucas Jennis, 1625) and reprinted in *Geheime Figuren Der Rosenkreuzer* (Altona J.D.A. Eckhardt, 1785).

otherwise simply *Secret Symbols of the Rosicrucians*.¹²²

In the *RR et AC* ritual of the Golden Dawn the name took on a spurious and convoluted etymology:

Mountain of the Caverns, the Mystic Mountain of Abiegnus. The meaning of this title of Abiegnus - Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our race, and the four words make the sentence: ABIEGNUS ABIAGNUS ABI-GENOS BIA-GENOS. "Mountain of the Lamb of the Father, and the Strength of our Race."

For Crowley, the legend was of central importance.

In Abiegnus the Sacred Mountain of the Rosicrucians the Postulant finds but a coffin in the central shrine; yet that coffin contains Christian Rosencreutz who is dead and is alive for evermore and hath the keys of Hell and of Death.

The Soldier and the Hunchback.¹²³

There will I lay myself and await thee, even as our Father Christian Rosenkreutz that laid himself in the Pastos in the Vault of the Mountain of the Caverns, Abiegnus, on whose portal did he cause to be written the words, "*Post Lux Crucis Annos Patebo*." So, Thou wilt enter in (as did Frater N. N. and his companions) and open the Pastos; and with thy Winged Globe thou wilt touch the Rosy Cross upon my breast, and I shall wake into life - the true life that is Union with Thee. So therefore - *perinde ac cadaver* - I await Thee.

John St. John.¹²⁴

Liber XIII vel Graduum Montis Abiegni (literally the Grades of the Mountain Abiegnus) laid out Crowley's plan for his reformulated Golden Dawn, as part of his A.: A.:

¹²² Franz Hartmann, *Cosmology or Universal Science, Containing the Mysteries of the Universe, explained according to the Religion of Christ by the Secret Symbols of the Rosicrucians*. (Boston MA: Occult Publishing, 1888). See also Westcott's "Introduction" to F. Leigh Gardner's *A Catalogue Raisonné of the Works on the Occult Sciences*. v. I.: Rosicrucian Books. (London: Green, Limpus, 1903) and *The Rosicrucians: Past and Present, at Home and Abroad*. A Lecture presented at the S.R.I.A. in London n.d. (Mokelumne Hill CA: Health Research, 1966) on the transmission of Rosicrucian documents, and Charles Cicero, "The Rosicrucian Vault: A Compendium of the Universal Unity." lecture, Canonbury Masonic Research Center, London: Nov. 15, 2006.

¹²³ *Equinox* v. I n. 1. *op. cit.* pp. 127.

¹²⁴ *Ibid.* special supp. p. 74.

retaining its summit at the *Adeptus Minor* degree with the ‘Knowledge and Conversation of the Holy Guardian Angel.’¹²⁵

The Thelemic Holy Book *Liber Cheth vel Vallum Abiegni* identifies Abiegnus with the Graal myth,¹²⁶ implicitly identifying Mount Abiegnus with Montsalavat (the mountain of salvation), whose covering of impenetrable forest correlates to the conifers that define Abiegnus.¹²⁷

Abiegnus plays an abiding role in *Konx Om Pax*, a work largely devoted to Crowley’s construal of the Golden Dawn and his experiences in it. In the fantasy devoted to ascending the Tree of Life he describes it thus:

Mons Abiegnus v. Cavernarum

You see the Sixth House is really in a mountain called Mount Abiegnus, only one doesn’t see it because one goes through indoors all the way.

*Liber XCV – The Wake World part II.*¹²⁸

In his satire on the Golden Dawn, *Ali Sloper and the Forty Liars*,¹²⁹ also contained in *Konx Om Pax*, Crowley uses the Vault of the Adepti and its identification with Mount Abiegnus to lampoon Mathers.¹³⁰

THE MYSTERIOUS MATHERS in his great sketch, “THE FAMILY VAULT.”

(Mr. Mathers will borrow any required properties from the audience.)

**“I reside on Abiegnus, and my name is ‘Flodden’ James.
I am not up to small deceits or any sinful games:
And I’ll tell in simple language what I know about the bounder
That broke up our Society—and also broke the founder!”**

Finally, the volume of the *Konx Om Pax* concludes with the epitome of Crowley’s philosophical wit and poetic sarcasm in *The Stone of the Philosophers which is in Abiegnus, the Rosicrucian Mountain of Initiation*.¹³¹ Scoffing at, and in turn acknowledging, with grudging

¹²⁵ *Equinox* v. I. n. 3. *op. cit.* pp. 3-8.

¹²⁶ This presumption does not originate with Crowley. As seen above, Waite makes it is as well. For a detailed comparison of the relationship of the two legends see John Matthews, “The Grail and the Rose,” in *The Rosicrucian Enlightenment, Revisited*. Ralph White ed. (Hudson NY: Steiner, 1999), pp. 25-41.

¹²⁷ Aleister Crowley, *Liber Cheth vel Vallum Abiegni, sub figura CLVII* in *The Equinox* v. I. n. 6. (London: Wieland & Co., 1911), pp. 23-27.

¹²⁸ Aleister Crowley, *The Wake World (Liber XCV)* in *Konx Om Pax*. (London: Walter Scott, 1907), pp. 12-15.

¹²⁹ Cf. Katherine D. Jones “Will the Real Ali Sloper Please Stand Up.” *Coph Nia Wand* (Winter, 2015).

¹³⁰ *Ali Sloper and the Forty Liars* in *ibid.* p. 28.

¹³¹ *The Stone of the Philosophers which is Hidden in the Mountain of Abiegnus* in *ibid.* pp. 69-108.

admiration, his experience in the Golden Dawn. It is important to note that this little tome was penned during the intermediary period between the Mexican Æthyrs and the beginning of his Algerian adventure with Victor Neuburg which would conclude the momentous work of the *Vision and the Voice*.

Twice in the *Vision and the Voice* Crowley would return to the importance of Mount Abiegnus:

And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.

- LOE, the 12nd Æthyr.

And in his reformation of the Key of the Æthyrs in ARN.

His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adepts, and the "Cave" is the Cave of the Mountain of Abiegnus, and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.)

- ARN the 2nd Æthyr.

“For about the Throne of the mighty One is a Rainbow of Glory and at his Feet the Crystal Sea.”

Adapted from Revelation 4:2-6, *et passim*. This is an important passage from the point of view of the Enochian system, for the four beasts and the 24 elders that are about this throne play essential roles in the hierarchy of the Watchtowers. The Kings of the Watchtowers represent the beasts and the six seniors (on each Watchtower) symbolize the wings of each of these kings or beasts.

“Therefore do I affirm thee Hodos Camelionis;”

“And therefore do I greet thee with the Mystic Title of *Hodos Chamelionis*, the Path of the Chamelion, the Path of Mixed Colours,”

Hodos Camelionis is Latinized from the Greek ὁδός χαμαιλέων, literally “the path, way or journey of the ground lion,” but intended to simply mean “the Path of the Chameleon,” a reptile famous for its ability to change color at will.

Crowley, in *Magick Without Tears*, has this to say about the title:

In the R.R. et A.C., this is indicated to the Adept Minor by the title conferred upon him on his initiation to that grade: *Hodos Camelionis*: - the Path of the Chameleon. (This emphasizes the omnivalence of the force.) In the higher degrees of O.T.O.—the A.·.A.·. is not fond of terms like this, which verge on the picturesque - it is usually called "the Ophidian Vibrations," thus laying special stress upon its serpentine strength, subtlety, its control of life and death, and its power to insinuate itself into any desired set of circumstances. *Magick Without Tears IX*¹³²

And in *Absinthe, The Green Goddess*:

The veil of the Temple, too, was of many colors. We find, further east, that the Manipura cakra -- the Lotus of the City of Jewels -- which is an important centre in Hindu anatomy, and apparently identical with the solar plexus, is the central point of the nervous system of the human body, dividing the sacred from the profane, or the lower from the higher.

In western Mysticism, once more we learn that the middle grade of initiation is called *Hodos Camelionis*, the Path of the Cameleon; there is here evidently an allusion of this same mystery. We also learn that the middle stage in Alchemy is when the liquor becomes opalescent.

“Absinthe - The Green Goddess.”¹³³

“thine is the symbol of The River Hiddequel.”

“. . . and I give thee the Symbol of Hiddekel, the Third River which floweth towards the cast of Assiah.”

The River Hiddequel (777: LVI. 11), Hiddikel or Hiddekel (הַדְּקֵל) from the Accadian, the river *Idikla*; this is the modern Tigris river. *It is one of the four rivers proceeding from Paradise in Genesis 2:14.*

¹³² Crowley, *Magick Without. op. cit.*

¹³³ “Absinthe - The Green Goddess.” *The International*. v. xii. n. 2 (New York: International, February 1918), pp. 47-51.

The Golden Dawn attributes these rivers to the four elements. They flow from the Supernals as Naher and are split at Daath; the Hiddekel flows into Tiphareth thus infusing Tiphareth with the power of the Supernals. As the *Adeptus Minor* degree is attributed to Tiphareth, so the Hiddekel is that river that provides the flow of energy, from on high, to the Aspirant in that degree; similarly, in this place, that energy is being drawn into the Watchtowers. These rivers are also important as key elemental attributions that apply to the Watchtowers in the Golden Dawn system.

And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said 'To Daath the Depths are broken up and the clouds drop down dew.'

The first Head is PISON, which flows into Geburah (whence there is Gold.) It is the River of Fire. The Second Head is CIHON, the River of Waters; flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth which receiveth the virtues of the other three, is PHRATH, Euphrates, which floweth down upon the Earth. This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Etemal Pillars of the Sephiroth. As it was said to you in the Thirtieth Path, "And above the shoulders of that Great Goddess is Nature in her vastness exalted."

*The Garden of Eden before the Fall.*¹³⁴

“Remember thou, O Tablet of ____,”

The blank indicates, as usual, the element of the Watchtower in question.

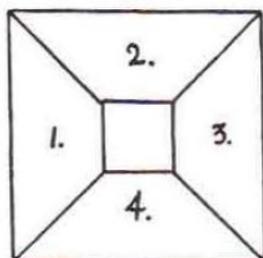
¹³⁴ *Op. cit.*

“thou who unitest Sphinx and Pyramid:”

“The Keys of the Governance and Combinations of the Squares of the Tablets. They are the Sphynx and the Pyramid of Egypt; that is, the combination of the Kerubs being the Sphynx. The combination of the Elements being the Pyramid.”

S.L. MacGregor Mathers. “Egyptian Pyramid God Forms”¹³⁵

The Sphinx and the Pyramid represent one of the most elaborated parts of Golden Dawn’s *Enochiana*. This embellishment bears little, if any, correspondence to the system and materials received by Dee and Kelly. It does provide the Golden Dawn with a method of integrating and syncretizing the complexity of Hermetic and Apocalyptic symbols into the Watchtowers. In brief each square in each Watchtower was considered a pyramid. To each of the four sides of these pyramids was assigned a Yetziratic attribution, usually an element. In fact, most of the squares were composed of purely elemental attributions. From the four elemental attributions a Sphinx was formulated for each pyramid by taking the aspects of the tetramorph, that is the Man, the Eagle, the Bull and the Lion. The physical aspects are assigned according the position of the element on the pyramid thus:



1. Head
2. Upper torso and wingedness
3. Lower torso & limbs
4. Tail

The method is given, in detail, in *On the Concourse of the Forces*, part 1.¹³⁶

“remember this my Temple and my tomb: for it is the Chamber of the King.”

The Chamber of the King is the central feature of the Great Pyramid at Giza. Along with the underlying pyramidal scheme for attributing the individual squares of the Watchtowers, the Golden Dawn also associated these pyramids with Egyptian gods and the

¹³⁵ This is instruction X of the *Adeptus Minor Curriculum*, cf. Regardie, *Golden Dawn. op. cit.* p. 43 *et passim*.

¹³⁶ Regardie, *Golden. op. cit.* pp. 630 *et passim*.

godforms of the officers in their initiation rituals. This process was also integrated into the Golden Dawn's Rosicrucian or Enochian chess.¹³⁷

“I now formulate upon thee the grip of the Grade,”

Frater (vel Soror) I now greet you with the grip of this Grade which is given thus. (shows it) The fingers of the right hand are held so as to form the letters L. V. X. The thumb and first fingers are stretched to form the letter L The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X.

This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted. You will note that this grip must never be exchanged except across the Pastos.¹³⁸

“and do now declare in the Name of the Lord of the Universe,”

The Lord of the Universe is a title (usually unnamed, in spite of the use of the phrase “in the Name of”) in many of the Golden Dawn's rituals and degrees, particularly in the context of the rituals of the Adepti.

“that thou art duly consecrated, and prepared as a pure and pleasant dwelling for the Names and Forces Divine, Archangelic, Angelic, Elemental or Demonic in you duly written and illuminated.”

This is a specific set of hierarchies corresponding to the Golden Dawn's method of drawing names from the Watchtowers, not the traditional qabalistic hierarchies that the titles might, at first, appear to imply.

Divine: The divine names consist of the names drawn from the Great Cross of each Watchtower, i.e. the 3 Banner names, the central King, and 6 Seniors assigned to that Watchtower, as well as the vertical name (of six letters) and the horizontal name (of five letters) drawn from the four Calvary or Sephirothic crosses that divide the Watchtower into subquadrants.

¹³⁷ Pt. 2. Regardie, *Golden Dawn. op. cit.*, pp. 659-670. See also the *Adeptus Minor* instructions *Y1* and *Y2*, “Enochian Chess and Chaturanga” by W. Wynn Wescott and S.L. MacGregor Mathers and “Enochian Chess and Tarot” by S.L. MacGregor Mathers, respectively, as well as “Enochian Chess - Pyramid God Forms by S.L. MacGregor Mathers.” *HOGD Hermetic Order of the Golden Dawn: Alpha Omega Rosicrucian Mystery School*. 2017: www.golden-dawn.com. Updated and detailed analysis can be found in Chris Zalewski's *Enochian Chess of the Golden Dawn*. (St. Paul MN: Llewellyn, 1994) and Israel Regardie *et al*, *The Complete Golden Dawn System of Magic. op. cit.* v. 10. pp. 33-37 & 98-128.

¹³⁸ *Ibid.* p. 246.

Archangelic: The Archangels are drawn from the four squares above the horizontal of the Sephirotic Cross, with the addition of the appropriate letter from the Tablet of Union.

Angelic: The Angels, strictly speaking, are of two kinds: the Cherubs, drawn from the four squares above the horizontal of the Sephirotic Cross, and what are deemed the Ruling Angels, drawn from the four letters on either side of the Sephirotic Cross, below the horizontal, with the addition of the appropriate letter from the Tablet of Union.

Elemental: The Elementals are the names drawn from the four letters on either side of the Sephirotic Cross, below the horizontal.

Demonic: These are the Cacodemons, they are of three letters each. Two letters are taken from the two letters each from either side of the vertical of the Sephirotic Cross below the vertical, with the addition of the appropriate letter from the Tablet of Union.

“Come away! and make us partakers of the Wisdom Undefined.”

A paraphrase of the conclusion of several of the Angelic Keys or Calls.

“Close as in 5°=6°.”

As in the opening, it is difficult to ascertain exactly how elaborate this closing was meant to be. It is likely that all that was intended was the knocks, the words and actions of the closing - as given in *Temple of Solomon the King*.

ו ו ו ו

“Post centum viginti annos patebo.”

Thus have I closed the Vault of the Adepts, in the Mystic Mountain of Abiegnus.

Ex Deo Nascimur

In Jeheshuah Morimur.

Give the LVX sign in silence.

This ritual was almost certainly Crowley’s first foray into the world of Enochian magick. He would use and apply the Enochian system throughout much of his magical career, and it would serve as the key and catalyst to many of his most successful magical endeavors.

In the end he would have this to say in *Magick Without Tears*:

Before closing the subject entirely, I think it well to point out that there are quite a number of worlds on which a good deal of work remains to be done. In particular, I cannot refrain from mentioning the work of Dr. Dee and Sir Edward Kelly. My own work on this subject has been so elaborate and extensive that I shall never sufficiently regret that I never had an opportunity of completing it, but I should like to emphasize that the obtaining of a book like *Liber 418* is in itself so outstanding an achievement that it should serve as an encouragement to all Magicians.

A RITUAL TO EVOKE THE SPIRITS OF SATURN

As previously discussed, there are three rituals included in the typescript titled *The Book of the Spirit of the Living God*.¹³⁹ Two (the *Consecration of a High Priest of L.I.L.* and the *Consecration of the Watchtowers*) are fully formed and complete. This ritual, which is actually the first of the three given in the typescript, seems to be missing its preceding page or pages. It begins (in lower case) with the line “in Malkuth: ye, ye I invoke!” This ‘opening’ lacks any of the descriptive formalities that mark Crowley or other Golden Dawn rituals of the period, such as a title, preliminary banishing etc.

In point of fact, this ritual is an application of the Golden Dawn’s Z.2 formula for Practical Evocation.¹⁴⁰ It follows the outline set forth in that instruction, almost exactly. This Z.2. instruction is divided into 23 lettered directions, from A to W. These are chronological steps in the Golden Dawn’s method of evocation.¹⁴¹ The apparently missing page or pages of this typescript (or possibly the manuscript from which the typescript was made) would have covered Crowley’s application of these directions from A through the middle of J. With very minor deviations, this ritual can be seen to outline every step of the evocation instruction, applying the general method given to specifically Saturnian attributions.

It may have been included as a model for the consecrations of the planetary talismans of L.I.L., but this seems doubtful, as the sigilae in this ritual are drawn from the Golden Dawn’s Rose Cross and are not the traditional forms used on the talismans of L.I.L., which are taken mostly from the Agrippan Kamea.¹⁴² What is most likely is that Crowley was once more studying the exercises and practices given in the *Adeptus Minor* curriculum.

What was originally included at the beginning is something of a mystery; it can be roughly reconstructed by applying the directions, to the portion not included in the typescript, on the same principles as they are applied to the rest of the ritual.¹⁴³ An examination

¹³⁹ Crowley, *Book of the Spirit of the Living God*. *op. cit.*

¹⁴⁰ The Z.2 instructions are based on the formula of the Neophyte ritual of the Golden Dawn, although sections are taken from other degrees preliminary to admission into the inner order of the *RR et AC*, and the instructions themselves were not given until admission into that inner order. “The Formula of the Neophyte” is discussed in detail by Crowley in “*Temple of Solomon the King*” in *Equinox* v. I. n. 3 *op. cit.* and in *Magick in Theory and Practice*. *op. cit.* chap. VI. *et passim*, also by Regardie in “The Formulae of the Magic of Light: An Introduction to the Practical Working of the Z.2 Formulae.” *Golden Dawn*. *op. cit.*, pp. 376-400.

¹⁴¹ Cf. Regardie, *Golden Dawn*. *op. cit.*, pp. 380-384

¹⁴² Mathers’ “Sigils of the Rose” in Zalewski, *Talismans*. *op. cit.* and Regardie, *Golden Dawn*. *op. cit.* pp. 482-486 *et passim*.

¹⁴³ “Talisman of Water of Jupiter with Ritual” Yorke OS 21. *op. cit.* and the nearly identical “Talisman of Fire of Jupiter Ritual.” *Equinox* v. I. n. 3. *op. cit.*, pp. 190-198; also “Invisibility.” *ibid.* pp. 157-159.

of Crowley's Jupiter Talisman and Invisibility rituals, which date from the same period and are also based on the Z.2 series of instructions, can also provide insight into the missing section.¹⁴⁴

Typographical and other minor problems in the original typescript have been corrected in this transcript, so that it is not as purely diplomatic as the previous transcriptions from the *Book of the Spirit of the Living God*. The original Golden Dawn instruction on "Practical Evocation," from *Equinox* is provided, in side by side comparison, to show how closely the one follows the other. Sections A through J of "Practical Evocation" are given first, then the parallel comparison begins in section J. Crowley's Saturnian sigillae follow. Endnotes (indicated by Roman numerals) are provided for notable points or significant deviations.)

¹⁴⁴ *Equinox* v. I. n. 3 op. cit. pp. 190-198 & 272-279; cf. Regardie, *Golden Dawn. op. cit.* pp. 423-428.

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BOOK I
PRACTICAL EVOCATION

A. The Magical Circle.

B. The Magician, wearing the great lamen of the Hierophant, and his scarlet robe. The Hierophant's lamen is on the back of a pentacle, whereon is engraved the sigil of the spirit to be invoked.

C. The Names and Formulae to be employed.

D. The symbol of the whole evocation.

E. The construction of the circle and the placing of all the symbols, &c., employed in the places proper allotted to them, so as to represent the interior of the G.:D.: Temple in the "Enterer": and the purification and consecration of the actual pieces of ground or place selected for the performance of the invocation.

F. The invocation of the Higher Powers. Pentacle formed by the concentric bands, name and sigil therein, in proper colours; is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force, to be further directed or differentiated in the process of the ceremony.

Announcement aloud of the object of the working, naming the Spirit or Spirits which it is desired to evoke. This is pronounced standing in the centre of the circle, and turning towards the quarter from which the Spirit will come.

G. The name and sigil of the spirit wrapped in a black cloth or covering is now placed within the circle, at the point corresponding to the West, representing the candidate. The Consecration, or Baptism by water and fire of the sigil then takes place: and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H. The veiled sigil is now to be placed at the foot of the altar. The Magician then calls aloud the name of the spirit, summoning him to appear: stating for what purpose the spirit is evoked: what is desired in the operation : why the evocation is performed at this time: and finally solemnly affirming that the Spirit SHALL be evoked by the ceremony.

I. Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a good Spirit the sigil is now to be placed *within the white triangle*. The Magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword of Art) erect, and commences the evocation of the Spirit. This being an exorcism of the Spirit unto visible appearance. The Magician stands in the place of the Hierophant during the obligation, and faces West irrespective of the particular quarter of the Spirit.

But if the Nature of the Spirit be evil, then the sigil must be placed *without* and to the West of the white triangle; and the Magician shall be careful to keep the point of the magic Sword upon the centre of the sigil.

J. Now let the Magician imagine himself as *clothed outwardly* with the semblance of the form of the Spirit to be evoked: and in this let him be careful *not to identify himself* with the Spirit, which would be dangerous, but only to formulate a species of Mask, worn for the time being. And if he know not the symbolic form of the Spirit, then let him assume the form of an angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, *a convenient and potent oration and Exorcism of the Spirit unto visible appearance*. At the conclusion of this exorcism, . . .

J. . . taking the covered sigil in his left hand, let him smite it thrice with the *flat* blade of the Magic Sword.

Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of Art erect,

at the same time stamping thrice upon the ground with his right foot.

K. The veiled and covered sigil is then to be placed in the Northern part of the Hall, at the edge of the circle, and the Magician then employs the oration of the Hierophant from the throne of the East, modifying it slightly, as follows: "The Voice of the Exorcism said unto me; let me shroud myself in darkness, peradventure thus may I manifest myself in Light," &c.

The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L. The Magician takes up the sigil in his left hand, and circumambulates the magic circle once, then passes to the South and halts. He stands (having lain his sigil on the ground) between it and the West, repeats the oration of the Kerux, and again consecrates it with water and with fire. Then takes it in his hand, facing westward, saying: "Creature of . . . twice consecrate, thou mayest approach the Gate of the West."

M. The Magician now moves to the West of the magical circle, holds the sigil in his left hand and the Sword in his right, faces S. W., *and again astrally masks himself with the Form of the Spirit:* and for the first time partially opens the covering, without, however, entirely removing it.

He then smites it once with the flat blade of his sword,

saying in a loud, clear and firm voice:

"Thou canst not pass from concealment unto manifestation, save by virtue of the Name אלהים

in Malkuth: ye, ye I invoke!

T(alisman) in l(eft) h(and).
Smite three times flat of sword,

raise in l(eft) h(and) and sword in
r(ight) h(and).

Stamp three times r(ight)f(oot).

T(alisman) to N(orth).

"The Voice of the Exorcist" etc.

M(ystic) C(ircumambulation).

Bar in S(outh),

Water and Fire.

In W(est)

half unveil

smite once.

"Thou canst not pass from
concealment unto manifestation save
by virtue of the name of Elohim.

Before all things are the Chaos, and the Darkness, and the Gates of the Land of Night. I am he whose Name is 'Darkness':

I am the Great One of the paths of the shades.

I am the Exorcist in the midst of the exorcism;

appear thou therefore without fear before me;

for I am he in whom fear is not! Thou hast known me; so pass thou on! "

He then reveals the sigil.

N. Operations in L repeated at the North.

O. Processes in M are repeated in the N.W. Magician then passes to the East, takes up sigil in left hand, and Lotus Wand in right; *assumes the mask of the Spirit-Form*; smites sigil with Lotus Wand and says:

"Thou canst not pass from concealment unto manifestation save by virtue of the name יהוה.

After the formless and the void and the Darkness, there cometh the knowledge of the Light. I am that Light which riseth in the Darkness! I am the Exorcist in the midst of the exorcism; appear thou therefore in harmonious form before me; for I am the wielder of the forces of the Balance. Thou hast known me now, so pass thou on unto the cubical altar of the Universe.

P. He then re-covers sigil and passes on to the altar laying it thereon as before shown. He then passes to the East of the Altar holding the sigil and sword as explained. Then doth he rehearse a most potent conjuration and invocation of that Spirit unto visible appearance, using and reiterating all the Divine angelic and magical names appropriate to this end, neither omitting the signs, seals, sigilla, lineal figures, signatures and the like, from that conjuration.

Q. The Magician now elevates the covered sigil towards Heaven, removes the veil entirely (leaving it yet corded);

Before all things are the Chaos and the Darkness and the Gates of the Land of Night: I am He whose Name is Darkness.

I am the Great One of the Paths of the Shades. Ex. in Ex the (-----
-----) (Short for 'I am Exorciser in the midst of the Exorcism. T.)ⁱ

Appear thou therefore and take on manifestation without fear before me:

for I am He in Whom Fear is not. Thou hast known me: so pass thou on.

(Reveil):

Bar in N(orth) Water and Fire.

In E(east): Half unveil

smite once.

Thou canst not pass etc. --: IHVH.

After the formless and the void and the darkness cometh the knowledge of the Light. I am that Light which riseth in the darkness. I am the Exorciser in the midst of the Exorcism. Take thou on therefore manifestation before me: for I am the Wielder of the Forces of the Bilanx.ⁱⁱ Thou hast known me: pass thou on unto the Cubical Altar of the Universe:

(Lay Sigil on Altar.

Repeat previous conjurations with Sigils etc.).

Raise T(alisman). and Unveil:

crying in a loud voice: "Creature of ... long hast thou dwelt in Darkness, quit the Night and seek the Day." He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says: "By all the Names, powers, and rites already rehearsed, I conjure Thee thus unto visible appearance."

Then the Mystic words.

R. Saith the Magician: "As the Light hidden in the Darkness can manifest therefrom, SO SHALT THOU become manifest from concealment unto manifestation."

He then takes up sigil, stands to the East of the Altar and faces West.

He shall then rehearse a long conjuration to the powers and Spirits immediately superior unto that one which he seeks to invoke: *that they shall force him to manifest himself unto visible appearance.*

He then places the sigil between the pillars, himself at the East facing West. Then in the sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will-power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and then drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation.

If he be not thus faintly visible, let the Magician repeat the Conjuration of the Superiors of the Spirit; from the place of the Throne of the East.

Creature of Talismans! Long hast thou dwelt in darkness! Quit the Night and seek the Day! By virtue of all the names etc. I conjure upon thee power and might irresistible.

KHABS AM PEKHT etc. (Note: Khabs Am Pekht, Konx Om Pax, Light in Extension. T.)

Lamp brought over T(alisman.)ⁱⁱⁱ "As light hidden in darkness can manifest therefrom, so shalt thou become visible and manifest in matter".

Go E(east) of Altar.

The Supreme Appellation:

Come unto me, ye forces of the Talisman, that I may seal ye into its flashing light!

Come unto me, O Lord Harpocrates!

(Repeat invocation as before)

I am Harpocrates etc. (as before).

Thou art the creature of my will: my hands have made thee: I have given thee birth.

And Elohim breathed into Adam into his nostrils the breath of life and he became a living soul.

(Breathe 3 times on talisman)

Thou art the symbol of my will: thou art the basis of the Light of God!

Appear in power, Obey the Living
Breath! Come unto me BINH (etc. as
before).

I am BINH, Spouse and mother of
God!^{iv} I am Darkness veiled in Light!
I am Light veiled in Darkness! I am
the Ocean and the Moon! I am the
Great One of the Night of
Time. Thou art my Son, thou this
day have

I begotten thee. From my womb camest
forth from the sleep of ages art
thou come.

Thou art the living basis of my
will.

Appear in power obey the living
breath

("And Elohim etc. and breathe as
before).

Come unto me Tzaphquiel etc.^v

I am Tzaphquiel the leader of God's
host: of them who do his will.

Mine is the purple star: the manly
crest!

Mine is the flaming warrior brow!

Mine is the blood-red armour! Mine
the Virgin Limbs!

Mine is the golden spiritual hair!
The flashing wings of gold!

Mine is the Sword and Balances: the
active form, the seemly frame!

Thou art mine image,[†] thou art the
creature of my power: in thee I seal
my strength and life.

("And Elohim..." etc. etc.)

Appear in power obey the living
breath!

Come unto me, Aralim, Aralim!^{vi}(etc.)

I am the host of angels that obey
God's will: whose acts are manifest.

I am the myriad flame-crowned legion
of light!

Thou art the sphere wherein the
purpose worketh! Thou art the symbol
chosen! Thou art fashioned to act
visibly in matter! Thou art given
life and power: life beautiful,
power irresistible!

And this conjuration may be repeated thrice, each time ending with a new projection of will in the sign of the Enterer, &c.

But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the sigil upon the altar, holding the sword as usual, and thus doing *let him repeat a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary correctly to complete that evocation.*

Sigil to Pillars. Make sign of Horus from E(ast)



The Talisman should flash: otherwise repeat last conjuration T. of E. and recharge. If no light after thrice repeating, let prayer be put up unto the Great Gods of Heaven: as hereafter set down and showed forth: and that without equivocation or obscurity of language).

Ye Prayer

O Lord of the Universe, Amen!

Thy great Name do I dare to invoke, and beseech Thine aid in this my pitiable trait.

For I am come forth, crowned and robed, as it were some mighty One, and lo! I can do nothing! The forces of Nature are in Thy hands, Oh Lord, and Thy Will they must obey!

Therefore, O God of Heaven and Earth and Hell! Of all the Stars and Suns, the Wanderers and the Abiders! Lord of the Universe! Thou self from Nothing! O God who hast formulated His Father and made fertile His Mother! Thee, I invoke! Let Thy great Fiat answer me, that all my labour be not altogether lost! What is my labour? What am I in Thy Sight, but the lowest and the meanest of Thy Creatures? Yet do I aspire to Thy White Brilliance, thine inseparable Crown! Therefore, because Thy Law is perfect and Thy Will direct: make my words true, and my Will executed in this hour! And for myself I pray one prayer O God, be merciful to me a sinner, and keep me ever in the way of truth. Amen! Amen! Amen! Dwell Thou in me and bring me to that Self which is in Thee, Amen!

He is then to take back the Sigil to between the Pillars, and repeat the former processes; *when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.*

(But if, as is probable, the operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the ceremony than this: still the ceremony itself is to be performed up to this point, whether he be there or no.)

Now so soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with Water and with Fire the Sigil of the evoked Spirit.

S. Now doth the Master of the Evocation remove from the sigil the restricting cord; and, holding the freed sigil in his left hand, he smites it with the flat blade of his sword; exclaiming: " By and in the Names of I do invoke upon thee the power of perfect manifestation unto visible appearance! "

He then circumambulates the circle thrice, holding the sigil in his *right* hand.

T. The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent invocation of the Spirit unto visible appearance; having previously placed the sigil on the ground, within the circle at the quarter where the Spirit appears. This invocation should be of some length, and should rehearse and reiterate the Divine and other names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice (if consonant with his nature). The Magician then proclaims aloud that the Spirit hath been duly and properly evoked, in accordance with the sacred rites.

U. The Magician now addresses an Invocation unto the Lords of the Plane of the Spirit to compel him to perform that which the Magician shall demand of him.

On the Flashing of the Talisman, the Cord is removed and Water and Fire consecrations duly done.^{vii}

The Invocation from the East.

At full length, rehearsing all the names and formulating the commands.

V. The Magician carefully formulates his demands, questions, &c., and writes down any of the answers that may be advisable,

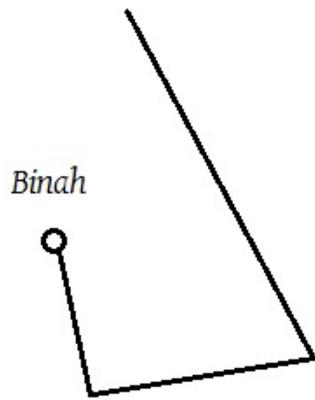
W. The Master of Evocations now addresses a conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him; or his assistants; or the place; and that he fail not to perform that which he hath been commanded, and that he deceive in nothing. He then dismisses that Spirit by any suitable form such as those used in the four higher grades in the Outer.

And if he will not go, then shall the Magician compel him by forces contrary unto his nature. But he must allow a few minutes for the Spirit to dematerialize the body in which he hath manifested; for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of Evocations; or afterwards, till the Spirit be quite vanished, seeing that in some cases and with some constitutions there maybe danger arising from the astral conditions and currents established; and that without the actual intention of the Spirit to harm, although, if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation let the operator assure himself that everything which may be necessary be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and record the sigil if it have been unbound or uncovered, recite a Licence to depart or banishing formula, and perform the lesser Banishing rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Veil in White, within Black. License others to go.

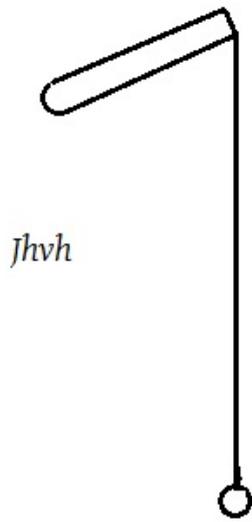
Note by typist. The following are tracings of sygils pencilled by A.C. opposite to the text, which is written on one side of the page only.^{viii}



Binah



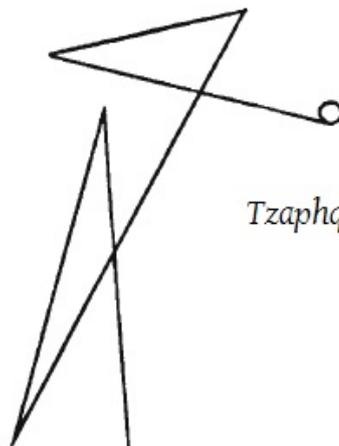
Aima



Jhvh



Alhim



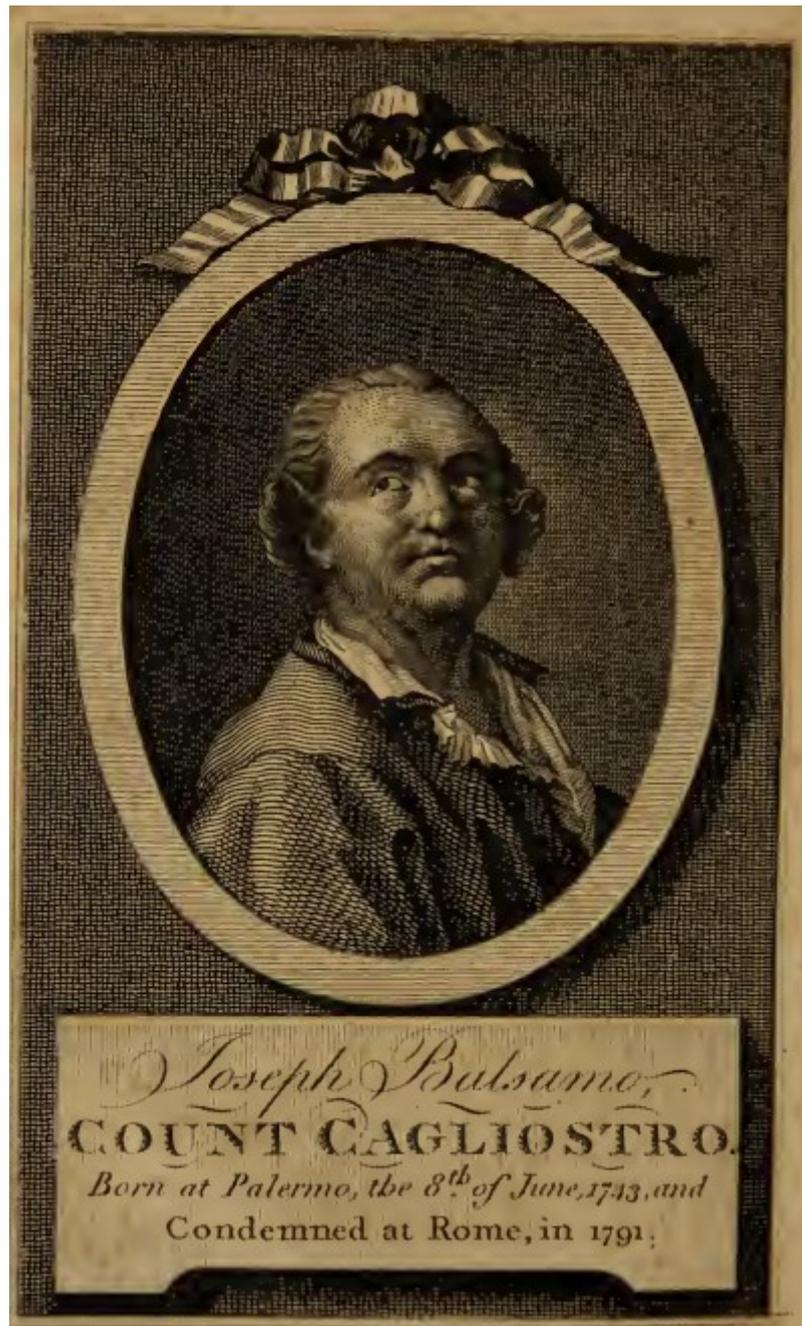
Tzaphqiel

ENDNOTES

- i. Apparently the 'typist' had neither seen the William Friedkin movie nor read the Peter Blatty book.
- ii. 'Bilanx' lit. 'two plates or dishes,' etymological source of the modern English 'balances' from the Latin via Medieval French.
- iii. This is a significant, but frankly the only, direct indication that this ritual may have been intended to be used in conjunction with the planetary talismans in the Temple of L.I.L.
- iv. Binah (בינה) – The Sphere of Saturn (777. VII: 3); meaning 'understanding' or 'intelligence.'
- v. Tzaphquiel or Zaphkiel (צפוקיאל): Archangel of Binah, traditionally associated with Saturn (777. XCIX: 3), usually taken to mean the 'knowledge of God.'
- vi. Aralim or Erelim (אראלים) Order of Angels associated with Binah and Saturn by Maimonides (777. C: 3). Taken from Isaiah 33:7 (אראלם), usually translated as 'valiant ones' or 'heroes of God,' it literally means 'lions of God.'
- vii. Here there is a reversal from the Golden Dawn instruction, of the process of unbinding, as well as purification and consecration.
- viii. These are the sigillae drawn from the Rose Cross for Binah, Aima or Ima, IHVH Alhim or Jehovah Elohim and Tzaphquiel. Aima (אימא) is a divine name, meaning 'mother' in Aramaic (see Marcus Jastrow, *A Dictionary of the Targumim, Talmud Babli and Yerushalmi, and the Midrashic Literature*, 2 vols. New York: Putnam, 1903), though with the implication in biblical Hebrew of 'terror.' It is associated with Binah (777. II: 3n.). IHVH Alhim (יהוה אלהים) is the God-name (777. II: 3n.) of Binah; as a conjoined phrase these two names of God occurs numerous times in the TaNaKh, notably in Genesis 2, frequently in the Psalms and throughout Chronicles, as well as elsewhere. The King James Version renders it as LORD God. Note also what MacGregor Mathers has to say (in his introduction to *Kabbalah Unveiled op. cit.*, pp. 24-25) regarding Binah:

The third Sephira, or Triad, is a feminine passive potency, called BINH, *Binah*, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2, is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sephira completes and makes evident the supernal Trinity. It is also called AMA, *Ama*, Mother, and AIMA, *Aima*, the great productive Mother, who is eternally conjoined with AB, the Father, for the main-tenance of the universe in order. Therefore is she the most evident form in whom we can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created, according to the teaching of the Qabalah, *equal before God. Woman is equal with man, and certainly not inferior to him*, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (ch. xii.). This third Sephira is also

sometimes called the great sea. To her are attributed the Divine names, ALHIM, *Elohim*, and IHVH ALHIM; and the angelic order, ARALIM, *Aralim*, the Thrones. She is the supernal Mother, as distinguished from Malkuth, the inferior Mother, Bride, and Queen.



Cagliostro from *The Life of Joseph Balsamo, commonly called Count Cagliostro.*

Cagliostro and the Egyptian Rite

“In the Order L.I.L., the letters L.P.D. are the monograms of the mysteries. I, however, remembered them directly from my incarnation as Cagliostro.”

Confessions chapter 23.

Cagliostro was an enigmatic figure about whom numerous biographies, both sympathetic and antagonistic, have been penned.¹⁴⁵ Henry Ridgely Evans, in his highly readable *Cagliostro and his Egyptian Rite of Freemasonry*, summarizes Cagliostro’s life thusly:¹⁴⁶

CAGLIOSTRO! - the name is one to conjure with. It has a cabalistic sound. Who in reality was this incomparable master of mystery, this Rosicrucian and archnecromancer of the eighteenth century, who suddenly emerged from profound obscurity, flashed like a meteor across the stage of life, and then vanished in darkness in the gloomy dungeons of the castle of San Leon, Italy, charged by the Church of Rome with magic, heresy, and Freemasonry? He hobnobbed with princes and potentates; he was the bosom friend of the Cardinal de Rohan, grand almoner of the court of France; and he was the founder of the Egyptian Rite of Freemasonry. He claimed to be able to evoke the spirits of the dead. In fact, he was the prototype of the modern spirit medium or psychic.

Was he a knave or a martyr?

The question is worthy of investigation.

Cagliostro and his Egyptian Rite of Freemasonry “Part I – Master of Magic.”

Don Jesús Medina, with his pretensions to French Freemasonry, was likely impressed and intrigued by Crowley’s use of Cagliostro. The Rite of L.I.L. with its liberal borrowings from the Golden Dawn, had a suitably Egyptian veneer. The addition of L.P.D., as the central formula, ties the ritual directly to Cagliostro’s ‘Egyptian Rite of Freemasonry.’ Even the use of the seven planetary talismans harkened back to known details of the magical practices of Cagliostro’s Egyptian Rite.

¹⁴⁵ W.R.H. Trowbridge, *Cagliostro: The Splendour and Misery of a Master of Magic*. (London: Chapman and Hall, 1910), is a notably objective source. The author is thoroughly familiar with the primary sources. The work is well documented and provides insight, for the English reader, into the numerous French, Italian and German sources. The Inquisition’s records of Cagliostro’s life, trial and conviction can be found in *The Life of Joseph Balsamo, commonly called Count Cagliostro*. (London: C. & G. Kearsley, 1791). A good modern treatment of the subject can be found in Philippa Faulks and Robert L.D. Cooper’s *The Masonic Magician: The Life and Death of Count Cagliostro and his Egyptian Rite*. (London: Watkins, 2017).

¹⁴⁶ Henry R. Evans 33°, *Cagliostro and his Egyptian Rite of Freemasonry*. (Washington DC: A.·A.·S.·R.· Southern Jurisdiction, 1919).

In his magical seances, Cagliostro made use of a young boy (*pupille*) or young girl (*colombe*) in the state of virgin innocence, to whom power was given over the seven spirits that surround the throne of the divinity and preside over the seven planets.

These spirits were seven in number, governing the seven planets, and surrounding the throne of the Eternal, their names being Asael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel.

Cagliostro and his Egyptian Rite of Freemasonry "Part II – The Egyptian Rite."

Trowbridge has a slightly different rendering of these angel names:

Here from time to time the "seven angels of the Egyptian Paradise, who stand round the throne of God—Anael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Hanachiel (with whom the Grand Cophta was a special favourite) condescended to appear to the faithful." –

Cagliostro: The Splendour and Misery of a Master of Magic.

From the catechism of the rite of itself:

Q. But permit me to say that, among the details you have just confided to me, you have said nothing concerning the blazing star.

A. This star is the emblem of the great mysteries revealed in supernatural philosophy, and is a new proof of the blindness and ignorance of modern Masons; because it ought to be terminated by seven points or angles,¹⁴⁷ and you never see it represented in any lodge except by 3, 5 or 6. Besides, these poor children of the widow have never discovered any other merit for it than that of containing in its middle the letter G, which they spiritually explain by the word geometry. Such is the fruit of an hundred years of reflection and the marvelous interpretation that their brilliant genius has suggested to them. The seven points or angles are the representation of the seven angels which surround the throne of the Divinity. and the letter G is the first of the sacred name of the great God called *Gehova*, or *Jehova*, Adonai, etc.

Q. Confide to me, I beseech you, a more profound knowledge of these seven primitive angels.

A. These seven angels are intermediary beings between us and the Divinity: they are the seven planets, or, more correctly speaking, they direct and govern the seven planets. As they have a fixed and particular influence over each of the realms necessary for the perfection of the primal matter, the existence of these seven angels is as certain as that man has the power to control these same beings.¹⁴⁸

¹⁴⁷ Note that when Crowley established A .: A .: he made the seven-pointed star its primary emblem.

¹⁴⁸ "Reception of an Apprentice in an Egyptian Lodge." trans. Horace Parker McIntosh 33°, reprinted in *The New Age* in Evans, *Cagliostro op. cit.* pp. 21-26. The complete ritual work of Cagliostro's Egyptian Rite can be found in

It would seem that Crowley was attempting to reconstruct some of the magical conditions of Cagliostro's Egyptian Rite in his own Order of the Lamp of the Invisible Light. Crowley was, of course, using the Golden Dawn's standardized Hermetic Qabalah instead of Cagliostro's more Solomonic traditions, but otherwise the focus on planetary forces is very similar.

The creator of the Egyptian Freemasonry of Egyptian Rite was the Count Alexander of Cagliostro (1749-1796), born in Tunisi. He must not be identified with the mystifier Giuseppe Balsamo (1743-1795), the palermitano recruited by the Jesuits to personify and to throw the disrepute on the true Count of Cagliostro.¹⁴⁹

Cagliostro's Egyptian Rite became widely popular in Italy, which is one of the reasons it was so vigorously suppressed by the Inquisition of the Catholic Church.¹⁵⁰ The later success of its descendant rites, in the United States, would arouse the ire of Albert Pike.¹⁵¹ This would eventually lead to its essential suppression (within regular Freemasonry) in the United States.¹⁵² Yet, in Italy, it would thrive as the Rite of Mizraim, and its offspring the Rite of Memphis.

The great republican revolutionary Giuseppe Garibaldi would unite these two orders as the Rite of Memphis-Mizraim.¹⁵³ In English speaking countries this would often operate as the Antient and Primitive Rite, reduced to 33 degrees and in direct competition with both the Southern and Northern Jurisdictions of the Ancient and Accepted Scottish Rite.¹⁵⁴

With the death of Garibaldi, authority for Rite of Memphis-Mizraim fell into political confusion, but ultimately John Yarker would assume acknowledged control of the Rite.¹⁵⁵ Following

"Cagliostro's Egyptian Rite." trans. Herbert Keppicus, *Collectanea*. v. 5. pt. 2. (Washington DC: Grand College of Rites, 1954).

¹⁴⁹ Galbix Red and Gabriel López de Rojas, "M.E.A.P.R.M.M. - The Egyptian Freemasonry of the Ancient Primitive Rite of Memphis-Misraim." www.frankripel.org/iutmah/meaprrmm_english.html.

¹⁵⁰ "The Rite of MIZRAÏM had been constituted in 1778 at Venice; it took its line from CAGLIOSTRO," Robert Ambelain, *Freemasonry in Olden Times: Ceremonies and Rituals from the Rites of Mizraim and Memphis*. (Paris: Robert Laffont, 2006).

¹⁵¹ Albert Pike and William L. Cummings' "The Spurious Rites of Memphis and Misraim." *Heredom* v. 9. (Washington DC: Scottish Rite Research, 2001), pp. 147-198 is the standard tract denouncing the so-called Egyptian Rites on behalf of the Scottish Rite. For hilarious contemporary accounts of the wranglings between regular Scottish and York Rite masons and the various purveyors and obediences of the Antient and Primitive, Memphis and Mizraim rites see *The Masonic Review*, Thomas J. Melish ed. (Cincinnati OH, Wrightson, 1880). v. 53.

¹⁵² The Rites of Memphis and Mizraim were absorbed by the Grand College of Rites, in the United States, in 1932 (when the Grand College was formed). This transfer of authority was done on the condition that the rites would never be worked, leading to their death as a part of regular Freemasonry in the United States. They are still the subject of study, and their rituals are regularly published by the Grand College in its annual communication, *Collectanea*. H.V.B Voorhis, "History of the Grand College of Rites of the United States of America." *Collectanea*, v. 9 pt. 2. (Washington DC: Grand College of Rites, 1972).

¹⁵³ "This Obedience, . . . , resulted from the fusion of the two Rites of MIZRAÏM and MEMPHIS which was undertaken in 1881 by GARIBALDI, who was the first Grand Master-General. Ambelain, *ibid.* p. 7. "Originally in our Rite, we find the Rite of Misraim (Venice, Italy - 1788) and the Rite of Memphis (Montauban, France - 1815). It was our Grand Master Giuseppe GARIBALDI, founder of the modern Italian state, who prepared and achieved the fusion of the two Rites in 1881.

¹⁵⁴ Richard Kaczynski's *Forgotten Templars*. (self-published, 2012) provides a lively history of the florescence and decline of these various rites.

¹⁵⁵ See also *The Ancient, op. cit.* p. 28.

Yarker, authority over the Rite would pass to Theodor Reuss. Reuss essentially folded the degrees of Memphis-Mizraïm into the ten degree structure of Ordo Templi Orientis. To this day these degrees are bestowed on initiates of O.T.O. in the fourth through twelfth degrees.¹⁵⁶

In 1902, the German Theodor Reuss established the Sovereign Sanctuary of Memphis-Misraïm in Germany and in 1913, after the death of Yarker, he became the International Head of the Rite. In 1924, T. Reuss passed to Eternal East and the succession was interrupted, except in the O.T.O. (Ordo Templi Orientis), the neotemplar order founded by Reuss, in 1905, in Germany. In reality, the O.T.O. had included the Rite of Memphis-Misraïm, although in a reduced version, where its principal degrees were incorporated.

Galbix Red and Gabriel López de Rojas, "M.E.A.P.R.M.M."¹⁵⁷

Both the infamous McBlain Thomson, the leader of the clandestine American Masonic Federation and Universal Freemasonry,¹⁵⁸ and Harvey Spencer Lewis, the founder and Imperator of the Ancient and Mystical Ordo Rosae Crucis, would derive their authority from Reuss's Memphis and Mizraïm.¹⁵⁹

Crowley made this comment regarding his first detailed encounter with the rituals of the Rites of Memphis and Mizraïm:

¹⁵⁶ See Cœmgen La Vaughan ed., *Amor Divina*. (Grantham UK: Hell Fire, 2018). Francis King ed., *Secret Rituals of the O.T.O.* (New York: Samuel Weiser, 1973); Theodor Reuss & Aleister Crowley, *O.T.O. Rituals and Sex Magick*, ed. A. R. Naylor. (Thame UK: I-H-O, 1999); and *OTO Roll 3* microfilm (New York: Ordo Templi Orientis, 2002) – www.worldcat.org/title/aleister-crowley-papers/oclc/52940564.

See also Crowley's chart relating various rites to O.T.O. degrees, reconstructed and reproduced in Richard Kaczynski's "Continuing Knowledge from Generation unto Generation: The Social and Literary Background of Aleister Crowley's Magick." chap. 6 of *Aleister Crowley and Western Esotericism* eds. Henry Bogdan & Martin Starr. (Oxford: Oxford Univ., 2012), p. 149, and Martin P. Starr's *The Unknown God: W.T. Smith and the Thelemites*. (Bolingbrook IL: Teitan, 2003), pp. 26-27 *et passim*.

¹⁵⁷ G. Red & de Rojas, "M.E.A.P.R.M.M." *op. cit.* See also *The Ancient*, *op. cit.*

¹⁵⁸ Thomson was eventually forced to admit in court that his authority derived not from the Grand Lodge of Scotland but Theodor Reuss and Memphis and Mizraïm; see Evans, *Thomson. op. cit. infra*. Also various articles in Thomson's *Universal Freemason op. cit.*; as well as Swinburne Clymer, *The Rosicrucian Fraternity in America: Authentic and Spurious Organizations*. v. II. (Quakertown PA: Rosicrucian Foundation, 1935). Thomson was the author of the "In Memoriam" to John Yarker published in the *Equinox*. v. I. n. 10. (London: Wieland & Co., 1913), pp. xix-xxii.

¹⁵⁹ Lewis' charter is included in *Rosicrucian Documents* (San Jose CA: AMORC, 1975) p. 38 and reproduced in Swinburne Clymer, *The Rosicrucian Fraternity in America: Authentic and Spurious Organizations*. v. I. (Quakertown PA: Rosicrucian Foundation, 1935), p. 380. His 95° Memphis and Mizraïm degree and emblem feature prominently on this pyramidal tombstone at Rosicrucian Park in San Jose California. His connection to Reuss and Crowley is demonstrated in somewhat exaggerated and sometimes not entirely accurate detail in a number of Swinburne Clymer's anti AMORC propaganda tracts, besides the above cited volumes of *The Rosicrucian Fraternity in America: Authentic and Spurious Organizations* there are notably *The Rosicrucians: The Randolph Foundation of the Authentic Order of the Rosy Cross in America versus the Spurious Ancient and Mystical Order Rosae Crucis, fabricated by H. Spencer Lewis, Baron Munchausen of the Occult*. (Quakertown PA: Rosicrucian Foundation, n.d.) and *Not under the Rosy Cross: An Expose of the Imperator of A.M.O.R.C., his Pilfering Charlatanism and his Connections with Aleister Crowley (notorious Black Magician) and O.T.O. (Ordo Templi Orientis - Despised Black Cult)*. Quakertown PA: Rosicrucian Foundation, n.d.). A clearer and more objective study of these relationships can be found in Robert Vanloo, "Controversy around a Document: Is the A.M.O.R.C. an offspring of the O.T.O. or not?" (n.d.): www.parareligion.ch/sunrise/vanloo/ameng.htm

I left Neuburg in Biskra to recuperate and returned to England alone. No sooner had I settled in my compartment than I was seized by an irresistible impulse to write a play dealing with the Templars and the Crusades. I had had with me in the desert the rituals of freemasonry, those of the Scottish, Memphis and Mizraïm Rites. A plan had already been mooted for me to reconstruct freemasonry, as will be later described.

Confessions chapter 68.

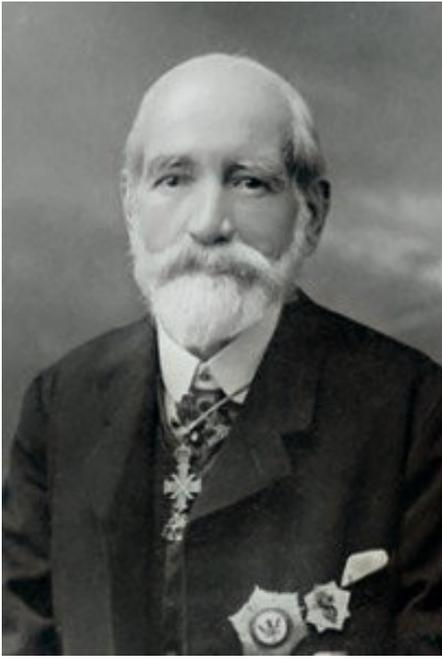
And also:

John Yarker saw in 1911 and 1912 that his 33 degrees were themselves unworkable. He gave me a printed copy of the 30 rituals: 4° to 33°, the first three, of course, the Craft degrees of Masonry. This devastating volume I took with me on one of my journeys across the Sahara desert, and from it extracted anything that seemed useful to preserve, and very little there was. The desert was left dry. All of it, such as it is, is incorporated in the rituals of the O.T.O.¹⁶⁰

“Aleister Crowley to R.C. Newman,” August 16, 1944

Crowley, on his second trip to Algeria with Neuburg, brought with him on the journey the volumes of the Egyptian Rites of Memphis and Mizraïm. The Egyptian Rite of Cagliostro had not only inspired Crowley’s experiment with the Order of the Lamp of the Invisible Light at the beginning of Crowley’s foray into the Æthyrs in Mexico but had eventually evolved into these very Rites of Memphis and Mizraïm. In due course, Crowley would even become the head of Ordo Templi Orientis, the chief inheritor of these rites.

¹⁶⁰ Aleister Crowley to R.C. Newman, August 16, 1944. Yorke Collection: Aleister Crowley Papers. (London: Warburg Institute, 2002), microfilm Film 10: Reel 4: Worldcat, *op. cit.* Also reproduced in Kaczynski, “Continuing Knowledge . . .” *op. cit.* p. 148.



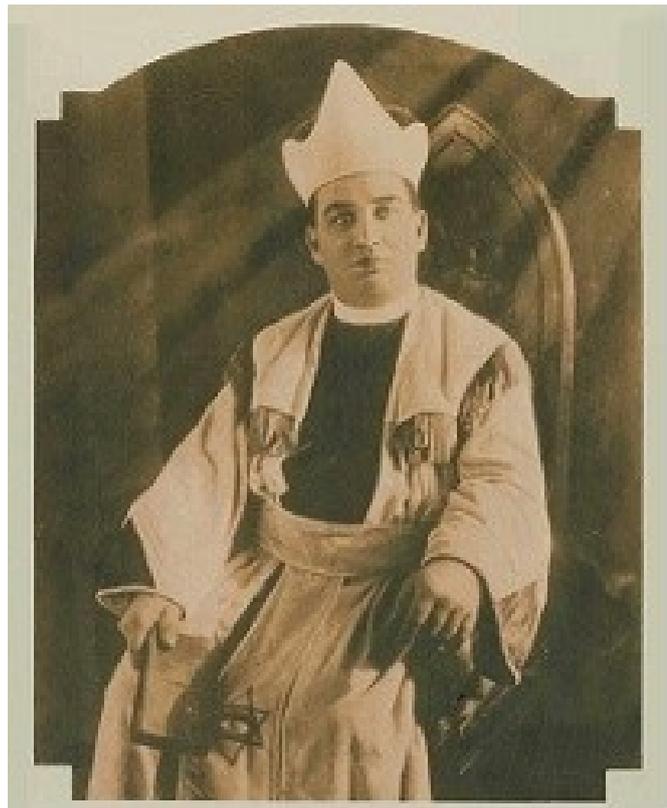
John Yarker



Theodor Reuss



McBlain Thomson



Harvey Spencer Lewis

LPD

It would be improper to communicate their significance to the profane, but I may say that the political interpretation given by Dumas is superficial, and the ethical suggestions of Levi puerile and perverse; or, more correctly, intentionally misleading.

Confessions chapter 23

Alexander Dumas was fascinated by Cagliostro and made him a major character in two of his novels *Joseph Balsamo* and *Le Collier de la Reine*. The former, published in America as *Balsamo, the Magician, or The Memoirs of a Physician*, gives this fictionalized account.¹⁶¹

"Would you know him by any token?"

"Heaven has been good enough to unveil it by the intermediation of its angels," answered the visionary.

"If you hold this secret alone and have not revealed it to a soul, tell it aloud, for the time has come."

"On his breast," said the chief of the Illuminati, "he wears a diamond star, in the core of which shines the three initials of a phrase known to him alone."

"State those initials."

"L. P. D."

With a rapid stroke the stranger opened his overcoat, coat and waistcoat and showed on the fine linen front, gleaming like flame, a jeweled plate on which flared the three letters in rubies.

"HE!" ejaculated the Swede: "can this be he?"

"Whom all await?" added the other leaders, anxiously.

"The Hierophant of Memphis—the Grand Copt?" muttered the three hundred voices.

"Will you deny me now?" demanded the Man from the East, triumphantly.

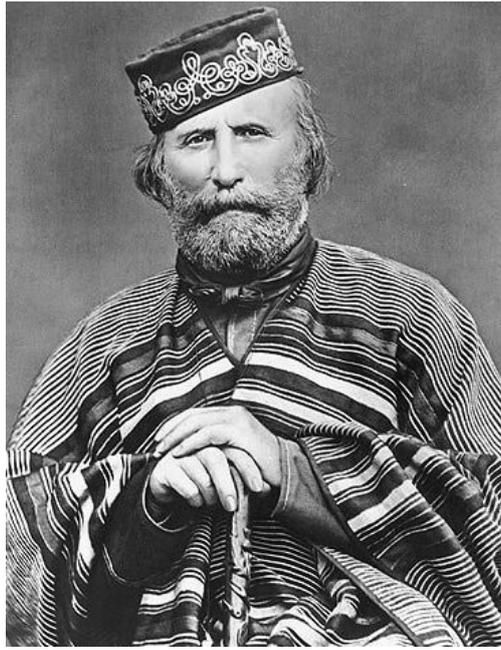
"No," cried the phantoms, bowing to the ground.

"Speak, Master," said the president and the five chiefs, bowing, "and we obey."

The visitor seemed to reflect during the silence, some instants long.

"Brothers," he finally said, "you may lay aside your swords uselessly fatiguing your arms, and lend me an attentive ear, for you will learn much in the few words I address you. The source of great rivers is generally unknown, like most divine things: I know whither I go, but not my origin. When I first opened my eyes to consciousness, I was in the sacred city of Medina, playing about the gardens of

¹⁶¹ Alexander Dumas. *Balsamo, the Magician, or The Memoirs of a Physician*. (New York: J.S. Ogilvie, 1892).



Giuseppe Maria Garibaldi



Alexander Dumas



Éliphas Lévi

the Mufti Suleyman. I loved this venerable old man like a father, but he was none of mine, and he addressed me with respect though he held me in affection. Three times a day he stood aside to let another old man come to me whose name I ever utter with gratitude mixed with awe. This august receptacle of all human wisdom, instructed in all things by the Seven Superior Spirits, bore the name of Althotas. He was my tutor and master, and venerable friend, for he is twice the age of the oldest here."

In this passage it can be seen that Dumas had more than a superficial understanding of Cagliostro's Egyptian Rite. Later he explained the meaning of the acronym L.P.D. thusly:

"The word of command," said the leader, "already spread in one part of the world, is to be dispensed through the others. It is symbolized by the three letters which you have seen. Let each one wear them in the heart as well as on it, for we, the Sovereign Master of the shrines of the Orient and the West, we order the ruin of the Lilies. L. P. D. signifies *Lilia Pedibus Destruere* - Trample Lilies Under! I order you of Spain, Sweden, Scotland, Switzerland and America, to Trample down the Lilies of the Bourbon race."

This was the common assertion of the time, that Cagliostro was a Templar/Illuminati agent, committed to the destruction of European royalty and the Catholic Church. Most especially to the destruction of the French monarchy, in revenge for the martyrdom of Jacques DeMolay and the suppression and martyrdom of the Knights Templar.

Cagliostro's Seal



The purported bronze original



The image from Levi's *History of Magic*

Levi discussed Cagliostro at some length, in *The History of Magic*.¹⁶²

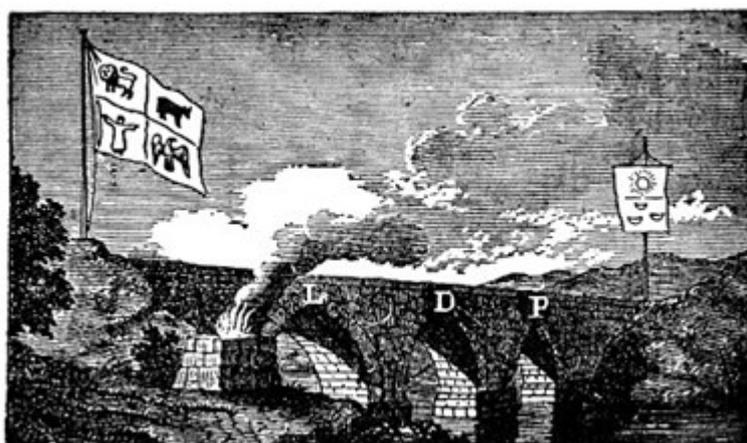
Cagliostro was the agent of the Templars, and this is how he came to announce, in a circular addressed to all Masons in London, that the time had come to build the Temple

¹⁶² Eliphas Levi, *The History of Magic*. (London: William Rider, 1922). Levi's account is reproduced, in redacted form, in Albert Pike's "Knight Kadosh," *Morals and Dogma of the Ancient and Accepted Scottish Rite*. (Charleston SC, A.A.S.R., 1871), p. 823.

of the Eternal. Like the Templars, Cagliostro was addicted to the practices of Black Magic and to the fatal science of evocations. He divined past and present, predicted things to come, wrought marvellous cures and pretended to make gold. He introduced a new Rite under the name of Egyptian Masonry and sought to restore the mysterious worship of Isis. Wearing a nemys like that of the Theban sphinx, he presided in person over nocturnal assemblies, in chambers emblazoned with hieroglyphics and lighted by torches. His priestesses were young girls, whom he called doves, and he placed them in a condition of ecstasy by means of hydromancy in order to obtain oracles, water being an excellent conductor, a powerful reflector, and highly refracting medium for the Astral Light, as proved by sea and cloud mirages.¹⁶³

He asserted, regarding the enigmatic letters L.P.D.:

The union of the two is the universal balance, the Great Arcanum, the Great Work, the equilibrium of Jachin and Boaz. The initials L.P.D., which accompany this figure, signify Liberty, Power, Duty, and also Light, Proportion, Density; Law, Principle, and Right. The Freemasons have changed the order of these initials, and in the form of L.:D.:P.: they render them as *Liberté de Penser* Liberty of Thought, inscribing these on a symbolical bridge (This device is inscribed on the symbolical bridge which is mentioned in the Grade of Knight of the East, or of the Sword.), but for those who are not initiated they substitute *Liberté de Passer* Liberty of Passage. In the records of the prosecution of Cagliostro it is said that his examination elicited another meaning as follows: *Lilia desirue pedibus*: Trample the lilies under foot; and in support of this version may be cited a masonic medal of the 16th or 17th century, depicting a branch of lilies severed by a sword, having these words on the exergue: *Talent dabit ultio messem* - Revenge shall give this harvest.

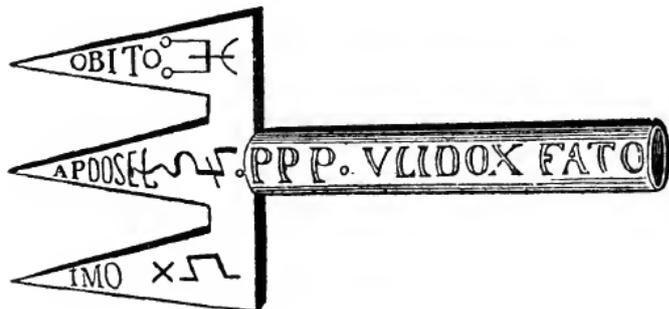


The Bridge of the 15° from Albert Pike's
Morals and Dogma of the Ancient and Accepted Scottish Rite.

¹⁶³ Levi, *History. op. cit.* pp. 409-410. This is but a brief extract from Levi's fascinating account of the life of Cagliostro (bk. IV. "Magic and Revolution" chap. 2.). Its details and opinions, both magical and political, are well worth more than a passing read.

In *Transcendental Magic* Levi makes the following comment on the so-called Trident of Paracelsus which bears upon the formula L.P.D.:¹⁶⁴

. . . which must be read by taking the first letter for the number of the Pentagram in Roman figures, thus completing the phrase PENTAGRAMMATICA LIBERTATE DOX FATO, equivalent to the three letters of Cagliostro L. P. D. Liberty, Power, Duty. On the one side, absolute liberty; on the other, necessity or invincible fatality; in the centre, REASON, the Kabbalistic Absolute, which constitutes universal equilibrium.



In the *Magical Ritual of the Sanctum Regnum*, Levi develops this formula of L.P.D. into a series of dialectical syntheses.¹⁶⁵

Behold thyself then, by natural law, immortal. Would you then be forever the slave of secondary causes, or will you become their controller?

Will you submit to them, or will you choose the high alternative of directing them?

If you will become a Master, set free your spirit by relying on the Hermetic Stone, and exercise your Will Power through the Word transmuted into action. Join to an Intelligence, really set free, an all-powerful Will, and you will find yourself Master of the powers of the Elements. L. P. D.

Liberty, Power, Despotism. Power is the correct equilibrium between Despotism and Liberty. This is the solution of the Enigma of three letters which Cagliostro the Initiate formulated to represent the Kabbalah of political and social stability.

Liberty is Chokmah.

Despotism is Binah.

Power beneficent is Kether.

Liberty is Gedulah.

Despotism is Geburah.

Power beneficent is Tiphereth.

¹⁶⁴ Levi, *Transcendental. op. cit.* pp. 211 & xxiv.

¹⁶⁵ Eliphas Levi, *The Magical Ritual of the Sanctum Regnum*, trans. & ed. W. Wynn Westcott. (London: George Redway, 1896), pp. 98-100.

Liberty is Netzach.

Despotism is Hod.

Power beneficent is in Yesod.

In the essence of the First Cause, Liberty has Necessity as a counterpoise; this Necessity is the despotism of Supreme Reason, and resulting from this equilibrium is a Wise and Absolute Power.

If you seek to be absolute, be first wise; and if you are wise, be then absolute. To be a Master you must be free; to be free you must have attained the mastery of yourself.

Liberty is Jakin.

Despotism is Boaz.

Power is represented by the Temple Gate which was between them.

Four phrases constitute and include all that is required for the possession of High Magical Power.

To know.

To dare.

To will.

To keep silence.

Knowledge is represented by the Human head of the Sphynx.

Courage, by its Eagle's wings.

Will, by the Lion's claws, and the loins of the Bull.

Secrecy, by its stony silence and by the hidden answer to its enigma.

When the pupil has grasped the meaning of, and can carry into practice, these four requirements, he may then receive permission to Love.

“I, however, remembered them directly from my incarnation as Cagliostro.”

Confessions chapter 23

Crowley’s ‘remembering’ is a bit misleading. He conducted his most significant series of ‘past lives regressions’ during his initiation into the degree of Magus. This occurred during the “Hermit of Oesopus Island” magical retirement, in 1918, when Crowley had returned to America, nearly two decades after the founding of the Order of the L.I.L. The details may be studied in numerous biographical sources. The assertions regarding these recollections of previous incarnations are from the mid to late 1920s, during the composition of Crowley’s *Autohagiography*, a text which would eventually become the *Confessions*. If he recovered the true meaning of L.P.D. during this magical retirement and initiation, it seems unlikely that he knew that meaning during his stay in Mexico.

Nevertheless, Crowley was, during his Oesopus Island hermitage, clearly practicing the reverse memory technique given in *Liber תישארב* *Via Memoriae sub figura CMXIII* published in the *Equinox* in 1912.¹⁶⁶ The memories themselves work back from the life of the adept to his birth and then begin again with the death of the previous incarnation and then, again, move gradually backwards until they arrive at birth of the subject.

Here follows the ‘Cagliostro’ portion of that record:¹⁶⁷

July 16

It seems that Cagliostro had something wrong with his title: great man as he was, busy with great plans as he was, it was a petty vexation to be treated as an adventurer by some of the nobility. . .

Aug. 22, 1918 3:40 P.M

. . . I came next to my death as Cagliostro. This took place in some mountain woodland – I feel sure that it was the Pyrenees, on the north slopes. There were stacks of cut branches about. I was on a journey of some sort, attended by a youth, a peasant type, about 20, in very gay clothes, broided with silver, rather tarnished. I died about sunset, very peacefully, in the open, outside a hut – the woodcutter’s, I suppose.

I now begin to remember a little about the life itself. I remember youth in a fishing boat in some very warm seas. Two men were with me in the boat, my father and another, his brother, I think. My mother was a bronze eagle–featured woman, Scorpio at a guess, a

¹⁶⁶ *Equinox* v. I. n. 7. *op. cit.* pp. 105-116.

¹⁶⁷ This text is taken from a comparison of the Crowley TS. and C.S. Jones TS. copy titled “A Record of Some of the ‘Past Lives’ of Aleister Crowley. Transcribed from that portion of his Magickal (sic) Diary known as the ‘Hermit of Oesopus Island.’ *OTO Roll 2* microfilm (New York: Ordo Templi Orientis, 2002) – Worldcat: *op. cit.*

terrible scold, very passionate, earrings of gold and coloured kerchief.

I remember my life at the Paris court; I hated it intensely. I took it on with the idea of Preaching a Law. It is from Cagliostro that I get my Secret Society ideas. Levi was always a little shy of them, because of the rebound from Cagliostro.

L.P.D. means *Laus Priapo Deo* so that I was trying to establish Phallicism. I was a full – very full - $6^\circ=5^\square$, thinking to do everything by virtue of that attainment, not knowing or caring about the Abyss above me. My idea of a 'Master' was a $7^\circ=4^\square$; this was the old Arab of whom I used to talk. Acharat (אשאראת) is $903 = 3 \times 301$, the three kinds of Fire & is a Magical formula corresponding to the three kinds of Light אור, אור, אור and אוב, Ash is the spiritual fire or power, Ar the Solar power, Ath the phallic or essential power.

I made tremendous ceremonial effort. I preserved chastity very carefully, and used Virginity in my formulae, making each act of sex the climax of a long ritual. I obtained Fascination in this way, and developed it to a very high degree.

I remember very clearly a long residence in a kind of profess-house, some 10 years or nearly before my death. It was kept by a disciple, a man of 30 or 40, with a dark brown beard, pointed. He procured young girls for me; I used these in some experiments to make the Elixir of Life and Youth. I met with some terrible shock of enlightenment which sent me forth on that last journey.

There is also a very clear record of some years before the Paris episodes. I either owned, or resided with the owner of some vineyards on Aetna; here I studied the philosophy of Empedocles, and obtained my Power over the Living Fire אור. But I was deceived by the Salamanders, who lured me to Ambition. I went, in this Illusion, to Napoli, expecting to be able to work with Vesuvius; but my attempt to rule in Naples led to a fearful scandal, and I had to flee the city. I went to Venice, where I met a certain Initiate, who taught me such truths that I was ready for the Paris adventure. I went by way of Germany, and struck the Illuminati again. The Venetian Initiate was one of these, by the way.

My childhood was spent in Northern Africa. It was only later about 12 or 14, the fishing life began. My first memories are of a goat-skin tent. I think it was Tunis to which my father eventually came. This action was all due to the influence of an old Arab, who picked me out in childhood as a chosen person. I was a very bad pupil, though, and came to him in peculiar detestation. But he always had his way, sooner or later. Somehow or other, he reminds me of Oscar Eckenstein. He must have had the Elixir, for I remember him always as a man of 60 or so, in childhood as well as fifty years later. He gave me up - at least. I never saw him again – after the French Revolution.

Aug. 24. 1918

3:26 P.M. As Cagliostro I was born in a brothel, kept by my mother's mother. My mother was half-Arab, my father presumably some rich traveller. It was a very gorgeous

brothel. It was because of my birth that my mother was married off to the fisherman person. There is a profound horror and gloom antecedent to this birth; at present it merely darkens as I seek to penetrate it. One other thing about Cagliostro; my father seems to have been the adept known to Lytton, and described by him as “Sir Philip Derval”: of course, a previous incarnation of that adept. Hence, I conceive, a certain distant care of me, and education, fitting me for a station above that of my reputed parents. My physical appearance (in that incarnation) rather confirms this memory. The brothel¹⁶⁸ was, I feel certain, in Tunis. (P.S. There is a strong feeling that this adept was Oscar Eckenstein again.)

8:15 P.M. The incarnation before Cagliostro is very obscure. It seems to have been the result of some serious magical error connected with the grade of Adeptus Major.



Invocation to Priapus from Pompeii

These passages clarify Crowley’s interpretation of L.P.D. “L.P.D. means *Laus Priapo Deo* so that I was trying to establish Phallicism.”¹⁶⁹ The Latin phrase ‘*Laus Priapo Deo*’ literally means ‘Praise the God Priapus;’ Priapus being the ancient Greco-Roman god of fertility, agriculture, gardens, merchant sailors, and male virility. Crowley was an admirer of the Smithers and Burton translation of epigrams entitled *Priapeia sive diversorum poetarum in Priapum lusor Sportive Epigrams on Priapus*.¹⁷⁰ Crowley included not only Priapus but also a number of noted authors on

¹⁶⁸ Crowley has ‘brother’ where Jones has ‘brothel.’

¹⁶⁹ Credit is given to Ike Becker (pseud.) “Qabalist’s Qorner - Latin Qabalah Simplex.” *Black Pearl* v. I. n.8. (Los Angeles CA: College of Thelema, Sept. 2000), p.17. and Tobias Churton, *Crowley in America*, *op. cit.* p. 557, for first disclosing this ‘secret.’

¹⁷⁰ Leonard C. Smithers and Sir Richard Burton trans. *Priapeia sive diversorum poetarum in Priapum lusus or Sportive Epigrams on Priapus*. (Cosmopoli, 1890).

phallicism in the “Collect of Gnostic Saints,”¹⁷¹ and phallicism is the subject of at least one of the major secret instructions Crowley penned for the Ordo Templi Orientis.¹⁷²

It has been asserted by a number of authors that Crowley’s ‘recollections’ concerning the life of Cagliostro are ahistorical. The problem with this assertion is that the details of Cagliostro’s early life are actually shrouded in mystery and his death merely reported by his prisoners without ever providing any evidence, such as the corpse. Trowbridge was the first biographer to present serious doubt regarding the identification of Count Cagliostro as Joseph Balsamo and the matter has been an issue of serious scholarly debate ever since.¹⁷³ As for Cagliostro’s supposed death in the Inquisition’s prison at Castel Sant’Angelo in Italy, there was a common legend that he had escaped that death. This legend was repeated by Eliphas Levi, in his *History of Magic*,¹⁷⁴ and was, therefore, certainly known to Crowley:

The confessor visited him and was seen to take his departure at the end of a certain time. Some hours after the gaoler entered the cell and found the body of a strangled man clothed in the garments of Cagliostro, but the priest himself was never seen again. Lovers of the marvellous declare that the Grand Copht is at this day in America, being the supreme and invisible pontiff of the believers in spirit-rapping.

The origin and fate of Cagliostro will almost certainly remain, forever, an enigma.

¹⁷¹ The Gnostic Mass “*Liber XV Ecclesiae Gnosticae Catholicae*.” *The International* v. xii. n. 3. (New York: International, March 1918), pp. 70-74; *Equinox*. v. III. n. 1. (Detroit: Universal Publishing Company, 1919), pp. 247-270. *Magick in Theory. op. cit.* pp. 345-361.

The most obvious of these phallicists was Hargrave Jennings who wrote numerous voluminous tomes (some anonymous – particularly the ten slim volumes of the “Nature Worship & Mystical Series”) on the subject of phallic worship, among them *The Obelisk: Notices of the Origin, Purpose and History of Obelisks* (London: Bursill, 1877); *Phallicism, Celestial and Terrestrial, Heathen and Christian*. (London: George Redway, 1884); *Phallic Objects, Monuments and Remains*. (Privately Printed: 1889). Jennings notably connects the Rosicrucians to phallic worship. Payne Knight whose *Two Essays on the Worship of Priapus*. (London: Privately Printed, 1865) is the classic on the subject; J.G.R Forlong, for whom phallicism was the central theme of his monumental *Rivers of Life* 2 vols. (London: Bernard Quartich, 1883) and the aforementioned Sir Richard Francis Burton, possibly the most prolific author and translator on the subject of erotology of all time. Norman M. Penzer, *An Annotated Bibliography of Sir Richard Francis Burton K.C.M.G.* (London: Dawsons, 1923).

¹⁷² *De Natura Deorum*, the official secret instruction of the VII° of O.T.O. LaVaughn, *Amor. op. cit.*; King, *Secret op. cit.*; Naylor, *O.T.O. op. cit.*; *OTO Roll 3, op. cit.*

¹⁷³ Trowbridge, *Cagliostro. op. cit.*

¹⁷⁴ Levi, *History. op. cit.* p. 415.

L.I.L.

The likely reason Crowley used the letters LPD as the word of the ritual of the *Consecration of a High Priest of L.I.L.* was that they are the letters of the Hebrew trilateral root לפד, which means 'to flame' or 'to shine;' From this root is derived the word לפיד a lamp, torch, or flame.¹⁷⁵

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Isaiah 62:1

This can be clearly seen in the context of the Consecration ritual itself, where the response to the 'word' LPD is 'Lux' or light, the former symbolically providing later. LPD is also illustrative of the symbolism of Revelation 5:4, depicted on the Pastos in the Vault of Adepti, which represented the seven planetary spirits that in the Order of the Lamp of Invisible Light. These seven planetary spirits are epitomized by the seven planetary talismans.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

It is valuable to remember what Crowley wrote about the letters L.P.D. in the consecration ritual of a High Priest of L.I.L.

They conceal a number of magical formulae of minor importance but major practical value, and the curious should conduct such research as they feel impelled to make in the light of the Cabbala. Their numerical values, Yetziratic attributions, and the arcana of the Atus of Tahuti, supply an adequate clue to such intelligences as are enlightened by sympathy and sincerity.

The numerical values have been adequately discussed in the chapter on the *Consecration of the High Priest of L.I.L.* Here is a brief review of the essentials:

The value of LPD in Hebrew Qabalah, as stated before, is 114: ל = 30, פ = 80, ד = 4 (30+80+4=114). 114 is the value of דמע 'tear'.¹⁷⁶ This is the explanation for the statement in the lecture of the Consecration of the High Priest of L.I.L. ritual for the assertion:

The Age of the Priesthood is 114 years, from L.P.D. (לפד) and it refers to the mourning of Isis over the Slain Osiris, that is, to the lamentation of the priesthood over their country. For Daleth Mem Ayin (דמע) means "tear".

¹⁷⁵ Wilhelm Gesenius, *Hebrew and Chaldee Lexicon the Old Testament Scriptures*, trans. Samuel P. Tregelles. (London: Samuel Bagster & Sons, 1851), pp. 440-441.

¹⁷⁶ Also 'to weep' or 'shed tears,' see for instance Jeremiah 13:17. *Ibid.* p. 204.

This number is one of Crowley's qabalistic tropes, typical of his initiatory lectures. It has neither justification in Egyptian theology, nor (as asserted in the John Symonds & Kenneth Grant note to their edition of the *Confessions* asserts), any correlation to Rosicrucian legend. That number would be 120 in this context.

In the *Confessions*, Crowley writes:

“Yetziratic attributions, and the arcana of the Atus of Tahuti, supply an adequate clue to such intelligences as are enlightened by sympathy and sincerity.”



It must also be remembered too, that Crowley made this statement considerably later in his magical career than the foundation of L.I.L, with the hindsight not only of the *Book of the Law* and the other Holy Books but also the development of A.°. A.°. and his involvement in O.T.O. The implication is that these attributions, in combination, allude to a formula or formulae of sex magick. Indeed, the processes indicated by the succession of these Atus do reflect the formulae of the highest degrees of O.T.O. It would be indiscreet to provide too much detail on this matter. The curious can study most of the particulars in literature of these degrees that has come to light in the last half century.¹⁷⁷

¹⁷⁷ Cf. LaVaughn, *Amor*; King, *Secret*; Naylor *O.T.O.* and *O.T.O. Roll 3* all previously cited. See also Aleister Crowley, *De Arte Magica (Liber CDXIV)*: (San Francisco CA: Level Press, 1974) – this edition contains an introductory poem attached originally in MS. form to the TS.; as an appendix to *Crowley on Christ*, Francis King ed. (London: Daniel, 1974), and in *Portable Darkness: An Aleister Crowley Reader*, Scott Michaelsen ed. (New York: Harmony, 1989) – the only complete published edition of the text, containing the otherwise missing introductory chapter, and published in the hardcover ed. only. See also Aleister Crowley, *Moonchild* for a particular application (London: Mandrake, 1929).

Much can be gleaned from what Crowley published in his lifetime regarding the symbolism of these Tarot trumps. Passages from the *Book of Thoth*¹⁷⁸ are suggestive and sometimes even explicit.

‡ Atu VIII – Adjustment

“The trump represents the woman satisfied.

It is the final adjustment in the formula Tetragrammaton, when daughter, redeemed by her marriage with the Son, is thereby set up upon the throne of the mother; thus finally, she “awakens the Eld of the All-Father.

She is crowned with the ostrich plumes of Maat.¹⁷⁹

These are the *Judex* and *Testes* of Final Judgment; the *Testes*, in particular, are symbolic of the secret course of judgment whereby all current experience is absorbed, transmuted, and ultimately passed on, by virtue of the operation of the Sword, to further manifestation. This all takes place within the diamond formed by the figure which is the concealed *Vesica Piscis* through which this sublimated and adjusted experience passes to its next manifestation.¹⁸⁰

Venus rules the sign of the Balance; and that is to show the formula: ‘Love is the law, love under will’.¹⁸¹

The Woman Satisfied. From the cloak of the vivid wantonness of her dancing wings issue her hands; they hold the hilt of the Phallic sword of the magician. She holds the blade between her thighs. This is again a hieroglyph of ‘Love is the law, love under will.’ Every form of energy must be directed, must be applied with integrity, to the full satisfaction of its destiny.”

¹⁷⁸ Aleister Crowley, with illustrations by Lady Frieda Harris. *The Book of Thoth (Equinox v. III. n. 5.)*. (London: Ordo Templi Orientis/Chiswick, 1944).

¹⁷⁹ The Ostrich plume is a particular emblem of the IX° of O.T.O.; it is related to Knights Templar degree in Freemasonry, see LaVaughn, *Amor. op. cit.* p. 228.

¹⁸⁰ The classic study of the *Vesica*, in relation to its importance as an ancient religious symbol of female sexuality is William Stirling’s *The Canon*. (London: Elkin Matthews, 1897). See also Thomas Inman, *Ancient Faiths embodied in Ancient Names*. 3 vols. (London: Trubner, 1876). It is also a common subject of the previously cited phallicists

¹⁸¹ Venus as a goddess of sexuality is well documented, see again the aforementioned Inman and other phallicists on this relationship.

Atu XI - The Tower¹⁸²

“This card is attributed to the letter Pe', which means a mouth; it refers to the planet Mars. In its simplest interpretation it refers to the manifestation of cosmic energy in its grossest form.

Falling from the tower are broken figures of the garrison. It will be noticed that they have lost their human shape. They have become mere geometrical expressions.

This suggests another (and totally different) interpretation of the card. To understand this, it is necessary to refer to the doctrines of Yoga, especially those most widely current in Southern India, where the cult of Shiva, the Destroyer,¹⁸³ is paramount. Shiva is represented as dancing upon the bodies of his devotees. To understand this is not easy for most western minds.

Compare Saturn, at one end of the Seven Sacred Wanderers, with the Moon at the other: the aged man and the young girl. See ‘The Formula of Tetragrammaton.’ They are linked as no other two planets, since 3=9, and each contains in itself the extremes of its own idea.

See *Liber AL*. III. 3-9; II - 13; 17-18; 23-29; 46; 49-60; 70-72.

There is a direct reference to this card in the Book of the Law. In Chapter I, verse 57, the goddess Nuith speaks: ‘Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God’.

The dominating feature of this card is the Eye of Horus. This is also the Eye of Shiva, on the opening of which, according to the legend of this cult, the Universe is destroyed.

Besides this, there is a special technical magical meaning, which is explained openly only to initiates of the Eleventh degree of the O.T.O.; a grade so secret that it is not even listed in the official documents. It is not even to be understood by study of the Eye in Atu

¹⁸² Towers are traditionally phallic structures, as previously noted. This point is frequently made by the aforementioned phallicist authors. See also Hargrave Jennings’ anonymously published “Nature Worship” series: *Phallism: A Description of the Worship of the Lingam-Yoni*. (London: Arthur Reader, 1892); *Ophiolatreia or Serpent Worship*. (London: A. Reader, 1889); *Phallic Objects and Remains*. (London: Arthur Reader, 1889); *Cultus Arborum or Phallic Tree Worship*. (1890); *Fishes, Flowers & Fire Worship*. (London: A. Reader, 1890); *Archaic Rock Inscriptions*. (London: A. Reader, 1891); *Nature Worship*. (London: Privately Printed, 1891); *Mysteries of the Rosie Cross*. (London: Privately Printed, 1891); *Phallic Miscellanies*. (London: Privately Printed, 1891), and the *Masculine Cross*. (London: Privately Printed, 1891) all of which discuss towers in greater or lesser detail.

¹⁸³ Shiva is a favorite subject of the phallicists as a deity particularly sacred to the Tantrics.

XV. Perhaps it is lawful to mention that the Arab sages and the Persian poets have written, not always guardedly, on the subject.¹⁸⁴

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

7 Atu III - The Empress

“This card is attributed to the letter Daleth, which means a door, and it refers to the planet Venus. This card is, on the face of it, the complement of The Emperor; but her attributions are much more universal.

“It is impossible to summarize the meanings of the symbol of the Woman, for this very reason, that she continually recurs in infinitely varied form. “Many-throned, many-minded, many-wiled, daughter of Zeus.”

In this card, she is shown in her most general manifestation. She combines the highest spiritual with the lowest material qualities.

She represents a woman with the imperial crown and vestments, seated upon a throne, whose uprights suggest blue twisted flames symbolic of her birth from water, the feminine, fluid element. In her right hand she bears the lotus of Isis; the lotus represents the feminine, or passive power. Its roots are in the earth beneath the water, or in the water itself, but it opens its petals to the Sun, whose image is the belly of the chalice. It is, therefore, a living form of the Holy Grail, sanctified by the blood of the Sun. Perching upon the flamelike uprights of her throne are two of her most sacred birds, the sparrow and the dove; the nub of this symbolism must be sought in the poems of Catullus and Martial.

The heraldry of the Empress is two-fold: on the one side, the Pelican of tradition feeding its young from the blood of its own heart; on the other, the White Eagle of the Alchemist. With regard to the Pelican, its full symbolism is only available to Initiates of the Fifth degree of the O.T.O. In general terms, the meaning may be suggested by identifying the Pelican herself with the Great Mother and her offspring, with the Daughter in the formula of Tetragrammaton. It is because the daughter is the daughter of her mother that she can be raised to her throne. In other language, there is a continuity of life, an inheritance

¹⁸⁴ This reference alludes to Crowley's pseudonymous work Alain Luty, *Bagh-I-Muattar or The Scented Garden of Abdullah the Satirist of Shiraz*. (Chicago IL: Teitan, 1991), and generally to many of the erotic works and translations of Sir. Richard Francis Burton particularly *The Perfumed Garden of the Cheikh Nefzaoui* (Cosmopoli: Kama Shastra Society, 1886).

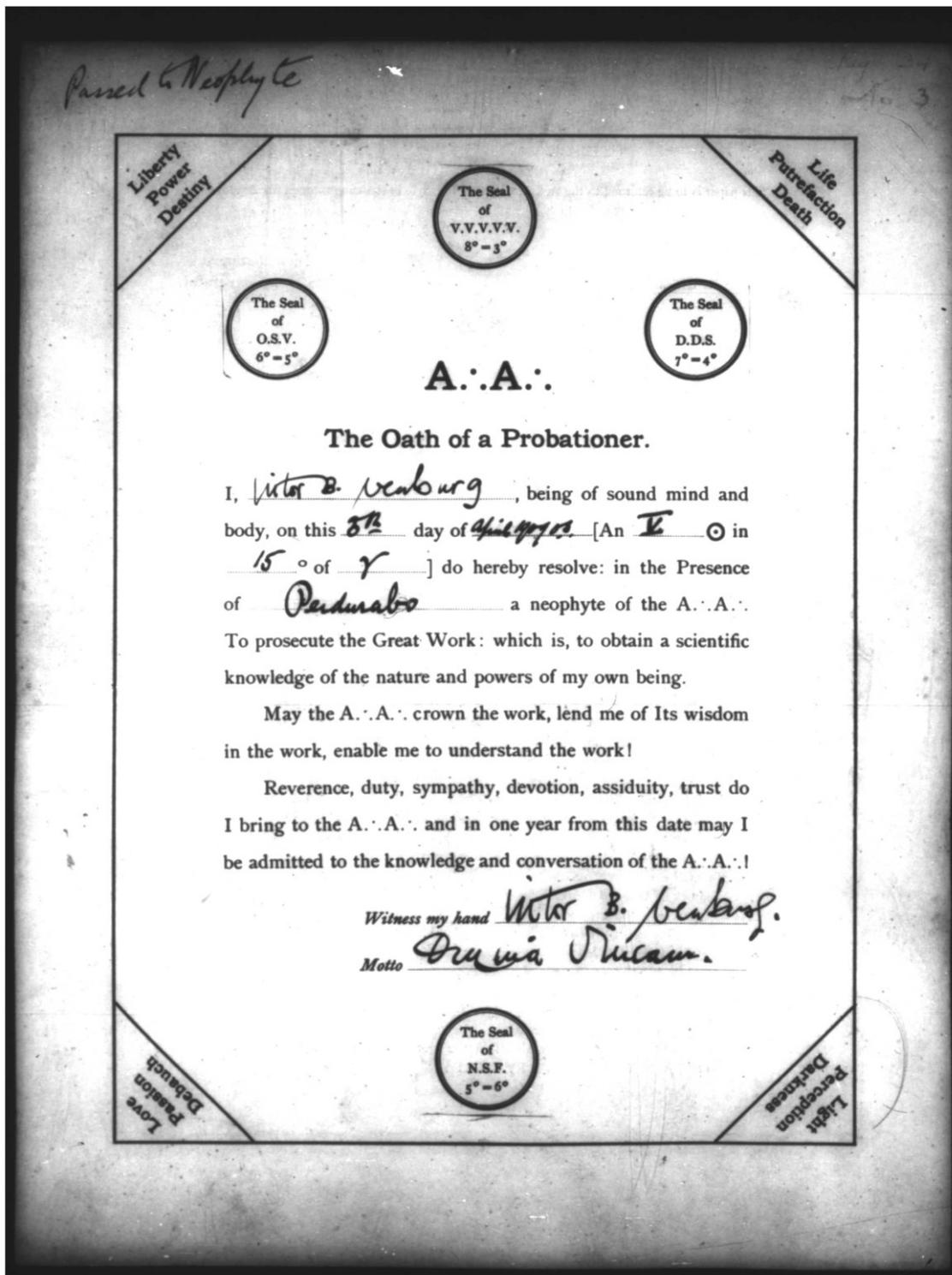
of blood, which binds all forms of Nature together. There is no break between light and darkness. *Natura non facit saltum.*

The White Eagle in this trump corresponds to the Red Eagle in the Consort card, the Emperor.¹⁸⁵ It is here necessary to work backwards. For in these highest cards are the symbols of perfection; both the initial perfection of Nature and the final perfection of Art; not only Isis, but Nephthys. Consequently, the details of the work pertain to subsequent cards, especially Atu VI and Atu XIV.

At the back of the card is the Arch or Door, which is the interpretation of the letter Daleth. This card, summed up, may be called the Gate of Heaven. But, because of the beauty of the symbol, because of its omniform presentation, the student who is dazzled by any given manifestation may be led astray. In no other card is it so necessary to disregard the parts, to concentrate upon the whole.”

It would be an endless digression to follow Crowley’s integration of the sex magical formulae throughout the Tarot from the intimations that he provides here; suffice to say that he left no card unturned.

¹⁸⁵ For the ‘white eagle’ see *Liber C vel Agape* and *De Arte Magica op. cit.*



Victor Neuburg's "Oath of a Probationer"¹⁸⁶

¹⁸⁶ Aleister Crowley papers, 1905-1929. Eberly Family Special Collections Library. (State College PA: Pennsylvania State Univ.): libraries.psu.edu/findingaids/2310.htm.

L . P . D . in A . : A . :

That the L.P.D. formula remained an interest and inspiration for Crowley is evidenced by *Liber Collegii Sancti*.¹⁸⁷ When Crowley and George Cecil Jones founded A. : A. : they issued a series of certificates to mark the progress of aspirants to that holy order. The first of those was the “Oath of Probationer.” Each of the four corners of this document was a variation on the formula L.P.D.¹⁸⁸

Liberty – Power – Destiny

Life – Putrefaction – Death

Love – Passion – Debauch

Light – Perception – Darkness

This follows a similar qabalistic dialectic as that used by Levi in the *Ritual of the Sanctum Regnum*, wherein the antimonies posed by words beginning with the letters ‘L’ & ‘D’ are resolved or balanced by the words beginning with ‘P’.

It is clear that the L.P.D. formula was important and meaningful through most of Crowley’s magical life, from the establishment of the temple of the L.I.L., when he first began his experiments with the *Adeptus Minor* curriculum, up through his initiation into the degree of Magus. Whether Crowley actually recovered its true meaning during his meditations on Oesopus Island is an open question; yet its mystery still abides and Cagliostro’s legacy survives, not only in Freemasonry but also in the Egyptian Rite and its descendants, carried on through Ordo Templi Orientis.

¹⁸⁷ *Liber Collegii Sancti (Liber CLXXXVI)*, first published openly in Aleister Crowley, *Gems from the Equinox*, Israel Regardie ed. (St. Paul MN: Llewellyn, 1974). The originals are held in a number of University and private collections, primarily the Special Collections of Pennsylvania State Univ. *op cit*.

¹⁸⁸ This formula is discussed with some insight, but also with some superficial oversimplification by J. Daniel Gunther in his *Initiation in the Aeon of the Child*. (Lake Worth FL, Ibis, 2009), pp. 81-86. The later issue is typically problematic for non-Masons writing about Masonic subjects. The open vs. the initiated understanding is necessarily lacking. The formula, being given in the 15° of the A.A.S.R. is, for instance, L.D.P. (as can be seen on the illustration of the bridge above), not the similar (and related, though not identical) L.P.D. in question. For as Levi says in his *History of Magic*: “for those who are **not** initiated they substitute *Liberté de Passer*, Liberty of Passage.”

IX. Geomantic Correspondences

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

Aleister Crowley – note to RII the 29th Æthyr.

Aleister Crowley used a form of the Golden Dawn’s attribution of the geomantic figures to the Enochian alphabet as a key to stimulate and test the visions he received when invoking the 30 Æthyrs. The introductory passages to many of the Æthyrs of the *Vision & the Voice* indicate this and these correspondences play an essential role in Crowley’s annotations and analyses throughout the *Vision & the Voice*. Crowley also contributed to this correlation by adding the five classical elements to the 16 natural figures of traditional divinational geomancy, creating a full complement of attributions for the 21 letters of the Enochian alphabet.

The Golden Dawn’s attributions seem odd on first examination. They do not correspond to direct transliterations of the Hebrew alphabet, as is the norm for the Golden Dawn. How this particular iteration of correspondences came into being requires recovery of the source of the Golden Dawn’s attributions, as well as an understanding of Aleister Crowley’s unique contribution to their full realization.

The foundation of the Golden Dawn’s geomantic attributions lies in the *Cypher MS.*¹⁸⁹, but there is no hint there of any correlation to the Enochian Alphabet. In the *Cypher MS.* the geomantic figures are attributed to the zodiacal signs, according to the values given in Cornelius Agrippa’s *Of Geomancy*,¹⁹⁰ and to angels given in Agrippa’s *Occult Philosophy*.¹⁹¹ While Agrippa’s values are clearly the source of the attributions, the *Cypher MS.* does not provide any obvious logic to its order.

¹⁸⁹ References here to the Cypher or Cipher MS. are taken from Darcy Kuntz ed. *The Complete Golden Dawn Cipher Manuscript*. (Seattle WA: Holmes, 1996). Both Carroll 'Poke' Runyon et al. *Secrets of the Golden Dawn Cypher Manuscript*. (Silverado CA: Church of Hermetic Science, 1997) and Ellic Howe. *The Magicians of the Golden Dawn*. (York Beach ME: Samuel Weiser, 1978) should be consulted for analyses and commentary on the details of the *Cypher MS.*’s sources and symbolism.

¹⁹⁰ *Of Geomancy* is part of the collection titled in Latin *De Occulta Philosophia, seu de Caeremoniis Magicis, Liber Quartus* (*The Fourth Book of Occult Philosophy or concerning Ceremonial Magic*). The whole collection is loosely attributed to Cornelius Agrippa, either by ownership or authorship, especially the second tract from which the collection gets its name, a tract which is almost certainly not directly from his hand. First published circa 1559, some years after Agrippa’s death, *Of Geomancy* is the only book in the collection whose actual author is usually accepted as Agrippa. It was initially translated into English by Robert Turner and published in London in 1655. See Agrippa. *Fourth Book*. ed. Tyson. *op. cit.*

¹⁹¹ Donald Tyson’s edition of Cornelius Agrippa’s *Three Books of Occult Philosophy*. *op. cit.* is authoritative. Complete publications include *De Occulta Philosophia libri III* (Cologne: 1533) in Latin, and *Three Books of Occult Philosophy*, trans J.F. (London: R.W. 1651) in English. Much of the material contained in Agrippa’s three volumes of *Occult Philosophy* (and for that matter the somewhat spurious *Fourth Book*) was used, without credit and with few changes, by Francis Barrett for his *The Magus: or Celestial Intelligencer*. *op. cit.*

Title	Translation	Figure	Planet	Sign
<i>Fortuna Major</i>	Major Fortune	☉	♁	♈
<i>Fortuna Minor</i>	Lesser Fortune	☾	♁	♈
<i>Via</i>	Way	☾	♁	♈
<i>Populus</i>	People	☾	♁	♈
<i>Acquisitio</i>	Acquisition	♃	♃	♈
<i>Laetitia</i>	Joy	♃	♃	♈
<i>Puella</i>	Girl	♀	♀	♈
<i>Amissio</i>	Loss	♀	♀	♈
<i>Conjunctio</i>	Conjunction	♁	♁	♈
<i>Albus</i>	White	♁	♁	♈
<i>Puer</i>	Boy	♂	♂	♈
<i>Rubeus</i>	Red	♂	♂	♈
<i>Carcer</i>	Jail	♃	♃	♈
<i>Tristitia</i>	Sadness	♃	♃	♈
<i>Caput Draconis</i>	Dragon's Head	♁	♁	♈
<i>Cauda Draconis</i>	Dragon's Tail	♁	♁	♈

The Golden Dawn correspondences for the figures of geomancy follow a one-to-one relationship with those of Agrippa; yet they are typically arranged in zodiacal order, concluding with the nodes. The Luminaries do double duty, accounting for four of the geomantic figures. The remaining five planets correspond to the ten signs over which they rule (10 figures). The two lunar nodes correspond to the two remaining figures to yield a total of 16 (4+10+2=16). The value sixteen accounts for the total possible binary iterations of four lines. The first tabular representation (given in the “Fourth Knowledge Lecture” of the Golden Dawn) shows these relationships in their most basic form.¹⁹²

<i>Fourth Knowledge Lecture</i>					
The Figures of Geomancy and Their Zodiacal Attributions					
☉	Puer	♈	☾	Puella	♈
☾	Amissio	♈	♃	Rubeus	♈
☉	Albus	♈	♃	Acquisitio	♈
☾	Populus	♈	♃	Carcer	♈
☉	Via	♈	☾	Tristitia	♈
☾	Fortuna Major	♈	☉	Laetitia	♈
☉	Fortuna Minor	♈	☾	Caput Draconis	♈
☾	Conjunctio	♈	☉	Cauda Draconis	♈

The Golden Dawn gradually develops this set of attributions over the progressive course of the Knowledge Lectures and *Adepti* instructions. In the “Geomancy” instruction provided for the

¹⁹² Regardie, *Golden Dawn. op. cit.* p. 69

Portal Grade, the attributions are enlarged by adding the corresponding Hebrew Spirits of the Planets (therein termed genii) given by Agrippa in the second book of his *Occult Philosophy*.¹⁹³ The minor differences in spelling arise from the Golden Dawn's slightly different conventions for transliterating Hebrew letters.

GEOMANTIC ATTRIBUTIONS						
Sigil of Ruler	Name of Ruler	Planet which rules Answer	Sign of Zodiac	Element	Geomantic Figure	Name and Meaning of Figure
☉	Bartzabel	Mars ♂	♈ Aries	Fire	⋮	PUER (a boy, yellow, beardless.)
☽	Kedemel	Venus ♀	♉ Taurus	Earth	⋮	AMISSIO (loss, comprehended without.)
☿	Taphthartharath	Mercury ☿	♊ Gemini	Air	⋮	ALBUS (white, fair.)
☾	Chasmodai	Luna ☾	♋ Cancer	Water	⋮	POPULUS (People, congregation.)
☼	Sorath	Sol ☼	♌ Leo	Fire	⋮	FORTUNA MAJOR (Greater fortune and aid; safeguard, entering.)
☿	Taphthartharath	Mercury ☿	♍ Virgo	Earth	⋮	CONJUNCTO (Assembly, conjunction.)
☽	Kedemel	Venus ♀	♎ Libra	Air	⋮	PUELLA (a girl, beautiful.)
☉	Bartzabel	Mars ♂	♏ Scorpio	Water	⋮	RUBEUS (red, reddish.)
♃	Hismael	Jupiter ♃	♐ Sagittarius	Fire	⋮	ACQUISITIO (obtaining, comprehended within.)
♄	Zazel	Saturn ♄	♑ Capricorn	Earth	⋮	CARCER (a Prison; bound.)
♄	Zazel	Saturn ♄	♒ Aquarius	Air	⋮	TRISTITIA (sadness, dammed, cross.)
♃	Hismael	Jupiter ♃	♓ Pisces	Water	⋮	LAETITIA (joy, laughing, healthy, bearded.)
♄	Zazel and Bartzabel	Saturn and Mars ♂	♉ Cauda Draconis	Fire	⋮	CAUDA (the lower threshold, going out.) DRACONIS
☽	Hismael and Kedemel	Venus and Jupiter ♀	♋ Caput Draconis	Earth	⋮	CAPUT (Heart, upper threshold; entering.) DRACONIS
☼	Sorath	Sol ☼	♌ Leo	Fire	⋮	FORTUNA MINOR (Lesser fortune; and aid; safeguard going out.)
☾	Chasmodai	Luna ☾	♋ Cancer	Water	⋮	VIA (way, journey.)

Portal Grade “Knowledge Lecture”¹⁹⁴

Finally, in the *Adeptus Minor* instruction “Talismans and Sigils,” a set of correspondences is given that attributes the Enochian letters to the geomantic figures. The table makes this correlation without providing the actual phonetic values or names of the Enochian letters. These two tables, as will be shown, demonstrate that the Golden Dawn's source, for its attribution of the Enochian alphabet to the geomantic figures was *Harley MS. 6482*.¹⁹⁵

¹⁹³ Agrippa. *Occult Philosophy*. v. 2 c. ii.

¹⁹⁴ Regardie, *Golden Dawn. op. cit.* p. 526.

¹⁹⁵ Dr. Rudd (pseudo.). ed. Peter Smart, *Harley MS. 6482*. manuscript. (London: British Library. Harleian Collection, n.d.)

Ω	Signifies Muriel and Populus, a figure of Chasmodai or Luna in Cancer increasing.
⊖	Signifies Muriel and Via, a figure of Chasmodai and Luna in Cancer decreasing.
♋	Signifies Verchiel and Fortuna Major, a figure of Sorath or the Sun in Northern declination.
♌	Signifies Verchiel and Fortuna Minor, a figure of Sorath or the Sun in Southern declination.
♍	Signifies Hamael and Conjunctio, a figure of Taphthartharath or Mercury in Virgo.
♎	Signifies Zuriel and Puella, a figure of Kedemel or Venus in Libra.
♏	Signifies Barchiel and Rubeus, a figure or Bartzabel or Mars in Scorpio.
♐	Signifies Advachiel and Acquisitio, a figure of Hismael or Jupiter in Sagittarius.
♑	Signifies Hanael and Carcer, a figure of Zazel or Saturn in Capricorn.
♒	Signifies Cambriel and Tristitia, a figure of Zazel or Saturn in Aquarius.
♓	Signifies Amniziel and Lactitia, a figure of Hismael or Jupiter in Pisces.
♈	Signifies Zazel and Bartzabel in all their ideas, being Cauda Draconis.
♉	Signifies Hismael and Kedemel in all their ideas, being a figure of Caput Draconis.
♊	Signifies Melchidael and Puer, a figure of Bartzabel or Mars in Aries.
♋	Signifies Asmodel and Amissio, a figure of Kedemel or Venus in Taurus.
♌	Signifies Ambriel and Albus, a figure of Taphthartharath or Mercury in Gemini.

Talismans and Sigils Table of Correspondence¹⁹⁶

Although it seems natural, pre-*Harley 6482 MS.* treatises on geomancy do not give the figures in zodiacal order. *Harley MS. 6482* appears to be the earliest assignment of the 12 Hebrew angels, of the signs or months, to their corresponding geomantic figures. It also appears to be the earliest manuscript to assign, the seven Hebrew qabalistic planetary spirits, found in Agrippa, as the ‘Rulers’ of the figures. The Golden Dawn’s attribution of the 16 geomantic figures to the letters of the Enochian alphabet is essentially identical to that found in *Harley MS. 6482*.

It has long been known that the Golden Dawn’s attribution of the Enochian alphabet to the figures of geomancy derives from *Harley MS. 6482*. *Harley MS. 6482* was attributed to a Dr. Rudd (presumably a Dr. Thomas Rudd) from a copy made by a certain Peter Smart. The manuscript comes from the same post ‘*A True & Faithful Relation*’ era as *Sloane MS. 307*.¹⁹⁷ Neither manuscript demonstrates any special knowledge of the Dee manuscripts, beyond those of the Cotton Appendices published in *A True & Faithful Relation*.

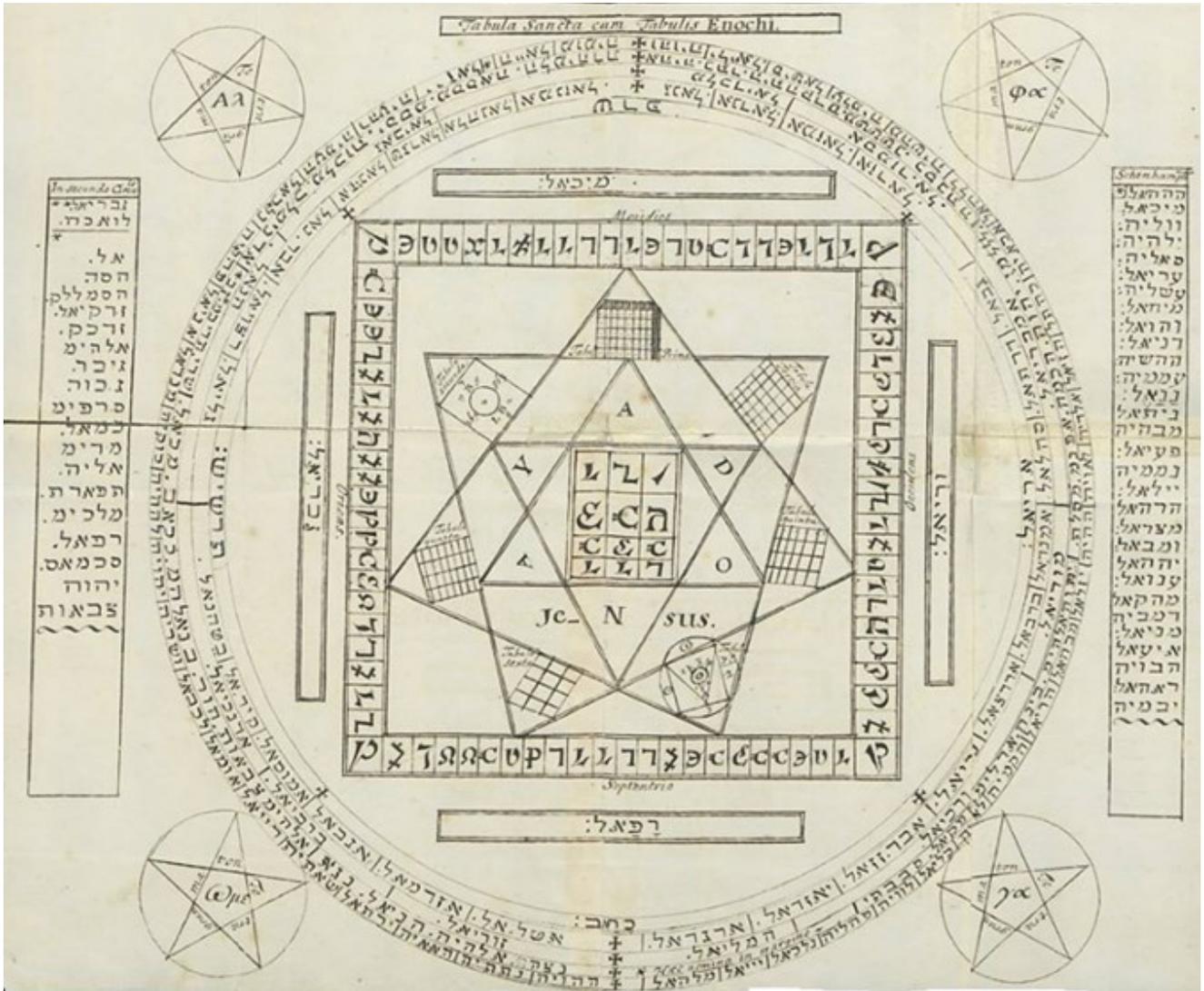
Harley MS. 6482 was first published by Adam McLean in 1989 as *A Treatise on Angel Magic*,¹⁹⁸ and subsequently reprinted several times. In his introduction McLean theorizes that the

¹⁹⁶ Regardie, *Golden Dawn. op. cit.* p. 652.

¹⁹⁷ *Sloane MS. 307* played a central role in the development of the Golden Dawn’s *Enochiana*; published by Skinner & Rankin as *Practical Angel Magic. op. cit.*

¹⁹⁸ Adam McLean ed. *A Treatise on Angel Magic.* (Glasgow: Magnum Opus Hermetic Sourceworks, 1982).

text may represent “a secret tradition about the Enochian Tables of John Dee.” Skinner and Rankin have made similar speculations regarding *Sloane MS. 307* in their analysis of *Practical Angel Magic*.¹⁹⁹



Tabula Sancta cum Tabulis Enochi from *Harley MS. 6482*

The verbatim text, from *Harley MS. 6482* which deals with the figures of geomancy, their attribution to the Hebrew angels of the months and signs, to the planetary spirits or genii, and to the letters of the Enochian alphabet is as follows:

¹⁹⁹ The ‘Secret Tradition Hypothesis’ is amply debunked by Ian Rons, reviews of “*The Practical Angel Magic of Dr. John Dee’s Enochian Tables*,” and “*Practical Angel Magic: An Updated Review*,” and Egil Asprem’s *Arguing with Angels*. (Albany NY: State University of New York, 2012); and “False, Lying Spirits and Angels of Light.” *Magic, Ritual and Witchcraft*. (Summer 2008). Though both authors occasionally make errors regarding the implications of their sources, their conclusions are hard to dispute.

The Characters of the Sixteen Figures of Geomancy Expressed in the Great and Lesser Squares of Tabula Sancta

The figures Septentrional $\forall \times \daleth$ etc. in number 23, relate to the fourth and fifth Tables.

The figures Oriental etc. $\forall \curvearrowright \ni$ relate to the second and third Tables.

The figures Meridional $\forall \curvearrowright \ni$ etc. relate to the first Table.

The figures Occidental $\forall \times \epsilon$ etc. relate to the sixth and seventh Tables.

These characters represent the seven Rulers of the Earth with their Twelve Ideas which are attributed to the twelve Regions of the Earth contained in the Sixteen figures of Geomancy.

\forall signifies Malchidael or $\ddot{\cdot}$ Puer - a figure of Barzabel or Mars in Aries.

\times signifies Hasmodel or $\ddot{\cdot}$ Amissio - a figure of Kedemel or Venus in Taurus.

\daleth signifies Ambriel or $\ddot{\cdot}$ Albus - a figure of Taphthartarath or Mercury in Gemini.

Ω signifies Muriel or $\ddot{\cdot}$ Populus - a figure of Hasmodai or the Moon in Cancer, increasing.

\curvearrowright signifies Muriel or $\ddot{\cdot}$ Via - a figure of Hasmodai or the Moon in Cancer, decreasing.

\ni signifies Verchiel or $\ddot{\cdot}$ Fortuna Major - figure of Sorath or the Sun in Capricorn, in Northern Declination.

\ni signifies Advachiel or $\ddot{\cdot}$ Fortuna Minor - a figure of Sorath or the Sun in Leo in Southern Declination.

\daleth signifies Hamael or $\ddot{\cdot}$ Conjunctio - a figure of Taphthartarath, or Mercury in Virgo.

\curvearrowright signifies Zuriel or $\ddot{\cdot}$ Puella - a figure of Kedemel or Venus in Libra.

\ni signifies Barchiel or $\ddot{\cdot}$ Rubeus - a figure of Barzabel or Mars in Scorpio.

\daleth signifies Advachiel or $\ddot{\cdot}$ Acquisitio - a figure of Hismael or Jupiter in Sagittarius.

Ω signifies Hanael or $\ddot{\cdot}$ Carcer - a figure of Zazel or Saturn in Capricorn. (n)

\curvearrowright signifies Cambriel or $\ddot{\cdot}$ Tristitia - a figure of Hismael or Saturn in Aquarius.

ϵ signifies Amnixiel or $\ddot{\cdot}$ Laetitia - a figure of Hismael or Jupiter in Pisces.

\ni signifies Hismael and Kedemel in all their Ideas being a figure of $\ddot{\cdot}$ or Caput Draconis.

\times signifies Zazel and Barzabel in all their Ideas being a figure of $\ddot{\cdot}$ or Cauda Draconis.

The Hebrew angels assigned, in *Harley MS. 6482*, to the 12 months and their respective zodiacal signs were adapted from Agrippa. The grouping is often attributed to Agrippa's teacher, Trithemius,²⁰⁰ but this is clearly a misreading and conflation of two adjacent paragraphs in Agrippa's Third Book:

Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; over Jupiter Zachariel; over

²⁰⁰ This misreading can be found in Gustav Davidson, *A Dictionary of Angels*. (New York: Free Press, 1967). pp. 341-342, where Davidson gives the names from both of Agrippa's lists and attributes them to Trithemius' *De Septem Secundeis*. The misconception can also be found in L.W. de Laurence, *The Old Book of Magic*. (Chicago: de Laurence, 1918). p. 10.

Mars Zamael; over the Sun Michael; over Venus Anael; over Mercury Raphael; over the Moon Gabriel. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of Saturn; afterward in order, the Intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun reign, and then the government returns to the Spirit of Saturn. Abbas Trithemius writ to Maximilian Caesar a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times.

Over the twelve Signs are set these, viz. over Aries Malchidael; over Taurus Asmodel; over Gemini Ambriel; over Cancer Muriel; over Leo Verchiel; over Virgo Hamaliel; over Libra Zuriel; over Scorpio Barchiel; over Sagittarius Advachiel; over Capricorn Hanael; over Aquarius Cambiel; over Pisces Barchiel. Of these Spirits set over the planets, and Signs, John made mention in the Revelation, speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels.

There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: Geniel, Enediel, Amixiel, Azariel, Gabiel, Dirachiel, Seheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Ataliel, Azeruel, Adriell, Egibiel, Amutiell, Kyriell, Bethnael, Geliell, Requiell, Abrinael, Aziell, Tagriell, Alheniell, Amnixiell.

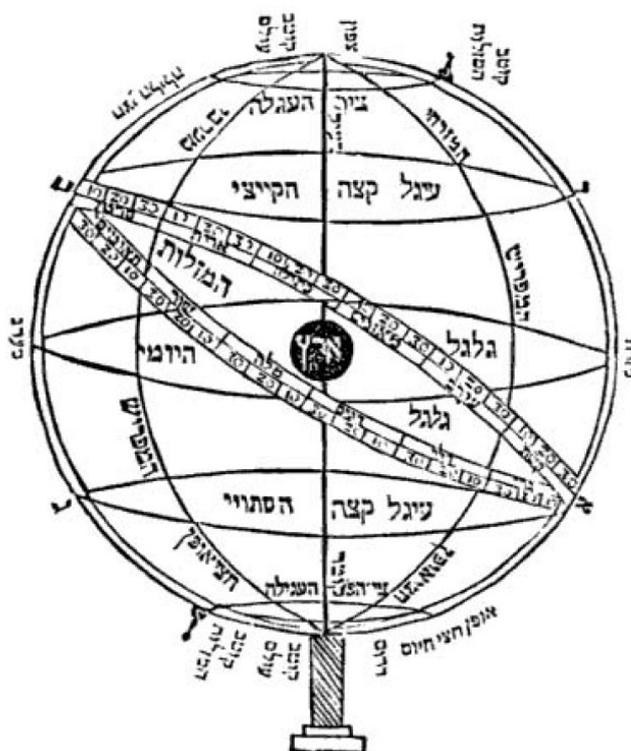
The first paragraph here is indeed a reference to Trithemius' *De Septem Secundis* (*Of the Seven Secondaries*), exactly as described by Agrippa.²⁰¹ But the list of angels (in the following paragraph) and their zodiacal association is not found in *De Septem Secundis*. Its ultimate source must lie in Hebrew qabalistic literature, though an exact correlation is difficult to ascertain. Both *Sefer Raziel* and *Tzurat HaAretz* attributed angels to the Jewish lunar months and therefrom to the signs of the Zodiac.²⁰² These lists show some similarities with the lists found in Agrippa, but none are exactly the same. Many of the names, without any obvious astrological context, are found as early as the Enochic literature of late antiquity, in Medieval Aramaic magical texts related to the Hekalot literature, and throughout the Solomonian Grimoire tradition of the Renaissance.²⁰³

²⁰¹ Johannes Trithemius, *De Septem Secundis*. (Frankfort: Cyriacum Iacobum, 1547), translated into English by William Lilly as *Seven Secondary Causes of the Heavenly Intelligencies Governing the Orbes under God*, in his *The World's catastrophe, or, Europes many mutations untill, 1666*. (London: John Partridge & Humphrey Blunden, 1647). *De Septem Secundis* is a meta-astrological text devoted to the idea of seven ages ruled by seven planetary archangels. Nothing in the text relates to the 12 signs of the Zodiac and their astrological rulers. It is noteworthy that Dee and Kelly consult the angels regarding this text.

²⁰² Aryeh Kaplan trans., *Sefer Yetzirah: The Book of Creation*. (San Francisco: Weiser, 1997) pp. 209-211.

²⁰³ Compare, for instance, R.H. Charles ed., *The Book of Enoch op. cit.*; Peter Schäfer & Shaul Shaked eds., *Magische Texte aus der Kairoer Geniza* (3 vols.). (Tübingen: J.C.B. Mohr, 1994); and Stephen Skinner & David Rankine, *The Goetia of Dr. Rudd*. (Singapore: Golden Hoard, 2007).

Month		Raziel - 1	Tzurat -1	Tzurat 2
Nissan	♈	Uriel	Samael	Uriel
Iyar	♉	Lahatiel	Aniel	Imriel
Sivan	♊	Paniel	Gansharish	Tzafaniel
Tamuz	♋	Zuriel	Cadniel	Tariel
Av	♌	Barakiel	Tzidikiel	Barakiel
Elul	♍	Chaniel	Akhniel	Paniel
Tisheri	♎	Tzuriel	Barakiel	Tzuriel
Chesvan	♏	Gabriel	Ismariel	Kabriel
Kislev	♐	Maduniel	Gabriel	Adniel
Tevet	♑	Shaniel	Gabriel	Tzafiel
Shevat	♒	Gabriel	Uriel	Yariel
Adar	♓	Rumiel	Berakhiel	Sumiel



From *Tzurat HaAretz*

The listing given in Agrippa's *Book III*²⁰⁴ differs somewhat from the Scale given in *Book II* (Agrippa: 2: xiv). Here following is a table comparing the various related sets of 12 angels and their zodiacal attributions: Golden Dawn, *Harley MS. 6482*, Agrippa *Book III*, Agrippa *Book II*, Barrett *The Magus*, and Trithemius as attributed by deLaurence and Davidson, respectively.

²⁰⁴ Agrippa. *Occult Philosophy*. v. 3 c. xxiv.

	GD	Harley	Agrippa: 3	Agrippa: 2	Barrett	T-deLaurence	T - Davidson
♁	Melchidael	Malchidael	Malchidial	Malchidial	Malchidial	Malahidael	Melchidael
♂	Asmodel	Hasmodel	Asmodel	Asmodel	Asmodel	Asmodel	Asmodel
♃	Ambriel	Ambriel	Ambriel	Ambriel	Ambriel	Imbriel	Ambriel
♄	Muriel	Muriel	Muriel	Muriel	Muriel	Muriel	Muriel
♅	Verchiel	Verchiel	Verchiel	Verchiel	Verchiel	Virchiel	Verchiel
♆	Hamaliel	Hamaliel	Hamaliel	Hamaliel	Hamaliel	Gamaliel	Hamaliel
♇	Zuriel	Zuriel	Zuriel	Zuriel	Zuriel	Luriel	Zuriel
♈	Barchiel	Barchiel	Barchiel	Barbiel	Barbiel	Barahiel	Barbiel
♉	Advachiel	Advachiel	Advachiel	Adnachiel	Adnachiel	Advachiel	Advachiel
♊	Hanael	Hanael	Advachiel	Hanael	Hanael	Hanael	Hanael
♋	Cambriel	Cambriel	Cambiel	Gabiel	Gabriel	Cambiel	Cambiel
♌	Amnitziel	Amnixiel	Barchiel	Barchiel	Barchiel	Barchiel	Barchiel

The list in *Book III* gives Barchiel for both Scorpio and Pisces. Most commentators have considered this an error and adopted the tabular reading of Barbiel for Scorpio. Notice, though, that a repetition of this kind may stem from Hebrew sources like *Tzurat HaAretz*. This problem is likely the cause of *Harley MS. 6482*'s deviation for Pisces from Agrippa's list; inserting an alternate angel name for Pisces while retaining Barchiel for Scorpio. The substitute, Amnixiel, is taken from the list for the 28 Mansions of the Moon, in the paragraph from *Book III* following directly after the list of the 12 Angels that are assigned to the 12 Signs of the Zodiac (*vide supra*). It is a particularly suitable choice; in that it is the name of the angel ruling the 28th Mansion of the Moon, a Mansion likewise associated with Pisces (in fact the termination of Pisces) and the termination of the entire sequence of the Zodiac.

Notice also that *Harley MS. 6482* follows the *Book III* list for Sagittarius using Advachiel, instead of the name Adnachiel, which was used in *Book II*'s "The Scale of the Number 12." The author of *Harley MS. 6482* does make a minor change from the list in *Book III* of *Occult Philosophy* by replacing Cambriel for Cambiel, inserting an 'r' into Cambiel to form the more common and traditional angel name. The oddest of the *Harley MS. 6482* attributions is the assignment of the angel Advachiel to *Fortuna Major*. This deviates from the pattern of associating the regular 12 angels with those given in Agrippa. Although it uses an angel from the list in Agrippa's *Book III*, it substitutes Capricorn for Leo, yet does not use the angel associated with Capricorn.²⁰⁵ This is corrected by Mathers in the Golden Dawn's "Talismans and Sigils" instruction. So, while *Harley MS. 6482* does not exactly follow the list of the 12 zodiacal angels given in *Book III* of Agrippa, its author also shows heavy dependence on it, as well as no independent use of the 12 angels such as that given in "The Scale of the Number 12" (apart from the two lists agreement) nor any other direct source for its attributions.

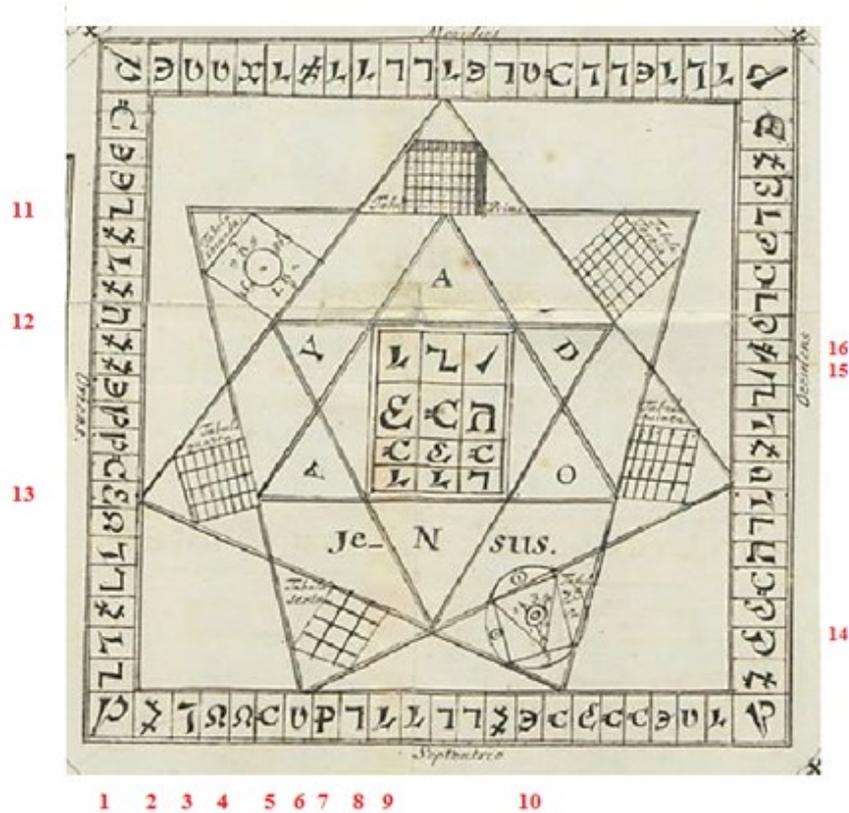
²⁰⁵ Substituting Adnachiel does attribute the Jupiterian angel of Sagittarius to *Fortuna Major*, possibly in an attempt to ascribe it a Jupiterian nature, as with the Arabic Part of Fortune. The Capricorn attribution is probably an attempt to coordinate it to the Winter Solstice. Neither of these fits in with the formulae of Agrippa and only speculations are possible to try and explain the author's intentions. In point of fact, the Sun's maximum northern declination occurs in Cancer at the Summer Solstice and its maximum southern declination occurs Capricorn, more or less opposite of what is given in *Harley MS. 6482*.

The problem of solar declination, introduced in *Harley MS. 6482*, is glossed over in the Golden Dawn table, where the correlation of the Enochian alphabet to the figures of geomancy, are assigned to the solar declination of the *Fortuna* figures but ignore completely their zodiacal attribution. The introduction of solar declination and the zodiacal signs where the declinations reach their extremes seems to be a peculiar innovation of the author of *Harley MS. 6482*. It has no origin in Agrippa who differentiates Greater from the Lesser Fortune, by assigning the former to the diurnal aspect of the Sun and the later to the nocturnal aspect. *Harley MS. 6482* introduces an erroneous astronomical interpretation; an interpretation which will afflict both the Golden Dawn's and Crowley's attempt to correct it.

There is no indication that the author of *Harley MS. 6482* has any idea which Enochian letters are associated with which Latin/English letters. The first section relating the directions, given in Latin, has nothing to do with geomantic figures. Instead it gives the first 3 letters of each row on the border lines and their proximate relationship to what Dee's *Liber Tertius* calls the 'Seven Ensigns of Creation.'

The correlation of the letters of the Enochian alphabet to the figures of geomancy, given in *Harley MS. 6482*, are derived in the following manner. First the author of *Harley MS. 6482* arranges the geomantic figures in zodiacal order, with the nodes of the moon bringing up the rear. The manuscript then reads the letters from Dee's Holy Table (as it was printed in *A True and Faithful Relation*) in a simple formulaic way, assigning the geomantic figures in turn to the signs in zodiacal order. The diagram below (using *Harley MS. 6482*'s own version of the Holy Table) shows how this is done.²⁰⁶ The orientation of this version of the Holy Table is East = left, West = right, South = top and North = bottom.

²⁰⁶ There are some deviations between the Holy Table, as portrayed in *Harley MS. 6482*, and that given in *A True & Faithful Relation*, but these variations play no part in the method of correlation.



1	♈	♂	<i>Puer</i>	⋮	∇
2	♉	♀	<i>Amissio</i>	⋮	×
3	♊	♀	<i>Albus</i>	⋮	7
4	♋	♃	<i>Populus</i>	⋮	Ω
5	♋	♃	<i>Via</i>	⋮	⋈
6	♌ (♍)	☉	<i>Fortuna Major</i>	⋮	♁
7	♌	☉	<i>Fortuna Minor</i>	⋮	♀
8	♍	♀	<i>Conjunctio</i>	⋮	7
9	♎	♀	<i>Puella</i>	⋮	♁
10	♏	♂	<i>Rubeus</i>	⋮	♁
11	♏	♃	<i>Acquisitio</i>	⋮	7
12	♏	♃	<i>Carcer</i>	⋮	♁
13	♏	♃	<i>Tristitia</i>	⋮	ε
14	♏	♃	<i>Laetitia</i>	⋮	ε
15	♏		<i>Caput Draconis</i>	⋮	♁
16	♏		<i>Cauda Draconis</i>	⋮	♁

Why, exactly, *Harley MS. 6482* substitutes Capricorn for Agrippa's assignment of Leo to the attribution of *Fortuna Minor* is a mystery? The succession the Enochian letters still follows the proper zodiacal order. *Fortuna Minor* is in the exact place, in that order, that would indicate Leo. Later in the sequence, Capricorn is further properly attributed to *Carcer*. As noted previously, not only is this a deviation from Agrippa's regular and natural order, but it presumes an erroneous astronomical condition. Cancer, not Capricorn, is the Sun's maximum northern declination, and

Capricorn, not Leo, is the Sun's maximum southern declination. It also makes *Fortuna Minor* the only zodiacal attribution that is not predicated on astrological rulership.

There is some complexity here, as the signs Leo and Cancer, (being luminaries and not planets that display retrograde motion) are assigned two geomantic figures each. As can be seen from the previous diagram, the first 10 assignments (Aries through Scorpio) are correlated by taking the Enochian letters as read from left to right on the bottom (northern) row of the Holy Table and assigning each to the geomantic figure in order. Duplicate letters are merely skipped.²⁰⁷ This process is again repeated from the point of view of the eastern or left side, skipping letters that have already been assigned and attributing the three remaining letters to the next three signs of the Zodiac and their corresponding geomantic figures (Sagittarius through Aquarius). The three correspondences that remain are correlated in like manner from the western or right side of the border, completing the series with Pisces, the last sign of the Zodiac and concluding with the two nodes of the Moon.

In the end, both the Golden Dawn and Crowley, in their attempts to correct *Harley 6482's* problems with Capricorn attribution, went back to Agrippa's solar luminary rulership of Leo for both aspects of Fortune. Bizarrely, they both retain the secondary property of solar declination. The Golden Dawn and Crowley assert equally impossible astronomical attributions, that is that the Sun in Leo could not possibly be attributed to both the southern and northern declinations. What this would even mean or how it could be applied remains a problem.

This acceptance of Agrippa's underlying planetary and zodiacal attributions can be seen by comparing the Table from the "Portal Grade Knowledge Lecture," where both *Fortunae* are attributed to Leo and its ruler the Sun, *sans* the solar declination attribution, whereas the "Talismans and Sigils" instruction gives the solar declinations without any zodiacal attribution, notably the only places where it ignores them). Crowley does not make this clear in his somewhat obtuse instruction *Liber Gaias vel XCVI – A Handbook of Geomancy*,²⁰⁸ though he does clarify it in his brief article about the practice, published in the *International*. The essay includes the following table:²⁰⁹

²⁰⁷ The occurrence on an Enochian 'R', which follows after these first 10 correlations, seems to have been ignored for the sake of symmetry and possibly qabalistic reasons related to the virtue of the number 10.

²⁰⁸ Aleister Crowley, *Liber Gaias vel XCVI, A Handbook of Geomancy. The Equinox* v. I. n. 2. (London: Simpkin, Marshall, Hamilton, Kent, 1909).

²⁰⁹ Aleister Crowley, "Geomancy: By One Who Uses It Daily." *The International* v.12 n.1 (Jan. 1918): pp. 28-29.

1121 Puer (a boy), Mars in Aries.
 1212 Amissio (loss), Venus in Taurus.
 2212 Albus (white), Mercury in Gemini.
 2222 Populus (the people), Moon waxing in
 Cancer.
 1111 Via (the way), Moon waning in Cancer.
 2211 Fortuna Major (greater fortune), Sun in
 North Declination in Leo.
 1122 Fortuna Minor (lesser fortune), Sun in
 South Declination in Leo.
 2112 Conjunctio (conjunction), Mercury in
 Virgo.
 1211 Puella (a girl), Venus in Libra.
 2122 Rubeus (red), Mars in Scorpio.
 2121 Acquisitio (gain), Jupiter in Sagittarius.
 1221 Carcer (prison), Saturn in Capricornus.
 2221 Tristitia (sorrow), Saturn in Aquarius.
 1222 Laetitia (joy), Jupiter in Pisces.
 2111 Caput Draconis (the Dragon's head).
 1112 Cauda Draconis (the Dragon's tail).

To summarize there are three erroneous assumptions that originate in *Harley MS. 6482*:

1. *Harley MS. 6482*'s attribution of Capricorn to *Fortuna Minor*; even though the manuscript retains the Leonine order.
2. *Harley MS. 6482*'s faulty attribution of the two *Fortunae* to solar declination, replacing Agrippa's more natural correspondence to the day and night.
3. The Golden Dawn and Aleister Crowley's attempt to correct the *Fortunae* problems which reject Capricorn (in favor of Agrippa's correct Leonine attribution) while retaining faulty declination attribution; compounding the error by attributing both maximum declinations to Leo.

Israel Regardie was notably confused on the whole issue of the Golden Dawn's geomantic/Enochian correlation. He commented in the "Postscript" to his Introduction to the Sangraal edition of the *Vision and the Voice*,²¹⁰ regarding this correlation:

"It follows no schema that I am familiar with, nor have I been able to discover the underlying motif of these attributions."

Many years later, with the publication of Regardie's final word on the Golden Dawn, *The Complete Golden Dawn System of Magic*,²¹¹ he made the following correction:

"In the Introduction to Crowley's *Vision and the Voice*, [Sangraal's edition] I noted some difficulty in following Crowley's attributions of the 30 Aethyrs to the Enochian Alphabet. A correspondent wrote calling my attention to the Enochian attributions here which solves the problems."

²¹⁰ Aleister Crowley, *The Vision & the Voice*. (Dallas TX: Sangraal, 1972), pp. 16-18.

²¹¹ Israel Regardie, *The Complete Golden Dawn System of Magic. op. cit.* v. 5 p. 5.

The ‘here’ (to which Regardie refers) was the table correlating the Enochian alphabet to the geomantic figures, given in the “Talismans and Sigils” instruction, something that Regardie himself had published in the original edition of the *Golden Dawn*. Unsurprisingly though, many of the following editions, (in which the four volumes were combined) give faulty renderings of this table, cutting off the Enochian letters that form the leftmost column.

Note that MacGregor Mathers also made an error of transcription in his Adeptus Minor instruction “Talismans and Sigils” mistaking *Harley MS. 6482*’s 𐄂 (*fam*) for its 𐄃 (*graph*) and thus transposed the geomantic figures that this manuscript attributes to these two Enochian letters.²¹² The similar formation and appearance of these two letters (a right horizontal stroke, followed by a downward vertical stroke) was probably the cause of this misreading. Nevertheless, Mathers’ attributed 𐄂 (*fam*) to *Conjunctio* when it should (according to *Harley MS. 6482*) be *Albus* and *vice versa* where Mathers gives 𐄃 (*graph*) for *Albus* where it should be *Conjunctio*.

Crowley, as will be shown, corrected this error and thereby matched the attributions given for 30 Æthyrs of *The Vision and the Voice* to those of *Harley MS. 6482*. The use and integration of this set of attributions was not, apparently, widespread among the Golden Dawn’s magical practitioners. In fact, no record of any application of this set of attributions survives.

There are some vague references to geomancy in the work of Florence Farr’s “Sphere Group” and its astral exploration of the Enochian letters.²¹³ The scant references found in the transcriptions of the Sphere Group’s visions mention only two of the unattributed letters, 𐄄 (*na-hath*) and 𐄅 (*veh*) and fail to provide any solid attributions; though 𐄄 (*na-hath*), or possibly 𐄅 (*veh*) is associated with June, which could presumably be taken as a reference to Muriel and thereby *Populus* and/or *Via*. Those Enochian letters, though, were already assigned by the Golden Dawn, in the “Talismans and Sigils” instruction to 𐄆 (*ged*) and 𐄇 (*ur*) respectively. References to geomancy are also notably lacking in Westcott’s detailed attributions for his own Watchtowers and the *Theoricus Adeptus Minor* material upon which they are based.²¹⁴ Crowley seems to be the first of the Golden Dawn’s magicians to apply them to actual Enochian magical work.

Crowley’s Contribution

The author of *Harley MS. 6482* was clearly unaware of the full set of 21 letters that comprise the complete Enochian alphabet or of their phonetic values and English/Latin associations. The values of some of the letters could have been deduced from the “Specimen of the Tables of the

²¹² This problem and both its nature and solution were first published by Hymenaeus Beta in his notes to the Table of Geomantic Correspondences in his edition of Aleister Crowley *et al*’s, *Magick: Liber ABA*. 2nd ed. Hymenaeus Beta ed. (York Beach ME: Weiser, 1997), pp. 557, 765-767.

²¹³ Florence Farr, *Enochian Experiments of the Golden Dawn*. 2nd ed. (Seattle: Holmes, 2005).

²¹⁴ Sandra Tabatha Cicero *et al*, *The Book of the Concourse of the Watchtowers: An Exploration of Westcott’s Enochian Tablets*. (Elfers FA: H.O.G.D Books, 2012).

Book of Enoch” plate given in *A True & Faithful Relation*, but they clearly were not. Nor is that necessarily obvious or intuitive without a key to the alphabet.

The Golden Dawn, on the other hand, was aware of the full set of 21 letters and their English/Latin equivalents. Through the research of Mathers in the British Museum Library, this relationship entered into the Golden Dawn system in the first part of Mathers’ *The Concourse of the Forces*. In the *Concourse of the Forces* these 21 letters are given without attribution beyond phonetic values and their somewhat unintuitive letter names. Mathers had clearly examined *Sloane MS. 3188*,²¹⁵ from which he culled the Enochian letters and their basic values. He also examined the *Sigillum Dei Aemeth* contained therein, though his understanding of its inner mechanics, seems limited to nonexistent. He appears only to have used the Sigillum for the tortured and faulty naming conventions he applied to the so-called ‘Supreme Elemental Kings.’ These figures are derived from images that appear at the corners of the Watchtowers in *A True & Faithful Relation*²¹⁶ and in *Sloane MS. 3191*.²¹⁷ These images are used in the Golden Dawn system to crown the respective Watchtowers.

Harley MS. 6842 only attributed 16 of the Enochian letters to the 16 Geomantic figures, and therefore five of the 21 Enochian letters remained unattributed. The Golden Dawn itself seems to have done nothing with these remaining five letters. Five is (conveniently) the number of Elements used in the Golden Dawn system of magick: that is the four Classical Elements: Fire, Water, Air and Earth with the addition of Spirit. These are the values found in the attributions of the points of the Pentagram and applied to the Watchtowers of the Enochian system, when the Tablet of Union or Spirit Tablet is added.

Aleister Crowley, clearly sensed the symbolic potential and understood the obvious set of attributions to which to apply these remaining letters. His various attempts at fleshing out the attributions of the Enochian alphabet can be found in his *Ol Sonf Vorsg* notebook grimoire.²¹⁸ There is no discernable pattern to Crowley’s final arrangement. They are not assigned to the remaining letters in any obvious alphabetic order: English, Enochian, Hebrew, or otherwise. These attributions of the remaining Enochian letters to the Classic Elements are clearly Crowley’s invention.²¹⁹ An examination of what appears to be his preliminary analysis indicates he considered various possibilities; though his underlying logic or intuitive insights remain unknown.

²¹⁵ John Dee, *Liber Mysteriorum Quinque*, in *Sloane MS. 3188*. British Library. Published as Joseph H. Peterson ed., *John Dee’s Five Books of Mystery. op. cit.*, by Christopher L. Whitby ed. *John Dee’s Actions with Spirits. op. cit.* Kevin Klein ed. *The Complete Mystical Records of Dr. John Dee*. 2 vols. *op. cit.*

²¹⁶ Casaubon ed. *A True & Faithful Relation. op. cit.* and Klein *op. cit.*

²¹⁷ John Dee, *Liber Scientiae Auxilii et Victoriae Terrestris*, in *Sloane MS. 3191*. British Library. Published in James, *Enochian. op. cit.*, Turner, *Elizabethan. op. cit.* and Klein *op. cit.*

²¹⁸ Crowley, Aleister. *Ol Sonf Vorsg (West MS. 36)*, 1900. Notebook. Northwestern Univ: Charles Deering McCormick Library of Special Collections.

²¹⁹ Hymenaeus Beta correctly asserts that these are in fact Crowley’s invention, but he curiously states that in doing so Crowley rejected “the G.D. system of attributions for the elements.” What system of attribution Crowley could have

Hymenaeus Beta, in his notation to *Liber ABA's* the Table of Correspondences for the Enochian and the geomantic figures, asserts that Crowley had actually examined *Harley MS. 6482*. This assertion may seem presumptuous at first glance, but has significant evidence to recommend it.²²⁰ The notation in *Liber ABA* misidentifies *Harley MS. 6482* as *Harley MS. 6282*, as the Harleian Manuscript Catalogue entries shown here indicate:²²¹

<p>6282.</p> <p>A Folio with this title, "A Transcript of severall Records, relating to the Universities of Oxford and Cambridge, and to the Visitations of Colleges and Hospitals."</p> <p style="text-align: center;">It contains,</p> <p>1. The Titles of the Statutes of the University of Oxford, published in the Year 1634, & of the public library there. 1.</p> <p>2. The Statutes of Magdalen College in Latin. 13.</p> <p>3. Extracts out of the Registers of Magdalen College, of several Matters relating to the University of Oxford, & to the said College. This part contains many curious matters; as, The incomes of the Colleges in 1596. A prayer for the Queen, 1588. A prayer for the French King H. iv. and his armies, against the House of Guise. An abstract of the hard dealing of some of the Justices of her Majesties Bench, towards the University of Oxford about the year 1585 (p. 94) &c. &c. 82.</p> <p>4. An Account of several Mandamuses from the King to Magdalen College in Oxford, & to King's College in Cambridge, for the choice of Presidents & Fellows in the said Colleges. In all 155 written leaves. 137.</p>	<p>6482.</p> <p>A Quarto, containing the Characters of the 16 Figures of Geomancy, expressed in the great & lesser Squares of Tabula sancta; together with an explication of the seven Tables of Enoch, which are charged with Spirits or Genii, both good & bad of several Orders & Hierarchies, which the wise King Solomon made use of. Collected from Dr. Rudd's Papers by P. Smart, M. A. Here are Remarks on Sylphs, Salamanders, Gnomes, &c.</p>
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Three tables, attempting to correlate attributions to the Enochian alphabet, are extant in *West MS. 36*, Crowley's personal grimoire and magical notebook that he titled **ⲠⲚ Ⲙⲗⲉⲛⲟ** (*Oi Sonf Vorsg*). None of the three tables precisely reflect the elemental values, upon which Crowley ultimately settled. The first shows Crowley's process in some detail. The analytical process in this diagram demonstrates, in several ways, that Crowley had indeed examined *Harley MS. 6482*

been rejecting is unclear? As the evidence or lack thereof from the Sphere Group workings and other documents indicate, there seems to have been no system to reject.

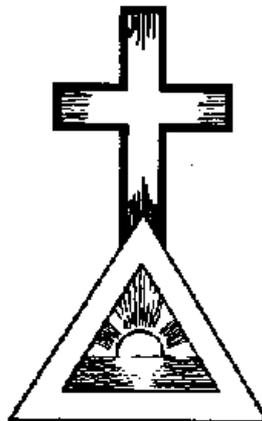
²²⁰ Crowley, *Magick op cit*. Hymenaeus Beta makes a curious comment on this point where he references the time that Crowley spent in Oxford University's Bodleian Library, whereas the Harleian collection was housed in the British Museum Library.

²²¹ *Manuscripts in the Harleian Collection*, vol. III. (London: George Eyre & Andrew Strahan, 1809).

A₂ = 72 ♀ in 8 Anus ▽
 V Be ♂ in 7 Puer Δ = ? V
 B Ca [Δ] = a Δ (Hof & trace line)
 C da [⊙] = Wined globe & X + LVX
 7 ♀ in 6 Conjugate ▽
 K A I Gauda Δ = Scourge
 U G [⊙ in W. Dec.]
 AS [Δ]
 Z 4 in 7 / 8 Δ = 2
 J = S U +
 C in 5 Decem ▽
 H = [⊙] Δ
 L E in 4 in 7 ▽
 ♀ in 4 Puer Δ = Lot LVX
 + in 3 ▽
 Y 24 in 7 ▽
 ♀ in 5 Albus Δ
 H Caput ▽
 V Δ 8 4 [⊙] V = 2 (h. 75)
 F ▽ [Δ =]
 P Sol in 5 Decem Δ = ②
 V Sol in 11 Decem Δ = V / 100
 T H in 11 ▽ ①

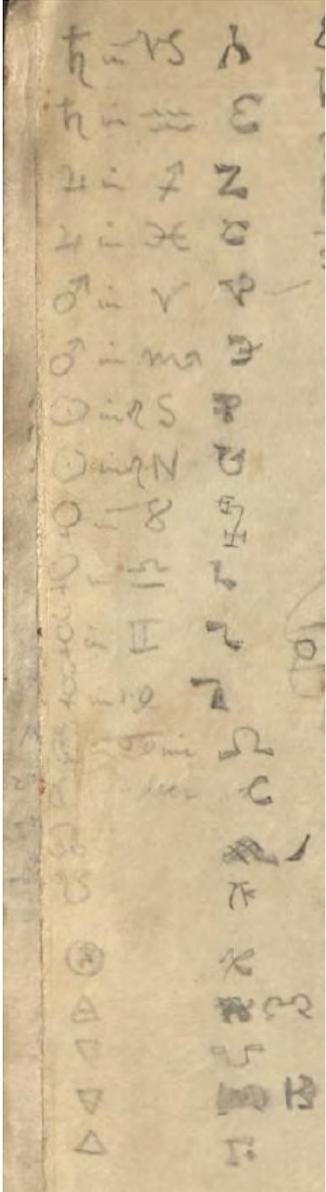
West MS. 36: Table 1.

A	⌘	𐌆	♀ in ♂	Amissio	▽	
B	⌚	Bè	♂ in ♀	Puer	△	= ? V of LVX
C	⌚	Ca	[△? or △ (△ of △ twice repeated)]			
D	⌚	dâ	[⊗ ?]			= Winged globe + X of LUX
E	⌚		♀ in ♀	Conjunctio	▽	
F	⌚	fa ƒ		Cauda		△ = Scourge
G	⌚	Gî	[= ☉ in N. Dec.]			
H	⌚	Yð	[△]			
I	⌚		♄ in ♀	Acquisitio	△	Y = 𐌚
J	= G	⌚				
K	= C					
L	⌚		♃ in ♄ declining	Via		
M	⌚		♃ in ♄	Tristia	△	
N	⌚	nu	♂ in ♀	Rubeus	▽	
O	⌚		♀ in ♀	Puella	△	= L of LVX
P	⌚		♃ in ♄ increasing	Populus	▽	
Q	⌚		▽ : [△]			
R	⌚	rè	♄ in ♀	Laetitia	▽	
S	⌚	Sâ	♀ in ♀	Albus	△	
T	⌚	tâ		Caput	▽	
U						
V	⌚		▽ △ [▽]			V = 𐌚 (♃ in ♄)
X	⌚		▽ ? [△ =]			
Y	= I					
Z	⌚	zod	☉ in S. Declination	⋯	△	= Tau Tarot
⌚			Sol in N Declin.	⋯	△	(⌚ = ?) = V of LVX
⌚			♃ in ♄	⋯		(= 𐌚) ▽ ☉ in N.



Three matters on this page confirm that Crowley had examined *Harley MS. 6482* firsthand. Firstly the formation of the angelic script itself shows an uncanny resemblance to the letter style written in the hand of the author of *Harley MS. 6482*. Even though Crowley is using a pencil in *West MS. 36*, it is modelled on the pen style of *Harley MS. 6482*, as opposed to the purely linear style used for the Enochian characters in “Talismans and Sigils.” Secondly this table corrects the 𐌚 (*graph*) / 𐌚 (*fam*) transposition error that Mathers made in “Talismans and Sigils.” Finally it considers the Capricorn solar declination attribution (notice the 𐌚 attribution, also found in *Harley MS. 6482*), an attribution that had already been rejected and replaced in both “Talismans and Sigils” and in the

“Portal Grade Knowledge Lecture.” It is quite likely that Crowley was working out these correspondences directly from *Harley MS. 6482* while reading that manuscript in the British Museum Library’s reading room. He is also clearly working from the alphabet given by Mathers in *The Concourse of Forces*, as both his notebook and *The Concourse of the Forces* rearrange the non-standard order of the Enochian alphabet to align it with the order of the English alphabet.



⚔ in ♃	♌
⚔ in ♉	♍
♃ in ♈	♎
♃ in ♉	♏
♂ in ♊	♐
♂ in ♋	♑
☉ in ♌ S	♒
☉ in ♌ N	♓
♀ in ♍	♈
♀ in ♎	♉
♀ in ♏	♊
♀ in ♐	♋
☾ in ☽ incr.	♈
☾ in ☽ decr.	♏
♁	♈ ✓
♂	♏
♁	♏
△	♏ ♁
▽	♏
▽	♏ ♁
△	♏

West MS. 36: Table 2.

The second table from *West MS. 36* is the only fully developed one of the three. Within it the arrangement is in traditional descending planetary order, the same order that informs the Hermetic attribution of the planets to the Sephiroth,²²² with the lunar nodes again bringing up the

²²² This planetary order, commonly referred to as the ‘Chaldean Order,’ adopts a geocentric point of view and assumes that the relative velocity of the planets against the backdrop of the fixed stars indicates their relative position in the schema of outward proceeding spheres; the slowest must be the outermost and the fastest the innermost. The result is

rear. The \lrcorner / \rceil transposition remains corrected in this table, though the solar declination is retained. The planetary rulership of both P (*ceph*) and U (*ged*) are assigned to Leo and its ruler the Sun. Here the five elements are fully and unambiguously assigned. Three out of the five will ultimately be retained: D (*gal*) for Spirit, O (*na-hath*) for Air and L (*ger*) for Water; while the values for B (*veh*) and F (*pal*) will eventually be reversed.

	♀ in ♂	\times	♀ in ♂
	♂ in ♀	V	♂ in ♀
	☉ in N. decl.?	U	☉ in N. decl.?
	☉?	D	☉
	☉ in ♄?	O	♄ in ♃?
	♀ in ♃	\lrcorner	♀ in ♃
	♂?	B	♂?
	♂ in ♄	Z	♂ in ♄
	♂ in ♃	C	♂ in ♃
	♂ in ♃	E	♂ in ♃
	♂ in ♃	F	♂ in ♃
	♀ in ♃	L	♀ in ♃
	♀ in ♃	O	♀ in ♃
	♀ in ♃	L	♀ in ♃
	♀ in ♃	D	♀ in ♃
	♀ in ♃	E	♀ in ♃
	♀ in ♃	F	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃
	♀ in ♃	P	♀ in ♃

West MS. 36: Table 3.

The third of the tables is incomplete,²²³ and shows what appear to be theoretical attributions. It is given in English alphabetical order with two unattributed values and three question marks. Most of these attributions follow the, by now familiar, Agrippan values. A remnant

that Saturn is assigned to the outermost sphere, Jupiter next in, Mars next, followed by the Sun, Venus, Mercury and the Moon.

²²³ The order in which these tables were created is uncertain. It does seem likely that the first was probably the first created but the second and the third are only given in this order because of their order of appearance in the manuscript notebook. The notebook itself shows signs of random empty pages being used, when necessary, and therefore the independent elements may be out of order.

of Mathers transposition can be seen where Virgo is written over Gemini for \daleth (*graph*). The questionable \aleph (*na-hath*) for Saturn in Capricorn demonstrates continued interest in the problems that Capricorn shows in *Harley MS. 6482*. \aleph (*gal*) for Spirit and \beth (*ger*) for Water agree with the second table and are the values upon which Crowley will, in the end, settle. The questionable \aleph (*veh*) for Fire will also be the final choice for this attribution, though it differs from the second table. The remaining unattributed letters in the third table \aleph (*van*) and Γ (*pal*) are explained by the odd attribution of \aleph (*na-hath*) therein to Saturn in Capricorn which leaves \aleph (*van*) unattributed. Γ (*pal*) will eventually be assigned to the remaining element, Earth.

With \aleph (*veh*) taking Fire, the only unassigned letter is Γ (*pal*), which would, by default, be assigned to Earth. When Crowley came to this conclusion is not entirely known, but it likely occurred sometime after he began invoking the Æthyrs, since he was using *Ol SonfVorsg* as his grimoire for those invocations. Γ (*pal*), which is attributed to the English letter X, would have been one of the first values have to have been assigned, as TEX is the 30th Æthyr. Being the innermost, it was the first one to be called.

One other problem must be addressed. In tallying the attributions for his commentaries on the 30 Æthyrs, Crowley does not attribute \aleph (*mals*) to Cancer and \beth (*ged*) to Leo, as would be expected, but instead transposes their values, so that \aleph (*mals*) corresponds to the Sun in its Northern declination and \beth (*ged*) to the increasing Moon in Cancer. There is no explanation for this transposition, nor is it indicated in any of the analyses made in *Ol SonfVorsg*. Hymenaeus Beta indicates that the extant original for these commentaries show other deviations, but that only this transposition is constant and not explicable as a transcriptional error. It is possible, that at the time Crowley composed the annotations to the *Vision and the Voice*, he was no longer in possession of the *Ol SonfVorsg* notebook. He may have reconstructed the attributions from memory transposing the \aleph (*mals*) and \beth (*ged*) in the process. It seems unlikely that any certain conclusion about why these letters are transposed will ever be discovered.

Ultimately, Crowley settled on the following set of attributions and applied these attributions to his analysis of the 30 Æthyrs of the *Vision and the Voice*. In general Crowley only applied the elemental and purely zodiacal attributions and ignored the planetary rulership.

Enochian	Name	English	Zodiacal	Geomantic
⌘	<i>un</i>	A	♀ in ♈	⊘
∇	<i>pa</i>	B	♂ in ♉	⊘
⌚	<i>veh</i>	C/K	△	
∩	<i>gal</i>	D	⊗	
⌒	<i>graph</i>	E	♃ in ♎	⊘
⌘	<i>orth</i>	F	♃	⊘
∩	<i>ged</i>	G/J	♃ in ♎ increasing	⊘
∩	<i>na-hath</i>	H	△	
⌒/⌒	<i>gon</i>	I/Y	♃ in ♎	⊘
∩	<i>ur</i>	L	♃ in ♎ decreasing	⊘
∩	<i>tal</i>	M	♃ in ♎	⊘
∩	<i>drux</i>	N	♂ in ♍	⊘
∩	<i>med</i>	O	♀ in ♎	⊘
∩	<i>mals</i>	P	☉ in ♎ North declination	⊘
∩	<i>ger</i>	Q	▽	
∩	<i>don</i>	R	♃ in ♎	⊘
∩	<i>fam</i>	S	♃ in ♎	⊘
∩	<i>gisg</i>	T	♃	⊘
∩	<i>van</i>	U/V	♃ in ♎	⊘
∩	<i>pal</i>	X	▽	
∩	<i>ceph</i>	Z	☉ in ♎ South declination	⊘

These particular correlations of the Enochian letters to the geomantic figures are, as has been demonstrated, synthetic. They derive their attributions from *Harley MS. 6482's* systematic and mechanical assignment of the figures to the otherwise unrelated arrangement of the Enochian letters on the border of the Holy Table. The author of *Harley MS. 6482* applied this formula to the astrological rulership of the geomantic figures given by Cornelius Agrippa with some innovations of his own. This system was adopted by the Golden Dawn, though MacGregor Mathers partially corrected minor errors in the underlying logic and its application. Mathers also introduced transcriptional errors of his own, without actually correcting the root problem with *Harley MS. 6482's* logic. The Golden Dawn correspondences seem to have essentially lain fallow until Aleister Crowley rose to the degree of *Adeptus Minor*.

In 1900, Crowley began a systematic study of the *Adeptus Minor* curriculum of the Golden Dawn. He seemed to have been particularly interested in the Golden Dawn's *Enochiana*, especially

two of the otherwise ignored parts of that system: The Golden Dawn's correlation of the Enochian alphabet to the figures of geomancy and the use of the 19th Key or Call of the Æthyrs. Not satisfied with the scant and underdeveloped materials on these subjects that he found in the Golden Dawn instructions, Crowley undertook his own research, reading *A True & Faithful Relation* and examining manuscripts firsthand, in the British Museum Library and the Bodelian Library at Oxford. The manuscripts that his personal notes indicate he must have examined included *Harley MS. 6482*, and *Sloane MS. 3191*. He probably also examined others in the *Sloane* collection and the copies made by Elias Ashmole. Crowley's investigations are evidenced by the tables in his own personal grimoire of the period, *Ol SonfVorsg*, where he painstakingly tries to puzzle out the proper attributions. In this process he begins to apply the five Classical Elements to the five letters of the Enochian alphabet not attributed to the 16 geomantic figures. It is note-worthy that this grimoire also included Crowley's hand-rendered versions of the Enochian calls or keys, including the aforementioned "Call of the Æthyrs."

In the summer of 1900, Crowley travelled to Mexico. There he began the work of the *Vision and the Voice*, exploring the two lowest Æthyrs and noting that the "The geomantic correspondences of the Enochian alphabet form a sublime commentary." He would later apply this method, in detail, to all his subsequent commentaries to the remaining Æthyrs.

In November of 1909, Aleister Crowley, in the company Victor Neuburg, took ship for Algeria. The intervening years, since Crowley had left off work on the *Vision & the Voice*, had been eventful ones. He had married Rose Kelly, received the *Book of the Law*, founded A.'.A.'. , penned the inspired *Holy Books of ΘΕΑΗΜΑ* and begun to issue the volumes of the *Equinox*.

In the months preceding his journey to Algeria, Crowley issued the first two numbers of the *Equinox*. He was also going through a difficult divorce from Rose. It had been nine years since the beginning of *the Vision & the Voice*, five years since the reception of *the Book of the Law*, and two since the composition of the *Holy Books*.

#	Æthyr	Enochian	Attribution	Geomancy
30	TEX	⚡Γ	Ω ♀ ▽	☿ ☿ ▽
29	RHI	⚡Γ	♄ ♂ ♂	♄ ☿ ☿
28	BAG	⚡⚡	♃ ♂ ☿	☿ ☿ ☿
27	ZAA	⚡⚡	Ω ♂ ♂	♄ ☿ ☿
26	DES	⚡Γ	⊗ ♀ II	⊗ ☿ ☿
25	UTI	⚡Γ	♃ Ω ♂	☿ ☿ ☿
24	NIA	⚡⚡	♄ ♂ ♂	♄ ☿ ☿
23	TOR	⚡⚡	Ω ♀ ♂	☿ ☿ ☿
22	LIN	⚡Γ	☿ ♂ ♄	☿ ☿ ☿
21	ASP	⚡Ω	♃ II Ω	☿ ☿ ☿
20	KHR	⚡⚡	△ △ ♂	△ △ ☿
19	POP	ΩΩΩ	Ω ♀ Ω	☿ ☿ ☿
18	ZEN	⚡Γ	Ω ♀ ♄	♄ ☿ ☿
17	TAN	⚡⚡	Ω ♂ ♄	☿ ☿ ☿
16	LEA	⚡Γ	☿ ♀ ♂	☿ ☿ ☿
15	OXO	⚡Γ	♀ ▽ ♀	☿ ▽ ☿
14	UTA	⚡⚡	♃ Ω ♂	☿ ☿ ☿
13	ZIM	⚡Γ	Ω ♂ ≈	♄ ☿ ☿
12	LOE	⚡Γ	☿ ♀ ♄	☿ ☿ ☿
11	ICH	⚡⚡	♄ △ △	☿ △ △
10	ZAX	⚡Γ	Ω ♂ ▽	♄ ☿ ▽
9	ZIP	⚡Ω	Ω ♂ Ω	♄ ☿ ☿
8	ZID	⚡Γ	Ω ♂ ⊗	♄ ☿ ⊗
7	DEO	⚡Γ	⊗ ♀ ♀	⊗ ☿ ☿
6	MAZ	⚡⚡	≈ ♂ Ω	☿ ☿ ☿
5	LIT	⚡Γ	☿ Ω ♂	☿ ☿ ☿
4	PAZ	Ω⚡⚡	Ω ♂ Ω	☿ ☿ ☿
3	ZOM	⚡Γ	☿ ♀ ≈	♄ ☿ ☿
2	ARN	⚡⚡	♃ ♂ ♄	☿ ☿ ☿
1	LIL	⚡Γ	☿ ♂ ☿	☿ ☿ ☿

Crowley's Final Attribution of Figures of Geomancy to the Angelic Alphabet
and their Application to the 30 Æthyrs.

X. On the Holy Twelve-fold Table

And now the light streameth out from the altar, splashed out by the feet of him that is above it. It is the Holy Twelve-fold Table of OIT.

The voice of him that is above the altar is silence, but the echo thereof cometh back from the walls of the circus, and is speech. And this is the speech: Three and four are the days of a quarter of the moon, and on the seventh day is the sabbath, but thrice four is the Sabbath of the Adepts whereof the form is revealed in the Aethyr ZID; that is the eighth of the Aires. And the mysteries of the Table shall not be wholly revealed, nor shall they be revealed herein. But thou shalt gather of the sweat of thy brow a pool of clear water wherein this shall be revealed. And of the oil that thou burnest in the midnight shall be gathered together thirteen rivers of blessing; and of the oil and the water I will prepare a wine to intoxicate the young men and the maidens.

And now the Table is become the universe; every star is a letter of the Book of Enoch. And the Book of Enoch is drawn therefrom by an inscrutable Mystery, that is known only to the Angels and the Holy Sevenfold Table.

- The Cry of the 15 Aethyr which is OXO

In the last several decades it has become fashionable to dismiss, as incorrect, the Holy Table (as depicted in *A True & Faithful Relation*²²⁴ and replicated in Crowley's *Liber Chanokh*²²⁵), either relative to Dee's own Holy Table or the instructions given in *Sloane MS. 3188*. The central point of the dispute is that the Latin characters given for the Holy Table in *Quinti Libri Mysteriorum Appendix* are transposed relative to the Angelic or Enochian characters depicted in the plate printed in Casaubon's *A True & Faithful Relation*. As shall be shown, this transposition is typical of Dee & Kelly's practice when transliterating the letters of the Latin alphabet given in the *Spirit Actions* into the Angelic script.

The proposition that the plate of the Holy Table pictured in *A True & Faithful Relation* is erroneous was first made popular by Robert Turner in an appendix to his *The Heptarchia Mystica of John Dee*, in which Turner confidently claims that "I am able to state with absolute certainty that Dee's drawing represents the correct form."²²⁶ Turner tentatively blames the 'error' in Casaubon on the plate's engraver. In fact, Turner is not the first person to publish the apparent deviation of the Holy Table, as depicted in *A True & Faithful Relation*, from the instructions given in *Sloane MS*.

²²⁴ Casaubon, *A True & Faithful*. *op. cit.*

²²⁵ *Liber Chanock*, pt. I. *Equinox* v. I. n.8. *op. cit.*, p. 230.

²²⁶ Robert Turner ed., *The Heptarchia Mystica of John Dee*. (Wellingborough UK: Aquarian, 1986), pp. 81-92.

3188.²²⁷ Christopher Whitby, in his published Ph.D. thesis “John Dee’s Actions with Spirits: 22 December to 23 May 1583,” states:

In the engraving of the table in TFR with its Enochian characters the letters in the top and bottom borders are written from right to left and the letters in the side borders are not only written from right to left but have exchanged sides as well. This latter move is rather hard to justify as consistency would also demand that the top and bottom borders were exchanged which they are not. The letters in the central square of twelve divisions are also written from right to left in the Enochian version but they maintain their own lines.

Christopher Whitby – *John Dee’s Actions with Spirits*.²²⁸

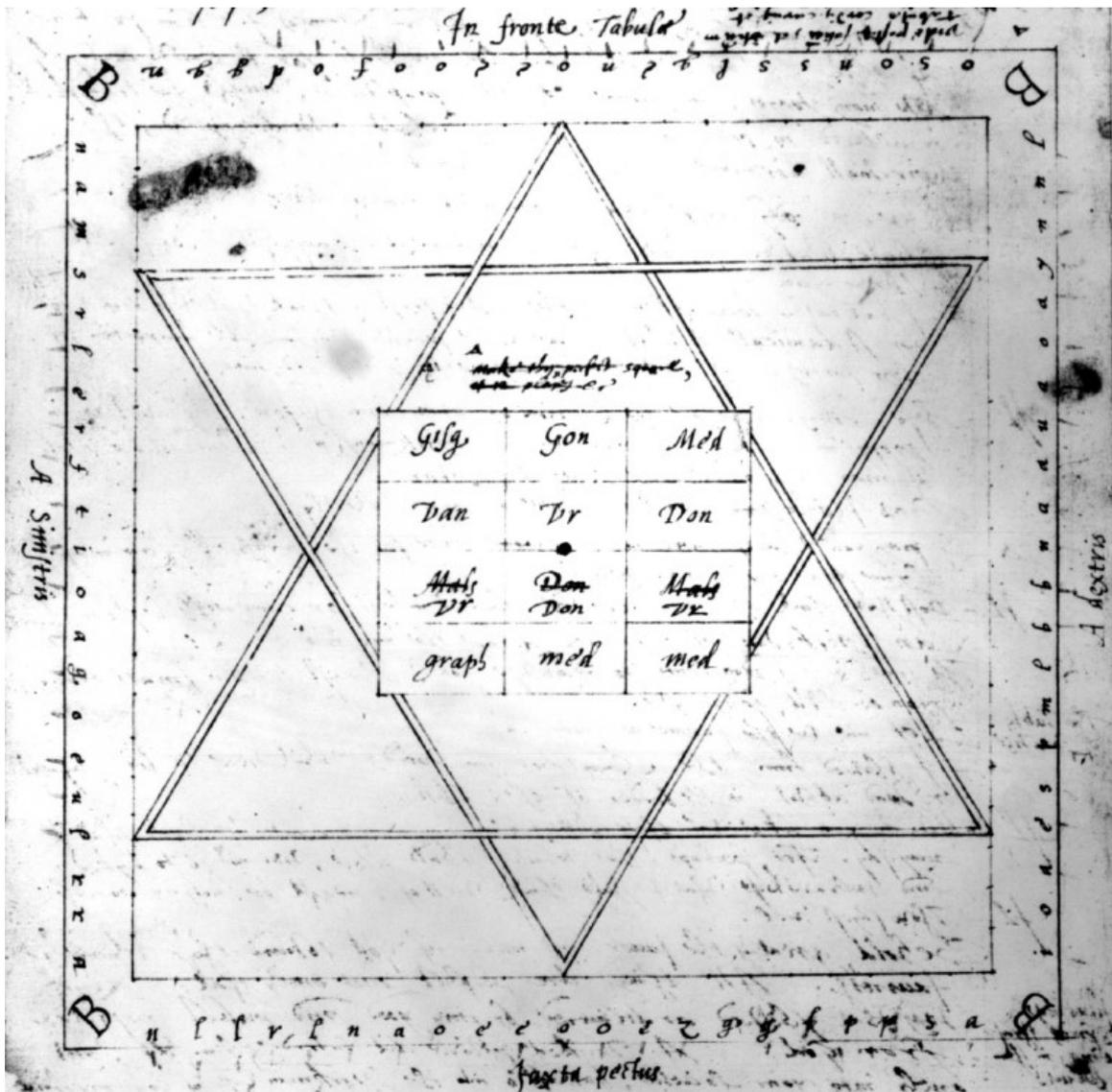
There are a number of problems that make Turner’s claims almost certainly wrong. Blaming the engraver is problematic, in and of itself. If the engraving itself was merely done as seen, (as opposed to reversed so the plate printed a true image) then all the letters and numbers would be reversed in form, as well as position. They are not. Turner even posits that the engraver’s unfamiliarity with the Enochian alphabet was a possible reason; though none of the letters themselves are reversed in any way.

The other plates included in *A True & Faithful Relation* are rendered accurately and also represent both the angelic script and materials not included in the *Cotton Appendices*.

Whitby’s own observations makes the ‘engravers error’ theory dubious. In fact, the letters are reversed on the Holy Table relative to each side’s point of view. Top and bottom are also not reversed because the axis cannot be reversed to be a true point of view. This is exactly how the Table should appear if the letters on each side are reversed in the same way that Dee commonly read Enochian, that is from right-to-left (as in Hebrew) and not from left-to-right as Latin characters are read. This is shown in more detail *vide post*.

²²⁷ *Mysteriorum Libri Quinque*, in particular *Quinti Libri Mysteriorum Appendix*. Whitby, “John Dee’s Actions.” v. 2., 149-154, 354-356, 408 & v. 1., pp. 539-549; Peterson, *John Dee’s Five. op. cit.* pp. 375-376, and Klein, *Complete. op. cit.* v. II. VI-8 [f 94v].

²²⁸ Christopher L. Whitby. “John Dee’s Actions.” *op. cit.* pp. 150-151.



Tabula Sancta – Sloane MS. 3188

Luckily for us, a clear error exists in the engraving of the Holy Table included in Casaubon's edition. Due to what seems to be a block-maker's error, some of the Enochian letters on the Holy Table have been transposed and reversed in Casaubon's version.

– Egil Asprem *Arguing with Angels*.²²⁹

In fact, none of the individual Enochian letters on the Holy Table have been reversed; their order has been reversed, and therefore transposed; yet if this was a block-maker's error as Turner and Dr. Egil Asprem assume, then Dr. Asprem would be right and there would have to be individual letter reversals. Since there are none, the evidence is actually against this being a printer's error. Asprem uses the 'engraver's error' or 'block maker's error' supposition as one of the premises in his argument to debunk the 'Secret Transmission Hypothesis.'²³⁰ Asprem is correct in tracking the history of the *Tabula Sancta* or Table of Practice from Dee to Sir Thomas Cotton. He is also correct that the plate representing the Holy Table in Casaubon's *A True & Faithful Relation* is a representation of this Table and that the origin of said Table is derived from instructions given to Dee and Kelly and collected by Dee in his *Mysteriorum Libri Quinque*, specifically in the texts of *Liber Primus* and *Quinti Libri Mysteriorum Appendix* in that collection. Yet Asprem's, almost off hand, acceptance of the 'engraver's error' theory is presumptuous. It does not, per se, prove that, since the authors of *Sloane MS. 307* and *Harley MS. 6482* did not have access to anything other than *A True & Faithful Relation* (which was almost certainly the case), then the plate depicting the Holy Table in Casaubon was not a true representation of Dee's own Holy Table. The depiction of the plate of the Holy Table in *A True & Faithful Relation* can be justified on grounds other than simple lack of access to *Sloane MS. 3188*.

The biggest difficulty with the 'engraver's error argument' is that Elias Ashmole provided an extremely detailed description of the Holy Table from personal examination. Elias Ashmole viewed, measured, and described the actual table in Sir Thomas Cotton's library while that table was still in existence. Ashmole was a reliable and well-informed witness, as well as a noted antiquarian collector who was particularly interested in John Dee. In fact, he was responsible for saving the very manuscripts that describe the Holy Table, its composition and its construction. Sir Thomas Cotton and Elias Ashmole were personally acquainted and a written account of Ashmole's

²²⁹ Egil Asprem, *Arguing with Angels*. (Albany NY: State University of New York, 2012). pp. 36-37.

²³⁰ Dr. Asprem's debunking of the 'Secret Tradition Hypothesis' first put forward by Adam McLean in *A Treatise on Angel Magick* and reiterated by Skinner and Rankin in *Practical Angel Magic* is thorough and convincing. See both *Arguing with Angels op. cit.* and "False, Lying Spirits and Angels of Light: Ambiguous Mediation in Dr Rudd's Seventeenth-Century Treatise on Angel Magic." *Magic, Ritual, and Witchcraft* v. 3 n. 1. (Philadelphia PA: University of Pennsylvania Press, Summer 2008). The supposed error in Casaubon's plate of the Holy Table in *A True & Faithful Relation*, simply does not corroborate the other evidence, or lack thereof that the advocates of the 'Secret Tradition Hypothesis' attempt to put forward to support it. The false assumption that the difference between *Sloane MS. 3188* and *A True & Faithful Relation* is the result of an engraver's error doesn't, in fact, contradict Dr. Asprem's main thesis, that there is no evidence that the authors of *Harley MS. 6482* and *Sloane MS. 307* had any more access to the original Dee material than *A True & Faithful Relation*, though it does not give it any added support either.

examination and description of the physical Table, then located in the Cottonian Library, survive.²³¹ Furthermore, Ashmole wrote detailed marginal notes in his copy of *A True & Faithful Relation* (while comparing it to manuscript).²³² He not only owned *Sloane MS. 3188* at one point, but also made his own copy of that manuscript (*Sloane MS. 3677*).²³³ In no place did Ashmole indicate that the table in the Cottonian Library deviated from the one depicted in *A True & Faithful Relation*. In fact, he asserted categorically that they were identical. Furthermore, Ashmole showed intimate knowledge of the encrypted composition of not only this but most, if not all, of the other angelic formulae in Dee's manuscripts.²³⁴

Twenty one letters were painted down each side, those at each corner being the letter 'B' in Enochian script on a gold background. The letters were obtained from a table rearranging the letters of the kings and princes of the forty-nine spirits whose names all began with the letter 'B'. – Elias Ashmole, *Ashmole MS. 1790*. f. 55.

In point of fact Ashmole's description conformed exactly with this plate. There is no reversal of the Latin characters and numbers contained within the 'Seven Tables of Creation,' nor are any of the letters of the Angelic alphabet reversed in form. None of this would be true if this were merely an engraver's reversal.

Three pages of Ashmole's notes, which described the various aspects of John Dee and Edward Kelly's magical workings consist specifically of detailed descriptions of the Holy Table. He had this to say regarding the relationship between the plate in Casaubon's *A True & Faithful Relation* and the physical table housed in Thomas Cotton's library:

Note, that all the Numbers are placed in Dr. Dee's Table in the order & manner expressed in the Plate set forth by Dr. Casaubon. So are also the Letters arranged about the Table, & those set downe in the middle. Elias Ashmole – *MS. Ashmole 1790*.

²³¹ *Ashmole MS. 1790*. (Oxford Univ. UK: Bodleian Library). ff. 55-7. See also *Elias Ashmole, his Autobiographical and Historical notes his Correspondence, and other Contemporary Sources Relating to his Life and Work*. ed. C.H. Josten. 5 vols. (Oxford UK: Oxford Univ., 1966), and cf. *Sloane MS. 3190*. (London: British Library) and *Bodleian MS. 8465aa*. (Oxford Univ. UK: Bodleian Library).

²³² *Ashmole MS. 580*. (Oxford Univ. UK: Bodleian Library).

²³³ *Sloane MS. 3677*. (London: British Library).

²³⁴ *Op cit. Ashmole MS. 1790*. f. 48 where Ashmole shows a full understanding of how the Table of 49 Good Angels are derived and applied to the Heptarchial system of Dr. Dee, including but not restricted to the letters on the *Tabula Sancta*. cf. Josten, *Ashmole*. IV. pp. 1335-1336.

Those familiar with the optical properties of crystal spheres will realize that if a crystal ball is used in conjunction with the Holy Table, the view of the Holy Table as seen through the crystal is remarkably like the difference between the illustration of the Holy Table shown in *A True & Faithful Relation* and the drawing, made by Dee, found in *Quinti Libri Mysteriorum Appendix*. A comparison of the two versions shows a reversal along the axis as opposed to being completely reversed, both horizontally and vertically. Note again that none of the ‘Seven Tables of Creation’ in the plate printed in *A True & Faithful Relation* are depicted as reversed in any way.

Given this evidence, the ‘engraver’s error’ explanation of why the Holy Table (in Latin characters) in *Liber Mysteriorum* seems to be at odds with the plate depicting the actual Holy Table (in Angelic characters) printed in Casaubon’s *A True & Faithful Relation* is definitely disproven. There is very little evidence to support it, beyond speculation; Elias Ashmole’s eyewitness account also refutes it categorically.

Let it be said that Turner’s theory regarding the form of the Holy Table is currently the prevailing one among serious students of *Enochiana* (dilettantes, scholars and ceremonial magicians, alike²³⁹), though there are notable dissenters from Turner’s position.²⁴⁰ Some blame not Casaubon’s edition of *A True & Faithful Relation*, but rather attribute the error to Dr. Dee in having constructed the Holy Table contrary to the ‘proper’ instructions of the Angels.

It is possible that Dee failed to carry out the instructions of the Angels correctly, but it is more likely that he properly read the Angelic language from right-to-left, necessarily transposing the lines of the Holy Table relative to the perspective of each side. That Dee was the one in error is a serious and ultimately unprovable supposition. It presumes that modern magicians and scholars know more about what the Angels intended than Dr. Dee himself did. It is clear, from Ashmole’s empirical observations, that Dee had his own underlying logic for the transposition of the Angelic characters and that the plate depicting the *Tabula Sancta* in *A True & Faithful Relation* and replicated in *Liber Chanokh* is an accurate representation of Dee’s own Holy Table.

²³⁹ Egil Asprem *Arguing. op cit.*; Aaron Leitch in his *Essential Enochian Grimoire*. (Woodbury MN: Llewellyn, 2014), pp. 124-129; Lon M. Duquette, *Enochian Vision Magick*. (San Francisco: Weiser, 2008), pp. 49-54; Dean F. Wilson, *Enochian Magic in Theory*. (Dublin: Cherubim, 2012), pp. 144-147; and Frater T.S. in both *The Holy Table of John Dee*. (Leeds UK: Celephaïs Press, 2010), and in his revision of *Liber Chanokh* found in the Celephaïs Press version of *Equinox* v. I. n. 7. (Leeds UK: Celephaïs Press, 2003) support this position: either passively by using the Turner revision without comment, or by actively arguing the point in favor of Turner’s theory.

²⁴⁰ The major published contrarian positions are Donald Tyson in *Enochian Magic for Beginners*. (Woodbury MN: Llewellyn, 2005), pp. 66-71 and Theresa Burns and J. Alan Moore, “How to Sequence the Perimeter Letters on John Dee’s Holy Table.” *Journal of the Western Mystery Tradition*. (Autumn 2014), jwmt.org.

00. Interlude

In June, 1909, Crowley had rediscovered both the Enochian Watchtowers, that he had painted in Mexico, and the manuscript of the *Book of the Law*. In March of that year he had issued the first number of the *Equinox* and in September the second.

With his divorce proceedings with Rose fast approaching Crowley decided to absent himself and embarked for a walking trip in Algeria. He and Victor Neuburg left London on November 10th, 1909. Soon the mystical adventure of the 30 Æthyrs would begin again. This time Crowley would be able to overcome the metaphysical obstacles that barred his passage in 1900 and eventually attain the summit that had eluded him in Mexico.

The *Vision & the Voice* would frame Crowley's three great outpourings of inspired writing. What began in Mexico with the Lowest Æthyrs would give birth to the *Book of the Law*, come to maturity in the *Holy Books*, and finally reach completion in the Algerian Æthyrs that complete the *Vision and the Voice*.

XI. The Algeria of the *Vision* & the *Voice*.



XII. The Scribe

At any rate we did something which has never been done before! Well, not for hundreds of years anyway. We had no predecessors in the times in which we live. He told me about the 'Calls' for entering into communication with the Angels transmitted to Queen Elizabeth's astrologer, John Dee. 'It's doubtful whether even Dee himself ever called them. And since his day they have done nothing but lie on dusty shelves. We called them. We went out into the desert and called them. We didn't know what would happen.' Some of the consequences, indeed, had been of an order they had not bargained for. But that didn't matter. They had followed their own idea, in the face of all warnings, and taken their fate into their own hands. We went to sea in a sieve.

*The Magical Dilemma of Victor Neuburg.*²⁴¹

Crowley met Victor Benjamin Neuburg (b. May 6th, 1883, 129 Highbury Hill, Islington, London; d. 30 May 1940, 84 Boundary Road, Hampstead London.) at Trinity College in Cambridge, probably in early 1907. Accounts differ as to exactly how this meeting occurred. Captain J.F.C. Fuller is usually accredited with introducing the two, but Neuburg's own version differs somewhat. Neuburg claimed that Crowley, having read his writings, came directly to his room at Trinity College to introduce himself. Crowley and J.F.C. Fuller had been trolling, at Cambridge and to a lesser degree at Oxford Universities, for potential recruits for their still embryonic magical order.

Neuburg's poetry had been published in both the *Freethinker*²⁴² and the *Agnostic Journal*,²⁴³ beginning in 1903. He also had founded a poetry group at Cambridge named the Pan Society, at whose meetings Crowley would make a number of appearances. Eventually, though, Crowley was banned by the university's administration. Both men were clearly smitten with each other and soon developed an intellectual relationship that blossomed into a romantic one. For Crowley, Neuburg was exactly the kind of student he was looking for, freethinking, intelligent and poetically inclined. For Neuburg, Crowley provided the kind master who could introduce him to the more subtle depths of philosophy, mysticism, and metaphysics.

In the intervening period between Crowley's first interactions with Neuburg and their reunion for the latter's more serious magical instruction, Crowley was conducting some of his more

²⁴¹ Jean Overton Fuller, *The Magical Dilemma of Victor Neuburg*. (London: W. H. Allen, 1965).

²⁴² "Valle Jehovah" was published in the 25 November 1903 issue of the *Freethinker* (London: G. W. Footer, 1903).

²⁴³ Neuburg contributed heavily to the *The Agnostic Journal and Eclectic Review* (London) in the years 1903 through 1907. His poems, essays and editorials appear in the issues for 5 September and 10 & 31 October 1903; 13 & 27 February 12 & 19 March, 23 April, 14 May, 21 August, 8 October and 24 December 1904; 14 & 21 January, 4 March, 6, 13 & 20 May, 10 & 13 June, 8 July, and 30 September 1905; 27 January, 17 February, 2 May, 30 June, 8 & 25 August 15 & 22 September, 16 December 1906; 5 & 18 January, 9 February, 20 March, 6 April, and 18 May 1907.

intense magical workings with astounding results. Crowley not only received the bulk of the *Holy Books of Thelema*,²⁴⁴ but also conducted the *John St. John*²⁴⁵ working wherein, his contact with his Holy Guardian Angel became, to him, indisputable.



Victor Benjamin Neuberg by G. C. Wilmshurst

In the summer of 1908, Neuberg made the trip to Paris to meet with Crowley for further magical instruction. Crowley was duly impressed by Neuberg's progress and his ability to clearly produce evocatory manifestation. It was also during this Paris period that Crowley attempted to free Neuberg from his sexual complexes with the assistance of the famous model Euphemia Lamb. The memory of Mrs. Lamb would continue to obsess Victor Neuberg and appear as an apparition during the critical evocation of Choronzon, which was a part of the vision of the 10th Enochian Æthyr, ZAX.

On July 31st, 1908, Crowley and Neuberg left for a hiking trip through Spain. It was on this trip that most scholars speculate Crowley and Neuberg began their sexual relationship. They returned from Spain in September. The journey would be a forerunner to the later events in Algeria, which produced the *Vision and the Voice*. During these years, Crowley was struggling with how to deal with his wife Rose's dipsomania; Victor provided a pleasant and stimulating distraction from Crowley's tumultuous and deteriorating marriage.

²⁴⁴ Aleister Crowley, *ŌEAHMA - The Holy Books* 3 vols. (London: Chiswick, 1909-1910).

²⁴⁵ *Op. cit.*



Portrait of Euphemia Lamb, 1906 by Henry Lamb

On November 15th, 1907, Crowley and Jones had finally formalized the beginnings of A.:A.:, taking J.F.C. Fuller as the third in the triad of their authority. In March of 1909, the A.:A.: released its first issue of the *Equinox*,²⁴⁶ which included Victor Neuburg's poem, "The Lonely Bride" and advertised his recently released collection *The Green Garland*.²⁴⁷ On April 8th, shortly after the first number of the *Equinox* was released, A.:A.: formally received its first Probationer. It was Victor Benjamin Neuburg, who took the magical motto *Omnia Vicam* (I will conquer all).²⁴⁸

In June of 1909, Neuburg, in the company of fellow Cambridge Freethought Association member Kenneth Martin Ward, made a pilgrimage to Crowley's estate at Boleskine on Loch Ness in Scotland. While Crowley and Ward passed their time in pleasant recreations and Rose haunted the manor in a state of drunkenness, Victor was put through a grueling magical retirement. After this retirement, Crowley declared that Neuburg had passed his Probation and was soon initiated by Crowley to the degree of Neophyte. It was during this trip to Boleskine that Crowley rediscovered not only the Enochian Watchtowers that he had painted in Mexico, but also the lost manuscript of the *Book of the Law*.

²⁴⁶ *Equinox* v. I n. 1. *op. cit.*

²⁴⁷ Victor Neuburg, *A Green Garland*. (London: Young Cambridge Press, 1908).

²⁴⁸ Neuburg's Magical Record for this period is extant. Victor B. Neuburg, "The Magical Record of Omnia Vincam, a probationer of A.A.," The Aleister Crowley Collection, Harry Ransom Center. (Austin TX: Univ. of Texas), box 15 folder 8. Published as Victory Neuburg, *The Magical Record of Omnia Vincam*. (Austin TX: 100th Monkey Press, 2018).

Neuburg joined the editorial staff of the *Equinox* for the second issue. He contributed the poem, "The Lost Shepard" and several reviews. Crowley's (by that point egregious) divorce was fast approaching. With the work of the final 1909 issue of the *Equinox* done, Crowley and Neuburg decided to embark on another adventure, this time hiking in the French African colony of Algeria. Crowley packed among his belongings his personal *Adeptus Minor* magical grimoire, *Ol Sonf Vorsg*,²⁴⁹ which he had first used in Mexico. It would prove to be a propitious choice. For it contained his own copies of the Enochian calls, including the Call of the Æthyrs he had used in Mexico to scry the 30th and 29th of those Æthyrs. The pair departed London on November 10th, 1909 and arrived in Algiers on November 17th.

I soon saw that Neuburg with his shambling gait and erratic gestures, his hangdog look and his lunatic laugh, would damage me in the estimation of the natives. So I turned the liability into an asset by shaving his head except for two tufts on the temples, which I twisted up into horns. I was thus able to pass him off as a demon that I had tamed and trained to serve me as a familiar spirit. This greatly enhanced my eminence. The more eccentric and horrible Neuburg appeared, the more insanelly and grotesquely he behaved, the more he inspired the inhabitants with respect for the Magician who had mastered so fantastic and fearful a genie.

Confessions chapter 67

On the evening of the 23rd of November Crowley and Victor attempted to enter the 28th Aethyr. Where Crowley had failed in Mexico, he succeeded here and the *Vision and the Voice* of the Aethyr opened itself before his astral vision. Crowley and Neuburg would continue their laborious trek across the northern desert of Algeria, stopping regularly to invoke Aethyrs in turn, until on the 20th of December they completed the series. Crowley chronicles the journey in vivid details in his *Confessions*.²⁵⁰

Crowley and Victor Neuburg's relationship has been analyzed in great depth by number of authors, usually without much sympathy for Crowley. The principle biographical treatment is Jean Overton Fuller's *The Magical Dilemma of Victor Neuburg*.²⁵¹ The major value of Fuller's biography is that she discussed Neuburg's relationship with Crowley firsthand and not only quoted Neuburg in regard to their magical practices but presents them, often, from his point of view. Fuller's perspective is always compassionate to her friend Neuburg and rarely to Crowley. Fuller acknowledged her debt to those who knew both Crowley and Neuburg including Gerald Yorke, J.F.C.

²⁴⁹ Crowley, *Ol Sonf Vorsg* (West MS. 36). *op. cit.*

²⁵⁰ Crowley, *Confessions*. *op. cit.* chapter 66.

²⁵¹ *Op. cit.*

Fuller (to whom she was not related), John Symonds, Vittoria Cremers, Gerald Kelly, and Ethyl Archer.

She studied Crowley's published works and also had access, through Gerald Yorke and J.F.C. Fuller, to some of Crowley's unpublished materials. Her account of Crowley's and Neuburg's Algerian travels, which produced the *Vision and the Voice*, depended primarily on Crowley's own written versions, but included numerous details that she apparently received from Neuburg and discovered through her own examination of the manuscripts. As Ms. Fuller's account is the only other version taken directly from one of the participants, it follows here in its entirety:

Having got the first number of the Equinox out in September,²⁵² Crowley proposed that Victor should accompany him for a holiday in Algeria. They arrived in Algiers on November 17, bought some provisions, took the tram to Arba and after lunch started walking south. After two nights in the open and one at a primitive hotel they arrived on November 21 at Aumale. Crowley had brought in his rucksack the copy he had made at the British Museum of the Calls for the Thirty Aethyrs dictated to John Dee, Queen Elizabeth's astrologer, by Edward Kelly, who claimed inspiration by the angels. They are in a curious language which has to read backwards, and they also have to be called in reverse order, starting with the thirtieth. This and the twenty-ninth Crowley had called some years previously. He now wanted to do the rest.

In Aumale they bought notebooks. These were for Victor, for Crowley was to make the Calls and relate what visions appeared to him, while Victor acted as scribe. For Victor, Africa itself was new and even the ordinary sights of the day, Arabs going about in their own dress with donkeys and camels must have been emotional for him. In addition, they were embarking on a psychic adventure of unknown consequence. In the evening of November 23, after their meal, they went to look for a secluded place. Looking at an ephemeris for 1909, I saw that on this date there would have been a three-quarter moon approaching the full, riding high in the sky by 8-9 o'clock, the time when they began the operation. I think one must imagine Victor seating himself in such a position that the moon fell on his exercise book.

Crowley made the Call and began to dictate. Gerald Yorke has brought me photostats of the sheets of Victor's writing, which became larger and larger in his efforts to keep up with the speed of Crowley's utterances as he described the appearance of a most frightful monster.

The next day, November 24, they went on to Sidi Aissa where they called the twenty-seventh Aethyr. The following day, in the desert between 1 and 2 in the afternoon, they called the twenty-sixth and in the evening after reaching Ain El Hajel they called the twenty-fifth.

In the afternoon of the next day they called the twenty-fourth Aethyr, and on November 28, continuing their journey over semidesert, they reached Bou Saada where in the morning and afternoon they called the twenty-third and twenty-second.

²⁵² It was actually the second number.

Bou Saada they found delightful. It was a place of white-walled houses, clustered on a hill in the desert to which fertility was brought by a stream below, bordered with palm trees, orchards and gardens with brightly coloured flowers, made private by cactus hedges. The scents on the air were subtle and fascinating, and as every path they took led them to something of interest they stayed for several days.

It was their custom to ignore the local *heure de sieste*. On December 3, immediately after lunch, they set out to climb the nearby Mount Dal'leh Addin where they called the fourteenth Aethyr. This took them from 2.50 until 3.15. They were beginning the descent when suddenly Crowley was seized by a compulsion, or as he puts it, 'heard a command'.

They climbed back to the summit and picked up small boulders or big stones and arranged them so as to form a circle. Within this they traced in the sand magic words. In the centre of the design they built an altar. On the altar they placed themselves and 'in the sight of the sun' performed a homosexual act, Victor taking the active role. They dedicated it to Pan.

This was the first occasion on which they had ritually dedicated sexual act. Crowley says he had long known it did not detract from the glory of God but that it was only in this moment he realized it could be done to the glory of God and be made a sacrament. He felt that he had overcome a dualism which he now detected in his previous conception of things as being divided into spiritual and physical, and resolved the opposition between the one life and its many manifestations. He believed that he had passed the initiation entitling himself to become a Master of the Temple, or 8=3. He descended the mountain, and awaited nightfall, Victor presumably with him.

I would make an observation here concerning Crowley's presumption in assuming he had attained a super-human grade. He drew a horoscope (moon in wrong place) for the moment, at 11.15, at which he believed that mantle had descended on him. With this claim to have transcended the condition of ordinary man, he had ceased to be completely sane. By December 6, still at Bou Saada, they had worked their way down to the tenth Aethyr, the most critical, representing the Abyss. Kelly described its indwelling demon, Choronzon, as 'that mighty devil'. It was the power of Chaos which had to be conjured, faced and vanquished.

In the early afternoon they walked a long way from the town and came to a valley of fine sand. In this they traced a circle, fortified by the Kabbalistic words, TETRAGRAMMATON, SHADDAI EL CHAI and ARARITA, within the protection of which Victor was to sit. Outside the circle they traced a triangle, wherein Choronzon 'the first and deadliest of all the powers of evil', was to be invoked and confined. They fortified this also with holy words and in the three corners Crowley killed three pigeons he had brought from Bou Saada so that the subtle counterpart of their blood would provide material for Choronzon to make a semi-physical body in which to manifest himself; Crowley was careful that none of the blood fell outside the triangle so that Choronzon could not break out of it.

Victor, ensconced within the circle, with his magical dagger and his exercise book now swore an oath of the most awful solemnity:

'I, Omnia Vincam, a Probationer of the *Argentinum Astrum* hereby solemnly promise upon my magical honour and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the dagger and command back into the triangle the spirit incontinent if he should strive to escape from it; and to strike with the dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer himself. And I will be exceedingly wary, armed against force and cunning; and I will preserve with my life the inviolability of this circle. Amen. And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of him. Amen and Amen.'

Victor then performed the Banishing Ritual.

Crowley, who had changed into a black robe, had by now entered the triangle had at 2pm made the Call. Nothing became immediately visible but Victor heard a voice from within the triangle cry out, 'Zazas, Zazas, Nasatanda Zazas', followed by many blasphemies. It seemed to him that the voice simulated Crowley's. Now Victor began to see things; within the triangle was the form of a beautiful woman who resembled a courtesan he had known in Paris. She called to him with soft words and made seductive gestures but he recognized that it must be the demon who had assumed this form in order to lure him out of the circle and he resisted the enticement.

She then begged his forgiveness for having tried to tempt him, acknowledged his inviolability and asked to be allowed to come and lay her head beneath his foot in token of service. Victor recognized this as an appeal to his pride and would not allow the demon to leave the triangle.

The demon changed into an old man, then into a snake; then, in a voice simulating Crowley's, he begged for water to quench his thirst. Victor recognized this as an appeal to his pity and gave it no heed. In the name of the Most High, Victor conjured the demon to declaim his nature. The demon mocked him, declared that he feared not the pentagon, that he was Master of the triangle and at his name was 333.

Victor invoked his Holy Guardian Angel and Crowley also. The demon declared that he knew the names of their Holy Guardian Angels and had power over them. Victor replied that he knew more than the demon and feared him not and again ordered him to proclaim his nature. The demon cried out that his name was Dispersion and therefore he could not be mastered in argument. Victor raised the dagger and the demon taunted him for thinking to frighten him. While Victor was trying to write down his words the demon pushed sand over the edge of the circle so that the boundary of the protective figure became impaired.

Then, in the form of a naked man, the demon leaped into the circle and upon

Victor, throwing him to the ground. They rolled over in the sand and the demon sought Victor's throat with its teeth, then tried to bite through the bones at the back of his neck. Victor stabbed at him with his dagger and was able eventually to drive him back into the triangle. He retraced the arc of the circle where the sand had been pushed over it.

The demon within the triangle wailed, 'The tenth Aethyr is the world of adjectives and there is no substance therein.' Simulating Crowley's voice it begged permission to leave the triangle in order 'to get my clothes'. Victor perceived that this was another ruse and would not allow it to escape from the triangle and menaced it with his dagger.

The demon raged increasingly and Victor said, 'Thou canst not harm a hair of my head.' The demon laughed and mocked but Victor, now completely master of the situation, said, 'Thou has not power!' The demon threatened him with the tortures it could inflict but Victor replied, 'Thou liest.' The demon cried, 'Ask of thy brother Perdurabo if I lie!' Victor said this did not concern him.

At last the demon subsided and became invisible. Victor now saw Crowley in his black robe take his Holy Ring and write in the sand the word BABALON. Together they made a fire to purify the place and then destroyed both the circle and the triangle. The whole operation had lasted two hours and they were so exhausted they hardly knew how to pack up their things and make their way back.

What had really happened? The commonsense explanation would be that it was Crowley who had said all the things and, shedding his robe, leapt upon Victor. But for what reason? For Victor, what had happened was proof that Crowley's magic worked, not in the sense intended but all too really. To the end he remained convinced that he had wrestled with a demon that day in the desert. Perhaps he was right, in that he wrestled with a man possessed.

During the morning and afternoon of the following day they rested, but in the evening they went out again, and called the ninth Aethyr. The next day, December 8, they continued their journey to the south-east, their goal being Biskra, over a hundred miles away French officials were polite but expressed concern regarding their intention to cross this wild country on foot, sleeping in the open, and warned them they might be attacked by brigands. The Arabs added to this and said there were evil spirits in the desert! Also that they should be careful not to be drowned. This seemed to Victor and Crowley a strange warning to receive on the fringes of the Sahara, where water was the rarest element, but it appeared that what the Arabs feared for them was a cloudburst which could fill any narrow ravine or hollow with such rapidity they might be unable to scramble out before being overwhelmed. (Elizabeth Eberhard is believed to have been washed to her death in such a manner in this area.)

A few miles beyond Bou Saada the road finished and they felt their last link with civilization had been broken. They walked all day, climbing all the time, until sundown. They made themselves an evening meal and when they had eaten, they called the eighth Aethyr,

which took from 7.10 until 8.10. After this they lay down on a patch of grass on a sandy slope and slept under the stars.

In the morning they went on and presently caught up with a road again. By evening they reached an inn, but it was closed and they were told it would open only when the coach arrived. To pass the time they strolled across the sand, meaning to climb a small hill from which they could get a moonlight view. They felt their feet becoming chilly and could not understand why. Crowley put his hand to the sand and snatched it back as though he had touched a red hot plate, for the sand was freezing cold. They realized it was because in the dry air radiation was rapid and this caused the temperature to fall so low. When they heard the coach they ran down to be at the door of the inn as it opened and spent the next quarter of an hour inside trying to rub their numbed toes back to life.

By December 10, late in the evening, they reached Benisruhr where they called the sixth Aethyr. The fifth they called in the desert between Benisruhr and Tolga after which they again spent the night in the open. On December 15 they descended into Tolga, then walked for three days across the now flatter land, arriving in Biskra on December 16 where they called the fourth Aethyr in the evening. The third and second they called on the mornings of the two following days.

A town of palm trees and camels, Biskra boasted a grandly named Royal Hotel and it was from here that Victor wrote at Crowley's dictation a thirteen-page letter which General Fuller, having preserved it fifty and more years, allowed me to see and borrow in order to make a photostat copy.

18 Dec, 1909

Dear Fuller,

Tonight I am almost too exhausted to talk, and I couldn't possibly write, so got the regular Scribe to do me this great favour, for which I am extremely grateful.

I cannot possibly express in words my sense of how kind and good he has been throughout. It has been an awful job for him, writing down my ravings at all hours of the day and night, and in the forty-nine Classical positions. God help him for a silly b---. If only he had brains, he'd make an awful good chap. But enough of this distasteful subject.

The next paragraphs move on to refer to practical matters connected with the preparation of the next volume of the Equinox. Then, on page 4, there comes this:

I hope to find you a mass of learning on the subject of Kelly (not Gerald. And why they describe him as an artist, God only knows.)

I have gone carefully through the proofs the *Temple* and dear, kind Victor has been good enough to glance at them, but is trying to soak up the credit. I have had an awful job keeping him off these Arab boys. He has a frightful lust for brown bottoms. Because when he was at school he was kicked by a man with brown boots; and being a masochist as well as a paederast, that accounts for it.

Coming on this passage so unexpectedly gave me the biggest single jolt I sustained while doing this research. In one sense I was grateful to Vicky for having left a statement in his own hand concerning his homosexuality, which I could produce should anybody tax me with having invented it. It startled me because I had always thought of his relationship with Crowley as a unique thing. Indeed even after this long research I still have not met a single person who believes Victor had relations with any male excepting Crowley. The letter contains passages of unprintable obscenity. I do not refer merely to the lavish sprinkling of four-letter words but to the utter offensiveness of some of the ideas introduced. I feel that Victor should have refused to write these down.

I think General Fuller had not realized what he had passed me. He had picked it out from a huge mound of unsorted papers he had tipped from a drawer onto a table, and given it to me because it was in Victor Neuburg's handwriting. I was well into it when some memory of its content must have stirred him to anxiety, and he exclaimed in sudden alarm, 'What is it I've given you? I didn't read it myself, first!' I said, divining the cause of his anxiety, 'It's all right. I'm reading purely in the spirit of a researcher.' He said, 'I passed a Crowley letter to a man once without taking the precaution of reading through it first and he was frightfully cross with me for passing him obscene matter, unwarned.'

On the last day of 1909, they set sail from Algiers for Southampton.

When the two returned, their magical fortunes advanced amazingly. 1910 was one of the most successful years in Crowley's magical career and Neuburg's literary output that year was his most inspired. Neuburg released the *Triumph of Pan*²⁵³ under the auspices of the *Equinox*. To this day it is Neuburg's most celebrated collection. It opens with the words of Babalon from the 2nd Æthyr, ARN in the Bathyllic or Lunar language:

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

²⁵³ Victor Neuburg, *The Triumph of Pan*. (London: Equinox, 1910).

The dedicatory poem of the collection, “The Blind Star,’ is a direct reference to Neuburg’s and Crowley’s adventures in Algeria.

By the years that the locust hath eaten,
By the desert behind and before,
By the soul that is baffled and beaten,
I give you my songs: I adore.

By the way that leads nowhere in heaven,
By the feet that are bleeding and sore,
By the soul that is sick and bereaven,
I give you my songs: I adore.

By the sign that is black and forbidden,
By the word that is uttered no more,
By the root of the world that is hidden,
I give you my songs: I adore.

By the fourfold and manifold blunder,
By the might of the Virginal Whore,
By the light hidden under the thunder,
I give you my songs: I adore.

Crowley and Neuburg began to do rituals, some public or semi-public, to promote A.: A.: Crowley would also meet the Australian violinist Leila Waddell. With Rose gone, Ms. Waddell (or Laylah as Crowley titled her) became the new female interest in Crowley’s life. These performances culminated with the *Rites of Eleusis*,²⁵⁴ where Crowley took full advantage of Neuburg’s mantic artistry, even as Crowley’s romantic interest in Neuburg began to wane. Crowley became more seriously involved in Ordo Templi Orientis, with Leila as his chief associate. Their relationship would continue, off and on for over a decade.

Then, in late November, 1910, came the disastrous *Looking Glass* suit. Crowley’s principal co-conspirator in A.:A.:, George Cecil Jones, sought damages to clear his name from homosexual aspersions arising from his relationship with Crowley. Crowley, as he did with his divorce case, abandoned the field and decided to escape to Algeria again, with Neuburg in tow.

In Algeria, in December of 1910, Crowley and Neuburg attempted to reprise their Enochian work. This time Crowley proposed to explore the first 18 keys of Dee and Kelly’s Enochian system and the Watchtowers with which they were associated by the Golden Dawn. The

²⁵⁴ Aleister Crowley, *The Rites of Eleusis*. Special Supplement *Equinox* v. I n. 6. *op. cit.*
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weather did not cooperate, their attempts at Enochian failed, and Neuburg fell seriously ill and was abandoned by Crowley in Algeria.

When the *Looking Glass* trial finally came to court, in April of 1911, Crowley did nothing and Jones lost his suit. It precipitated a mass exodus from A.:A.: including both Jones and Fuller.

From the seventh through the tenth (and last) number of the first volume of the *Equinox*, Neuburg would share the editorial credits with another of Crowley's lovers, Mary Desti contributing poetry throughout.²⁵⁵ Neuburg would even participate in the somewhat infamous *Paris Working*,²⁵⁶ but its results were far from the heights reached with the *Vision and the Voice*. The *Paris Working* would signal the real beginning of the end of their relationship.

'And', he said, 'in some things we did we were quite original. At any rate in the form we gave to them, they could never have been done before. We made up our own rituals and thought out every thing we would do.' They had tried to resuscitate the tradition of the ancients, but it was not possible to know exactly what the ancients did. Most of the clues were to be found in Roman and Greek texts but they were scanty and needed to be interpreted by the intuition. They had reconstructed and performed a ritual along the lines of that which they believed to have been practiced in antiquity; but in this reconstruction, or perhaps one should say construction, they had used their imagination and in this sense one could say that what they had performed was an original creation. Looking very deeply into my eyes, he said, 'We didn't know.'

-Victor Neuburg²⁵⁷

In the fall of 1914, some months after the *Paris Working*, Neuburg went to Crowley and renounced both his master and his oaths to A.:A.: Crowley summarily cursed him, and their relationship formally ended. A few months later, with the Great War going badly for the forces of the Triple Entente, Crowley took ship for America while Neuburg served in the army.

Neuburg would go on to run the Vine Press and review poetry in 'the Poet's Corner' for the *Sunday Referee*. As his biography reveals, he never really repudiated the work he had done with Crowley;²⁵⁸ in fact he repeatedly acknowledged the profound affect it had on his life and poetry. It was clearly the high point of his life and the most important relationship he ever had. On May 30th, 1940, Neuburg died of tuberculosis at 84 Boundary Road in Hampstead North London. Ironically

²⁵⁵ 100th Monkey Press has published a complete collection of Victor Neuburg's contributions to the *Equinox* as *Rosa Ignota*. (Austin TX: 100th Monkey, 2014).

²⁵⁶ Aleister Crowley, *Sex and Religion (Equinox v. V. n. 4.)*. ed. Marcelo Motta. (Nashville TN: Thelema, 1981), pp. 169-252; and Aleister Crowley, *The Vision & The Voice with Commentary and other Papers (Equinox v. IV. n. 2.)*, ed. Hymenaeus Beta. (York Beach ME: Samuel Weiser, 1998).

²⁵⁷ J.O. Fuller, *Magical. op. cit.* p. 68

²⁵⁸ Neuburg praised Crowley's genius in his review of P. R. Stephenson's *Legend of Aleister Crowley* (London: Mandrake, 1930) for the 14 August 1930 *Freethinker* and in October 1930 gave a similarly positive review of *Magick in Theory and Practice* in the *Sunday Referee*.

this was also a residence that Crowley would briefly occupy, in 1946, towards the end of his own life.



84 Boundary Rd. Hampstead, London

XIII. The Divorce

As noted previously, Crowley's primary reason for embarking on the journey to Algeria was to escape the drama of his impending divorce from Rose. The overt cause was Crowley's adulteries, a certainly true claim, including his then ongoing (and technically illegal) homosexual relationship with Victor Neuburg. The 'real' precipitating issue was Rose's continuing and increasingly problematic alcoholism. Her condition is well documented and there is little doubt as to its reality.

I insisted upon a divorce. I loved her as passionately as ever - more so than ever, perhaps, since it was the passion of uttermost despair. I insisted on a divorce. I would not be responsible for her. I would not stand by and see her commit suicide. It was agreed that I should be defendant as a matter of chivalry, and the necessary evidence was manufactured. I continued, however, to look after her as before; we even stayed together as much as we dared, and I saw her almost every day, either in our house or at my rooms. Directly the divorce was pronounced. I returned from Algeria, whither I had gone to be out of the way during the trial, and we were photographed together, with the baby, at the Dover Street studios.

Confessions – chapter 60



THE EAST ANGLIAN TIMES - IPSWICH, SUFFOLK, ENGLAND
PERSONAL GOSSIP.

3 December 1909

Mrs. Alister Crowley, who has just been granted a divorce by Lord Salvesen in the Edinburgh Court of Session, as the out come of a somewhat romantic action, is a daughter of the Rev. Frederick Festus Kelly, M.A., who has since 1880 been Vicar of Camberwell. His brother, Mr. James Richards Kelly, was M.P. for North Camberwell from 1856 till 1892.

The divorce was widely covered in the UK and Commonwealth press, often in farcical detail.

The cast of characters:

Rose Edith Kelly (b. 23 July 1874 Paddington, Middlesex, England; d. 11 February 1932, Paddington, Middlesex, England), the plaintiff, petitioner or pursuer in the case. Rose was the daughter of Rev. Frederic Festus Kelly and Blanche Bradford Kelly. Formerly married to Captain later Major Frederick Thomas Skerrett. She married Edward Alexander Crowley aka Aleister, on 21 August 1903, at Dingwall, Scotland.

Alister (sic) **Crowley** (b. **Edward Alexander Crowley**, 12 October 1875 Royal Leamington Spa, Warwickshire, England; d. 1 December 1947, Hastings, East Sussex, England), the defendant or defender in the case. Aleister was the son of Edward Crowley and Emily Bertha Bishop. Also known as Count Skellet,²⁵⁹ MacGregor and Lord Boleskine.

Lord Salvesen - Edward Theodore Salvesen (b. 20 July 1857 Leith, Scotland; d. 23 February 1942 Edinburgh, Scotland), sometimes mistakenly given as Salveson, was son of Christian Frederik Salvesen. He studied law at the University of Edinburgh, and was called to the Scottish Bar in 1880. In 1905 he was appointed a judge of the Court of Session and held that position until 1922. He styled himself Lord, as was typical of many Scottish landowners and politicians, though he was never formally elevated to the peerage. He was a member and leader of a number of Scottish legal, ethnic and scientific organizations societies. He was the presiding judge in the case.

Gerald Festus Kelly (b. 9 April 1879 London England; d. 5 January 1972, Exmouth, East Devon, England). Kelly was the son of Rev. Frederic Festus Kelly and Blanche Bradford Kelly, and the brother of Rose Edith Kelly. He graduated from Eton College and Trinity Hall in Cambridge, where he met Crowley. He was responsible for introducing Rose to Crowley

²⁵⁹ One might assume that the name 'Count Skellet' is merely a mishearing of Rose Kelly's previous husband's name Skerrett, but the context seems to preclude that. At least one reporter did confound the names "Scottish Divorce Suit - The MacGregor Tartan." *Daily Telegraph*, 25 November 1910. Richard Kaczynski 'corrects' this to Count Svareff without note, *Perdurabo. op. cit.* p. 194.

Kelly was a painter, famous for his portraits of notable contemporaries including the Royal Family. Kelly was a lifelong friend of Somerset Maugham,²⁶⁰ to whom he introduced to Aleister Crowley. Kelly was elected to the Royal Academy in 1930 and was its President from 1949–54. He was knighted in 1945. He was a witness in the case.

Rev. Frederic Festus Kelly (b. 1838–d. 4 August 1918 Glouster Place, London), Vicar of Camberwell Parish and Rector of its Parish Church, St. Giles (1880–1915). Father of Rose Edith Kelly and Sir. Gerald Festus Kelly, and the brother of MP John (misidentified as James in the divorce proceedings) Richards Kelly.

Major Frederick Thomas Skerrett (b. 1858 Finavara, Ballyvaughan Co. Clare, Ireland; d. 19 August 1899, Harrogate, Yorkshire, England), the son of William Joseph Skerrett and Anna MacMahon. Army Surgeon and first husband of Rose Kelly. He was a Captain when he married Rose Kelly; later a Major, he served in Malta, India, and South Africa, where Rose lived with him after their marriage.

Mrs. Danby,²⁶¹ of Fulham, a charwoman working for the Crowley's at 21 Warwick St. in London. She was a witness in the case.

Mr. Jameson, the pursuer's barrister and counsel.

Miss Zwee or Swee: otherwise unknown person. Miss Zwee/Swee was supposedly a milliner in the Burlington Arcade, and the mother of an illegitimate child by Aleister Crowley.

Charles Randle or Hardie of Chelsea, an otherwise unknown person. Mr. Randle/Hardie was a chauffeur whose wife, he claimed, was a friend of Miss Zwee/Swee. He was a witness in the case.

²⁶⁰ Somerset Maugham was the author of *The Magician* (London: Heinemann, 1908), based on Maugham's encounters with Crowley in Paris. Crowley penned a retort: "How to Write a Novel! After W. S. Maugham" in *Vanity Fair*. (London: 30 December 1908), published under the pseudonym Oliver Haddo, Maugham's caricature of Crowley in the novel.

²⁶¹ Richard Kaczynski gives her name as Dauby and includes a rather salacious comment, attributed to Crowley, regarding her character. *Perdurabo. op. cit.* p. 194.



Rose Edith Kelly (Skerrett) Crowley



Edward Alexander (Aleister) MacGregor Crowley



'Lord' Frederick Thomas Salvesen
by H. S. Gamley



Gerald Festus Kelly

The following article was the most widely reported account of the divorce proceedings. It was picked up by at least sixteen newspapers and published across the British Empire. It was variously and sensationally titled.²⁶² Some minor details vary, but here is how the story appeared in the *Portsmouth Evening News* of Portsmouth Hampshire, England:

THE PORTSMOUTH EVENING NEWS
A SCOTTISH "LAIRD."
HOW HE TOOK HIS TITLE.
CURIOUS MATRIMONIAL STORY.

24 November 1909
Edinburgh, Wednesday.

In the court of Sessions, Edinburgh, on Wednesday, Lord Salvesen granted a divorce, with custody of the child and £52 a year aliment for the latter, to Rose Edith Kelly, or Crowley, from Alister Macgregor Crowley, of Boleskine, Foyers, Inverness-shire, and residing in London.

The suit was undefended.

Plaintiff said in 1902, when she was a widow, she met defendant who called himself "Count Skellet." Later he called himself Macgregor to identify himself with Scotland, where he had bought an estate. After marriage he called himself Lord Boleskine, saying people in Scotland called themselves after their estates. In July last she left him, and by accidentally opening a letter she ascertained he was the father of a child of another lady.

Plaintiff's brother said the defendant was very proud of having as he thought Scottish blood in his veins. He invented a new kind of religion. He was a Cabalist and studied ancient manuscripts. Defendant got some mark of distinction from an Indian Chief and thereupon called himself Lord Boleskine. There was a lot of land round Boleskine, but it was mostly perpendicular. Defendant's father was a Plymouth Brother. He had lots of money but was stupid where money was concerned.

His Lordship thought he might assume that the defendant's domicile was Scottish, whatever it was originally, and granted the decree.

A more detailed account was reported in the local Inverness newspaper. The oblique statement: "Further evidence of infidelity having been given." This suggests that the *Inverness Courier* was being purposefully discreet in the matter of the purported illegitimate child.

²⁶² "Lord Boleskine's Wife Secures Divorce." *The Derby Daily Telegraph*, 23? November 1909; "Invented a New Religion, but was Faithless to his Wife - Lord Boleskine Divorced." *Gloucestershire Echo*, 24 November, 1909; "Invented a Religion." *The Hull Daily Mail*, 24 November 1909; "Divorce Damages - Respondent a Man of Many Names," *The Nottingham Evening Post*, 24 November 1909; "A Scottish Laird - How He Took His Title - Curious Matrimonial Story." *The Portsmouth Evening News*, 24 November 1909; "A Self-Styled Peer - Invented a New Religion - Strange Evidence in Divorce Case." *The Belfast Evening Telegraph*, 25 November 1909; "Lord Boleskine - Strange Story of a Scottish Divorce Suit." *The Belfast News-Letter*, 25 November 1909; "A New Religion - Curious Evidence in Divorce Action." *The East Anglian Daily Times*, 25 November 1909; "Curious Edinburgh Divorce Suit." *The Northern Whig*, 25 November 1909; "Made New Religion - Strange History Related in a Scottish Court." *The Western Times*, 25 November 1909; "A Scottish Laird - How He Took His Title," *The Hampshire Telegraph*, 27 November 1909; "Man of Many Names - Curious Scottish Divorce." *The Times and Express*, 26 November 1909; "Wife Gets Divorce - Extraordinary Story." *The Norfolk News*, 27 November 1909 & "The Self-Styled Peer - Invented a New Religion - Strange Evidence in Divorce Case." *The Weekly Telegraph*, 27 November 1909.

THE INVERNESS COURIER

"LORD BOLESKINE."

DIVORCE ACTION IN COURT OF SESSION.

CURIOUS EVIDENCE.

26 November 1909
Inverness, Scotland

Lord Salvesen heard proof on Wednesday in an undefended action of divorce by Rose Edith Kelly or Skerrett or Crowley, residing at The Vicarage, Camberwell, London, against Alister Macgregor Crowley, formerly called Edward Alexander Crowley, of Boleskine, Foyers, Inverness shire. The pursuer (35) said, in reply to Mr Jameson, she was a daughter of Rev. F. F. Kelly, vicar of Camberwell, London, and was married in 1897 to Captain Frederick Thomas Skerrett, who died two years later. In 1902 she was staying in Paris with her brother, Mr. Gerald Kelly, an artist, and there made the acquaintance of the defender. Was he then calling himself Alister Crowley? - No; he was then Count Skellet.

She knew, however, that his real name was Alexander Edward Crowley. Later he called himself Macgregor, in order to identify himself more with Scotland. In July 1903 she went to Strathpeffer, and, while there, she again met the defender. He was then calling himself Alister Crowley Macgregor. She knew he bought Boleskine before 1900, and that his home was there, the only home he ever had. He was very much attached to Scotland, and to identify himself with it as much as possible he used to wear the kilt and all that sort of thing, and always gave himself out as a Scotsman at Strathpeffer. On August 11, 1903, he asked her to marry him, and she consented, and they were married the next day in Scottish fashion, because he told her he was a Scotsman. The marriage was registered in the usual way. In the marriage certificate he gave his name as Edward Crowley. They went abroad for the honeymoon, and subsequently resided at Boleskine, which was a large house, with two or three farms on the property. Shortly after the marriage the defender assumed the title of Lord Boleskine. He gave out that he did so because the people of Scotland took the name of their estates. The defender was a little eccentric. In June 1904 the first child was born at Boleskine, but she died in infancy. For a year they travelled in the East together, and in 1906 they were in Hong-Kong together. He left her to return home by America, telling her to go straight home to England to be confined. She was rather annoyed at the way he left her. At her father's house at Camberwell she was confined in September 1906, and she asked for custody of the child. They then lived at Chislehurst for two years, and in March 1908 went to stay at Warwick Road, where the house was taken in her name, as the defender wished to avoid responsibility for the rent. He was becoming a little impecunious. She left him there on July 21 last. Before that he had been frequently abusing her, and on that date she consulted her solicitor about his conduct. On August 5 she learned from the charwoman that the defender had had a woman in the house the night before. Further evidence of infidelity having been given.

Gerald Festus Kelly, artist, - said he' was the brother of the pursuer. He became acquainted with Alister Crowley at Cambridge during his (witness's) first term, about August 1897. They were both undergraduates. Since then they had been intimately acquainted. After leaving Cambridge, about 1900, the witness went to Paris to study art, and the defender was a frequent visitor at his studio. For two years the defender was travelling round the world. When he came back he stopped with witness in Paris. That was in 1903, and it was then that pursuer met him. The defender was very proud of having Scottish blood in his veins, as he thought, and in 1900 or 1901 bought Boleskine to be his permanent home. He had no home, and he bought this place to live in. He had curious ideas of how to fit up a house. He put mirrors round the room, and called it a temple. He had invented a new sort of religion. He was a Cabalist, and studied ancient manuscripts. He took Boleskine in order to suit his own tastes. Abroad and in London he lived in hotels, and Boleskine was the only home he had. When he got to Boleskine he took the name of Macgregor, to identify himself with Scotland. While he was travelling abroad the defender sometimes signed himself Crowley and sometimes Macgregor. He changed his name from Alexander to Alister, because it was Scottish, but he retained the name of Alister

Crowley for literary work. The defender got some mark of distinction from some Indian chief, and he thereupon called himself Lord Boleskine.

Mr. Jameson - That is the history of how he became a peer. Continuing, the witness said there was a lot of land around Boleskine, but it was perpendicular, most of it. The witness was staying with the defender there in 1903. When the witnesses' mother was taking the cure at Strathpeffer, witness and the defender went to Strathpeffer to see her, and the latter again met the pursuer there. At that time the defender was appearing in the complete Highland costume, and the Macgregor tartan was very bright.

Lord Salveson - Personally I never could get up any admiration for the Macgregor tartan from an artistic point of view, although its associations are rather romantic.

Continuing, the witness said the defender had all his possessions at Boleskine. He bought a lot of things when he was going round the world, and they were all at Boleskine. In reply to his Lordship, the witness said he knew very little about the defender's people. He was very secretive. The witness believed that his father was an eminent Plymouth Brother. The defender had a lot of money, which the witness thought came to him from his father. The witness did not know what Boleskine cost. He understood it was about £4000, and from a friend he learned that the defender had paid for it about twice what it was worth. He was a very stupid man about money affairs. The defender wrote poetry.

Does he make anything by it? - Certainly not.

Lord Salveson said he thought he might assume that the defender's domicile had become Scottish, and the marriage took place in Scotland. He would grant decree of divorce, with the custody of the child to the pursuer, with aliment at the rate of £1 weekly.

Other newspaper accounts are far more direct. *The Illustrated Police News* of London, a tabloid notorious for its graphic and sensational stories, including its coverage of the 'Jack the Ripper' murders, has this even more elaborate (and at times farcical) account:

THE ILLUSTRATED POLICE NEWS

AN ECCENTRIC HUSBAND.

An Unhappy Second Marriage with a Kilted "Lord."

4 December 1909

The story of a widow's second marriage to an eccentric Scottish landowner who assumed the title of a peer and studied cabalistic science was told in the Court of Session, Edinburgh, before Lord Salveson. It was an action for divorce by Edith Rose Kelly, aged thirty-five, against her husband, Alister Crowley.

The petitioner, examined by Mr. Jameson, said she was the daughter of the Rev. F. F. Kelly, vicar of Camberwell. She was married in 1897 to Captain Frederick Thomas Skerrett, who died in August, 1899. In 1902 she was staying in Paris with her brother, Mr. Gerald F. Kelly, an artist, and there made the acquaintance of the defendant.

"Was he then calling himself Alister Crowley?" asked the counsel. - No. He was then Count Skellet. I knew, however, his real name was Alexander Edward Crowley. Later he called himself Macgregor, to identify himself with Scotland.

In July, 1903, the petitioner went to Strathpeffer, and again met Mr. Crowley, whose name had then become Alister Crowley Macgregor. He tried to identify himself with Scotland as much as possible, and bought a home in Inverness-shire named Boleskine, and used to wear the kilt and all that sort of thing. At Strathpeffer on August 11 he asked her to marry him, and she consented. They were married next day in Scottish fashion, and went to stay at Boleskine. Shortly after the marriage the defendant assumed the name of Lord Boleskine, because people in Scotland, he said, took the names of their property.

Counsel: I think he is a little eccentric?

The petitioner: Oh yes. In June, 1904, a child was born, which died twenty-one months later. Then for a year we travelled about together in the East. At Hong-Kong my

husband left me, saying he would return home by America, and telling her to go straight home. She was annoyed at being left in that condition.

WIFE SENT HOME.

She came back to England and joined her father in June, 1906. At her father's house a baby was born in September, 1906, and she was suing for the custody of that child. Then they lived at Chislehurst for two years, and in March 1908, she went to stay at Warwick-road, where the house was taken in her name, the defender wishing to avoid responsibility for the rent, as he was becoming a little impecunious.

They stayed there until the summer of this year, and she left because her husband had been treating her cruelly. He had been frequently bruising her. She left him on July 21.

On August 5, she learned from the charwoman that her husband had a woman staying with him the previous night. Some time before he had asked her to take care of a child for one of his most intimate friends. She, however, accidentally opened a letter addressed to him, which gave the address of the mother, a Miss Zweek, and she went to see her. She learned that her husband was the father of the child. Miss Zweek was a milliner in the Burlington Arcade.

Mrs. Danby, of Fulham, a charwoman, stated that she stayed the night at 21, Warwick-road. After Mrs. Crowley left, in order to finish some work, the husband, about midnight, on August 4, rang up for two cups of tea, which Mrs. Danby took up to the library. There she saw a short and dark woman, who was gaily dressed, and wore a lot of jewellery.

She heard a lot of laughter during the night, and in the morning took up two cups of tea to the husband and his companion. Charles Randle, of Chelsea, chauffeur, said Miss Zweek, who was a friend of his wife, boarded with them. The defender, whose portrait he identified, frequently visited her.

Lord Salvesen (looking at the photograph) : He looks as if he belonged to the stage. Counsel : He is a literary character ; he rather affects the artistic.

VERY BRIGHT MACGREGOR TARTAN.

Some of Mr. Crowley's peculiarities were described by Gerald Festus Kelly, artist, who is brother of the wife. He said he became acquainted with Alister. Crowley in Cambridge about August, 1897. They were both undergraduates. Since then they had been intimately acquainted. The year after leaving Cambridge he went to Paris to study art, and Crowley was a frequent visitor at his studio, where he met his sister. Crowley was very fond of having Scottish blood in his veins, as he thought, and in 1900 or 1901 he bought Boleskine to be his permanent home. He had curious ideas of how to fit up the house. He had a room covered with mirrors, which he called a temple. He was a Cabalist, and studied ancient MSS.

When he got to Boleskine he took the name of Macgregor, to identify himself with Scotland. While travelling abroad he sometimes signed himself Crowley and sometimes Macgregor. He changed his name from Alexander to Alister because it was Scottish, but he retained the name of Alister Crowley for literary work. He got some mark of distinction from an Indian chief, and he announced his intention of calling himself "Lord Boleskine."

Counsel : That is the history of how he became a peer? – in every way he tried to identify himself with Scotland.

He took his title from Scotland, and Boleskine is a good estate? - Oh, yes. There is a good deal of land about it? - Yes; but it is perpendicular, most of it (laughter).

Boleskine, said Mr. Kelly, was a big house, and many objects of art were stored in it. When he went to Strathpeffer in 1903, Crowley was appearing in complete Highland costume, and the Macgregor tartan was very bright.

Lord Salvesen: Personally, I never could get up my admiration for the Macgregor tartan from an artistic point of view, although its associations were romantic.

Lord Salvesen thought the domicile had become Scottish whatever it was originally, and seeing also that the marriage took place in Scotland, he thought there was sufficient ground for granting a decree. Accordingly, his lordship granted a decree with custody of the child to the wife, with aliment at the rate of £1 per week.

Several other newspaper articles provide further minor details of testimony and evidence:²⁶³

LLOYD'S WEEKLY NEWS

"LORD" IN KILTS

Decree Granted Against Eccentric Husband

TEMPLE OF MIRRORS

28 November 1909

Many curious stories were told in the Scottish Court of Session, on Wednesday, of a husband who called himself a "lord," wore a kilt, studied ancient manuscripts, and built himself a temple of mirrors in his house in Scotland.

These statements were made in an undefended action for divorce brought by Rose Edith Kelly, aged thirty-five, against her husband, Alister Crowley, who both gave addresses in London.

The wife is the daughter of the Rev. F. F. Kelly, vicar of Camberwell. She was married in 1897 to Capt. Frederick Thomas Skerrett, who died in August, 1899. In 1902 she was staying in Paris with her brother, Mr. Gerald Festus Kelly, an artist, and there made the acquaintance of the defendant.

"Was he then calling himself Alister Crowley?" asked counsel.

The reply was: "He was then Count Skellet. I knew, however, his real name was Alexander Edward Crowley. Later he called himself Macgregor, to identify himself with Scotland."

In July, 1903, she went to Strathpeffer, and again met Mr. Crowley, whose name had then become Alister Crowley Macgregor. He tried to identify himself with Scotland as much as possible, had bought a home in Inverness-shire named Boleskine, and used to wear a kilt and all that sort of thing. At Strathpeffer on Aug. 11 he asked her to marry him, and she consented.

They were married next day in Scottish fashion, and went to stay at Boleskine. The marriage was registered in the usual way. Shortly after the marriage the husband assumed the name of Lord Boleskine, because people in Scotland, he said, took the names of their property.

WIFE SENT HOME.

Counsel: I take it he is a little eccentric? - Oh, yes.

In July, 1904, a child was born, who died twenty-one months later. For a year they travelled about in the East together, and in 1906 she and her husband were at Hongkong. Her husband left her there to return home by America, telling her to go straight home.

She came back to England and joined her father in June, 1906. At her father's house a baby was born in September, 1906, and she was suing for the custody of that child. Then they lived in Chislehurst for two years, and in March, 1908, she went to stay at Warwick-road, where the house was taken in her name, the defender wishing to avoid responsibility for the rent, as he was becoming a little impecunious.

They stayed there until the summer of this year, and she left because her husband treated her cruelly. She left him on July 21.

Some time before he had asked her to take care of a child for one of his most intimate friends. She, however, accidentally opened a letter addressed to him; which gave the address of the mother, a Miss Zweek, and she went to see her. She learned that her husband was the father of the child Miss Zweek was a milliner in the Burlington Arcade.

Mrs. Danby, of Fulham, a charwoman, told of a short, dark woman who held high revelry one night with the defender.

Charles Randle, of Chelsea, chauffeur, said Miss Zweek, who was a friend of his wife, boarded with them. The defender, whose portrait he identified, frequently visited her.

²⁶³ For a fuller collection of these articles see "Newspaper Articles by and about Aleister Crowley - The Aleister Crowley Bibliography Project. *The 100th Monkey Press*.

www.100thmonkeypress.com/biblio/acrowley/articles/articles.htm

Lord Salvesen (looking at the photograph): He looks as if he belonged to the stage.

Counsel: He is a literary character; he rather affects the artistic.

Lord Salvesen thought the domicile had become Scottish whatever it was originally, and seeing also that the marriage took place in Scotland, he thought there *was* sufficient ground for granting a decree. Accordingly his lordship granted a decree with custody of the child to the wife, alimnt at the rate of £1 per week.

DAILY TELEGRAPH

Scottish Divorce Suit.

The MacGregor Tartan.

25 November 1910

Lord Salveson heard evidence in the Court of Session, Edinburgh, yesterday, in an undefended action of divorce at the instance of Rose Edith Kelly, or Skerrett, or Crowley, residing at the vicarage, Camberwell, against her husband, Alister [sic] Crowley, formerly called Edward Alexander Crowley, of Boleskine, Foyers, Inverness-shire, and residing at 21 Warwick-road, Earl's-court.

The pursuer, aged 35, examined by Mr. Jameson, said she was the daughter of the Rev. F. F. Kelly, vicar of Camberwell. She was married in 1897 to Captain Frederick Thomas Skerrett, who died in August, 1899. In 1902 she was staying in Paris with her brother, Mr. Gerald Kelly, an artist, and there made the acquaintance of the defender.

Was he then calling himself Alister Crowley? - No he was then Count Skerrett. I knew, however, his real name was Alexander Edward Crowley. Later he called himself Macgregor in order to identify himself with Scotland.

In July, 1903, she went to Strathpeffer, and while there she met Mr. Crowley. He was then calling himself Alister Crowley Macgregor. She knew he bought Boleskine before 1900, and that his home was there - the only home he ever had. He was much attached to Scotland, and tried to identify himself with it as much as possible. He used to wear the kilt and all that sort of thing, and always gave himself out as a Scotsman. At Strathpeffer on Aug. 11 he asked her to marry him, and she consented. They were married next day in Scottish fashion, because he told her he was a Scotsman. In the marriage certificate he gave his name as Macgregor, but his father's name was given as Edward Crowley. After the marriage they went to stay at Boleskine, which was a large house with two or three farms on the property. Shortly after the marriage the defender assumed the name of Lord Boleskine. That was, he said, because people in Scotland took the names of their property.

Counsel: I take it he is a little eccentric? - Oh, yes.

A FRIEND'S CHILD

In July 1904, a child was born, who died twenty-one months later. For a year they travelled about in the East together, and in 1906 she and her husband were at Hong Kong. Her husband left her there to return home to America, telling her to go straight home. She was very annoyed at being left in that condition. She came back to England and joined her father in June, 1906. At her father's house a baby was born in September, 1906, and she was suing for custody of that child.

They then lived at Chislehurst for two years, and in March, 1908, she went to stay at Warwick-road, where the house was taken in her name, the defender wishing to avoid responsibility for the rent, as he was becoming a little impecunious. They stayed there until the summer of this year, and she left because her husband had been treating her cruelly. He had been frequently bruising her. She left him on July 21. On Aug. 5 she learned from the charwoman that her husband had a woman staying with him the previous night. Some time before the defender had asked her to take care of a child for one of his most intimate friends, and from what he said she thought it was a friend's child. She, however, accidentally opened a letter addressed to the defender, which gave the address of the mother a Miss Zweek, and the pursuer went to see her. She learned that the defender was the father of the child, and she thereupon raised that action.

Replying to Lord Salvesen, witness said Boleskine still belonged to the defender, but it was left for five years. Later she stated that it was bonded.

What is your nationality? - My father says he is Irish. I was born in England.

Witness added that she had seen Miss Zweek, and she had seen the child at King's-cross-mansions. The defendant was so interested in the child that he asked her to go to Scotland with it and take her own also, but she did not go. Miss Danby of Fulham, a charwoman, stated that she stayed the night at 21, Warwick-road. After Mrs. Crowley left, in order to finish some work, the defender, about midnight, on Aug. 4, rang for two cups of tea, which witness took up to the library. There she saw a short and dark woman, who was gaily dressed, and wore a lot of jewellery.

Witness heard a lot of laughter during the night, and in the morning took up two cups of tea to the defender and his companion.

Charles Hardie, of Chelson, chauffeur, said Miss Zweek, who was a friend of his wife, boarded with them. The defender, whose portrait he identified, frequently visited her.

Lord Salvesen (looking at the defender's photograph): He looks as if he belonged to the stage.

Counsel: He is a literary character; he rather affects the artistic.

CURIOUS IDEAS.

Gerald Festus Kelly, artist, said he was the brother of the pursuer. He became acquainted with Alister Crowley in Cambridge during the witness's first term, about August, 1897. They were both undergraduates. Since then they had been intimately acquainted. The year after leaving Cambridge he went to Paris to study art, and the defender was a frequent visitor at his studio, where he met witness's sister. The defender was very fond of having Scottish blood in his veins, as he thought, and in 1900 or 1901 he bought Boleskine to be his permanent home. He had curious ideas of how to fit up the house. He had a room covered with mirrors, which he called a temple. He was a Cabalist, and studied ancient MSS. In London he lived in hotels and Boleskine was the only home he had.

When he got to Boleskine he took the name of Macgregor, to identify himself with Scotland. While he was travelling abroad the defender sometimes signed himself Crowley and sometimes Macgregor. He changed his name from Alexander to Alister because it was Scottish, but he retained the name of Alister Crowley for literary work. The defender got some mark of distinction from an Indian chief, and he announced his intention of calling himself "Lord Boleskine."

Mr. Jameson: That is the history of how he became a peer? - In every way he tried to identify himself with Scotland.

He took his title from Scotland, and Boleskine is a good estate? - Oh, yes.

There is a good deal of land about it? Yes; but it is perpendicular most of it (Laughter.)

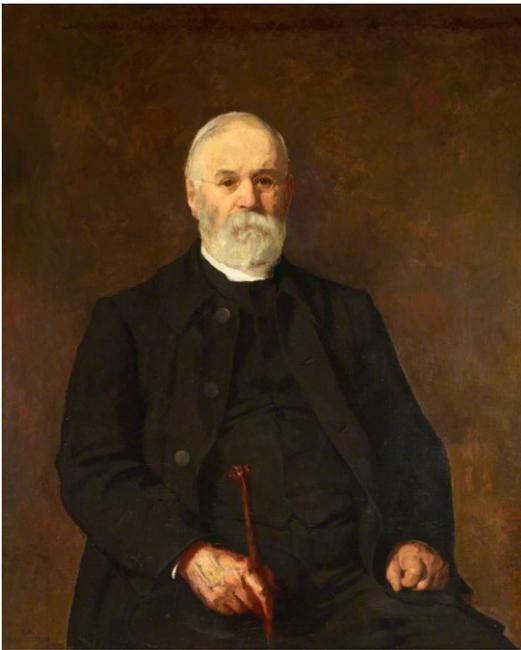
Witness said Boleskine was a big house, and the defender's many objects of art were stored in it. He added that when he went to Strathpeffer in 1903 the defender was appearing in complete Highland costume, and the Macgregor tartan was very bright.

Lord Salvesen: Personally, I never could get up my admiration for the Macgregor tartan from an artistic point of view, although its associations were romantic.

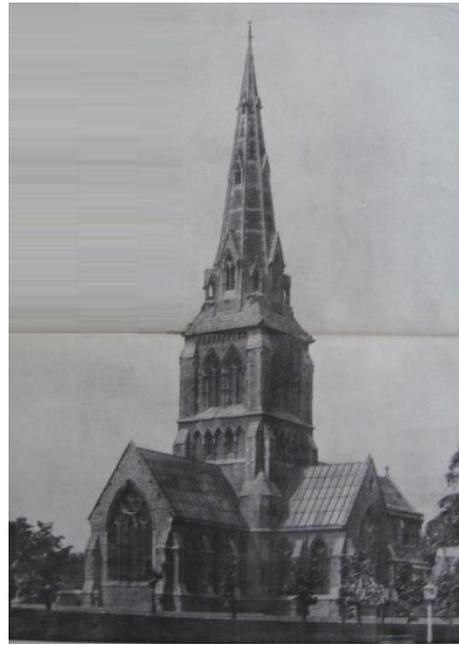
Replying to his lordship, witness said he knew very little about the defender's people - the defender was very secretive. Witness believed that his father had a lot of money. He did not know what Boleskine cost - he should think about £4,000. From a friend he learned that the place was not worth what was paid for it. He was a very stupid man about money affairs. The defender was a great traveller and great climber.

Lord Salvesen: You say he is a writer - does he make anything by it? - Certainly not.

Lord Salvesen thought the domicile had become Scottish whatever it was originally, and seeing also that the marriage took place in Scotland, he thought there was a sufficient ground for granting a decree. Accordingly his lordship granted a divorce with custody of the child to the pursuer, with alimony at the rate of £1 per week.



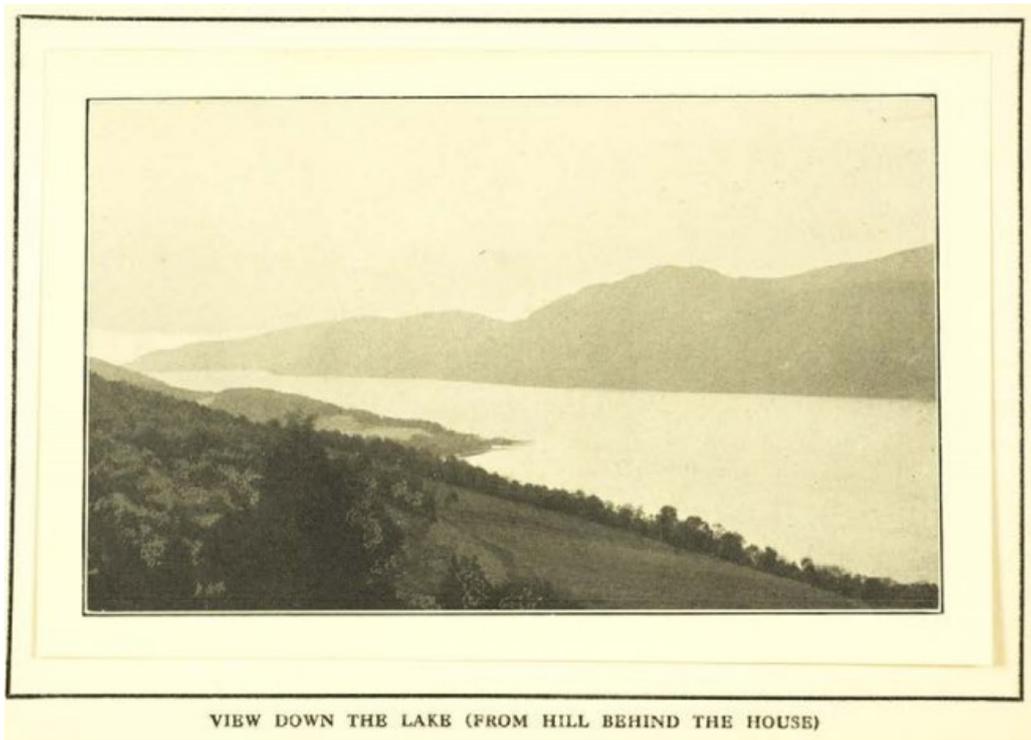
Rev. Frederic Festus Kelly
Painted by his son Gerald Festus Kelly



St. Giles Camberwell

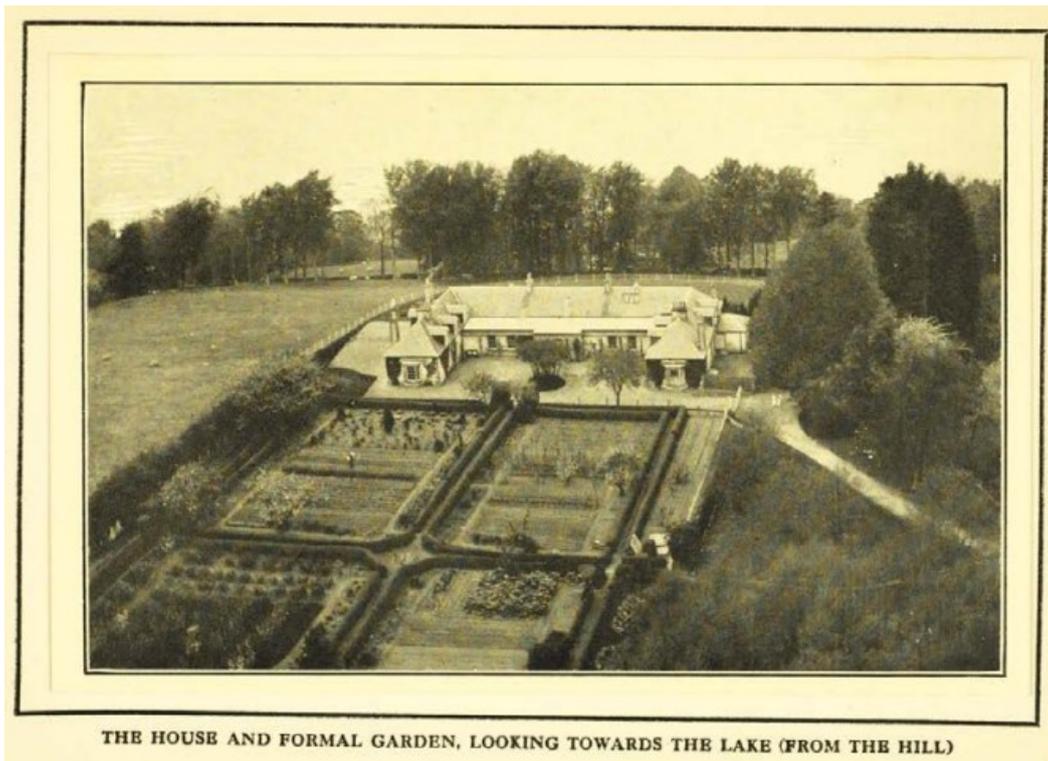


Strathpeffer spa



VIEW DOWN THE LAKE (FROM HILL BEHIND THE HOUSE)

Some of Boleskine's 'perpendicular' real estate²⁶⁴



THE HOUSE AND FORMAL GARDEN, LOOKING TOWARDS THE LAKE (FROM THE HILL)

Boleskine Estate

²⁶⁴ Published in the *Manifesto of the M.·M.·M.* (London: The Ballantyne Press, 1913).

THE YORKSHIRE TELEGRAPH - SHEFFIELD, ENGLAND

"LORD BOLESKINE"

Husband's Weakness for thing Scottish.

A ROMANTIC STORY.

Inventor of New Religion Divorced.

25 November 1909

Rose Edith Kelly, otherwise Skerrett or Crowley, was in the Edinburgh Court of Session, before Lore Salvesen, yesterday granted a divorce from her husband, Alister Macgregor Crowley, formerly Edward Alexander Crowley, of Boleskine, Foyers, Inverness-shire.

It was stated that the plaintiff was the daughter of the Rev. F. F. Kelly, vicar of Camberwell. The defendant was said to have a great admiration for everything Scottish, and to have called himself by a more Scottish name than his own for this reason.

He also passed as "Count" Skellet, called himself a Cabalist, studied ancient manuscripts, invented a new religion, and covering the walls of a room with mirrors, called it a temple. After receiving an honour of some kind from an Indian chief he called himself "Lord Boleskine." A witness stated, amid laughter, that there was plenty of land called Boleskine, but it was "mostly perpendicular."

MET IN PARIS.

The plaintiff said she was 35 years of age, and was married in 1897 to Captain F. T. Skerrett, who died two years later. In 1902 she was staying in Paris with her brother, Mr. G. F. Kelly, an artist, and there she made the acquaintance of the defendant, who then called himself "Count" Skellet. Witness, however, knew his real name was Edward Alex Crowley.

Later he called himself Macgregor in order to identify himself with Scotland. In July, 1903, she went to Strathpeffer, and again met defendant, who then called himself Alister Crowley Macgregor. She knew he bought Boleskine before 1900, and that his home was there. It was the only house he ever had. Defendant was much attached of Scotland, wore the kilt, and all that sort of thing, and gave out that he was a Scotsman.

While at Strathpeffer defendant asked her to marry him, and on August 12, 1903, they were married. They went abroad for the honeymoon, and subsequently resided at Boleskine. Shortly after the marriage defendant assumed the title of " Lord" Boleskine, and said that he did so because people in Scotland took the name of their estates. He was, remarked witness, a little eccentric.

TRAVELS IN THE EAST.

After travelling in the East, they lived in Chislehurst, and later in Warwick Road, Earl's Court, where the house was taken in her name. Her husband was impecunious. In July last he had bruised her, and she consulted her solicitor about his conduct. On August 5th she learned from the charwoman that the defendant had had a woman in the house the night before. She learnt through accidentally opening a letter that the defendant had had a child by a Miss Swee, and she then brought her action.

In reply to the judge, witness said her father was Irish, and she was born in England. The defendant was "so fearfully interested" in the other woman's child that he asked her to go to Scotland with it and take her own also, but she did not go.

Mrs. Danby, the charwoman, gave evidence as to a woman staying with the defendant and a chauffeur named Randall, with whom Miss Swee had boarded, spoke to the defendant visiting her.

CHANGED HIS NAME.

The plaintiff's brother, George Festus Kelly, said defendant when writing to witness from abroad, sometimes signed himself "Macgregor" and sometimes he changed his name from Alexander to Alister, because it was Scottish. Defendant appeared in complete Highland costume, and the Macgregor tartan was very bright. (Laughter.)

The Judge: Personally, I never have been able to get up any admiration for the Macgregor tartan from an artistic point of view, but its associations, of course, are very romantic.

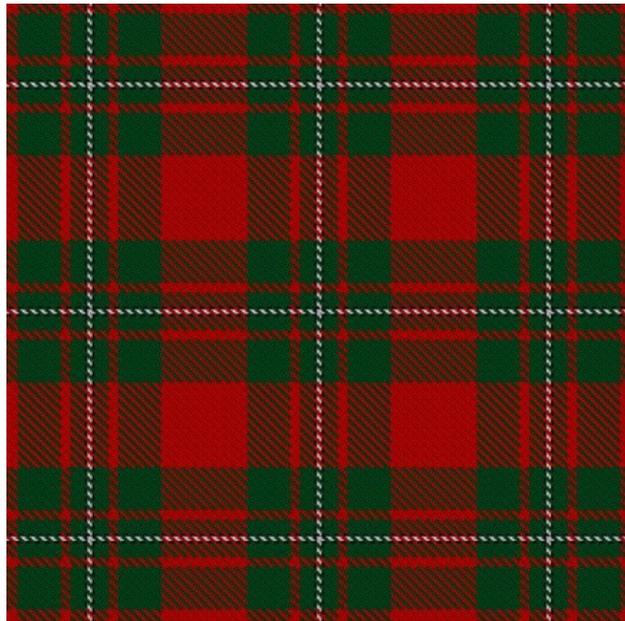
Defendant's father, continued witness, was a Plymouth Brother, and had lots of money.

Lord Salvesen granted a divorce with the custody of the child, and ordered defendant to pay £52 a year for the maintenance of the child.

A number of the details, given these accounts, are of great interest. Foremost among them is the assertion of the existence of an illegitimate child, sired by Crowley. It is a matter almost completely ignored by Crowley's biographers. The readers are not even provided with the supposed gender of the child.

Only Richard Kaczynski mentions it at all, noting it as 'scandalous' he leaves it at that. Lawrence Sutin, although he makes no direct mention of the child, assumes that Crowley's use of the term 'manufactured' indicates that the whole account of adultery is a fictional device used to legitimize the divorce proceedings, but this idea poses problems of its own. If the claim, of an illegitimate child, is false then it presumes more than a few serious legal issues. It assumes, for instance, that Rose perjured herself, regarding both the letter and meeting with the mysterious Miss Zwee/Swee. Did her barrister Mr. Jameson allow perjurious statements to be entered as testimony? It also seems that Mrs. Danby and the chauffer Mr. Charles Randle/Hardie must have perjured themselves as well. Miss Zwee/Swee never seems to have appeared in court during the action, but is she completely fictitious and the same person as the laughing woman to whom Mrs. Danby brought afternoon and morning tea?

What of the 'Indian Chief' who bestowed upon Crowley such a distinction that he felt qualified to declare himself a Lord? This tidbit of information is more than peculiar. Does it refer to a Native American, as the phrase implies, or to a Hindu guru, which would seem more likely given Crowley's career? Most of the facts reported from the testimony are true, Crowley did found a new religion, Thelema to be exact; was certainly a Cabalist, and had studied obscure magical manuscripts, whether they were strictly ancient or not. He made a serious pretense of being Scottish, but that was certainly merely a pretense. The details of his life and travels with Rose are accurate.



MacGregor Tartan

One of the more amusing details of the trial is Lord Salvesen's wry and dismissive comment about the MacGregor Tartan. Curiously this comment, on a photograph of Crowley wearing Highland attire, was misconstrued by some journalists. Several newspaper accounts mistakenly reported that Crowley himself had appeared, at the trial, wearing a kilt.²⁶⁵

THE BUCKS STANDARD

WANTED TO BE SCOTCH.

27 November 1909

At the Edinburgh Court of Sessions on Wednesday a curious story was told, when Mrs. Crowley obtained a divorce from her husband, Alister Macgregor Crowley, formerly called Edward Alexander Crowley, who at one time called himself Count Skellet, and afterwards Lord Boleskine.

Mrs. Crowley's brother said that Mr. Crowley was a literary character, and affected the artistic.

Mr. Crowley was very proud of having, as he thought, Scottish blood in his veins. He had curious ideas of how to fit up a house. He put mirrors round a room at Boleskine, and called it a temple.

He invented a new kind of religion. He was a Cabalist, and studied ancient manuscripts.

He changed his name from Alexander to Alister because it was Scottish. He got some mark of distinction from an Indian chief, and thereupon he called himself Lord Boleskine.

The defendant appeared in complete Highland costume, the tartan of which was very bright.

²⁶⁵ "Wanted to be Scotch." *The Tenbury Wells Advertiser*, 30 November 1909; "Lord Boleskine -Husband's Weakness for Everything Scottish – A Romantic Story – Inventor of New Religion Divorced." *Yorkshire Telegraph*, 25 November 1909 and "Wanted to be Scotch." *The Bucks Standard*, 27 November 1909.

Many years later, Rose's brother Gerald opined:

“When he invited me to his house in Scotland, Boleskine, I enjoyed every minute of it! I thought he was a quite wonderful personality. My sister married him and for about two years I believe they were wonderfully happy. Then he began turning so peculiar she had to get rid of him.”²⁶⁶

In the end, Rose would eventually remarry but later die from the complications of alcoholism. Crowley moved on, but never really lost his love for Rose, nor dismissed her central importance to his magical career.

I had written the agony of my soul in *Rosa Decidua*,²⁶⁷ which I dedicated to Lord Salvesen (not Salvarsan), the judge who presided at the trial. This poem was printed privately and a copy with the best of the photographs was sent to the judge, with a polite letter of thanks. This poem is, perhaps, my high-water mark in realism. It reveals my human self as I had never even attempted to do. I trace my agony through every writhe.

Confessions – chapter 60

The divorce was granted on November 24th, 1909; that very evening in Algeria, Crowley and Neuburg were making their second foray into the Æthyrs, calling ZAA the 27th of the 30 Æthyrs. The voice of the angel seems somehow fitting:

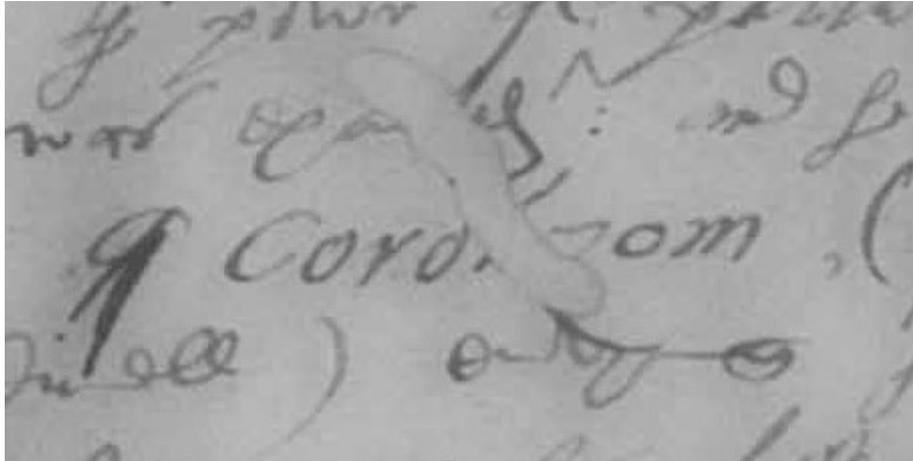
I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness. And I am the mother of the Dog Cerberus. One person am I, and three gods.

And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire.

²⁶⁶ J.O. Fuller *Magical. op. cit.* p. 108

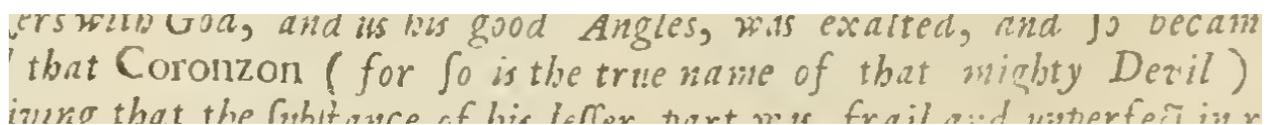
²⁶⁷ Aleister Crowley, *Rosa Decidua*. (1910); reprinted in the *Winged Beetle* (Privately Printed, 1910), pp. 130-149, and *Olla*. (London: O.T.O., 1946), pp. 54-62.

XIV. The Puzzle of Choronzon



‘Coronzom’ from the *Spirit Action* of April 21, 1584 – Cotton Appendix.²⁶⁸

The name Choronzon is a transcriptional error that derives from Casaubon’s *A True & Faithful Relation*. Casaubon has Coronzon; which Crowley spelled Choronzon (חורונוזוג) for numerological reasons.



‘Coronzon’ from *A True & Faithful Relation*.²⁶⁹

The actual name, at least the one that was apparently received by Edward Kelly was Coronzom. Such a spelling necessitates a different Hebrew transliteration and would yield a different numerical value in qabalistic gematria. It must also be considered that Crowley’s transliteration of the letters is only one of many possibilities. Nor, for that matter, must one assume that the qabalistic transliteration should even be to Hebrew; both Arabic and Greek could be equally appropriate.

In Hebrew alone, the C could be transliterated as either כ or ק, the O as ו, א, ע or even nothing at all (as original Biblical Hebrew usually lacks vowels or even vowel indicators), the R is certainly a ר, and the N a נ, but the Z might be either a ז or a צ and the M may be taken as either final מ or not מ. Savvy qabalists may puzzle this out and arrive at the most satisfactory solution.

²⁶⁸ Cotton XLVI Pt. I, fol. 91a; Klein, *Complete v. I. op. cit.* p. IX-48 [f. 91r].

²⁶⁹ Casaubon, *True & Faithful. op. cit.* p. 92

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On the assignment of “Class A” in this edition

In terms of its document classification, *The Vision and the Voice* has always been something that is troublesome. As a Class A.B. document, it contains both Class A and Class B material - the Class B material being the "Notes on the Æthyrs" in Notebook I and similar interstitial items. Curiously, it should also be Class D - there technically also are rituals and practices detailed therein for use that are not noted in that descriptor as well - from a method to achieving Knowledge and Conversation, to a variant technique for scrying the aires and other techniques. At the same time, by the standards presented, *Liber AL* contains various spells and formulae as well - yet it is not Class A.D. either. There is no reason or rhyme to much of the document classification on this particular volume, nor to the application thereof to the broader documents that have been issued a letter classification during Crowley's lifetime.

In creating a composite document, wherein editing is allowed, the Class A nature of the text is ignored even by Crowley himself. That said, this edition defers to the source in that regard, where the notebooks are authoritative about the expectation for the handling of the material and its editing. In the 18th Æthyr, it is said:

*It is night, & the night is full of
hideous things & howlings, & an
angel cometh forth, & saith: Be
wary, for if thou change so much
as the style of a letter, the holy
word is blasphemed.*

and again several pages later:

The Angel pushed me away,

*saying: Thou shalt see these
visions from afar off, but thou
shalt not partake of them
save in the manner prescribed.
For if thou change so much
as the style of a letter, the holy
word is blasphemed. And this
is, the manner prescribed.*

and again some time later:

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

The Angel reminds in the 9th Æthyr:

*But thou, be thou eager &
vigilant, performing punctually the
rule. Is it not written, "Change
not so much as the style of a letter"?"*

The instructions themselves cannot be more clear: it is what it is, and any scrying of the Aires and the record thereof should not be changed. Thus, this work restores that for the first time.

Yes, it is noted that pens have issues, scribes problems, scryers a moment of disconnect or repetition - but even in those things there are often mysteries and truths that are worthy of examination. Attempting to clean up or remove those things is outside the scope of any reasonable attempt to present the accurate record of what transpired, and something this particular work was launched to correct by presenting the notebooks

and documents as they **are**, not as the scribe wished them to be. No previous version, including the original 1910 to the most current modern editions, restored them to the "as received" state. Before the ink was dry in some cases, and while still in the desert - Crowley takes a pen (or pencil) to the actual notebooks and ignores this instruction. It is very easy to see the difference in pen, the difference between Neuberg and Crowley's handwriting, the use of a pencil - but this edition does not seek to make that choice for the reader at all. It presents what is there, as it is.

This is the first time since Crowley's initial printing of *The Vision and the Voice* as a supplement in *The Equinox* in 1910 that the notebooks have been consulted with this intent. After entrusting them to Fuller, there is no evidence whatsoever that Crowley attempted to get them back. He never mentions the notebooks in any of the thousands of pages of archival material in the Warburg and elsewhere in that respect, nor trying to contact Fuller for the return of these or the other Class A manuscripts. Modern editions have relied on the Warburg 1930s typescript with annotations (the 1952 Germer editions and beyond) and with limited consultation of the notebooks in the 1996 Weiser edition, where the intent was not to restore the notebooks to their original status, but rather clarify Crowley's intent and present a "more complete" edition in that light. It ignores the many changes made by Crowley, assuming them authoritative because that is what the 1910 and Warburg and Germer editions claimed. Some, but only a small fraction, of the changes or variants or side-notes even merit a footnote therein. Many are cast aside. Fragments and other things are cast aside utterly in many cases. I make no judgements per se here, but note that that type of "do what Crowley the man" wanted editing process is not particularly conducive to an accurate transcription nor document of one of our most important Holy Books.

They also do not invite serious study of the materials as authoritative, from a source beyond man perspective. While this edition, like any, will surely have some fault, it presents the source material so that the reader can make that assessment using their own devices.

That said, the trouble with creating a document class that was NOT Class A is that *The Vision and the Voice*, despite its penultimate importance for Thelemic theology and spirituality, has been relegated to a status that is largely ignored by individuals when they get told to "read the Holy Books." The problem, of course, is they only look at the Class A documents or what has been collated into *The Holy Books of Thelema*. *The Vision and the Voice* is lost in such a discussion, and the lack of emphasis on the work and the profound ignorance of many Thelemites towards this foundational piece is deeply concerning. How can one expect to experience the things therein, to understand the system from a practical rather than theoretical perspective, or encourage aspirants themselves to do so? Of the Holy Books themselves, *The Vision and the Voice* is the shining city on a hill that *Liber AL* points towards - the method and resting place of the most important things in Thelemic canon and the residence of Our Lady of the Stars.

Everything from the theoretical underpinnings to the IX^o to cosmology to understanding how Thelema is a very clear outgrowth from the work of Dee and Kelly et al starting in 1584. *The Vision and the Voice* does not shy away from this connection. The chronological close of the entire working (the last portion of the 2nd Æthyꝛ, received after LIL had been concluded) notes:

*Come away! for
the Æon is measured, & thy span
allotted. Come away, for the
mighty sounds have entered into
every angle! And they have*

*awakened the Angels of the Æthyrs
that slept these three hundred
years.*

Thus, it becomes impossible to overstate the importance of *The Vision and the Voice* - but paradoxically, it is little read, little understood, and little explored, let alone the rich system that allows the dedicated aspirant to discover these things for themselves by method of science if only they put in the work to do so.

In this, Crowley did Thelema a great disservice. Within *The Vision and the Voice*, the spirit of the Holy Books lives. It is alive. It is the very source and record of contact with Our Lady, to which the A∴A∴ is in service thereto. It, in the most real of sense, is the gateway to the stars and the truths of our heritage, beyond which the very things that are merely described within may be experienced, met, and interacted with.

Similarly, this is why the 19th Call from West 36 (the "Northwestern Notebook") is included herein in this introductory volume - complete with the actual letters and symbols which *Liber Chanoack* and other reference materials frequently omit. It is an adoration, a transport device, and so much more - as is stated in the opening preface of the 9th Æthyr,

*The terrible Curse that is the Call
of the Thirty Æthyrs sounds like a song
of ecstasy & triumph; every phrase in it
has a secret meaning of blessing.*

It is far more than a device to take one away to the exalted aires, or seek the wisdom therein - it contains truths in and of itself which are vital for understanding our system, our world, and our place therein. See both the West 36 transcript included in this introductory volume and the Second Æthyr for the translation and inline commentary thereupon - as well as the terrible warning to any who would traverse these realms:

Remember Icarus! Remember Ixion!

Thus, this edition which neither changes the style of a letter nor attempts to edit anything nor present commentary thereupon is labelled "Class A" in the truest sense. It is issued under no man's authority, for it came from none, and has only seen a century of malfeasance at their hands. The source of these truths does not object.

Seek Her and see. Come away!

In Her Service,

Obsidian

A re-consideration of the Prophet after 418: facts as they appear

Presented for your consideration, something which has been more and more obvious the longer I have worked on this project. It pained me greatly as I began to piece the information together, and years ago, would have broken me or chased me away from the beauty of the system and the Holy Books. I have spent most of the last three decades as a serious student of our Mysteries, from the sublime to the mundane. I have spent hundreds and thousands of hours in archival materials, piecing together the lost and undecipherable, trying to make sense out of the lamplight scrawls from Cefalu on whatever drugs and disease were passing through there at the time. I have read tens of thousands of pages of documents and supplementals, and read them again. I have done extensive practice as well, of course, but that is not what this is concerning. What concerns me is the facts from the archives and history as I am able to put them together. I addressed several in passing in my other essay in this volume about the reclassification of *The Vision and the Voice* from Class AB to Class A, but that is merely the tip of the iceberg that I would be remiss in not mentioning in this work.

In 1900, Aleister Crowley was one of the premier, if not **the** premier, practitioners of magick in the West if not the world at large. His expertise and experimentation led to grand plateaus within his circle of much-older peers in the Golden Dawn, and led to his early successes with the 30th and 29th Æthyrs in Mexico. He hits a wall of sorts, unable to go further. Whether that was a matter of his own personal status, position, grade, or authority, or of the cosmos at large is a matter for pure conjecture. One theory I have held for a period of time is that

effectively, the powers behind this book, the powers behind the reception of *Liber AL* in 1904 in Cairo – were searching for someone who could both utilize the Enochian system for their ends (which, as the angel Nalvage informs Dee in 1584, is Apocalypse in no uncertain words, just not necessarily in a way that a human mind would comprehend), and herald the coming of the New Æon.

Of the available candidates for Prophethood, Crowley represented at the time perhaps the most viable of any – he was young, he had a spouse who proved to be receptive to channeling, and he was a competent magician and practitioner of the Enochian system as far as the Golden Dawn had reconstituted it. These three would prove to be a potent combination in Cairo: with Crowley as the (sometimes resistant) scribe and Rose as the seer, *Liber AL* manifested successfully over the three consecutive days.

Unfortunately for any future plans in that area, Crowley had little interest in the position thrust upon him, and stores the manuscript of *AL* in a storage area in Boleskine later in 1904. Leaving Rose behind to pursue mountaineering and the other hobbies of a rich, responsibility-free Englishman of his time, *AL* and any grand plan lay dormant again until 1909. Unable to find the manuscript when he searched for it to publish it and be done with it in *Collected Works* in 1907, Crowley finds the manuscript stored away near his skis in Boleskine on June 28, 1909.

Surrendering to his True Will, he proceeds to accept his status as Prophet and for publication of the manuscript, and sets off for Algeria with his student, Victor Neuberg, to finish scrying the Thirty Aethyrs begun in Mexico in 1900. They complete this event on December 19, 1909 – with ARN finishing after LIL despite the arrangement of 418 by the Æthyrs in the 1910 supplemental to *The Equinox* that marked the first publication of *The Vision and the Voice*.

Notably, Crowley's experiences as the Æthyrs progress can be

examined in the lens of a one-time visit to transcribe the things within, a sort of promotional tour where the seer is only allowed in specific areas and can only experience certain things within the limits of his grade and status. Yes, he completes all Thirty Æthyrs, but in this sense, he does not do so under his own authority or power, so to speak. He is informed that to fully experience the glory of ARN and the marriage bed therein, he must first become magus. “*Come away!*” is the refrain, and the frequent references to the Enochian system are also echoed again and again.

After returning to England, Crowley gives the notebooks to J.F.C. Fuller to have transcribed. He never requests their return; there is no mention of them again in any of the archival materials. The amount of editing is obvious to any reader of this volume in spite of the “change not the style of a letter” edicts in *The Vision and the Voice* – I need not comment thereupon further. The 1930s version with commentary, likewise, the originals are not consulted nor requested. Along with the manuscripts for the Holy Books other than *Liber AL* itself, Crowley seems to have zero interest in them – *The Vision and the Voice* included. Fuller safeguards them for the remainder of his life. Without his expert care, this volume would not be possible and the secrets therein would have been utterly lost.

With the close of ARN that completes the 418 Working proper chronologically (as it is completed after LIL), Enochian and the Aires are closed off to Crowley. After a failed return to Algeria in 1910 with Neuberg to explore the other eighteen Calls and the Watchtowers., Crowley never does Enochian again. It is not mentioned in his journals or letters, and other than the cursory English only-character set *Liber Chanoock* in *The Equinox*, the Enochian system is essentially ignored in both the O.T.O. and A∴A ∴. It is not required in either, despite the stressing of the system and the variant for scrying the Æthyrs offered in

The Vision and the Voice proper. Not after Algeria, not after taking the grade of Magus in 1916. He never returns to ARN. He never achieves the marriage bed he so desperately desired.

1916 is a monumental year for Crowley and his works – the peak of his authority, reach, and power. The O.T.O. in North America is growing, his students worldwide increasing, his stature in the community of the time increasing despite his growing infamy. And in 1916, it all falls apart. The money runs out. He is trapped in the United States, which any reader of *Confessions* will note his vehement disgust with the people, the land, the experience – the inability of people to recognize him properly as an aristocrat, one of their “betters”, and as Prophet. O.T.O. in Canada fails. His relationship with Achad becomes strained to put it mildly after Achad assumes the position of Master of the Temple to complement Crowley’s newfound Magus.

But more importantly, it is after this point there are no more Holy Books. Crowley is a Prophet, yes, but a Prophet without a Voice. There are no new fresh fevers from the sky. The decline further escalates. Drugs become an albatross rather than a source of revelation – his escapades across Europe end up causing him to be effectively banned from much of the continent. He takes up desperate and unsuccessful measures to utilize the secret of the IX^o for personal gain, as evidenced by his journals of the 1920s and 1930s. He cannot escape the increasing infamy at home by running abroad like he historically had, or at least for long – and after Mandrake House collapses, the long silence of his publishing begins as well.

Sidelined by his poor dental hygiene and failing health for much of the 1930s, Crowley by the time World War II breaks out is effectively what he most despised: a beggar, living hand to mouth on the largess of Yorke, Germer, and a few remaining acolytes. He is unable to travel for a variety of reasons, stuck in the land of his birth as a pariah. Yes, he

publishes the brilliant and beautiful *Book of Thoth* with Lady Frieda Harris' assistance. Yes, his letters are still evidence of a brilliant mind – but the Voice is still silent. His jealousy towards any others who might have such contact is apparent, as in the correspondence with Parsons and in the contempt that Crowley has for even the possibilities of the “Babalon Working.” Success eludes him.

He never attempts to return to ARN. I know, this is a repetition, but for a minute, consider what that means. He has a standing offer, ostensibly, to return to the Æthyrs and fully experience the loving embrace of Her marriage bed. It is what he desperately, desperately wanted in 1909 – but until the end, he never does. The Voice never returns. Crowley is a brilliant man to his dying day, but it is the brilliance of a Prophet without the Voice.

Where this is significant in light of the entire system is simple: without said Voice, and without continued proof of sanction – and the extreme lack of “success is your proof” coupled with a nigh-perfect customized hell of an existence that reads like Crowley's own example of what he would endure as the Scarlet Woman who falls from her position, it bears careful consideration what exactly any of his works, what any of his organizations, what any of the system retains in legitimacy after 1916.

Yes, our Holy Books are our Holy Books. Yes, Crowley is still Prophet. And the former present a way forward using the system of Dee and Kelley and the Angels of the Æthyrs, plus all the derivatives of the Golden Dawn and modern magick – but ultimately, what of Crowley's own writings and commentaries on events past Master of the Temple ultimately can be believed or trusted at face value? On what authority do they rest?

I do not mean to cause distress; I do not mean to cause harm. I love this system with all my being; I love the author with every iota of my soul. I have been pledged to Her Service twenty-one years now, and

in keeping with both the method of science, and examining every phenomenon put in front of me as a dealing of God with my soul, I must ask: after the Holy Books themselves, and the beauty and perfection therein, and the ability of any aspirant who truly does the Work to make contact themselves with Her and the Angels and the beauty of our birthright – does it matter what foibles Crowley had? Does it matter if he fell after 1916?

No, it does not – it merely is caution for students, for aspirants, for those who seek to follow in his footsteps and in the organizations that trace their authority back to Crowley the man versus that which he ostensibly served.

Remember Icarus. Remember Ixion.

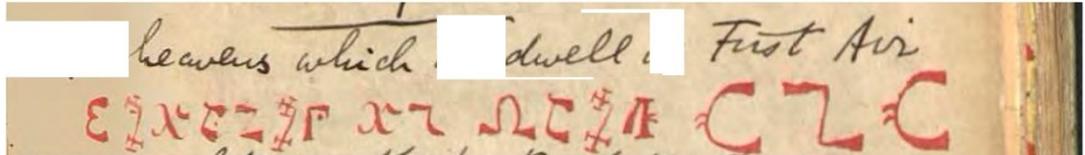
She is Love. Our system is love, and the desire that lies behind. And it is in Her service.

And ultimately, the system of Nalvage: we bring forth Apocalypse, and it is Hers.

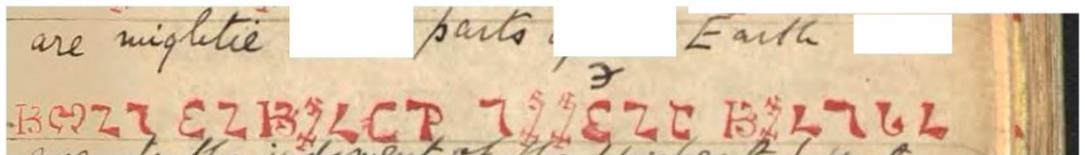
AVE BABALON.

In Her Service,
Obsidian

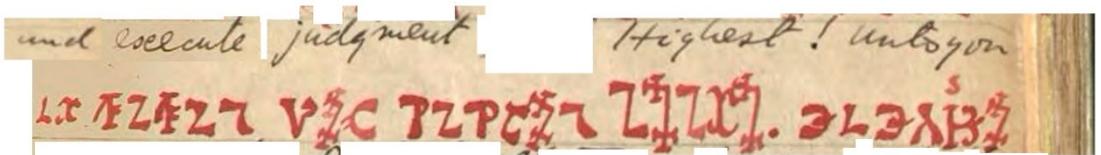
madariatza das perifa LIL
 עֲשָׂרֵלֶשֶׁת אֵין אֶשְׂרָף אֵלֵךְ
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 O ye heavens which dwell in the first Aire,



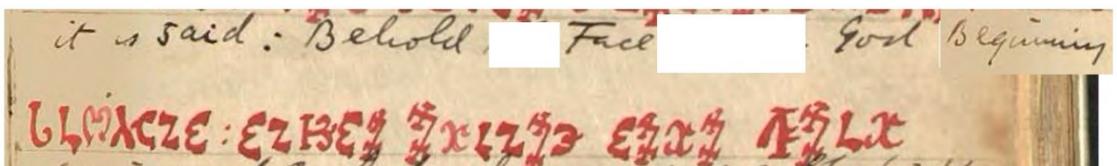
kahisa micaoloazod saamine kaosajo
 כּוֹחֵי עֲזְבֵי־לֶעֶד וְשָׂמִינֵי כּוֹסְגוֹ
 khis micaolz saanine caosgo
 & are mighty in the parts of the Earth,



od fifisa bazodinzodarasa IAIDA. Nonuka
 אֵד פִּיפִיסָא בָּזוֹדִינְזוֹדָרָסָא יֵאִידָא. נֹנֻקָא
 od fifis balzizras IAIDA. nonca
 & execute therein the judgment of the Highest, unto you



gohulime: micama adoian mada faoda
 גּוֹחֻלִימֵי מִיכָמָא אֲדוֹיָא מָדָא פֹּאדָא
 gohulim: micma adoian mada faod
 it is said, 'Behold the face of your God', the beginning



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according to the foresight of Him that sitteth on the Holy Throne, &

according to Providence of Him

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rose up in the	beginning,	saying,	The Earth,

rose up beginning saying The Earth

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let her be governed by her parts

governed parts let there be division

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tiobela,	busadire	tilabe	noalarus	paida	oresaba
ᚱᚰᚱᚱᚱᚱᚱ	ᚱᚰᚱᚱᚱᚱᚱᚱ	ᚱᚰᚱᚱᚱᚱ	ᚱᚰᚱᚱᚱᚱᚱᚱ	ᚱᚰᚱᚱᚱᚱᚱᚱ	ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱ
tiobl	busdir	tilb	noaln	paid	orsba
that her	glory		may be	always	ecstasy,

her glory her he always drunken

ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱ ᚱᚰᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ

od dodvemoni yoda-yolana elezodape tilaba parameji
 Ⲕⲁ ⲁⲓⲃⲉⲙⲟⲛⲓ Ⲣⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ
 od dodrmni zylna elzap tilb parmɡ
 & irritation of orgasm. Her course, let it round

and vexed herself course, let it round
 (dodvemoni)
 Ⲕⲁ ⲁⲓⲃⲉⲙⲟⲛⲓ Ⲣⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ ⲛⲓⲃⲁ

peripesatza od ta qurelasata booapisa
 ⲛⲓⲣⲓⲡⲉⲤⲁⲗⲁ Ⲕⲁ ⲛⲓⲣⲓⲣⲁⲤⲁⲗⲁ ⲃⲟⲟⲁⲡⲓⲤⲁ
 peripsax od ta qurlst booapis
 with the heavens, & as an handmaid let her serve them.

heavens & as handmaid shall
 ⲛⲓⲣⲓⲣⲁⲤⲁⲗⲁ Ⲕⲁ ⲛⲓⲣⲓⲣⲁⲤⲁⲗⲁ ⲃⲟⲟⲁⲡⲓⲤⲁ

lanibame oukaho sayomepe od kahari-sateosa
 Ⲕⲁⲛⲓⲃⲁⲙⲉ Ⲕⲁⲃⲟⲗⲟ ⲛⲓⲃⲁⲙⲉⲡⲉ Ⲕⲁ ⲃⲁⲛⲁⲣⲓⲤⲁⲗⲁⲥⲟⲤⲁ
 l nibm oucho symp od christeos
 One season let it confound another, & let there be

One season, confound another & be
 Ⲕⲁⲛⲓⲃⲁⲙⲉ Ⲕⲁⲃⲟⲗⲟ ⲛⲓⲃⲁⲙⲉⲡⲉ Ⲕⲁ ⲃⲁⲛⲁⲣⲓⲤⲁⲗⲁⲥⲟⲤⲁ

Ojirtoltoreuu naireka go tiobela lela
 Ⲕⲟⲓⲣⲧⲟⲗⲧⲟⲣⲉⲓⲩⲟ ⲛⲁⲓⲣⲉⲕⲁ ⲛⲓⲃⲟ ⲧⲓⲟⲃⲉⲗⲁ ⲗⲉⲗⲁ
 ag toltorn mirc q tiobl lel
 no creature upon or within her the same.

no creature upon or her same
 Ⲕⲟⲓⲣⲧⲟⲗⲧⲟⲣⲉⲓⲩⲟ ⲛⲁⲓⲣⲉⲕⲁ ⲛⲓⲃⲟ ⲧⲓⲟⲃⲉⲗⲁ ⲗⲉⲗⲁ

tono	paomebeda	dizodalamo	asa	piauu
ገሌጽ	ሰጻይገሌጽ	ደረጃዎቹ	እን	ሰገሌጽ
ton	paombd	dilzmo	as	pian

All her members let them differ in their qualities,

all members, differ qualities
 ገሌጽ ሰጻይገሌጽ ደረጃዎቹ እን ሰገሌጽ

od	kahirisateosa	aji-la-tore-toreuu	parakahe	a
ሌጽ	ቅዱሳን ገሌገሌ	እገ-ላ-ገሌ-ገሌጽ	ሰጻይገሌጽ	እ
od	christeos	ai - l - tor - torn	parakh	a

& let there be no one creature equal with

and be no one creature equal with
 ሌጽ ቅዱሳን ገሌገሌ እገ-ላ-ገሌ-ገሌጽ ሰጻይገሌጽ እ

sayompe	Koreda-zodizoda	dodapala	od	fifalauzoda
ገረግ	ቅዱሳን ገሌገሌ	ደገገሌጽ	ሌጽ	እገ-ገሌገሌጽ
symp	cordziz	dodpal	od	fifalzds

another. The reasonable creatures of the earth & men, let them vex & weed

another reasonable vex & weed
 ገረግ, ቅዱሳን ገሌገሌ, ደገገሌጽ ሌጽ እገ-ገሌገሌጽ

lasa menada,	od	faredgita	bamesa	omaoasa
ገሌገሌ	ሌጽ	ገሌገሌ	ገሌገሌ	ገሌገሌ
mnad	od	fargt	bams	omaoas

out one another. And their dwelling places, let them forget their names.

another & dwelling forget Names
 ገሌገሌ, ሌጽ ገሌገሌ, ገሌገሌ ገሌገሌ

conisabera	od	auaiiotza	to	nudgi
𐤀𐤏𐤍𐤁𐤅𐤁𐤁	𐤅𐤍	𐤀𐤁𐤀𐤓𐤁𐤏𐤁𐤁	𐤏𐤁	𐤏𐤁𐤂
conisbra	od	avavox	to	nug
The work of man	& his pomp ,	let them be	defaced .	

Work and pomp defaced
 𐤁𐤏𐤍𐤁𐤅𐤁𐤁 𐤅𐤍 𐤀𐤁𐤀𐤓𐤁𐤏𐤁𐤁 𐤏𐤁 𐤏𐤁𐤂

oresa	noasami	tabejasa	leuitahe-
𐤅𐤓𐤁𐤀	𐤏𐤁𐤀𐤓𐤁𐤓	𐤏𐤁𐤁𐤂𐤁𐤀	𐤏𐤁𐤏𐤏𐤁𐤀
ors ca tbl	noasmi	tabges	levith-
His building	let it be in a	cave	for the Beasts of the Field.

buildings his' become caves' beasts.
 𐤅𐤓𐤁𐤀 𐤏𐤁𐤀𐤓𐤁𐤓 𐤏𐤁𐤁𐤂𐤁𐤀 𐤏𐤁𐤏𐤏𐤁𐤀

-monuji	unukahi	omepe	tilabe	ores!	bagile
𐤏𐤏𐤏𐤁	𐤀𐤏𐤏𐤁𐤓	𐤅𐤓𐤁𐤀	𐤏𐤏𐤁𐤁	𐤅𐤓𐤁!	𐤏𐤁𐤂𐤁𐤀
-mong	unchi	omp	tilb	ors	bagle
Confound her understanding with darkness. For why,					

Confound understanding her darkness why
 𐤏𐤏𐤏𐤁. 𐤀𐤏𐤏𐤁𐤓 𐤅𐤓𐤁𐤀 𐤏𐤏𐤁𐤁 𐤅𐤓𐤁!

Moooabe	Ol	koredazodinyoda	Ela	ka	pimao
𐤅𐤏𐤏𐤏𐤁𐤁	𐤅𐤏	𐤁𐤏𐤓𐤁𐤏𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁	𐤅𐤏	𐤁𐤀	𐤏𐤁𐤏𐤏𐤁𐤏
moooab	ol	cordziz	l	ca	pimao
it rejoiceth me concerning the Virgin & the Man. One while					

rejoiceth me concerning the man one while
 𐤅𐤏𐤏𐤏𐤁𐤁 𐤅𐤏 𐤁𐤏𐤓𐤁𐤏𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁𐤏𐤏𐤁 𐤅𐤏 𐤁𐤀 𐤏𐤁𐤏𐤏𐤁𐤏

tia	balatanu	odo	kikale
ⲛⲗⲥ	ⲃⲁⲗⲁⲧⲁⲛⲁⲛⲟ	Ⲓⲟⲃⲟ	ⲕⲓⲕⲁⲗⲉ
tia	baltan	odo	cikle
unto us in his justice.		Open the	mysteries

This Justice Open Mysteries
 ⲛⲗⲥ ⲃⲁⲗⲁⲧⲁⲛⲁⲛⲟ Ⲓⲟⲃⲟ ⲕⲓⲕⲁⲗⲉ

qaa	od	ozodazodama
Ⲓⲁⲁ	Ⲓⲟⲃⲟ	Ⲓⲟⲃⲟⲃⲟⲃⲁⲙⲁ
qaa	od	ozazma
of your creation,	and	make us

Creation & make
 Ⲓⲁⲁ Ⲓⲟⲃⲟ Ⲓⲟⲃⲟⲃⲟⲃⲁⲙⲁ

pelapeli	IADANAMADA
ⲡⲉⲗⲁⲡⲉⲗⲓ	Ⲓⲁⲃⲁⲛⲁⲙⲁⲃⲁ
plapli	iadnamad
partakers	of the undefiled
	knowledge.

partakers Knowledge.
 ⲡⲉⲗⲁⲡⲉⲗⲓ Ⲓⲁⲃⲁⲛⲁⲙⲁⲃⲁ

The titles of the 30 Aethyrs
 whose dominion extendeth in ever widening circles
 without & beyond the Watch Towers of the Universe.

The first is outermost.

1.	C Z C	16	C 7 7	Od ny 8	19
2.	7 C 7	17	7 7 7	7 ma	
3.	P L 7	18	P 7 7	Om ny ma	260
4.	Ω 7 P	19	Ω L Ω	Di = Di	36
5.	C Z 7	20	7 7 7	Δ? 7? 7?	470?
6.	E 7 P	21	7 7 Ω	8 II Di	16
7.	X 7 L	22	C Z 7	Od 7 ma	113
LXVIII	P Z X	23	7 L C	7 7	
9.	P Z Ω	24	7 7 7	ma 7 8	116
10.	P 7 F	25	7 7 7	7?	
11.	Z 7 7	26	X 7 7	Om ny II	37?
12.	C L 7	27	P 7 7	8 8 212	
13.	P Z E	28	V 7 U	7 8 0?	
14.	7 7 7	29	C Z Z	7 7 7	220
15.	L F L	30	7 7 F	7 7 7	

ENDED

ARE

THE FORTY-EIGHT CALLS

OR

KEYS.

Madariatza das perifa " " kalisa
micaolazod Saamire kaosagi
od fifisa hal zodizodarasa
IAIDA. Nonuka gohluline:
Micama adoian Mada Faoda
Beliorebe, soba oona
calisa luciftias peripesol,
das aberaasasa nonukafe
netaäihe kaosaji, od tilabe
adapelaheta damepelozoda,
tosata nonukafe jimikalayodoma
larasada tofejilo marebe
yareryo 100160 od
toezodulape ya ödafe gohobe.
Caosaga,

Ye Calle or Keye
of ye
30 Aethyrs.

22nd

Oye heavens which dwell in the First Air

ΕΙΧΕΖΗΡ ΧΤ ΩΤΗΑ C Z C

are mightie in the parts of the Earth and

ΒΟΥΤ ΕΖΒΗΛΕΡ ΤΗΕΖΕ ΒΗΛΤΟΛ

execute the judgment of the Highest! Unto you

ΛΑ ΠΕΖΕΖΤ VHC ΤΖΡΕΖΤ ΖΗΖΗ. ΕΛΘΑΒΗ

it is said: Behold the Face of you God the

ΒΗΧΕΖΕ: ΕΖΒΕΗ ΧΙΖΗΕ ΕΖΑΗ ΠΗΛΑ

Beginning of Comfort, whose eyes are the brightness

VCZHEV ΤΙΥΖ ΛΗΛΑΗ ΒΟΥΤ ΕΑΒΖΕΖΗ

of the Heavens, which provided you for the

ΩΤΩΩΤΩ, ΧΤ ΗΥΕΖΗΤΗ ΖΕΛΘΑΒΗ ΕΖΗΖΗ

Government of the Earth & her unspeakable

ΒΗΛΤΟΛ ΛΑ ΙΖΕΥ ΖΧΩΕΖΕΟΛ ΧΖΕΩΧΙΡ ΙΛΗ

varie furnishing you with a power understanding

ΕΖΑΒΗ ΒΕΖΗΖΕΡΛΕ ΑΤΗΤΑ ΙΛΑΒΕΛ

to dispose all things according to the Providence

ΕΖΟΥ ΖΗΤΤΖ ΖΧΛΖΟΛ ΛΑ

of Him that sitteth on the Holy Throne; & rose

ΙΑΕΡΑΩ ΖΗΛΑΗ ΒΕΩΖΕ: ΒΗΛΤΟΛ

up in the Beginning, saying: The Earth, let her

tabaoreda saanire, od cakarisa-
 -tiosa yorepaila tiobela,
 busadire tilabe noalamu
 paida oresaba od/dodremeni yoda-
 -yolana. elazodape tilaba
 paremeji peripesatza, od/ta
 quorelasata boapisa. ^{Lanibame} Lanibame
 oukaho sayomepe, od kahari-
 -sateosa ^{There be} ~~Aji~~ ^{no creature} ~~tol~~ ^{let} ~~torenu~~, ^{springer} ~~hireka~~
 go tiobela lela. ^{all herbivorous} ~~tomu~~ ^{and} ~~paomebela~~
 dizodalamo asa piamu, od
 kalirisateosa, ^{let there be} ~~aji~~ ^{no creature} ~~la~~ ^{equal with another} ~~tore~~ ^{the reasonable} ~~torenu~~
 parakahi a sayomepe. ^{weed out} ~~Koreda~~-
 -zodiyoda, ^{creatures} ~~dodapala~~ od ~~fifalapa~~
 -yoda lasa menada, od faredgita.
 Bamesa omaosasa
 let them forget their names

be governed by her parts & let there be division

ΙΥΠΙΤΑ ΤΗΪΖΤ ΛΑ ΒΟΥΤΤΙΓΙΛ ΖΤΩΙΤΑ

in her, that the glory of her may be always drunken

ΙΖΛΥΑ ΥΑΓΑΖΤ ΙΖΥΡ ΕΙΛΑΞ ΩΤΑ ΛΟΥΡΤ

and vexed in herself Her course, let it wound

(δοκίμασι)

ΛΑ ΠΙΤΕΞΖ ΡΖΑΞΖ ΓΑΡΤΩ ΙΖΥΡ ΩΤΤΕΥ

with the heavens, & as an handmaid let her sewe

ΩΤΤΩΩΤΤΡ ΛΑ ΙΖ ΥΑΤΑΤΙ ΒΛΛΩΩΖΤ

them. One season, let it confound another; & let

ΑΖΥΡΕ ΛΑΒΩΖ ΤΖΕΩ ΛΑ ΒΟΥΤΤΙΓΙΛ

there be no creature upon or within her the same.

What is in another missing here?

ΖΥΛΑΙΛΕΞ ΕΖΕΚ Β ΙΖΛΥΑ ΑΤΑ

all her members, let them differ in their qualities

ΙΛΤ ΩΤΛΕΥΑ ΧΙΡΑΕΛ ΖΤ ΩΖΖΞ

and let there be no one creature equal with another

ΛΑ ΒΟΥΤΤΙΓΙΛ ΖΥ-Α-ΙΛΤ-ΙΛΤΞ ΩΤΤΗΒΩ

The reasonable creatures of the Earth, & men, let

ΤΖΕΩ. ΒΙΤΑΡΤΡ, ΧΙΧΩΤΑ ΛΑ ΤΖΑΤΑΡ ΑΤ

them vex & weed out one another; & their dwelling

ΕΞΤΑ, ΛΑ ΤΑΤΑΒ, ΒΖΕΤ ΛΕΤΛΤΤ

conisabera od aüüütüa to
the work of man his pomp
nüdgi oresa; noäsami tabejesa
by evil days curves
leüitahemonuji. Unukahi
pre-been to but not
omepe tilabe oresa! Bagile?
understand hey we doubt For why?
moššabe? Ol koredazodigoda
it repenteth me that I have understood
Ela ka-pinas ityomatzipe
od kakokasabe gosaa.
Bajiluu pi tianuta a
babalanuda od faoredgita
teloka wo uima.
Madariiatya, torezodda!
Gadadiiatya orokaha,
aboaperi! Tabáöri periazoda
aretabasa; adarépanu
koresata

-places, let them forget their Names. The Work of

חֶסֶד וְאֱמֻנָה לֹא יִשְׁכַּח לְעַד וְעַד

Man and his pomp, let them be defaced; his buildings

לֵבָב וְיָדָיו יִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח

let them become cases for the beasts of the field!

-עֲלֵב. אֲחֻזָּה לֵבָב וְיִשְׁכַּח וְיִשְׁכַּח

Confound ~~them~~ that understanding with darkness

עַל לֵבָב וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח

for Why? it repenteth Me that I have made man.

זֶרַע וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח

One while let her be known, & another while a

בַּלְעָמָה וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח

stranger. Because she is the bed of an

לֹא אֲחֻזָּה לֵבָב וְיִשְׁכַּח וְיִשְׁכַּח

harlot, & the dwelling-place of him that is fallen.

עֵינֵי שָׁמַיִם קוּמוּ לְעֵינֵי שָׁמַיִם

O ye heavens, arise! the lower heavens beneath

לְעֵינֵי שָׁמַיִם קוּמוּ לְעֵינֵי שָׁמַיִם

you, let them sewe you! Give us those that

וְעֵינֵי שָׁמַיִם קוּמוּ לְעֵינֵי שָׁמַיִם

dobitya; yolakame peria-
-zodi arekoazodione, od
quasabe gotinudgi.
ripire paaotyata ^{ritten} Sa-ga-
kore. Umala, ^{no pl} ^{remem} od peredayodare
^{mygdy} kakarije aoiue'ae korempeta.
Torezodu: zodiacare od
zodemeranu: asapeta siberi
butamona das surezodasa
tia balatanu. Odo kikale
Qaa od Ozodazodama
Pelapeli Iadanamada.

govern! Cast down such as fall. Bring forth

X L W Z T Z L C H E O L Z T Z

with those that increase, & destroy the rotten.

Z C H L T Z L C L X V A Z T W V / Z E U (dy)

No place let it remain in one number. Add

T Z O Z E M O H H L T / T Z U Z H L C

and diminish until the Stars be numbered!

L E C L X O L X T Z E H Z H E U Z L Z A T T H L E O J (carq)

Arise! Move! and Appear! before the

L C T A T H B C L X T E C E

Covenant of His Mouth which he hath

Z T O / T Z V T Z V A I E L Z X Z V A T P Z T

Shown unto us in His Justice. Open the

J Z V Z C I Z L X L B Z B C T

Mysteries of Your Creation, & make us partakers.

V H H L X L T T E H

of the undefiled Knowledge.

O C O C Z Z X E X

Finished are ye Calls

or Keys.

The Dates and Times of the Aires

Information is derived straight from the notebooks themselves and have only been edited at all to consistently put date in front of time as the originals are wildly inconsistent. Also included is the specific ritual condition and time of the reception of the method of attaining Knowledge & Conversation demanded in the 17th.

Where multiple times/dates for a specific event are listed and edited/crossed out/multiple choices given, they are noted herein as OR.

For Æthyrs where they were received on multiple occasions, I have placed them in the order written in the notebooks.

In all instances herein, I have let the notebook date/times and any uncertainties be my guide. Inconsistencies in diacriticals etc are exactly as found in the notebooks.

30th No specific given ("The the Visions of the 29th & 30th Aethyrs were given to me in Mexico in August 1900,")

29th November 17, 1900 (no time given)

28th Aumale, Algeria. Nov: 23, 1909. Between 8-9 p.m.

27th Sidi Aissa, Algeria. Nov: 24, 1909. 8-9 p.m.

26th The desert, near Sidi Aissa. Nov. 25, 1909. 1:10-2 p.m.

25th Ain el Hajel. Nov: 25, 1909. 8.30-9.30 OR 8.40-9.40, p.m

24th Ain el Hajel. Nov: 26, 1909. 2(?) - 3:25 p.m. OR 2-3(?) p.m.

23rd Bou Sâada. Nov: 28, 1909. 9.30-10.15 a.m.

22nd Bou-Saada. Nov: 28, 1909. 4(?) -6, pm.

21st The desert, near Bou-Saada. Nov: 29, 1909. 1.30-2.50 p.m.

20th Bou-Sâada. Nov: 30, 1909. 9.15-10.50 a.m.

19th BOU-SAADA. Nov: 30, 1909 10-12 p.m. OR 10-11:45 p.m. OR
9.45 –
11.45 p.m.

18th Bou-Sâada. Dec: 1, 1909. 2.30-4.10 p.m.

17th Bou-Sâada. Dec: 2, 1909. 12.30 -1.45 a.m. OR
(?) (?)
12.3//15(?) -2 a.m. .

"And the method & the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the proper place"

"This I performed in a sort of cave upon the ridge of a great mountain in the Desert near Bou-Saada at 12-3 p.m. on Dec 2."

16th Bou-Sâada. Dec: 2, 1909. 4.50-6.5, p.m.

15th Bou-Saada. Dec: 3, 1909. 9.15 to 11.10 a.m.

14th Da'laj-Uzdin, Bou-Saâda, Dec: 3, 1909. 2.50-3.15, p.m.,
Bou-Saâda. Dec: 3, 1909. 9.50-11.15 p.m.

NOTE: Astrological chart for second part of the 14th Æthyr at the end of Notebook VI (Volume V in this edition)

13th Dec: 4, 1909. 2.10-3.45 p.m. . The river-bed near Bou-Saâda.

12th Bou-Saâda. Dec: 4 - 5, 1909. 11.30 p.m. - 1.20 a.m.

- 11th Bou-Saâda, Dec: 5, 1909. 10.10-11.35, p.m. .
- 10th (*This cry was obtained on Dec: 6, 1909, between 2 & 4.15 p.m., in a Lonely valley of fine sand, in the desert near Bou-Saâda. The Æthyr was edited & revised on the following day.*)
- 9th Bou-Saâda. Dec: 7th, 1909. 9.30(?) - 11.10 p.m. ,
- 8th The desert between Bou-Saâda & Biskra. Dec: 8, 1909. 7.30 7.10-
9.10
p.m. .
- 7th Wáint-Aisha, Algeria. Dec: 9, 1909. 8.10-10 p.m. .
- 6th Benishrur, Algeria. Dec: 10, 1909. 7.40-9.40, p.m. .
- 5th The desert between Benishrur, & Toulga. Dec: 12, 1909, 7-8.12 p.m.
Torgla, Dec: 13, 1909. 8.15-10.10 p.m. Torlga, Algeria,
- 4th Biskra, Algeria. Dec: 16, 1909. 9-10.30, a.m.
- 3rd BISKRA. Dec: 17, 1909. 9.30-11 11.30 a.m. .
- 2nd Biskra. Dec: 18, 1909. 9.20-10.5, a.m.
Biskra, 10.15-11.52, a.m.
- Hammam Salahin. Dec: 18,, 3.10-4.35 p.m.
- Biskra, Algeria. Dec: 20, 1909.8.35-9.15 p.m.
- 1st Biskra, Algeria. Dec: 19, 1909. 1.30-3.30 p.m.

