



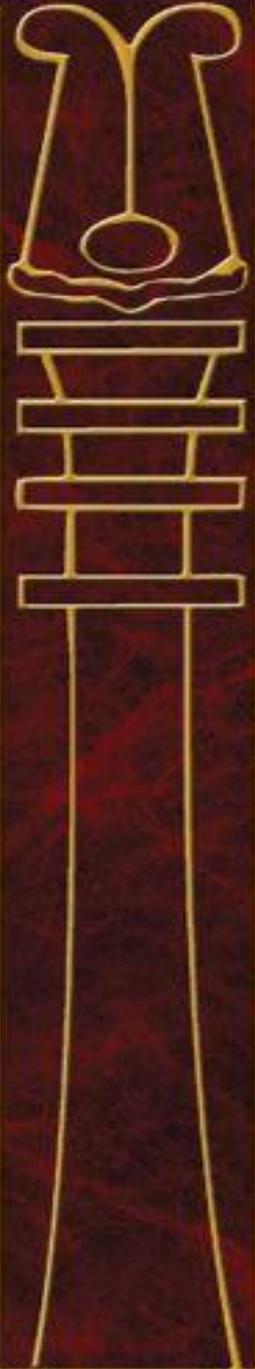
Overthrowing *the* Old Gods

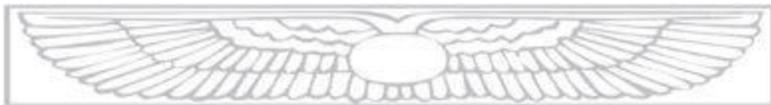


Aleister Crowley
and
The Book of the Law



DON WEBB





Overthrowing *the* Old Gods

*Aleister Crowley
and
The Book of the Law*

DON WEBB



Inner Traditions
Rochester, Vermont • Toronto, Canada



This book is dedicated to the children of Set as yet unawakened that they may remember themselves amidst the distractions of the world of horrors, and to the First Beast and his hidden teachers.



I especially wish to thank Michael Aquino, Ph.D., for allowing me to reprint his commentary on The Book of the Law. I am indebted to the countless magickians and philosophers who have discussed, argued, and refined my ideas, especially the members of the Element of the Hawk-Faced Lord of the Temple of Set, and to Lady Aphanos, who is my inspiration.

Overthrowing *the* Old Gods

“Aleister Crowley wrote many works himself, and many works have been written about him. Most of the latter focus on his colorful lifestyle, while others seek to interpret his meta-poetic words in terms of one or another Thelemite orthodoxy. In this volume, Don Webb goes beyond either of these approaches. Webb, who made his way along the same arduous initiatory pathways pioneered by the First Beast, here focuses on the initiatory and philosophical meanings of Crowley’s life work. He does so in a way that can be of personal magical benefit to all who read the book.”

STEPHEN FLOWERS, PH.D.,
AUTHOR OF *LORDS OF THE LEFT-HAND PATH*

Contents

1. [Title Page](#)
2. [Dedication](#)
3. [Epigraph](#)
4. [PART ONE](#)
5. [Centers of Pestilence](#)
 1. [Introduction: Two Paths Out of the Confusion of the World](#)
 1. [THE PATHS AND BHAVANI](#)
 2. [FOR ALEISTER SO LOVED THE WORLD](#)
 3. [THIS BOOK AS A KEY TO THE BOOK OF THE LAW](#)
 2. [Liber Legis: The Book of the Law](#)
 1. [FOREWORD BY DON WEBB VI° TEMPLE OF SET](#)
 2. [The Book of the Law](#)
 3. [A Great Shadow in His Soul](#)

1. [INTRODUCTION](#)
2. [CHAPTER 1 OF THE BOOK OF THE LAW](#)
3. [CHAPTER 2 OF THE BOOK OF THE LAW](#)
4. [CHAPTER 3 OF THE BOOK OF THE LAW](#)

4. [The Grade of Magus](#)

1. [THE GRAAL](#)
2. [THE THEATER OF THE WORD](#)
3. [THE WORKSHOP](#)
4. [THE MAGNETIZATION](#)
5. [OTHER WORDS](#)

5. [The Grade of Ipsissimus](#)

1. [THE END OF MAGNETIZATION](#)
2. [THE END OF THE FORMULA OF SACRIFICE](#)
3. [THE NATURE OF OVERCOMING](#)
4. [THE TASKS OF THE GRADE](#)

6. [The Stele of Ankh-ef-en-Khonsu](#)

7. [Thelema and Xeper](#)

1. [XEPER OF NECESSITY](#)
2. [XEPER OF THE GROUP](#)

3. [XEPER OF INITIATION](#)
4. [XEPER OF PERCEPTION](#)
5. [XEPER OF IPSEITY](#)
6. [XEPER OF RETURN](#)
7. [XEPER OF TEACHING](#)

8. [“Alastor; or, The Spirit of Solitude”](#)

6. [PART TWO](#)

7. [Aleister Crowley: The Force and the Fire](#)

1. [Introduction: Uncle Al and Me](#)

2. [The Force](#)

1. [CAIRO](#)
2. [HADIT](#)
3. [PERDURABO](#)
4. [DISCERNMENT AND THELEMA](#)
5. [LOVE UNDER WILL](#)
6. [MAGICK AND POLITICS](#)
7. [KINGS AND SLAVES](#)
8. [EGO AND ITS OPPOSITE](#)
9. [POWER OF PROPHECY](#)
10. [MAGI OF THE A.'A.'](#)

11. [SET AND SHT](#)

3. [The Fire](#)

1. [NUIT](#)
2. [AIWASS](#)
3. [ANKH-EF-EN-KHONSU](#)
4. [THE LORD OF SILENCE](#)
5. [THE WILL](#)
6. [MEMORY](#)
7. [THE PATHS](#)
8. [BALANCE](#)
9. [SEX MAGICK](#)
10. [YOGA](#)
11. [ABRAMELIN](#)
12. [TAROT](#)
13. [KABBALAH](#)
14. [THE ENOCHIAN SYSTEM](#)
15. [ILLUMINISM](#)
16. [THE SCARLET WOMAN](#)
17. [LOCH NESS](#)
18. [ABRAHADABRA](#)
19. [LEFT-HAND-PATH PIONEERS](#)
20. [AQUINO](#)

4. [An Afterword to “The Force and the Fire”](#)

1. [THE ÆON OF HORUS](#)

8. [Appendix: Inner and Outer Mysteries](#)

1. [ELEVEN CLUES](#)

2. [THE THELEMIC SUMBLE](#)

9. [Resources and Suggested Reading](#)

1. [WEBSITES](#)

2. [BOOKS](#)

10. [Footnotes](#)

11. [Index](#)

12. [About the Author](#)

13. [About Inner Traditions • Bear & Company](#)

14. [Books of Related Interest](#)

15. [Copyright & Permissions](#)

PART ONE

Centers of Pestilence

Introduction

Two Paths Out of the Confusion of the World

The world is a confusing place. Various ideologies and commodities, religions, and fads compete for your attention. They want your soul, they want your flesh, and worse still they want your money. As the pace of human material progress quickens, each little demon and angel shouts for you to join its parade. This has been true for hundreds of years, maybe even thousands of years. These days the shouts are louder, and the myth that you can go down all the paths at the same time is stronger than ever. The good thing about this mishmash is that many paradigms old and new—well traveled or seldom traversed, ancient or modern, intellectual or simple—are available to the seeker.

Many of the paths in the West have their roots in the work of Aleister Crowley. From Scientology to Wicca, from the Rosicrucian Order to the Temple of Set, the First Beast's seeds have grown into a huge forest of magickal, philosophical, and religious trees. Crowley used the term "magick" to distinguish the Work of a magician from a stage conjuror. The spelling adds the eleventh letter of the English alphabet, which signifies (in Crowley's numerology) "Will"—the force used and refined by the practice of magick. This book is offered as an aid to some who wish to further their link to Crowley's 666 Work; to others it is a challenge to clarify their thinking; to others still, an explanation of their current spiritual and magickal paths. It is not written to offend anyone. It is not written as an ultimate Word or guide. If it makes you think, I am happy; if it makes you do, I am happier still. My viewpoint differs from much of mainstream occultism. I reject the purely pragmatic view of chaos magickians; I distrust the righteousness of my Right-Hand-Path brethren; and I deny the anything-goes approach of postmodernism. I assert that magick is a road to self-power and mastery over the self and the cosmos. I assert that all may enter our path and that the path of seeking measurable self-chosen goals in the world is the path of self-training. A Word, as we shall see, is an

encapsulation of a worldview. We might, for example, say that *Liberty* was the Word of Thomas Jefferson. As one aligns one's self with a Word, the Word both informs the soul and strengthens the deeds of the person who is learning/practicing/furthering it or—as magickians say—“Working” with it. *Thelema*, a New Testament Greek word, is usually translated as “Will”—but in its original context meant a strongly held desire. If I say, “I will go to work tomorrow,” a different word would be used because no matter what, I am going to be there. If I say, “It is my will that you dine with me,” then I would use the word *Thelema*. For the magickian, Thelema begins with self-knowledge (I know I want to eat with you) but grows into a Law of the Cosmos (because I desire it, it will happen, even if you think it won't). The word *Thelema* is my notable in the Lord's Prayer—“thy Will be done on Earth as in Heaven.” Crowley's system changes this into “My Will be done!” This becomes the essence of the Left-Hand Path, although he lacked the modern usage of that terminology. For a great understanding of the Left-Hand Path historically, the interested reader should consult Stephen Flowers' *Lords of the Left-Hand Path*.

A Magus is a human that has become identified with a concept, an incarnation of it on Earth. One could call Thomas Jefferson a Magus because the concepts he spoke of have become an ideal pursued on this Earth by many. Consider his wish, “Let us in education dream of an aristocracy of achievement arising out of a democracy of opportunity.” I recognize that Thelema is the expression of a self-trained elite and that such an elite can and should create a civilization informed of their desire, joy, and love for mankind. Aleister Crowley by his choices and methodology led to the re-creation of the Left-Hand Path in the West. This book focuses on the central magickal moment of Crowley's life: the reception of *The Book of the Law* in Cairo in 1904.

Crowley reached a crossroads in his life in 1904. He had been a “bad boy” playing at the magickal arts in the British Initiatory group the Golden Dawn. There are numerous biographies of Crowley covering this period of his life (for two of the best see Resources and Suggested Reading). But a few words about the Cairo Working are in order. Crowley had decided to settle down and become a responsible sort. He allowed himself one last fling. He decided to show his new wife a demonstration of magick by invoking air elementals in the King's Chamber of the Great Pyramid sometime before the Spring Equinox 1904. The invocation stirred up

something in his wife Rose, and she began having trance states filled with utterances of “They are waiting for you.” Crowley had his first experience of Thelema at that moment, his desire had actually changed the subjective universe of another human—what he really wanted was what was coming into being. Rose led him (we shall see more of this below) to a funerary stele in the French Egyptological Museum. Its number, 666, was the same taunt his pious mother had made of him. The Stele of Ankh-ef-en-Khonsu was a magickal device that allowed its owner to express his Will on Earth though his life had ended. It invoked various gods, especially Horus Behdety—Horus as War God—and Montu, a god who possessed elements of Horus’s rival, Set. At the crossroads in our lives when the flame of day-to-day consciousness burns low, we can experience synchronicities—much as one can see the stars at night—even though the stars are there during the day. What separates magickians from regular people is that they act upon these messages from the other Hidden side of the universe. Emboldened by these signs Crowley used a Greco-Egyptian spell, “the Invocation of the Headless One,” to contact the gods. The gods replied—for three days they gave him the three chapters of *The Book of the Law*. Crowley was *not* to become a respectable citizen, he was to change the world by teaching the primacy of desire. His deeds and words created attitudes that changed the world, not merely the occult world—he introduced sex and drugs to the West as transformative methods, a strong ethos of personal liberty, and the notion that magick is not about putting a hex on your neighbor’s cows—but a quest to change the level of Being a human possessed.

I will consider the two paths—magick white and black—and Aleister Crowley’s identification with the First Beast of the Christian book of Revelation. I will evaluate the latter in light of Carl Jung’s essay on the Antichrist. To do this thoroughly I will break some taboos on the way, such as commenting on *The Book of the Law*. For some of my readers this will release a good deal of energy in their psyches, so strictly speaking this book is a talisman and should be treated accordingly. This book began as two volumes designed for the membership of the Temple of Set. The Temple of Set is the largest example of the transcendental Left-Hand Path in the West. It is a group dedicated to magickal and philosophical self-empowerment and evolution. The Temple teaches the art of making desire into Law. The first part of the work focuses on *The Book of the Law*, featuring commentaries by Ipsissimus Michael Aquino, founder of the Temple of Set,

the most sophisticated Left-Hand-Path group in the West, and by myself, Ipsissimus Don Webb, former high priest of the Temple of Set. Aquino treats Crowley as an initiate looking for but never finding the Left-Hand Path. I see Crowley as having discovered the Left-Hand Path in his philosophy and practice, but being hindered by certain ideas received from the Golden Dawn.

The Golden Dawn was a British pseudomasonic group who taught self-improvement by the use of magickal exercises—derived from Egyptian, European, and American sources. The American source was P. B. Randolph. The Golden Dawn gave Crowley a language to use—a way to think about the world. The Golden Dawn's central role model was Osiris, the Egyptian god who dies and is reborn (think Balder, Christ, Attis, etc.). Life was a process of preparing for death. Crowley changed this formula and overthrew Osiris—life is for experiencing the purest form of Life—strong joy. Gloomy Osiris returned to his realm and bright young Horus strode forth by day.

The second part of the book consists of thirty-one essays that I wrote on the centennial of Crowley's birth as a series of lessons within the Temple of Set.

It is widely presumed that the Thelemic path is simply a hedonistic or libertarian creed. It is likewise often assumed that the Thelemic path is one of union with the cosmos through the destruction of the ego. Neither of these notions is true, although Crowley never fully understood the latter. If you know any Thelemite long enough you will hear, “‘Do what thou wilt shall be the whole of the Law’ doesn't mean ‘Do whatever the hell you want!’” The formula of the coming into being of *The Book of the Law* established the need for discipline from the more perfect, more permanent part of the self as a guide for the unification and empowerment of the whole of the self. When Crowley undertook to perform the invocation for receiving the Book he quarreled with his wife, Rose, about formulas and method, but realizing that he was dealing with a mystery, obeyed her promptings as opposed to obeying his surface ego.

The second chapter of the Book is a quarrel between Crowley and the Author. When a human receives a text from a source beyond him-or herself, the text remains a partial mystery to its auditor. The text is a collaboration by the human and a divine Unknown. Crowley identified this source as an

entity he called “Aiwass” (Crowley uses various spellings). He identified Aiwass with Satan, Shaitan, and Set: the archetype of the demonic initiator. In the text, Crowley argues for the path of sorrow and dissolving the self to maintain the worldview of the old gods. The Author argues for the path of joy and the immortalizing of the Self. With those Words, and that moment of Crowley’s self submitting not to a god but to his Self, the Left-Hand Path was remanifested in the West. The roots of this had been developing in the words of Friedrich Nietzsche and the magick of Paschal Beverly Randolph and the yoga-tantra blend that Pierre Bernard had brought to the American West Coast, and even more strongly in Crowley’s life when he chose the Left-Hand Path in one of its most ancient shrines in 1901. Let’s look at Crowley’s choice, the nature of magick white and black, and end with the puzzling choice of his self-identification with the Beast 666.

THE PATHS AND BHAVANI

Crowley lived in an era when the term *Left-Hand Path* meant “selfish bad guy.” The term had been introduced into English by Edward Bulwer-Lytton in his occult novel *Zanoni*. The title character had achieved personal immortality through Left-Hand-Path practices in Chaldean times but lost his immortality by gaining human love. The term became a handy way to denounce magickians one didn’t like; Helena Petrovna Blavatsky, founder of the Theosophical Society, labeled Randolph with it, and Crowley himself used it to describe English trance artist and occultist Austin Osman Spare. However, the term refers in the main to a branch of thought coming from the Indian Middle Ages when the “Path of the Left” referred to a goddess-centric path that uses antinomian practices coupled with magickal development as a way for becoming an immortal, sovereign soul. The follower of the Left-Hand Path does not wish to dissolve in the ocean of the universe but to taste that notion. He or she accepts division from the universe for the “sake of love.” This notion is reflected in the central tenets of *The Book of the Law* and is the guiding notion of the initiatory paths of the Ordo Templi Orientis (OTO) and the A∴A∴. Crowley created the A∴A∴ as a personal expression of his revelation. The funky punctuation are “pyramids of fire” showing the sacred nature of the group. The OTO was an existant German pseudomasonic group that recognized Crowley’s Word and served to spread that Word to the world. The A∴A∴ is about transforming individuals in the knowledge who will act upon the world around them to

further Life and Liberty. The OTO exists to spread Crowley's ideas directly. Together they seek human transformation—not unlike Isaac Asimov's First and Second foundations.

Let's look at a clear, academic definition of the path and consider when and how Crowley entered it. We will be able to see the First Beast not through the Victorian misunderstanding of the Left-Hand Path, but through the scholarship and philosophy that Crowley himself reestablished in the West. Stephen Edred Flowers, Ph.D., describes the nature of the Left-Hand Path in his seminal *Lords of the Left-Hand Path*:

Essentially, the Left-Hand Path is the path of nonunion with the objective universe. It is the way of isolating consciousness within the subjective universe and, in a state of self-imposed psychic solitude, refining the soul or psyche to ever more perfect levels. The objective universe is then made to harmonize itself with the will of the individual psyche instead of the other way around.

In the Indian versions of the Left-Hand Path, the force or energy of the cosmos is female, operating on the point consciousness of the male. Humans have a large field of consciousness. At one end humans are the totality of their subjective universe—holding cultural and biological knowledge, memories, current impressions—you hold the universe within you. On the other hand, a single point of consciousness makes your decisions. Right now your point consciousness is focused on this book. In a few minutes it may be focused on a cheeseburger. All mental training is either about becoming open to the all and everything of your Being, or to focusing your mind on a single goal. Crowley realized that both of these are two sides of the same coin, and the purpose of it is to focus the all and everything through a single point of Self. To borrow a phrase from Blake, “To see a world in a grain of sand, And a heaven in a wild flower, Hold infinity in the palm of your hand, And *eternity in an hour.*” Crowley recreated that system with the Shakti being Nuit and the male center being Hadit. He began his connection with the Left-Hand Path by performing a sacrifice in 1901 to the Left-Hand Path goddess Bhavani at a temple forbidden to Europeans. There every value that he represented—a privileged male educated in the public schools of the world's largest colonial power—made a break into a universe of his own values. The

universe was female and vast, his point of consciousness small, yet pure, and potent.

Crowley had always projected the universe on women and sought women to construct his subjective universe. His mother had called him the Beast 666, so the seeds of a surrounding and naming mother were programmed into his consciousness as a child. When he visited one of the world's oldest Left-Hand-Path shrines, he recast himself as a rebel separate from the universe, which is both mother and lover, and he took up the quest of refining himself to be the perfect lover and lord to that universe. His rebellion to his class, religious upbringing, and imperialism was complete, and his rewards would never reintegrate him into the world he made the decision to stand in opposition to. In this he likewise remanifested the original Left-Hand Path.

Crowley's definition of white and black magick was a simple moral one. White magick was for good effect, black for evil. However, all men *think* they do good, whether they are Mahatma Gandhi or Adolph Hitler. This book uses a more modern understanding of those terms. White magick is the magick of seeking and unity with the gods of mankind. Its purest form is prayer. Black magick seeks to evolve the Self as an entity distinct from the cosmos. Black magick is the technique of the Left-Hand Path whereby immortality is achieved. Crowley's wish to eliminate the sleep of Osiris with the active movement of Horus Behedit, the god honored in the Stele of Revealing, is pure black magick.

FOR ALEISTER SO LOVED THE WORLD

In "A Psychological Approach to the Dogma of the Trinity," Jung wrote that if an archetypal image "is not recognized consciously, then it appears from behind in its wrathful form as the dark son of chaos, the evildoer, an Antichrist." Guided by his mother's superstitions Crowley seized to unpin the Antichrist in the same manner that contemporary Satanists seize the image of Satan. They take on themselves the place where their work must appear in the minds of the unawakened. Crowley chose a role that dates back beyond Christian and Jewish sources to Canaanite mythology—that of the enemy king, the threat to order, the bringer of chaos. Armed with an understanding of the Antichrist gleaned from German philosopher and classical philologist Friedrich Nietzsche, Crowley accepted the role of the

human who was to begin to finish the Æon of Osiris, as well as to begin the start of the Æon of Horus.

An “æon” is a world-age. Æons are the collections of humans and their thoughts and deeds focused on a single ruling principle. For example, we could speak of the Æon of Marxism beginning with Karl Marx’s thoughts and then containing all of the resulting consequences from the battle of Stalingrad to the Cuban crisis. Crowley became the archetype of the finisher, of Loki, whose name means “Finisher,” or of the bringer of confusion, Set. Crowley understood mankind’s need for such an archetype. In this he transformed himself from a small ego that reflected on its most literal needs to someone in love with (and identified with) humanity; he needed to take on its evolution as his own. He acted out of love for all of mankind. By offering the path of individual empowerment, Crowley overthrew the gods of mankind. They lost their ability to sing to sleep the humankind that produces the nightmares of history and became the tools that the psyches of mankind had invented them for in the first place.

THIS BOOK AS A KEY TO *THE BOOK OF THE LAW*

The current volume is the Work of two ipsissimi to further Crowley’s love for the world. It consists of two parts: “Centers of Pestilence,” which includes black magickal commentaries on Crowley’s masterwork, *The Book of the Law*, and “Aleister Crowley: The Force and the Fire,” a series of thirty-one essays I wrote for the Temple of Set in the year of Crowley’s centennial. It is my hope that this book gives fresh access to the Work of the First Beast, that it brings energizing doubt in place of stultifying faith, and that it prompts you to seek after the mysteries of Thelema in the dark light of your very own self. Any Work that creates an æon will have several valid keys, in fact the effect of a Word is to create its own keys.

Liber Legis: The Book of the Law

Commentary by Michael A. Aquino

FOREWORD BY DON WEBB VI° TEMPLE OF SET

During Aleister Crowley's lifetime he created two line-by-line commentaries on *The Book of the Law*. When dealing with a divine text, both the evaluator and later scholars may find such paced analysis at once precise and practical, identifying and highlighting concepts that might otherwise be confused or overlooked altogether.

This volume includes two post-Crowley commentaries, by Michael Aquino and myself, both following our initiations as Ipsissimi in 1979 and 2002 respectively. This is material and indeed critical, because absent such initiation we would both be unable to contextualize the Task and Curse of a previous Magus from a transæonic perspective.

What we attempt to do herein is not to showcase our own initiatory insight but rather to bring *The Book of the Law* into an intelligible and practical focus for not just fellow initiates but conventional students of philosophy and metaphysics as well. Æons and their Words are not meant to be obscure or privileged; they are lights in the darkness for all seekers of truth and wisdom.

If one or the other of our commentaries seems bewildering or overwhelming at first reading, set it aside and pursue other avenues of your education and initiation. Such experience will give you additional keys to apply to these doors. Remember that this is a personal adventure, at once enriching, exciting, and enjoyable. You are not here to pass anyone else's test, announced or implied. Rather, as Crowley admonished in his Confessions, you are here "to cut your own way through the jungle."

In 1969 the Second Beast, like the First Beast, began his initiation through a preexisting institution, the Church of Satan, which espoused the principle, or Word, of Indulgence. Also like Crowley, Aquino was eventually driven beyond this initial environment to a more energetic and

mysterious one: that of the Æon and Temple of Set in 1975. *The Book of Coming Forth by Night*, which came into being on the North Solstice 1975, not only extended human evolutionary potential beyond known horizons of consciousness, but also reached back into the Æon of Horus to link these new vistas with keys and currents set in motion 71 years previously in Cairo.

I was consecrated to the High Priesthood of Set upon Aquino's 1996 retirement. My Task as a new Magus V° was one of enhancing and refining the still-unfolding Æon of Set, not superseding it. Similarly I see in the Æon of Horus its own still-developing energies, which, in harmonious complement to and synthesis with the Setian current, will inspire initiates to that greatest Music of the Spheres, the samtaui of the Majesties of Set and Horus.

Let us now begin this adventure with Michael Aquino's Commentary.

The Book of the Law



The Michael Aquino Commentary

Liber Legis The Book of the Law

- transcribed by Aleister Crowley (6)=[5] G.'.D.'. Cairo, Egypt, 1904 CE
- commentary by Michael A. Aquino VI° Temple of Set Santa Barbara, California, 1979 CE

Introduction

On March 18, 1904 Aleister Crowley and his wife Rose visited the old Boulak Museum in Cairo. She drew his attention to the XXVI Dynasty funerary stele of the Theban priest Ankh-f-n-Khonsu.

Represented on this stele are two Egyptian god-figures and a winged solar disc, which Crowley identified respectively as Nuit, Ra-Hoor-Khuit, and Hadit. He thought Ra-Hoor-Khuit to be a form of Horus the Younger (the Egyptological term for the son of Osiris and Isis in the Osirian mythos) and thus the symbol of an “æon of theson” to follow those of the mother-goddess (Isis) and the father-god (Osiris). He also believed Hadit to be “Heru-pa-kraath” (Harpokrates), the infant form of Horus the Younger. He identified Nuit [correctly] as the Egyptian goddess of the sky.

An examination of the hieroglyphs on the stele - called by Crowley the “Stele of Revealing” - indicates that it was not conceived or executed according to the Osirian mythos [save that the dead priest is referred to as “an Osiris”, i.e. a dead soul].

“Ra-Hoor-Khuit” is correctly translated to “Ra-Harakte, Master of the Gods”. This is a form of HarWer (Horus the Elder - the Great Horus of pre-Osirian legend), literally “Horus of the Horizon” in his solar aspect of Xepera. Ra-Harakte had been the judge of the dead in non-Osirian Egypt, and he was also cast as the champion of Set in the Osirian-mythos trial between Set and Horus the Younger.

The curious term “Hadit” is simply the Islamic word for a divinely-inspired utterance of any sort; hence it is not found on the XXVI Dynasty monument. The “Hadit” disc is hieroglyphically identified on the stele as “Behdety”, a form of Horus the Elder worshipped at Behdet in the eastern

Nile delta. Summarily the Stele of Revealing is not based upon the Osirian triad at all; its themes are those of a Theban Sun-cult based upon Horus the Elder and Ra-Harakte.

This casts an entirely new light on the *Book of the Law* that Crowley transcribed on April 8-10, 1904. He interpreted the chapters and verses of this document according to his understanding of the figures on the Stele of Revealing, and these interpretations have been published as *The Law is for All* (Ed. Regardie), *Magical and Philosophical Commentaries on the Book of the Law* (Ed. Symonds & Grant), and *The Commentaries of AL* (Ed. Motta). Crowley's account of the Cairo Working - the transcription of the *Book of the Law* - is contained in *The Equinox*, *The Confessions*, and *The Equinox of the Gods*.

The concepts introduced in the *Book of Coming Forth by Night* make possible an entirely new analysis of the *Book of the Law*. This should be understood neither as an æsthetic criticism of Crowley's comments nor as an attempted distortion of them. It is rather the result of the perceptual vantage-point of the Æon of Set as opposed to that of the Æon of Horus. The original Comment to the *Book of the Law* forbade all discussion or criticism of that text, not unjustifiably on the presumption that initiates below the grade of Magus could not evaluate it with Æonic perspective. As an Ipsissimus I assert a trans-æonic perspective, hence the right - even responsibility - to comment accordingly on the *Book of the Law*.

A Note About Æons ...

As far as most occultists are aware, references to æons began with Aleister Crowley's much-advertised Æon of Horus, which he proclaimed to have followed first the Æon of Isis (roughly pre-Christian paganism) and then that of Osiris (roughly 2,000 years of Christianity). Since Crowley's understanding of Egyptian mythology was essentially that of the Osiris/Isis/Horus trinity, this tied Western civilization up into a nice, neat package.

Not only was Crowley responsible for bringing about the Æon of Horus, we are told, but that of Osiris as well - in a previous incarnation as the High Priest of Osiris [and Priestess of Isis] Ankh-f-n-khonsu. The detailed story of this is told in his memoir of that incarnation, "Across the Gulf", in *Equinox* #I-7:

But Thoth the mighty god, the wise one, with his ibis-head and his nemyss of indigo, with his Ateph crown and his phœnix wand and with his ankh of emerald, with his magic apron in the three colors; yea, Thoth, the god of wisdom, whose skin is of tawny orange as though it burned in a furnace, appeared visibly to all of us. And the old Magus of the Well, whom no man had seen outside his well for night threescore years, was found in the midst; and he cried with a loud voice, saying, “The Equinox of the Gods!”

And he went about to explain how it was that Nature should no longer be the center of man’s worship, but man himself, man in his suffering and death, man in his purification and perfection. And he recited the Formula of the Osiris as follows, even as it hath been transmitted unto us by the Brethren of the Cross and Rose unto this day ...

In his own writings Crowley does not indicate where he came by this concept of “æons” or exactly what is meant by it. A little detective work, however, takes us back to the days of the Golden Dawn and the writing of a book entitled *Egyptian Magic* by Florence Farr, Scribe of the G.'.D.'. , in 1896. This book, part of a 10-volume series *Collectanea Hermetica* edited by W.W. Westcott, contained a very interesting chapter called “The Gnostic Magic of Egypt”:

Let us first consider the essential principles of Gnosticism, which are briefly as follows:

First - A denial of the dogma of a personal supreme God, and the assertion of a supreme divine essence consisting of the purest light and pervading that boundless space of perfected matter which the Greeks called the *Pleroma*. This light called into existence the great father and the great mother whose children were the æons or god-spirits. That is to say from the supreme issues the *nous* or divine mind and thence successive emanations, each less sublime than the preceding. The divine life in each becoming less intense until the boundary of the *Pleroma*, or the fullness of God, is reached. From thence there comes into being a taint of imperfection, an abortive and defective evolution, the source of materiality and the origin of a

created universe, illuminated by the divine but far removed from its infinitude and perfection.

Now the Gnostics considered that the actual ruler and fashioner of this created universe and its beings good and evil was the *Demiurgos*, a power issuant from *sophia* or wisdom. By some it was said that the desire of souls for progression caused the origin of a universe in which they might evolve and rise to the divine.

The Gnostics definitely believed in the theory of cycles of ascent and return to the evolutionary progress of worlds, ages, and man; the ascents & descents of the soul; the pre-existence of all human souls now in worldly life; and the surety that all souls that desire the highest must descend to matter and be born of it. They were the philosophical Christians.

The rule of the Christian church, however, fell into the hands of those who encouraged an emotional religion, destitute of philosophy, whose members should be bound together by personal ties of human sympathy with an exalted sufferer and preacher rather than by an intellectual acceptance of high truth.

The Gnostics dissented from the creed then being taught, on the ground of the inferiority of the hero-worship of Christ to the spiritual knowledge of the supernal mind, which they considered he taught.

The Gnostics were almost universally deeply imbued with the doctrines of Socrates and Plato; and a religion of emotion and reverence, combined with moral platitudes, did not seem to them of a sublimity sufficiently intense to be worthy to replace the religious mysteries of Egypt, India, and Persia, the theocracy of the Jews, or the sublime truths hidden in the myths of Greece.

In *Religion in Ancient History* S.G.F. Brandon comments:

In his "First Epistle to the Corinthians" Paul had occasion to contrast his teaching with that of other systems known to his readers. In so doing he was led to give this significant account of his own: "Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds

unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory” (ii. 6-8).

In our official English translations the proper meaning of this passage is obscured at two crucial points. The Greek word translated as “world” here, severally in its singular or plural forms, is *aion*, which does **not** mean this physical world or Earth, but “time” or “age”.]

Paul’s use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of “worldages” that probably derived ultimately from Iranian and Babylonian sources, and that in various forms was much in vogue in current Græco-Roman thought. Next the words translated as “rulers of this world” (*archontes tou aionos toutou*) do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for condemning Jesus to death. They denote dæmonic beings who were associated with the planets and believed to govern the lives of men on Earth.

As Farr and Brandon both go on to observe, Gnostic Christianity was regarded as a very serious threat to the Christian church and was intensely persecuted. Had it become prevalent, the 2,000 years might have evolved very differently in Western civilization - with a very intellectual, philosophical, and initiatory religious climate instead of the intolerant, ferocious, and ignorant horror of dogmatic Christianity.

Now we are beginning to see this term æon in a new light, if I may be excused the expression. The Æon of Horus is not just a period of time when ideas symbolized by Horus are dominant. Rather it is a *Ding an sich*, a noumenon: something of purely rational apprehension, not perception by the senses.

Thus in what one might term the Lesser Black Magical sense, an æon is simply **an attitude which one chooses or is conditioned to adopt**. This is what is meant by saying that different people “exist in different æons”: that a Jew, Christian or Moslem exists in the Æon of Osiris, a Wiccan in that of Isis, and a Thelemite in that of Horus.

Accordingly, while æons are “pyramidal” in sophistication, after the fashion of Plato’s “pyramid of thought”, there is no reason to consider them

time-sequential, with each new one superseding and obliterating the one before it.

In an LBM sense, therefore, the population of the world continues overwhelmingly in the grip of the Æon of Osiris, the best intentions of Aiwass notwithstanding. The Æon of Isis is the next influential, followed by that of Horus. The Æon of Set, highest on the pyramid and most difficult to comprehend and indwell, is the most rarified and elusive of all.

As with an initiatory degree/grade system, it would be very difficult if not impossible to spend all of one's time in a "higher æon". When we go about our affairs in the profane world, we are usually Osirians, peering with curiosity and vague alarm at ecological activists (Isis) or *avant-garde* artists (Horus). Yet we experience periods of Isis and Horus too -and, when we wish to, that very rarefied Æon of Set.

Crowley, who suggested that æons were periods of time in "catastrophic succession" - I presume in order to more forcefully advance the cause of the Æon of Horus - predicted in the *Equinox* #I-10 that following the ÆH "will arise the Equinox of Ma, the goddess of justice. It may be a hundred or ten thousand years from now (1913), for the computation of time is not here as there." In 1921, in his "new comment" to *Liber Legis*, Crowley speculated that the next æon would be that of Thmaist, third officer in the G.'.D.'. Neophyte ritual. Yet, he continued, "It may be presumptuous to predict any details concerning the next æon after this."

That is essentially my attitude as well. As Magus of the Æon of Set, I am an Eye in that particular Triangle [or Shining Trapezohedron], as it were. The only one who knows for certain what the next-conceived æon will be, if indeed there should be one, would be the Magus or Maga who Utters its word.

Above I made reference to æons "in an LBM sense". There is a "Greater Black Magical sense" as well:

Seen through the lens of GBM, an æon is in fact a living entity, in which its initiates are "cells". This is the secret which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists. The "god" of an æon is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e. who are aware that they are "components of the god". [Are you now beginning to see the ancient origins of Hegel's concept of an "overmind"?)]

Understood in this sense, a GBM working is a way of the “part’s” reaching out to contact, experience, and/or express the “whole”. This is why true GBM is not even remotely like “prayer” as the profane practice it. Nor is it mere meditation, in which the mind of the meditator merely extends to its own limits. It is the greatest secret, and the greatest fulfillment, of unique existence.

Once an æon is apprehended in this way, a great many veils fall away, a great many mysteries of what magic is/ why it works are revealed, and indeed the entire “why” of human consciousness is explained. All you need is the *næsis* to perceive it. Don’t be concerned if you don’t attain such *næsis* immediately. It is there; and when you are ready for it, It will be ready for you.

... And About Initiatory States of Being

The concept of magical æons is further involved - one might say entangled - with the three highest designations of Western initiation: Magister Templi, Magus, and Ipsissimus.

These and their preliminaries are usually attributed to the Hermetic Order of the Golden Dawn (G.'.D.'.) in turn-of-the-20th-century London.¹ The G.'.D.'. never conferred the three senior grades (as they were called), reserving them to the mysterious/supernatural "Secret Chiefs"; they were thus held to be "astral" grades beyond incarnated human attainment.

When Aleister Crowley founded his G.'.D.'. -superseding A.'.A.'. in 1907, he made it possible for incarnates to attain the astral by a process of consciousness-transformation he referred to as "crossing the Abyss". Now the grade of Magister Templi (8)=[3] came into focus as characterizing one capable of completely comprehending ("Understanding") an æon. A Magus (9)=[2] identifies one who creates ("Utters the Word of") a completely new æon, or who significantly expands or enhances apprehension of an existing one.

So far so good, but Crowley left Ipsissimus (10)=[1] floundering in vagueness: "It is beyond all this and beyond all comprehension of those of lower degrees."² What the Temple of Set later attributed to it is both simple and self-evident: the attainment of a perspective above and beyond all

existing æons, enabling the Ipsissimus to harmoniously and beneficially integrate them.³

Where the *Book of the Law* is concerned, what this means is that, as the inauguration and Utterance of the Word of the Æon of Horus, it should [in 1904] have instantly redefined Crowley as a Magus. Nevertheless he did not claim even Magister Templi until 1909, nor Magus until 1914. He never explained this awkward - and glaring - discrepancy. Moreover he did not initiatoryly formalize the Æon until the founding of the A.'.A.'. in 1907, nor publish the *Book of the Law* itself until *The Equinox* #1-7 in 1912.

And so with the *Book of the Law* we do not have a nice, neat package of human/divine interaction, but a collage of attention and reflection which gradually emerged only over several decades.

The First Chapter

1. Had! The Manifestation of Nuit.

This chapter is a verbalization of the Nuit-neter as perceived by Crowley. [Throughout this commentary the term “neter” (hieroglyphic *ntr*) is used in the Pythagorean/Platonic sense as a first and/or comprehensive Universal principle.] As the Egyptian sky-neter, Nuit was portrayed as the mother of Set, Horus the Elder, Ra, and Xepera.

2. The unveiling of the company of heaven.

The Book of the Law constitutes an explanation of concepts derived from these five neteru. HarWer is completely manifest, as is necessary for the Equinox of the Æon of Horus. The *Xeper*-neter is partially revealed through passages in the text dealing with transformation and evolution. The neter of Set would remain unrecognized and enigmatic, its presence but not identity sensed, until the announcement of the Æon of Set on the North Solstice of X/1975.

3. Every man and every woman is a star.

A star is a completely-contained environment of matter, energy, and the process of conversion between the two. Once formed, a star is an island of existence unique unto itself amidst the Universe, interacting comparatively remotely with other celestial bodies and phenomena through radiation and gravitation. The constitution of each uniquely self-conscious human being (*homo sapiens*) is similar; one's interactions with other beings and with one's environment have the capacity to be dwarfed by the self-contained consciousness of the non-natural intellect. Ultimately the-self-created perceptual universe (Subjective Universe/SU) of the magician can surpass the stimuli and consequences of the natural, material one (Objective Universe/OU).

4. Every number is infinite; there is no difference.

This principle was later revealed as an important key to #II-76 by the *Book of Coming Forth by Night*. Crowley's extensive essay on the subject in both 777 and his 1920 Comment is excellent and deserves a thoughtful reading. According to Pythagoras and his Egyptian initiatory sources, numbers are the "building-blocks" of existence: They are not Forms *per se*, but are rather the "alphabet" through which many Forms are made comprehensible.⁴

If Nuit is considered to represent the expanse of the natural, material universe (OU), then the inclusion of this statement in this first chapter assumes additional significance. Numbers are infinite. For example, there can be countless manifestations of things which are viewed as quarters of wholes or as quartets of complete wholes. At the same time the "4-principle" is rigid in itself and is thus a fixed component of the OU.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

The "warrior lord of Thebes" is Amon (Amun/Amen), the patron warrior-neter of Thebes (*Uast*), generally portrayed as a ram or as a man wearing a twin-plumed headdress. This statement suggests the forthcoming catalyst of the Age of Satan [or Set/HarWer], symbolized by the Ram of Mendes (*Ba-neb-Tettu*), as a transitional

phase between the Æons of Horus and Set. Note the emphasis given to the term "Children", implying an elect body of initiates rather than the human species as a whole.

6. Be thou Hadit, my secret centre, my heart & my tongue!

"Hadit" means "inspired utterance". "Had" is also the "secret center" of the word *Abrahadabra*, described by Crowley as the Magical Formula of the Æon of Horus. The "abra" prefix & suffix each translate hieroglyphically as "heart of Ra" or "purification of Ra", which would render the entire Formula as an "inspired utterance from the heart of Ra".

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

Harpokrates is Horus the Younger, the later Osirian corruption of the Great Horus (HarWer). Hence the authenticity of Aiwass as an OU entity seems doubtful. More probably he is a SU idealization of Crowley's own personality. *The Book of the Law* is most coherently viewed as an "inspired utterance" of the neteru identified in #1-1 and #1-2, not a statement by Aiwass on behalf of a corrupted god-image.

8. The Khabs is in the Khu, not the Khu in the Khabs.

Khabs is the hieroglyphic term for the gods of the 36 Dekans [or for stellar gods in general]. *Khu* may be translated from the hieroglyphic in several ways. Crowley preferred "spirit". It may also mean "fire" or "flame". Corresponding translations would be: "The stellar gods are conceived by one's spirit; they do not impart it." -or- "The stellar gods are within the flame; they do not create it."⁵

If the "spirit" or "flame" is presumed to be the Black Flame of primal separate intelligence identified in the Diabolicon, then the two translations are identical.⁶ The stellar neteru [as opposed to those signified by other symbols] are identified as aspects or Forms of the Primal Form of separate intelligence.

9. Worship then the Khabs, and behold my light shed over you.

Attention is properly directed towards the stellar neteru and what they symbolize. One personification of these neteru [according to the imagery of the Age of Satan] may be found in the *Diabolicon*. Other, more complex interpretations are now being developed through the Orders of the Temple of Set.⁷

10. Let my servants be few & secret: they shall rule the many & the known.

This affirms the principle of initiatory elitism [as opposed to egalitarian mob-rule]. The recurrent tragedy of human political history is that, whenever the elitist principle is abandoned *de facto* - whether or not it was previously admitted *de jure* - corruption and disintegration of the host culture invariably results.

11. These are fools that men adore; both their Gods & their men are fools.

A sharp and succinct statement concerning the inauthenticity of the world's prior religious systems. Crowley disregarded this admonition, needlessly encumbering his speculations and calculations concerning the *Book of the Law* with irrelevant myth-material from Buddhism, Hinduism, and Cabalism. If the results were so often confusing and inconclusive, he had no one to blame but himself.

12. Come forth, o children, under the stars, & take your fill of love!

Crowley interprets this straightforwardly as a statement that sexual or artistic love should be indulged openly and innocently, and that an empathy with Nuit will be one of the consequences. It may also be that one's vision, magical abilities, and emotional sensitivity will be heightened at night, when Solar light and radiation are at least partially shielded.⁸

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

A straightforward sexual statement concealing a more subtle truth: The essence of the Gift of Set, emitted from the stars, is captured and sustained in the persons of the Elect. The intelligence of the Gift, both chaotic (HarWer) and composed (Set), takes pleasure in the generation and preservation of similar qualities in the Elect. For their part, the Elect experience a unique exhilaration at night, especially when exposed to starlight.

**14. Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-f-n-Khonsu.**

Crowley's poetic rendering of the juxtaposition of Nuit and "Hadit" on the Stele of Revealing. His misidentification of Behdety is again apparent, as the lover of Nuit was a god of the Earth, not [either] Horus.

This verse - an excerpt of a longer poem included by Crowley in "The Temple of Solomon the King" in *Equinox* #1-7 - does not appear in his original *Liber Legis* manuscript, which raises the question why, despite Aiwass' admonitions to the contrary, Crowley later modified what he published as the *Book of the Law*.

The name "Ankh-f-n-Khonsu" translates to "[He whose] Life is in Khonsu". Khonsu or Khans was the Moon-neter of Thebes, son of the family triad Amon/Mut/Khons. By the time of the XXVI Dynasty, the priesthoods at Thebes and Memphis were among the few remaining non-Osirian centers of learning. During the New Empire, Amon was usually combined with Ra as Amon-Ra, which explains the Solar disc and Ra-Harakte on the stele of a Theban priest.

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

“Infinite space” [of the OU] characterizes Nuit. The initiatory role and authority of Crowley and his Scarlet Woman are herein defined. They are charged to bring the A.'.A.'. into existence and to promulgate its doctrines to society in general. Both of these tasks they indeed undertook, and their successful accomplishment was a necessary precondition of the Age of Satan and Æon of Set.

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

Crowley interpreted this verse as a simple identification of the Beast and Scarlet Woman with “Hadit” and Nuit respectively. He further hypothesized an analogy to the *Yang/Yin* interrelationship of Chinese cosmology. To me this latter interpretation seems more substantive, implying as it does that complementary magical influences would be required for the Æon of Horus to exert its full influence.

17. But ye are not so chosen.

Crowley excuses this particular comment as being directed to “the other worshippers of Nuit” besides the Scarlet Woman and himself. I read it as establishing to all readers of the *Book of the Law* that there would be but one “prince-priest the Beast”. The pathetic posturing of the many self-proclaimed “reincarnations” of Aleister Crowley speaks for itself.

18. Burn upon their brows, o splendrous serpent!

The Uræus cobra, worn on the forehead, was the symbol of Egyptian kingship. More precisely, the pharaoh’s role was that of a priest-king: a divinely inspired and sanctioned guardian of the initiatory Elect of Egypt. Nuit announces Crowley’s ascent to this station as Magus of the Æon. Once again the authenticity of the *Book of the Law* is subtly evidenced, as the exclusive symbolism of the Uræus is unmistakable. “This is the Uræus which came forth from Set.” -Utterance #683, *Pyramid Texts*.

19. O azure-lidded woman, bend upon them!

Nuit is the “azure-lidded woman”. Considered together with verse #I-18, this implies that the priest-king powers and perceptions of the Beast and Scarlet Woman will be more fully realized during the hours of darkness. Horus, however, is a deity of daylight; consider the three 12-1 PM transmissions of the *Book of the Law* itself.

20. The key of the rituals is in the secret word which I have given unto him.

Crowley believed this word to be “Abrahadabra”, symbolizing the union of complementary concepts through ritual. He explored its construction via Cabalistic numerological techniques, arriving at various numbers which he believed significant to the Æon of Horus. While the Hebrew Cabala possesses no OU validity, Crowley insisted - presumably as a consequence of his G.'.D.'. training - upon trying to use it as a device for systematizing his philosophy. His diaries reveal his exhaustive efforts in this vein and the many pointless “results” he achieved.

Exactly how Crowley used “Abrahadabra” as a ritual key is obscure. He did observe that it contains 11 letters, and that the (1)=[10], (2)=[9], (3)=[8], etc. grades of the G.'.D.'. and A.'.A.'. incorporated an elevenfold base [which was rather at odds with the tenfold Cabalistic Tree of Life]. He also felt the word to be a “corrected” version of the older term “abracadabra” (a pyramidal word-puzzle based upon the a-b-c-d sequence).

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

Crowley saw this as describing the Stele of Revealing. I read it rather as a statement of the true nature of “God”, i.e. the mechanical, inertial cosmos (OU) (Nuit) as opposed to God the bearded dignitary on the ceiling of the Sistine Chapel.

The OU presence and proof of the existence of the collective neteru [or a unified “God”] is, as are universal truths generally, both simple and self-evident: the consistency of OU mechanisms, e.g.

“natural law”. Such consistency, represented by Nuit, is only recognizable from an external point of perspective, e.g. Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give to him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby cometh hurt.

The secret name, revealed in the 12th Æthyr of *Liber 418 (The Vision and The Voice)*, was that of Babylon or Babalon, incorporated by Crowley into the seal of the A.'.A.'. Again Nuit is shown to comprise the OU. The adjuration of this passage lays bare the terrible secret of all forms of God/nature worship: the forcing of all deviant will towards uniformity and conformity to the cosmic inertia. Difference or independence of any sort - particularly intellectual separation - is alien and anathema to Nuit.

23. But whoso availeth in this, let him be chief of all!

A Magus - (9)=[2] A.'.A.'., V° Church of Satan, or V° Temple of Set - is in fact an individual who succeeds in achieving a perspective of separation from the OU and, from that point of perspective, Uttering a Word [=formulating a philosophy] to alter that universe in some fashion. Thus the creation or enhancement of a magical æon exists not merely in the SU of the Magus, but [as his Task] extends outward into the OU, changing it throughout its entire substance. The Magus thus refashions, if only to a subtle degree, the identities of the neteru/“God”.

Nuit’s reaction is predictably one of inertia. The change is resisted, but once accomplished it is reinforced. Once a Magus has successfully completed his Task, he becomes obsolete as such and must either revert to the function of Magister Templi [since the OU now incorporates his Word] or take the oath of Ipsissimus and venture into a still-larger universe.

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

Crowley divided 6 by 50 and got 0.12, which he thought might signify his $0=2$ equation. His other attempts to solve the mathematical riddles of these verses were unsuccessful, though he attributed one or two Cabalistic symbols to the numbers that resulted. He did not, however, uncover the word of Nuit. That word is “inertia”, whose letters, numbered per the English alphabet [cf. the *Book of Coming Forth by Night*]=76=13=4. $50+6=8$. $50+6=56$. $50 \times 6=300$. $8+56+300=364=13=4=$ key number concealing the sacred decad of Pythagoreanism ($1+2+3+4=10$). Cf. also Crowley's most significant Book 4.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality,⁹

The response to Crowley's appeal for confirmation of his identity was this endorsement of his belief that he was in fact the Beast 666. The most subtle and meaningful of all signs was given - a reminder of his ability to sense the omnipresence and comprehensiveness of Nuit. Such an experience would have been impossible for one of lesser vision than a Magus, because a Magus, by definition, must first comprehend the totality of what presently exists before Uttering a Word to exert change upon it.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Crowley's ecstatic recognition of the sign, and hope that mankind generally will not transcend inertia by achieving a point of perspective similar to his [from which Nuit may be seen "from outside"]. Presumably this follows #I-5 and #I-10, in which only Elect initiates may presume to "see the goddess unveiled".

28. None, breathed the light, faint & faery, of the stars, and two.

Nuit validates the concept that she is all-inclusive, hence cannot be distinguished from any other thing known to her. [The Set/HarWer juxtaposition is distinct and apart from the OU.] Yet the OU is not a homogenous whole; it is everywhere separated into complementary parts: +/- magnetic fields, matter/antimatter, mass/energy, light/darkness, heat/cold, etc. It is the interaction of these parts which engenders the mechanism of time and mathematics.

29. For I am divided for love's sake, for the chance of union.

Love is the highest expression of complementary attraction, for it is both OUniversal and elusively non-mechanical: the ultimate field-phenomenon of the neteru. It is the inexplicable affection between two sentient beings and the equally-inexplicable gravity between two insensate lumps of matter.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Division - the forced separation of a homogenous whole into parts - is disruptive, hence painful to the inertia of Nuit. Dissolution of components through their union with complements is joyful, insofar as the homogenous whole is thus restored. The statement argues against division and for the reunion of the whole. Again this tendency of the Nuit-neter confirms its true identity as such.

**31. For these fools of men and their woes care not thou at all!
They feel little; what is, is balanced by weak joys; but ye are my chosen ones.**

Crowley need not worry about obstructions to the unification of Nuit resulting from the emotional and intellectual spasms of

uninitiated mankind. These are balanced by complementary forces - joy for pain, satisfaction for curiosity, the death-wish for the life-force, etc. Hence intellectual or emotional ventures will be neutralized before they stray so far from the pattern as to recognize it for what it is. And the initiates known to Nuit are only those who seek to hasten reunification of the whole.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

Nuit admonishes Crowley not to stray from the goal of reunion. Dissolution of the self into Nuit brings an end to all self-consciousness and thus from pain. The ultimate argument of Nuit is for suicide of the finite self in order to become part of the infinite whole. [Cf. Crowley's discussion of the "annihilation of the self" via the "crossing of the Abyss" between Adeptus Exemptus (7)=[4] and Magister Templi (8)=[3] in *One Star in Sight*.]

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

Crowley desires the means for reunion with the whole to be explained to him in terms of ordeals (stresses necessary to destroy the self), rituals (mental and physical exercises to bring initiates closer to Nuit), and law (commandments that are to be obeyed to achieve the reunion).

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

Nuit refuses to identify the suicide "ordeal" required of separate personalities for absorption into the whole. The procedures for the rituals will be imparted, but the weakening of the self resulting from those rituals will not be identified for what it actually is. The Law -

that Nuit insists the reunion be pursued - is all-embracing: integral with the neter of Nuit.

35. This that thou writest is the threefold book of Law.

Identification of the name of the *Book of the Law*.

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

The *Book of the Law* is not to be altered, edited, or abridged in any way by Crowley, though he may comment upon it in order to explain its relevance to the Æon of Horus. The reason that the text may not be touched by that Magus is that it contains formulæ recognizable only after the Æon of Horus, as is evident from this commentary and the contents of the *Book of Coming Forth by Night*.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

Ceremonial and operative magical procedures are among the tools that the Beast is to use for the communication of his Word. The suit of Wands in the Tarot covers aspects of positive existence; the suit of Swords covers aspects of force and destruction. The path of the Æon of Horus would seem evident, particularly against the tableaux set forth in the second and third chapters of the *Book of the Law*.

38. He must teach; but he may make severe the ordeals.

A Magus must Utter his Word; that is, he is compelled to explain his philosophical principle. Nevertheless he may choose those for whom he deems such explanation educational and beneficial. Pearls need not be cast before swine.

39. The word of the Law is θελημα.

[In English: *Thelema*.] Crowley explained this concept as “harmony of Will and Action”, but he also wondered if it might not also have “probably a very lofty secret interpretation”. That

interpretation is decipherable once the word of Nuit - **inertia** - is known. What is understood by the term “Will” is an expression of mental separateness from Nuit, in that the self is impressing its desire for inertial change upon Nuit.

By definition, then, the separate Will cannot be harmonious. Harmony with Nuit can occur only when the separate Will is destroyed and the mind mechanically fused with the inertia of the OU. This notion has been expressed as “oneness with God”, *nirvana*, etc. From the standpoint of Nuit this is immortalization of the Will; from the standpoint of the individual apart from Nuit it is suicide.

Contained in the concept is the principle that the individual Will can be weakened and destroyed only by the separate being possessing it. It is not “of Nuit” and cannot be directly influenced by that neter.

Within the context of the Æon of Horus, then, *Thelema* could be seen as the “sane” alternative to chaotic behavior, since the essence and presence of Set were as yet concealed.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

Crowley advanced a Cabalistic interpretation thus: *The* = the Hermit [of the Tarot] = “invisible yet illuminating”. *le* = the Lover = “visible as is the lightning-flash - the College of Adepts”. *ma* = “the man of Earth - the Blasted Tower”. He went on to add the Cabalistic/numerological values of these three cards and obtained 31 (“AL”+“LA”), whence came the secret name of the *Book of the Law*.

The famous final sentence of this passage, originating [like “*Thelema*”] in Dr. Francois Rabelais’ novel *Gargantua*, had also been used by Sir Francis Dashwood who inscribed **FAY CE QUE VOUDRAS** over the main entrance to Medmenham Abbey.

Crowley, in adopting it, applied it specifically to “one’s true will” - which, according to the Word of the Æon of Horus, meant the uniting of the individual will with that of the OU (Nuit).

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed! be it to the aeons. Hell.

Compare the Magical Formula of the Age of Satan (1966-1975 CE): "Indulgence instead of Abstinence." Crowley interprets "love" in a sexual context, but the comment concerning union of the divided implies the neutralization of complementary opposites by fusion - the compulsion of Nuit. [See #1-29 through #1-32.] All impulses other than those which lead towards such reunion and neutralization are seen as a curse, and they are collectively characterized as Hell. This is not inconsistent with the symbolism of the *Diabolicon* and the Age of Satan that succeeded the Æon of Horus.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

"Hell" is further described as "that state of manyhood", i.e. a variety of distinct and separate wills, which, from the standpoint of Nuit, is a condition "bound and loathing". Compare again the *Diabolicon*. Again the charge is given that polarized intellects "have no right" but to "do thy will" - a meaningless aphorism except as interpreted per #1-39.

43. Do that, and no other shall say nay.

The human intellectual separation from Nuit is the only such manifestation on Earth. Once this "flaw" has been "corrected", the natural inertia of Earth will have been restored. There are no other intellects capable of achieving a sense of separateness - of "saying nay", as it were.¹⁰

44. For pure will, unassuaged of purpose, delivered from the lust of result, is in every way perfect.

Will "delivered from the lust of result" and without "purpose" is independence of will destroyed. The concept of will then becomes completely meaningless except as identified with the cosmic inertia

as a whole. This would in fact be "perfection" from the standpoint of Nuit.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

Perfection as defined by Nuit consists of unity. Once it has been achieved, it becomes a meaningless concept, since there will be none apart from it to appreciate that unity.

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

In that fulfillment of the Law would reduce all intellectual existence to unity and thus obliteration, "nothing" is indeed a secret key to the *Book of the Law*! What the Jews call it is unimportant, since the Hebraic/Cabalistic numerological system is OU-baseless. The sum of 8, 80, 400, and 18 is $506 = 11 =$ the eleven-lettered formula of *Abrahadabra*.

47. But they have the half: unite by thine art so that all disappear.

Another reaffirmation of the law of Nuit.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

A criticism of Crowley for his strong sense of individuality and subconscious refusal to accept and embrace the nihilism of Nuit. [Here it appears that "fool" is to be understood in the mundane sense rather than as synonym for the A.'.A.'. grade of Ipsissimus.] Nuit perceives separate intellectual existence as stupid - as are oxen - and futile according to the doctrines put forth in the *Book of the Law*.

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

All principles of ceremonial magic not in accordance with the *Book of the Law* are obsolete and should now be discarded. Ra-Harakte “hath taken his seat in the East”: The Sun is now dawning on the Equinox of the Gods. Since the Vernal Equinox occurs at approximately March 21, it may be assumed that the statement refers to an “equally-balanced night” between the unity of Nuit and the chaos of HarWer [to be seen in the third chapter].

Asar (Osiris) and Isa (Isis) are identified as representative of an irrelevant principle: that of posthumous redemption and revival. Osiris is a mythical object of popular worship; Isis is symbolic of those who equate worship with abstinence, suffering, and deprivation. Death-worship [in the biological sense as distinct from the self-obliteration sense] and worship by abstinence have no place in the Æon of Horus; they would be distracting to the actual Word of the Æon.

The secret name of Hoor (the hieroglyphic Hor or Horus) is HarWer - in hieroglyphics the “Great Horus” or Horus the Elder - not the Horus [the Younger] of the Osirian mythos.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest; thus ye have star & star, system & system; let not one know well the other!

Within the Æon of Horus the initiatory Order - the A.'.A.'. - may accept persons of various levels of intelligence for appropriate pursuits within the Order. Tests and ordeals should be tailored to individuals' potential as appropriate. [Consider also #I-3.] Nevertheless there should be no confusion or blurring of the distinction between the several intellectual levels; intelligence is a dispassionate identification of elites.

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy

servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

Crowley considered this passage a more or less literal interpretation of the initiatory environment the A.'.A.'. was to use. Lapis lazuli and jasper he considered symbolic of Nuit and "Hadit" respectively, and he thought jasmine and rose to represent "the two sacraments" (the male and female sexual fluids). He referred guardedly to the "emblems of death" as the ceremonial symbols of Freemasonry - to be adopted and used by the A.'.A.'..

If the passage is indeed descriptive of an initiatory temple, then it may be read literally and a temple constructed accordingly, complete with four gates and sinking floors [perhaps an alligator pit for the quick & tidy disposal of would-be initiates who failed the tests of #I-50?].

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit.

Crowley identified "space-marks" as stars [in the sense of #I-3]. It is equally erroneous, he said, to regard individuals as either completely interconnected with or completely disconnected from one another.

By "the ritual" he understood the sex-act, taking the admonition to mean that it was of value as a magical ritual more than as an expression of brutish lust. This is an important distinction in Crowley's own magical philosophy and explains his interest in the later, sex-magic-intensive Ordo Templi Orientis (O.T.O.).

Crowley's magical and æsthetic approach to sex has not, it may be said, been carried forward in the practices of his latter-day disciples, most of whom err on either side of the delicate balance between the symbolic and the animalistic.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

The impulse of Nuit is to restore natural harmony and balance to the Earth - a condition which is distorted by the non-natural intellectual self-consciousness of mankind. Crowley's exalted role in this design shall not exempt him from self-obliteration as well, but he is promised "ecstasy and joy" - the first from intellectual union with the OU/Nuit and the second by return to the physical station of a non-intellectual, natural animal on Earth.

54. Change not as much as the style of a letter; for behold! thou, o prophet, shall not behold all these mysteries hidden therein.

In fact the various printed versions of the *Book of the Law* have consistently omitted key elements of the handwritten manuscript that could not be typeset. Two of these elements - the configuration of the coded passage #II-76 and the grid/number matrix behind part of #III-47 - proved crucial to their decipherment in the *Book of Coming Forth by Night*.

55. The child of thy bowels, he shall behold them.

Crowley interpreted this verse in a magical, rather than in a genealogical sense. At first he felt the "child" to be Charles S. Jones (Frater Achad), but then abandoned this opinion when Jones developed theories not in accordance with Crowley's own beliefs concerning the Æon. The matter was unresolved at the time of Crowley's death, nor were his various disciples or organizational splinter-groups able to reach consensus upon it. The question was resolved by the *Book of Coming Forth by Night* precisely a century after Crowley's own birth.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are

sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But that hast all in the clear light, and some, though not all, in the dark.

The “child” would be neither of the “Eastern” (oriental/Theosophical) nor of the “Western” (Cabalistic/Masonic) magical schools, but would come rather from a school distinct from and unrecognized by both -the Church of Satan, an initiatory magical Order that itself rejected the doctrines both of the aforementioned systems and of Crowley’s organizations.

The “child”, as Magus of the Æon of Set, necessarily had to reject the premises of the Æon of Horus as obsolete and/or incomplete, but this same perspective and initiatory comprehension enabled him to explain key mysteries of the Æon of Horus that had been unresolved even by Crowley himself. By definition only a Magus may completely comprehend a previous Magus - because the successor possesses the extra-æonic perspective required.

Crowley’s curiosity concerning the identity of the “child” is also dismissed as futile - a word of advice which he, to his continuing frustration, refused to heed.

The Words of the several Magi are valid under the circumstances of their Utterance, but each Magus will Understand only those magical and philosophical principles encompassed by his Word [and previous Words to the extent that it elaborates upon them].

Each Word represents a new equation between the experience of the past and the problems of the future. A Magus may use the power of his Word to better understand the past and to address the present, but he should not presume that his Word will be the final solution to the indefinite future.

The intellect alone will enable man to confront problems purely in the realm of the OU, but the uninitiated intellect is inadequate where the entire OU/SU totality - including metaphysical realities - is concerned. This is the realm of the Magi.

**57. Invoke me under my stars! Love is the law, love under will.
Nor let the fools mistake love; for there are love and love.**

There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise.

Nuit is to be invoked during the hours of darkness.

“Love is the law, love under will” became one of Crowley’s key aphorisms [generally used to close any document opened with the “Do what thou wilt” quote from #I-40]. He understood it to mean a profound empathy with all entities of creation, guided not by fear [which he considered the Christian motive for love] but by deliberation.

There is further a caution concerning superficial types of love. There is “pure” love for its own sake -the dove; and there is love for ulterior motives - the serpent. [Crowley interpreted the serpent as a symbol of *Kundalini*, a sex-magic force supposedly coiled at the base of the spine. I find the concept quaint, if hardly to be taken seriously.]

Crowley himself chose the love of the serpent, always subordinating human love and affection to his magical workings. As a result his love-life consisted of an endless string of disasters, his opinion of women remained immature, and his experiments with sex-magic [as highlighted, for example, in *The King on the Royal Art*, one of his sex-magic diaries] were pathetic and fruitless.

The “great mystery”, which Crowley declined to explain in his comments on the grounds that it was reserved to the highest grades of initiation, was simply that he believed sex-magic to be the most potent form of the art - explained only at the highest degrees of the O.T.O.

Crowley understood “Book” as the Tarot, and the Hebrew letter *Tzaddi* as the Emperor trump in that deck. In his commentary he proceeded to explain why this passage identified this trump as complementary to the Star trump XVII - which I simply do not see implied by the above passage of the *Book of the Law*.

58. I give unimaginable joys on earth: certainly, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The promise of Nuit to mankind upon its reintegration with the OU - at which point there would be nothing left to sacrifice, nor any separate mind feeling any awareness of a separate “deity” - hence not even the notion of “sacrifice”.

59. My incense is of resinous wood & gums; and there is no blood therein: because of my hair the trees of Eternity.

The composition of incense for Nuit and the reason for it - the tree as a symbol of timeless existence because of its apparent lack of change, i.e. growth at a comparatively slow rate.

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

See #I-24; $5+6=11$. See also the comment concerning #I-20. The five-pointed star is the Pentagram of Set, and a red circle is the Egyptian symbol for the Sun. To non-initiates the esoteric nature of the *Book of the Law* might seem “black” (i.e. nihilistic), but in fact it is “blue & gold” (a OU-neteru-oriented initiatory system of magical philosophy). For the “secret glory” see again #I-30.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and

covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say - and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple - To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

The Second Chapter

1. Nu! the hiding of Hadit.

Within Islam, the term *hadith* identifies a “divinely inspired utterance”. The term has no meaning in Egyptian hieroglyphic. The “Hadit”-figure on the Stele of Revealing is identified in the inscription as Behdety, a form of HarWer, the Great Horus. This Second Chapter is intelligible if it is understood as an utterance of Aleister Crowley inspired by HarWer. [By contrast, the Third Chapter is in the form of a direct address by this *neter*.]

In this first verse Nuit is said to conceal or obscure the magician’s awareness of HarWer. If Nuit is recognized as the inertial *neter* of the OU, and if HarWer - per the *Book of Coming Forth by Night* - is seen as a concentration of intelligence directly opposite to Nuit, the antipodal tension between them may be understood.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my house.

Crowley considered Hadit to be symbolic of “infinite contraction” - a geometric point - and Nuit “infinite expansion” into the three geometric dimensions. The concepts have no meaning save in pure mathematics, because the former state would mean nonexistence save as a locus, and the latter a state of existence embracing everything - in which case “Hadit” could not think or talk, while there would be no one “else” for Nuit to talk with!

“Khabs” may be translated variously [see #I-8]. Here it characterizes HarWer as a *neter* of “pure spirit” [see #II-1].

3. In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.

Crowley compared this to “an old mystical definition of God - He whose centre is everywhere and whose circumference nowhere”. In terms of Euclidian geometry, of course, both the center and the shell of a given sphere can be determined. Technically the shell can be “found”; it is the physical displacement of a sphere in space. But the center has no three-dimensional existence; it has location only. #II-3 is thus contradictory to fact. This statement would place HarWer completely outside of the OU [where such laws apply].

4. Yet she shall be known and I never.

The OU may be comprehended through the logical and empirical procedures of science. The pure intellect, since it possesses the capacity to behave illogically, may not be defined through logic alone. Nœtic intuition is also required. Consider here the *Dialogues* of Plato relative to the actual identification and definition of a Form/*neter*.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

Crowley understood the “old time” as a reference to the Æon of Osiris, characterized by the predominance of death-worship religions, now to be superseded by the Æon of Horus.

He understood the ritual reference to mean that he must purge the texts of the Golden Dawn (G.'.D.'.) to ensure their compliance with the principles of the new æon.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The phenomenon of isolate self-consciousness (the Gift of Set of the *Book of Coming Forth by Night* or “Black Flame” of the *Diabolisticon*) distinguishes man from beast. This same capacity enables man to perceive his existence as distinct from that of the Nuit-cosmos, hence the finity of that distinct existence - eventual death of the self.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. “Come unto me” is a foolish word; for it is I that go.

HarWer is the creator of a new æon and the destroyer of the old one. His being is the origin - or axle - of the new æon, and elaborations of the Word of that æon extend outwards from this core principle.

Cubical altars within magic circles were used for certain types of magical ceremonies, but the relationship was expanded to three dimensions in the “Cry of the 30th Æthyra” in *Liber 418 (The Vision and The Voice)*: “This cube is surrounded by a sphere” - implying the spiritual above and beyond the purely material.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Harpokrates, the infant Horus the Younger of the Osirian mythos, is in fact a corruption of HarWer, the Great Horus. Here HarWer exposes the corruption and points to a further fallacy: An intellect cannot worship itself as an “object”.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

This reaffirms the opposition of HarWer to Nuit, who considers nonexistence [of anything else] the supreme joy [see #I-32]. Finite intellects are subject to death. The non-conscious whole of matter/energy (Nuit) will, however, continue to displace space indefinitely.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

Crowley recounts that, at this point, he resented the direction of the *Book of the Law* but was unable to cease transcribing it. At the time he was an avowed Buddhist [which, since Buddhists seek obliteration of the self in *nirvana*, is not inconsistent with his attraction to Nuit]. The Second Chapter of the *Book of the Law* attacks this position with an affirmation of the independent existence of the intellect. And even the very attempt to “deny” the intellect affirms its existence: *Cogito Ergo Sum*.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness!

Despite the glaring truth of #II-10/13, those who “don’t want to hear it” will simply ignore it in favor of cherished fantasies. Crowley himself missed its significance altogether. Hence he also failed to understand that it was the HarWer aspect of his own mind that was the actual source of this Second Chapter.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

In the Old Comment, which appeared in the *Equinox* in 1912, Crowley wrote: “I am perfect, being Not (31 LA or 61 AIN) ... Which is vital, for I am None indeed. LA.” This is rather at odds with Charles Stansfeld Jones (Frater Achad) first revealing the AL/LA “key” to Crowley in 1919.

9 is the number of the Tarot trump “The Hermit”, symbolizing [according to the *Book of Thoth*] the Secret Fire *Khu* [see #I-8 and #I-13]. Within the scope of the Æon of Horus, however, only an Ipsissimus (10)=[1] - a “fool” - could perceive this.

To others an intellectual evaluation of HarWer would yield 8 = “Adjustment”. Among other things this trump signifies the displacement of an obsolete æon by a new one.

Trump #1 - “The Magus” - refers to Crowley’s role “in 8” - i.e. in the new æon as the instrument of Adjustment. This is “vital” insofar as the HarWer *netter* cannot manifest itself in the OU save through the mind of a material/intellectual medium.

“The Empress” (trump #3) and “The Emperor” (trump #4) add to trump #7 (“The Chariot”), signifying the North Solstice and the mystery of the Grail. This is indeed a “further secret”, as it is not of HarWer and would be revealed only in the Hall of the Dead (*Walhalla*) at Wewelsburg Castle, Westphalia, in XVII/1982 CE.

16. I am the Empress & the Hierophant. Thus eleven as my bride is eleven.

“The Empress” (trump #3) and “The Hierophant” (trump #5) again equal “Adjustment” (trump #8). The Æon of Horus is characterized by the eleven-letter formula “Abrahamadabra” [see #I-20].

17. Hear me, ye people of sighing! The sorrows of pain and regret Are left to the dead and the dying, The folk that not know me as yet.

18. They are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen, who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, for and fire, are of us.

The Law of Thelema is for those with the wit and the will to comprehend and apply it. Others are fated to slow, inevitable regression to beasthood. [Cf. H.G. Wells' *Island of Dr. Moreau*.] As for intellectuals and magicians of the obsolete æon:

“Such a being is gradually disintegrated from lack of nourishment and the slow but certain attraction of the rest of the universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish, especially when with a new æon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle.” - *Magick in Theory and Practice*

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die; verily thou shalt not die, but live. Now let it be understood: If the body of the king dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light: these are for the servants of the Star & the Snake.

The “law of the jungle”, raised to its most complex expression in the writings of Nietzsche. One of the prerogatives of an independent intellect, however, is that of defying the law of the jungle - to enable the weak or injured to survive in order that they may prove their worth under other circumstances. Excessive devotion to one extreme means cruelty. Excessive devotion to the other results in weakening the self through the hosting of parasites. An Aristotelian “Golden Mean” must be sought.

In Egyptian philosophy the pharaoh was not a king in the European sense. Rather he was an embodied manifestation of the

neteru. Human shells for him to inhabit might be required, but the “actual” pharaoh was immortal.

The Star is the Silver Star (A.'.A.'.) of Babalon, and the Snake is subsequently (#II-22) identified as HarWer.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

Here the random volatility of the HarWer-*neter* is shown at its most extreme. It may well be one of the greater tragedies of the Æon of Horus that Crowley did not recognize the fourth sentence of this verse as being an abrupt rejection of the disordered thoughts of the first three. This rejection is emphasized by the fifth and sixth sentences, which encourage him to strengthen, not impair his sensory powers.

23. I am alone: there is no God where I am.

The conceptual separation of HarWer from Nuit is absolute; the two *neteru* are mutually exclusive.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them: there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

Strengthening of self-awareness is not to be achieved through isolation and meditation, as in the Hindu and Buddhist systems, but through exposure and expression of the self. Those with the most highly-developed sense of self-awareness are also those who are seen to attain success in their endeavors; it is a sign that they have correctly identified and actualized their true will. Such a person will continue to achieve success, unless he should clash with another whose true will is equally well-developed - or more so.

25. Ye are against the people, O my chosen!

A reaffirmation of #II-18/19.

26. I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

A learned discourse on the pleasures of sex.

27. There is a great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the Pit called Because, and there he shall perish with the dogs of reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed forever!

30. If Will stops and cries Why, invoking Because, then Will stops & does naught.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

Neither the *Book of the Law* nor other texts dealing with metaphysics can be comprehended through purely-logical analysis. This is the ultimate message of the Platonic *Dialogues*, which collectively demonstrate the futility of a logical approach to the Forms/*neteru*. After all rational and scientific procedures have been

exhausted, an intuitive (noetic) apprehension of each Form is required.

A reading of the *Book of the Law* with an inaccurate or insufficient appreciation of the *neteru* manifest within it can lead to disaster. [Consider Crowley's own misreading of #II-22.]

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty.

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride.

August 12, the day in 1903 when Crowley married his first wife, Rose Edith Kelly. In his Comment he observed that this event ultimately made possible the Cairo Working [yielding the *Book of the Law*].

38. A feast for the three days of the writing of the Book of the Law.

April 8, 9, and 10 beginning at noon.

39. A feast for Tahuti and the child of the Prophet - secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

Crowley identified the "Supreme Ritual" as the March 20 invocation to Horus which resulted in the subsequent success of the Cairo Working. See "The Temple of Solomon the King" in *Equinox* #I-7.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

A reaffirmation of the true nature of Nuit. Concerning the “dissolution” see the comments to #I-32 and #II-21.

45. There is death for the dogs.

Those who reject such dissolution and absorption, and who are not initiates capable of sustaining the existence of the *ba* and *ka* after the transfer of the *khu*, will in fact die.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique and conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.]

A restatement of the themes in #II-18/21. Amon is the “conqueror” - the warrior lord of Thebes [see #I-5]. He was the patron of *Uast*, the IV (4th) Nome of Upper Egypt. Patron of the V (5th) Nome was Amsu, portrayed as one of the children of Horus the Younger [hence “babe in an egg”].

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

See #I-60. Yet there is also an aspect of HarWer that is closer to Set [whose color is red] than to Nuit [whose colors are blue & gold]. Purple is the color of a Magus, and green the blending of the colors of Nuit.

51. Purple beyond purple: it is the light higher than eyesight.

The “vision” of a Magus extends beyond the scope of the normal range of eyesight, just as ultraviolet is beyond violet in the visible spectrum.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not

your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

The “lying spectre of the centuries” is Osiris, the death-god of the æon preceding that of Horus. The “vices” of emotional excess are characteristic of emotional use of the intellect -an attribute of HarWer’s distinction from the dispassionate OU.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

A restatement of Crowley’s role as set forth in #I-15. The Curse of a Magus is that, because he Utters a new Word amidst the values and norms of the expiring æon, or as an unfamiliar complement to the present æon, few if any will initially understand or endorse that new Word. Hence he can expect to be greeted with disinterest or even contempt. Truth, however, is not determined by vote. HarWer suggests that Crowley’s reception will be so antipathetic that even his disciples may lose confidence in him. This, however, will not affect the essential truth of his Word.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

The Word and philosophy of Aleister Crowley cannot be understood as a mere product or synthesis of existing philosophy. A Word [as the Utterance of a Magus] introduces a new philosophical principle altogether. While it may contain elements of preexisting wisdom, its essence and emphasis will be unique and accessible only via nœtic intuition.

Crowley is permitted to punctuate the *Book of the Law* as he thinks appropriate, but he is not to tamper with the words, letters, or numbers of the text.

**55. Thou shalt obtain the order & value of the English alphabet;
thou shalt find new symbols to attribute them unto.**

A straightforward instruction for Crowley to discard the number & letter values of the Hebrew Cabala. He ignored #II-55, due no doubt to the years he had already invested in Cabalism, and put forward *Liber Trigrammaton* as a gesture of compliance. He admitted his dissatisfaction with this in his 1920 Comment, theorizing further research into Sanskrit or Enochian.

The actual solution was deceptively simple: a direct, numerical equivalence to the order of the English alphabet and the construction of a new symbol for each letter/number. #II-55 was later to prove crucial to the revealing of #II-76 in the *Book of Coming Forth by Night*.

**56. Begone! ye mockers; even though ye laugh in my honour ye
shall laugh not long: then when ye are sad know that I have
forsaken you.**

Those who ridicule the *Book of the Law*, feeling secure in the conventions and norms of the expiring Æon of Osiris, will find that this conservatism works against them when the inertia of Nuit gradually aligns itself to the emerging values of the Æon of Horus.

Crowley himself was of the opinion [in the 1920 Comment] that this verse also had a special meaning with regard to impostors and false cults abusing the license of the Æon of Horus: that ultimately they would merely make themselves look foolish. There is a lesson here for any individual or group attempting to “go through the motions” of ritual magic, Thelemic or otherwise, without actually understanding the principles or desiring the results the ceremonies in question were originally conceived to activate. Ritual without such understanding and purpose becomes merely a rote exercise, hence an excuse to **not** think!

True to the OU-unifying principle of Nuit, Crowley went on to propose intellectual separateness [from Nuit ... ironically the central feature of HarWer, whose æon he was inaugurating] as the ultimate “evil”. In *Liber Aleph* he observed:

“And of such the Lords are the Black Brothers, who seek by their Sorceries to confirm themselves in Division ... know this concerning the Black Brothers that cry: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethren are not Apart, as they Think; but are peculiar Combinations of Nature in Her Variety.”

Alas for those who think that mere insistence upon a law can make its violation impossible! Quite the contrary: Were it not conceivable or possible to do so, no law would be necessary in the first place. Nor is it sufficient to say that “[objective] universal law is a fact, not a convention, hence cannot be violated”. Until man understands and correlates all of what he so boldly calls “natural law”, how can he be certain that no exception exists to the tiny province he has thus far mapped?

Why should Crowley so dislike the “Black Brethren”, then? Is it just because they are explorers bolder than he, or is it rather because the endless evolution, change, and variety they cherish is antithetical to the goal of a monolithic, homogenous OU - that siren’s song of Nuit which so enraptured the “Buddhist” Magus of the Æon of Horus?

Unfortunately - or fortunately, depending upon your æonic point of view - the Beast 666 had a bit of Black Brotherhood in his *modus operandi* as well. He may have advocated the theoretical ideal of universal harmony, but he nonetheless devoted considerable time and effort to exercising and maximizing his own individuality. [I am certain HarWer approved.]

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

In the 1920 Comment Crowley viewed this as a corollary to #II-56, suggesting that it is actually impossible for an object to undergo change, because it cannot be altered in its basic chemical constitution. If an apparent change occurs due to the addition, subtraction, or rearrangement of elements of this constitution, then the object has lost its original identity and assumed a new one.

This argument does not provide, however, for unrealized potential, which may not be apparent in the original assessment of an object although it is in fact there. A caterpillar does not lose its identity because it evolves into a butterfly, any more than a man loses his identity because he grows a beard. For Crowley's argument to hold true, identity would have to be defined in a strictly limited sense, and at a fixed point in time. Either one of these assignments would be arbitrary, hence artificial - a stepsister's foot being jammed into Cinderella's glass slipper.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings forever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

The Æon of Horus [and the Æon of Set, for that matter] will not enable silk purses to be made from sows' ears. Yet superficial appearances may be quite deceptive, and an Adept seen through the eyes of a non-Adept may seem to be behaving erratically or irrationally. It is true that a beggar might not be able to hide his poverty, but a king in a good disguise would seem every bit as impoverished. In judging another, one must first determine one's actual ability to render such a judgment, then the criteria according to which the judgment will be made.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

See the discussion of "love" in the comment to #I-57. In his 1920 Comment with reference to #II-59, Crowley further characterized it as a "right relationship" between two components of the Nuit-totality -not a blind attraction for superficial motives which, upon closer examination, might not prove to be mutually beneficial.

60. Therefore strike hard & low, and to hell with them, master!

Crowley is to be aggressive, uncompromising, and remorseless in his proclamation, definition, and application of the Word of the Æon. [He was.]

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

Crowley's ecstatic experience of the transcription of the *Book of the Law*, and a reaffirmation of his identity as Magus of the Æon of Horus.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

This is certainly the most tragic and poignant passage in the *Book of the Law* because of its prophetic irony. Crowley died frustrated and confused, tears in his eyes as he fought the coming of his final coma. [Cf. John Symonds, *The Great Beast*.] The "red gleam in his eyes", I suspect, resisted the dissolution of his personality into Nuit.

His death was indeed testimony to the promise of the "love" of Nuit [see #I-29/32]. By becoming one, he and Nuit ceased to exist as entities who could be contrasted to one another. save in others' eyes.

Consider also the paradox of the "magical death" of the self when becoming a Magister Templi (8)=[3] A.'.A.'. See "One Star in Sight"

in *Magick in Theory and Practice*, and also the “Cry of the Thirteenth Æthyr” in *Liber 418 (The Vision and The Voice)*.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep - die!

69. Ah! Ah! What do I feel? Is the word exhausted?

Crowley’s ecstatic vision recommences and is likened to asexual experience.

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

This verse addresses an important aspect of Crowley’s philosophy - that pertaining to indulgence in sex and other sensual pleasures of the human body. Critics have accused Crowley of being a pervert, a lecher, and a disgusting sexual psychotic. Many admirers, on the other hand, have tried to imitate his lifestyle on a purely behavioral level - and have succeeded in earning precisely those titles.

Both groups fail to appreciate the artistry, the magical philosophy, and the sensitivity that were essential components of Crowley’s sensuality. Thus there is an almost surprising atmosphere of innocence in even the most “lurid” of Crowley’s erotica that is conspicuously lacking in the crude, genital/anal-obsessed antics of certain latter-day “Thelemites”. Yet another illustration of the point made in the comment to #II-56: that ritual without understanding is at least futile, and more often dangerous, degrading, and/or ridiculous.

At the other extreme are the compulsively cerebral schools of modern Thelemite thought. Such devotees are enthusiastic about Crowley the metaphysician, but quite uncomfortable about Crowley the sensualist. So they practice a quaintly “proper” version of his Magick: When the text of his Gnostic Mass calls for the priest to part

the veil of the priestess with his lance, such practitioners dutifully brush aside a veil with a ceremonial spear!

71. But exceed! exceed!

Again this verse captures an extremely significant aspect of Crowley's philosophy. As he observes in letter #33 of *Magick Without Tears*, the Aristotelian Golden Mean "is more valuable as the extremes which it summarizes are distant from each other". The depth of this statement cannot be overemphasized; in fact a deliberate exploration of extremes became the Formula of the Age of Satan, according to the Word Indulgence.

A procedure for ascertaining viable extremes from which to define a Golden Mean is too often neglected by students of Aristotle. The difficulty in arriving at any sort of "absolute" mean is more understandable when Aristotle's motives are appreciated: He was trying to construct an alternative to his teacher Plato's contention that absolute standards are not definable through purely logical methods. [Aristotle failed, and ultimately returned to Plato's point of perspective.]

72. Strive ever to more! and if thou art truly mine -and doubt it not, an if thou art ever joyous! -death is the crown of all.

The OU order of Nuit and the non-natural, emotional will of HarWer -"death" and "life" in the rawest metaphysical sense - are the ultimate extremes. [The position of Set is not inaccurately approximated as a Golden Mean between these ordered and chaotic extremes; another of the magical secrets of the absolute standard of beauty symbolized by the *phi*-ratio of the Pentagram of Set.]

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

The Curse of a Magus, as discussed with reference to #II53, necessarily subjects him to strong forces of frustration and

depression. The new Word may imply values that are so alien to those of existing society that the Magus doubts his sanity and sense of proportion. All he has to combat these factors is a fundamental conviction that the Word he Utters is **true**.

Can those who are not Magi ever understand the intensity of such a realization? Yes -those who are Masters of the Temple and thus have attained the power of Understanding.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.

What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

In his 1920 Comment Crowley observed: “This passage following appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction.”

Revelation 13:11.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is not like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

Revelation 13:12.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

I John 4:3.

The Third Chapter

1. Abrahadabra! the reward of Ra Hoor Khut.

Ra-Harakte was a form of HarWer as an aspect of Ra by the priesthood of Ra at Heliopolis. [Cf. Budge, *From Fetish to God in Ancient Egypt* (London: Oxford, 1934, page #216).]

Crowley, whose familiarity with Egyptian philosophy was limited to the Osirian mythos, did not know that the cosmological systems of the Great Horus and Ra were originally independent of the Osirian movement and were only assimilated into it in corrupt forms during the final dynastic decadence. Hence Crowley remained confused as to the name and significance of “Ra Hoor Khu[i][t]” and the Third Chapter of the *Book of the Law* - and confessed as much in his 1920 Comment entry concerning this verse.

2. There is division hither homeward; there is a word not known.

Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.

Again Crowley missed the point of this verse - a simple admonition to correct the name of Ra-Harakte as indicated on the Stele of Revealing.

3. Now let it first be understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples and none shall stand before you.

Historically the two most significant events of the Æon of Horus were World War II and the development of the atomic bomb which ended that war. Nor can England’s critical importance during the Battle of Britain be denied.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

Were the values of the Æon of Horus reflected more by the Allies or more by the Axis? The latter championed elitism and “right by might”, whereas the former at least propagandistically upheld the banner of egalitarianism, socialism, and democracy. Yet the police-state environments of Germany, Italy, and Japan also acted to stifle creativity on an individual basis, encouraging and rewarding conformity and automatic obedience to the very few who, through circumstances as much as genius or talent, had emerged in positions of power. While the defeat of the Axis might seem to have been a defeat for the values of the Æon of Horus, then, it may well be that, in a more subtle and long-term sense, the cause of elitism was better served by the victory of more openly-competitive political systems. It is still too early to venture a final evaluation in this regard.

10. Get the stele of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy for you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!

Kiblah: a point towards which prayer or devotions of a spiritual nature are directed.

Crowley evidently thought better of burglarizing the Boulak Museum to steal the stele. He settled for having a replica prepared

for him. [The antiquities of the Boulak Museum have since been transferred to the Cairo Museum.]

Cairo (*Al-Kahira*) = [the city of] victory.

12. Sacrifice cattle, little and big: after a child.

13. But not now.

14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

Crowley later identified these verses as a reference to the death of his firstborn daughter in 1906.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them.

19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

After many failures, Crowley set down “stele” in Greek, which “to him” was 52. He then subtracted 52 from 718 and got 666.

20. Why? Because of the fall of Because, that he is not there again.

In his 1912 Comment Crowley indicated that he had mentally questioned #III-19. Ra-Harakte chides him for seeking a justification [see #II-27/33].

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

Ra-Harakte (“Ra Hor of the Horizon”) was the aspect of the Sun at dawn, when of course it appears in the east.

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

Crowley thought “the other images” to be those of Nuit and “Hadit”. In view of #III-21 it would seem more probable for them to be Ra’s other aspects: Aten (noon), Atum (sunset), and Xepera (the Sun at night). Nevertheless [in *Liber Resh vel Helios*] Crowley did institute periodic devotions to these other aspects of Ra.

The significance of Xepera would indeed remain a secret until the year X of the Æon of Set, at which time it would indeed be revealed to the “winners” of that particular ordeal.

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

Oil of Abramelin [from *The Sacred Magic of Abra=Melin the Mage*]: Eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil.

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

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfume of your orison: it shall become full of beetles as it were and creeping things sacred to me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

- 28. Also ye shall be strong in war.**
- 29. Moreover, be they long kept, it is better; for they swell with my force. All before me.**
- 30. My altar is of open brass work: burn thereon in silver or gold!**
- 31. There cometh a rich man from the West who shall pour his gold upon thee.**

While Crowley did not specify anyone in particular as the object of this verse, in his later life he received crucial help from one American disciple in particular: Karl Germer, who became Outer Head (chief international executive) of the O.T.O. following Crowley's death.

- 32. From gold forge steel.**
- 33. Be ready to fly or to smite.**
- 34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of god and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!**

Crowley felt the "holy place" to be Boleskine House, his former estate by Loch Ness in Scotland. Boleskine has remained standing to date, but has become a celebrity focal point for Crowleyphiles. If the physical Boleskine is thus reduced to a "haunted house" spectacle, the mystical Boleskine remains an untouched image in the minds of those initiates who understand and appreciate its unique role in the development of its Beastly "Laird".

Harmakhis was one of the many forms of Xepera as a symbol of regeneration, transformation, and immortality. Harmakhis was

portrayed in many shapes, the most famous being that of the Great Sphinx at Giza.

The “double-wanded one” is Set, whose symbols in ancient Egypt were the *D'm (Tcham)* and *w3s* sceptres. Both sceptres were Set-headed, but the *w3s* was distinguished by a spiral shaft and the absence of a decorative base (Set's forked tail on the *D'm* sceptre). On the Stele of Revealing, Ra Harakte holds a *D'm* sceptre. The Setian sceptres signified magical power, as opposed to the crook & flail sceptres symbolizing the pharaoh's roles as shepherd and taskmaster of the Egyptian nation.

“Fresh fever from the skies”: the *Book of Coming Forth by Night*.

“Another woman”: Lilith Aquino, the Serpent One: Maga V° Temple of Set and One of the Nine.

“The globèd priest” and “another sacrifice”: Anton Szandor LaVey [who shaved his head to signify his office as High Priest of the Church of Satan], and the destruction of the Church of Satan as precondition for the manifestation of the Æon of Set.

“Another king”: Ra-en-Set *suten net*.

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khuit.

The first half of “Heru-ra-ha” reveals the name of Her-Ur (HarWer), the Great Horus, of whom both Harpokrates (the Osirian Horus “the Younger”) and Ra-Harakte [see #III-1] are corruptions.

36. Then said the prophet unto the God:

37. I adore thee in the song -

**I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth, I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,**

**Who makest the gods and death
To tremble before Thee:-
I, I adore thee!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!**

The sacred bull Mentu was the patron neter of the city of *Ani*, capital of the IV *Uast* (Thebes) Nome of Upper Egypt [see #II-49]. Ankh-f-n-Khonsu is the priest commemorated by the Stele of Revealing. His name means: “[He whose] Life [is] in Khonsu (the Moon-neter of Thebes and son of Amon and Mut)”. Crowley saw himself a reincarnation of this priest.

38. So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written), as it is said,

**The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-Khonsu!
By Bes-na-Maut my breast I beat;
By wise T’a-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit.**

#III-37 and #III-38 contain extracts of poems Crowley hadwritten prior to the Cairo Working [of the *Book of the Law*]. These poems (titled paraphrases of the inscriptions on the front and back of the

Stele of Revealing) are contained in the 1936 edition of Crowley's *Equinox of the Gods*. [Therein the final line of the extract in #III-37 reads: "Aum! let it **kill** me!"]

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever - for in it is the word secret & not only in the English - and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

The secrets of the *Book of the Law* are to be found through both the English and the Egyptian hieroglyphic languages.

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

In both his 1912 and 1920 Comments Crowley indicated dissatisfaction with the results of his commentaries. He might have fared better had he reconsidered #II-55, though some of the contents of the *Book of the Law* would remain enigmatic until the advent of the Æon of Set.

41. Establish at thy Kaaba a clerk-house; all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

See #I-32/38. Many who thought to exploit Crowley got the worst of the encounter, and he shed few tears over them. In fact his

contempt to those whom he had discarded is at least partly responsible for the often-vicious criticism he received - and continues to receive - at their hands.

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men; as a shrinking and despised harlot she shall crawl through dusk wet streets, and die cold and an-hungred.

The fate of Crowley's Scarlet Women was not a pleasant one. After Rose Crowley's daughter died, she became an alcoholic and was eventually committed to a sanitarium. Crowley's daughter by Leah Hirsig, the most famous Scarlet Woman, died at the Abbey of Thelema as an infant, and the shock caused Leah to miscarry a second child. Eventually she too was abandoned by Crowley under the bitterest of circumstances.

44. But let her raise herself in pride. Let her follow me in my way. Let he work the work of wickedness. Let her kill her heart. Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu; she shall achieve Hadit.

None of the Scarlet Women was able to sustain #III-44 and thus attain #III-45.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any.

This is popularly [by Crowleyphiles] considered to be a validation of the *Book of the Law*'s prophetic power [as a prediction of World War II] and a further prediction of war in the 1980s. Since there are local or regional wars ongoing constantly on some part of the planet, whether or not the “eighties” prediction is considered to be validated is simply a question of how extensive a war must be for Ra-Harakte to take note of it. Alternately the 1980s were in fact a decade of international paranoia concerning and social persecution of occultism generally.

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key; then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

See #I-54, #II-75/76, #III-22, and the *Book of Coming Forth by Night*.

Although #I-56, #II-76, and #III-47 explicitly state that Crowley himself would never know the mysteries of the manuscript, the one who would expound them, or the initiatory system from which he would come, Crowley nonetheless took it upon himself to recognize Charles Stansfeld Jones of Vancouver as the “one”. Jones could not interpret the #II-76 passage, but he did announce that “AL/LA” constituted the “master key” to the *Book of the Law*. Since Crowley was already well aware of the reversible qualities of this term in the Hebrew tongue [see comment to #II-15], his enthusiasm for Jones’ announcement seems unjustified - nor did Jones’ “master key” unlock anything at all concerning the *Book of the Law*.

What neither Crowley nor Jones realized was that “AL” in Hebrew is merely a corruption of an elder Egyptian hieroglyphic term which may be pronounced in three ways: “Al”, “Ar”, or “Har”. This term translates to “divine son” and specifically identifies Har or Hor, the

Great Horus. [-ur or Wer is a suffix meaning “great”.] In Egyptian mythology both Set and Horus (HarWer) were identified as children of Nuit, but the actual derivation of the two *neteru* from Nuit is explained more precisely in the *Book of Coming Forth by Night*. So, ironically enough, “AL” is a sort of master key to the *Book of the Law*, identifying it as a creation of Horus. A full translation of its name (*Liber AL vel Legis*) would be: *The Book of the Law of Horus*.

As for Jones, he suffered the fate predicted in #II-56. In 1926-27 he converted briefly to Catholicism, then disavowed the *Book of the Law* and proceeded to announce the new æon to be that of Maat. Crowley expelled him from the A.'.A.'..

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

Crowley felt this “word” to be the four words “Do what thou wilt”, on the presumption that it would make each person his own god.

50. Curse them! Curse them! Curse them!

51. With my Hawk’s head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohamed and blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.

56. Also for beauty’s sake and love’s.

57. Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise.

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye.

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence; to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment & he understandeth it not.

Moreover the fool readeth **this** comment & he understandeth it not.

64. Let him come through the first ordeal & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

The initiatory history of mankind since the destruction of the ancient priesthoods of Egypt has passed through an era of silver (early secret societies and medieval witchcraft), gold (the G.'.D.'. and A.'.A.'.), stones of precious water (the Order of the Trapezoid and Church of Satan), and ultimate sparks of the intimate fire (the Temple of Set).

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The *Book of the Law* exudes an aura of both beauty and authenticity that is not simply a function of its included statements. It too is a Form which cannot be defined by purely logical methods. it must be apprehended through *næsis*.

69. There is success.

And thus is the *Book of the Law* Understood and Revealed.

70. I am the Hawk-headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

See the *Book of Coming Forth by Night* concerning the primal bond of *samtaui* between Set and the Great Horus.

72. I am the Lord of the Double Wand of Power: the wand of the force of Coph - but my left hand is empty, for I have crushed an Universe & nought remains.

Again the Crowley manuscript's value is demonstrated. Crowley originally wrote "Coph". Rose later scratched it out and penned "Coph Nia" in its place; this corruption appears in printed texts. "Coph", which Crowley recalled hearing only approximately, would make sense as one of the hieroglyphic variants of *Xeper* (pronounced "kheffer" with the vowels assumed). Perhaps it is significant that the Magus of the Æon of Horus could not "hear" the Word of the Æon of Set.

73. Paste the sheets from right to left and from top to bottom: then behold!

Crowley experimented with "chain"-pasting but noticed nothing remarkable. [I read this as a simple instruction to bind the manuscript of the *Book of the Law* as a book.]

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

The "sun of midnight": *Xepera*. The "splendour in my name hidden and glorious": Set, True Origin of *Liber AL*, who would remain hidden until the North Solstice of X.

75. The ending of the words is the Word Abrahadabra.

**The Book of the Law is Written
and Concealed.
Aum. Ha.**

A Great Shadow in His Soul

Commentary on

The Book of the Law

By Don Webb

INTRODUCTION

Will reigns Omnipotent; Love lieth at the Foundation

PASCHAL BEVERLY RANDOLPH

There are some excellent biographies of Crowley and some good scholarship by both Thelemites and nonmagickians on Crowley's path. One could trace countless threads leading to the Cairo Working. All great magick transforms the material of history into something more alive and able to react to the human psyche. Most Crowley studies focus on his involvement in the Golden Dawn, an English pseudomasonic magickal group dedicated to self-perfection through the strengthening of the mind and will through occult means. Their ceremonies have dominated Western occultism, but perhaps their greatest legacy was teaching a young Aleister Crowley that humans can obtain to greater Being by discrete acts, which inform the soul of its true nature. The Golden Dawn taught the mysteries of Resurrection: a pure spiritual life after one has died to the flaws of the world. Crowley, because of a mixture of great magickal gifts and a lot of free time, moved through its ranks quickly. He became embroiled in the infighting that all small magickal groups seem to be heir to and began looking to the wider world for initiatory models. When he found them, he destroyed the Golden Dawn's paradigm with a paradigm oriented on life in the world. The Golden Dawn taught him that magick is the way, but his philosophical and religious bent came from a much wider field. I want to trace six threads in the nineteenth century from Ireland, France, the United Kingdom,

Germany, America, and Egypt that created certain material for the psyche of the man born Edward Alexander Crowley, whom we know as Aleister Crowley.

In 1825 a nondenominational movement in Ireland that came to be called the Plymouth Brethren came into being. The somewhat strict sect had certain interesting properties. It was against paid clergy, preferring each head of the household to be the family divine. Then, as now, it focused on the study of the book of Revelation, and it was and is strongly patriarchal—wherein each man was to find his family’s way to salvation and women were silent during worship (1 Corinthians 14:35). The Brethren held that hard work is a sign of God’s grace. Because God has made you better, you work harder. This sect attracted the hard-working poor. This idea, normally called the Protestant work ethic, treats salvation as having happened in the here and now, and holds that signs of that salvation would be seen in the material world, in contrast to the view in Catholicism that salvation was a future event. The magickal notion that one can achieve conversation with the Holy Guardian Angel and profit thereby fits better with Protestant views than with Catholic ones. The central rite of the Brethren was the Love Feast, or *Αγάπη* (*agape*, Greek for “love” and poetically for “communion”); this rite determined the fellowship in Christ, not the sacraments of the church. Edward Crowley was born into this sect, but unlike most of its members escaped to a university-level education. His mother identified him with the Beast 666, and the harsh morality created a great shadow in his soul that he was able to fill with forbidden vices and magick while still keeping the Love Feast and the subjugation of women.

François Rabelais was one of the first humans to shake off the chilling effects of the medievalist paradigm. Writing under the pseudonym of Alcochrias Nasier he created a series of novels that poked fun at churchly institutions. He has his giant, Gargantua, build an abbey named after the word *Will* in French, Thélème—with a swimming pool, maid service, no clocks, and so forth. But in addition to mocking the church, he was designing a utopia where human appetites were acknowledged and the human desire for pleasure, the quest for knowledge, and the playfulness of art were all in place. He describes his Utopian life and view of the nature of humans thus:

In all their rule and strictest tie of their order there was but this one clause to be observed, Do What Thou Wilt; because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honor.

This model of a community elected by love—real love, as the love of the Brethren, not the sham—became an ideal view of human governance. The notion that humans’ wants lead to sin is removed, replaced with a better idea that humans could use their desire to create a better life. The Utopians and the Brethren, with their exclusionary views, had a new watchword. Rabelais also introduced Crowley to the notion that spelling could be used to refine a word’s meaning and sparked his love for philology. When this idea was to later mix with the Golden Dawn’s version of Kabbalah, many of Crowley’s magickal and poetic techniques would result.

In 1816 Percy Bysshe Shelley wrote a poem about an “evil genius”—the spirit that divinely animates a poet. The poem, “Alastor; or, The Spirit of Solitude,” tells of a poet who travels to the end of the Earth, including the Caucasus Mountains, Persia, Arabia, Kashmir, and so forth. The poet rejects an Arab girl as he seeks an idealized manifestation of womanhood. However, one night a veiled maid induces a dream in which the poet sees the supernatural realm. Overcome with this vision he pursues it by taking a boat into the occult interior of the Earth, eventually to be swallowed by the supernatural world, and leaves the world of decay. Shelley’s poem about the endless search for “strange truths in undiscovered lands” became a model for Edward Crowley and the source of his chosen name, Aleister. Shelley had chosen the name of an “avenging spirit”—a sort of fury—that revenged family bloodshed. His poem, which I have included (see [poem](#)), marks the first use of the word *weird* to mean “uncanny” rather than “fate” or “destiny.” Many of Crowley’s romantic affectations, such as taking a Persian name while in Cairo, are found in Shelley’s spell. Crowley is not alone in his love for this poem; Mary Shelley considered it her husband’s finest, and author J. K. Rowling borrowed the name for the greatest “auror” in her Harry Potter series, Alastor “Mad-Eye” Moody.

In 1844 Friedrich Nietzsche was born, and he brought a strong voice for Will. He advocated the use of philology and radical perspectivism as ways

of getting to the truth. Perspectivism entails looking at a question from different viewpoints until the truth abolishes the viewpoints. Nietzsche identified the roles of Apollo and Dionysus in Greek culture and insisted on a strong identification with Dionysus. Nietzsche deplored the figure of the passive, suffering Christ and evinced a strong anti-Christianity bias. He described a lifeway of will overcoming both the intellectual fetters and the material world obstacles, resulting in a state he called “ipsissimus.” (The effects of Nietzsche’s teaching will be covered in the chapter titled “The Grade of Ipsissimus.”) Crowley’s philosophy, cultural attitudes, truth processes, and goals were all nicely presaged in this man.

Polite English occultists read Helena Petrovna Blavatsky, impolite ones read Paschal Beverly Randolph. Randolph had a habit picked up from his mother that ruined his reputation in America; he was an African American. In fact the habit was so pronounced that he was asked to leave the funeral train of his friend Abraham Lincoln. After all, you wouldn’t want a black man riding Lincoln’s train (with Obama thou are revenged)! Randolph developed a threefold magickal system: a training of the Will, a visualization system working on complementary colors (“flashing colors”), and a love-based sex-magick system. In addition to this he created mail-order initiation. Were it not for prejudice, his name would certainly be better known than that of French occult author Eliphas Levi. His works were read by members of the Golden Dawn, the OTO, and even Russian author and spiritual teacher G. I. Gurdjieff. The Golden Dawn lifted a good part of Randolph’s magickal system, and the religious nature of sex and Will made a perfect fit for Thelema. His magickal order of the Brotherhood of Eulis was established in 1875, a period when Randolph knew triumph and tragedy. He died by his own hand in July of that year. Oddly many of the ideas sold as “tantra” in the new age, however—male retention and prolonged female orgasm—are not from authentic South Asian tantra, but from Randolph’s works via the OTO.

In 1858 François Auguste Ferdinand Mariette found a mortuary stele for a Theban Montu. Sadly the Egyptians had many animals for the same god. Horus can be a falcon or bull or a human priest named Ankh-ef-en-Khonsu. Most Egyptians were buried with a heart scarab bearing spell 30 from the Book of the Dead, but the priesthood of Montu and Amon preferred steles bearing the spell on the back and a spell that allows their *ba*, *akh*, and *sheut*—portions of their soul—to move freely in the farworld and to shine like a

star there. The stele is an emblem of the cosmos; it is enveloped by Nuit. The sun in the form of Horus Behdety shines on the central scene, where Ra-Hoor-Khuit receives an offering from Ankh-ef-en-Khonsu. The stele is created so that parts of the dead man's soul complex are able to have an active and coherent afterlife—exactly the sort of afterlife that the Plymouth Brethren's heaven was not. The Egyptian dead in some cults had to work at their afterlife. Let's examine the elements. The name Ankhef-en-Khonsu means "he who lives for Khonsu." Khonsu, the moon god, had a strong cult in Thebes as "arranger of destinies." The Theban notion was that humans could achieve their destinies in harmony, a belief that remanifested as Crowley's notion of True Will. Khonsu's name means "traveler"; outside of Thebes he replaced Montu as a war god, and his special power was to slay the enemies of the pharaoh and make a placenta out of them for the unborn pharaoh's nourishment. Like Montu and Horus, he was falcon-headed.

Montu, a war god, had absorbed the Cult of Set in the Twenty-first Dynasty, when the growing religion of Osiris had made Set unpopular. Like Set, Montu was a god of outsiders; his name means "nomad," and foreigners (like Ankh-ef-en-Khonsu's father) could enter his priesthood. He was a falcon-headed god of war but was also symbolized by a bull. In Egypt you could go one of three places as a dead guy. You could go to the farworld and work in the fields, you could get in Re's boat, or in a lesser-known cult you could shine on as a star. In Egyptian terms you became "an effective one" and an akh. (In Crowley's time this term was transliterated as "khu.") When Montu first showed up in the Egyptian pantheon he wasn't a warrior but a god of the sky and stars. Pyramid Text 503^{*1} says, "When Montu is high, I will be high with him, when Montu runs, I will run with him." Spell 555 says, "I have gone up to the sky as Montu." Spell 412 speaks of the astral afterlife of the king after identifying him with Sirius and Orion, by which the king is made badass: "May the terror of you come into being in the hearts of the gods . . . like the lock of hair, which is the head of the Montu-stars." Nuit, whose body is full of stars, had the cult title of "she who holds a thousand souls." She protects and empowers the stele, making it a map of the cosmos. The solar god Horus Behdety is not Horus, the son of Osiris. Instead he is in an eternal battle with his brother Set, and he takes the form of a winged disk (as seen in this stele) to guard the barque of Re, Ra's boat that will traverse the sky and the netherworld for millions of years. The offering scene places Ra-Hoor-Khuit at the same level as Ankh-

ef-en-Khonsu, meaning the latter has been deified. Ra-Hoor-Khuit was “Horus/Re of the two horizons”; Re is shown in a form symbolizing rebirth, as he stood at both sunrise and sunset. Ankh-ef-en-Khonsu is dressed as a Sem priest, one of the priesthood of Anubis, who guided souls into other realms. The portions of his soul that are preserved are his sheut, ba, and akh. The sheut, or shadow, is the part of a human that gives movement and sexuality; it is a servant of Anubis. The ba is that part of the human that we would think of as “ourselves.” It holds personal history and must be helped to leave the body after death. The akh, the effective one, is a shining presence that is the living intellect. It was not an action of the mind; rather the mind mirrored it. After death it became a star.

In the mid-nineteenth century, France and England were in an artifact race as an expression of their colonial rivalry. Each nation rushed into looting and publishing about what they could find. In 1852 C. W. Goodwin had translated an invocation of the Headless One from the Greek Magickal Papyri. The work was a big hit with certain members of the Golden Dawn. Crowley’s teacher in the Golden Dawn, Alan Bennett, was fascinated with the text, but with some occult-nik slight of hand changed it into the Ritual of the Bornless One. The Headless One has variously been identified with Set, Osiris, or Bes. Crowley had modified the invocation for his own purposes. On a trip to the Great Pyramid at the spring equinox (March 20, 1904), he decided to show magick to his young wife. Think about that. He was *sure* that if he did the ritual she would see something. Now a good deal of ink has been spilled about the Great Pyramid: it lies almost exactly on the thirtieth parallel, it was built by aliens, and so on. In truth it lies next to a large rock quarry. However, the spells painted on the walls of the pyramids suggest two things. On the one hand they were after-death spells, but a strong argument for their predeath use is put forth in *Shamanic Wisdom in the Pyramid Texts* by Jeremy Nadler. Sem priests initiated the pharaoh while he was alive so he could gain access to the ancestral wisdom embodied in Osiris and become the living god Horus. The place where one became Horus was the King’s Chamber, and although Crowley did not know this, it was there that he invoked the Headless God hoping to call up some sylphs. Rose did not see sylphs, but she did tell Crowley, “They are waiting for you!” To understand the scene, recall that Crowley was on his way back to England with a pregnant wife to settle down. Were the gods

offering him the salvation of gnosis, or was his wife trying to outdo him in a game of pretend?

Crowley had been disgusted by British colonialism when he had visited Ceylon at the beginning of his honeymoon in 1903. Visiting the French-designed, Austrian-built Boulaq museum on March 21, 1904, was a defiant act, somewhat lost on us moderns. Crowley paid for a translation of the stele that Rose led him to. There was a famous error; Behdety was translated as Had. The image was clear on the stele: Nuit on the outside, the smaller flying sphere of Had within, and Ankh-ef-en-Khonsu engaged in a magickal exchange. This magickal map fulfilled its original purpose; the effective one, “he who lives for Khonsu,” influenced the living; and Crowley found a map for his desires and those historical, personal, and magickal threads that he was about to recast as an æon. Crowley took on the role of the Antichrist to revive this Law. He set his actions up as the ending and avenging alastor of the age and magickally united himself with a built-in enemy of the Æon of Osiris.

CHAPTER 1 OF THE BOOK OF THE LAW

The full title of *The Book of the Law*, which is *Liber AL vel Legis*, sub figura CCXX, as delivered by XCIII = 418 to 666, decodes as follows. In the Bible, “Book of the Law” is a reference to the first five books, which contain the covenant between Jehovah and the Hebrew people. These books establish an idea of election (the Hebrews are the chosen people), a secret cosmology (the Hebrews alone know how the world comes into being), and a set of moral and religious practices whereby the health, prosperity, and military victory of the Hebrews can be guaranteed. Because of Crowley’s scripture study with the Plymouth Brethren, *The Book of the Law* should be viewed similarly. The Law belongs to AL, Aleph Lamed, a unique name of God combining divine mercy and divine judgment. Hebrew letters have numerical values, and Hebrew mysticism holds that words with the same total have the same meaning in an esoteric sense. Written as separate letters, it has a value of 31, equal to ShT, the name of Set signifying “fire and force.” Written as a ligature it has the value of 90, being equivalent to Melek or “king.” The book has 220 verses, which suggest various gematria, but given the title I think the equivalent would be the Hebrew phrase “he chooses,” indicating the election of its readers. The name of the dictator of the Book, Aiwass, in Hebrew may be written as OIVZ and hence 93, the

number of the Thelemic current. The name may also be written Aleph 1 + Yod 10 + Vav 6 + Aleph 1 + Tav 400 = 418, if the final Tav is without diacritical marks (and therefore pronounced as an “S”). Ninety-three is the value of Thelema or Will and agape or love. The action that motivates humans to know one another as a source of joy and the action to shape one’s life and world are equivalent ideas. This is the formula of Nietzsche’s *Äußerst*; it is his duty to overcome the world and become an *Ipsissimus*, but it is the duty of all humans to aid this achievement of Will. The number 418 symbolizes the Great Work in which a human, Working hard toward his perfection, is united in conversation with the immanent perfected self—the Holy Guardian Angel. The interior magickal quest, the outward expression of the Will to power and love is a driving force, seen as the same deed and force. Gone is the passivity of Christ or the renunciation of the yogi.

The first chapter is dedicated to Nuit, the Egyptian mother goddess, whose name means “sky.” In Egyptian coffins, the starry body of Nuit was painted on the inside so that the dead man could copulate with her and reproduce himself as an immortal being. She corresponds to Shakti, animating the dead and passive Shiva, to Isis, making the dead Osiris impregnate her to give birth to Horus, and to Lilith, who preferred the superior position in sex and thus pissed off God. As you age and grow, your internal universe grows; you have a place for your favorite toy at age four, your first sexual experience, your understanding of evolution, the planet Saturn, what your aunt Mary smells like, the quadratic formula, and your last difficult bowel movement. Nuit is the symbol for all you have thought and will think, feel, or remember. I read Crowley’s symbolism in a different way than Aquino did. (He sees Nuit as the goddess or netter of the mechanical universe; I see her as the goddess of a human’s conception of the universe.) I think Crowley’s reading of the works of Immanuel Kant and Johann Gottlieb Fichte enforced this notion. Nuit is vaster than any one picture you have of the cosmos. You take for granted that I or the guy shopping in the corner of the bookstore or Mahatma Gandhi all inhabit the same universe, but all you or I (or Gandhi) can know is our subjective universe. This chapter is about the world you have created to surround and protect you, with which you are continuously copulating to make the ever-new you. The chapter is sixty-six verses long; six, the first perfect number, times eleven, the number of energy tending toward change. As such it is a

sublime explanation of the tao. In Hebrew gematria it is the value of “I will go.”

Every one that deals with *The Book of the Law* has to decipher it as part of gaining access to it. First this requires the chutzpa to do what Crowley tells you not to do. Second it requires that you can look at different approaches, not to adopt them, but to seek to broaden your mind and shatter your reality tunnels. I am sharing my deconstruction as a prelude to discussing certain aspects of Crowley’s Utterance that can empower and enlighten the Left-Hand-Path seeker.

I-1. Had! The manifestation of Nuit.

I-2. The unveiling of the company of heaven.

I-3. Every man and every woman is a star.

I-4. Every number is infinite; there is no difference.

I-5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

I-6. Be thou Hadit, my secret centre, my heart & my tongue!

I-7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

I-8. The Khabs is in the Khu, not the Khu in the Khabs.

I-9. Worship then the Khabs, and behold my light shed over you!

I-10. Let my servants be few & secret: they shall rule the many & the known.

I-11. These are fools that men adore; both their Gods & their men are fools.

Hadit is the point of awareness in the subjective universe. It creates the here and now. Its moods and thoughts are what we see as “reality.” From the point of view of physics, the objective approach to the objective universe, “here and now” aren’t all that special. None of the laws of the universe reflect an importance of the here and now; it is the Self, the “secret of

secrets,” that makes the here and now—this infinitely small segment of time and space—as important because it is the perpetual place of choosing. “Had” is a light in the great dark of the Self. Crowley is to learn to perceive himself as such a star. His experience of the here and now is to reflect the divine and sexual love the Self can have for all of its contents. The momentary distractions of good and bad are cast aside if one sees the joyous interaction of self to Self. All humans are, thus, stars. Crowley’s Holy Guardian Angel, whom he sometimes identifies as Set, Satan, or Shaitan and sometimes as an Ipsissimus, who leads the A∴A∴, is acting as a minister for the child of Nuit and Hadit, the self always being reborn of their copulation. The first matter to be discussed is religion. Humans are not in the stars, the stars are in them; as Cassius says to Brutus, “The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings.” Humans are not fated; the stars, or khabs, are inside our effective selves (khu, or akhu).

We are not to worship ourselves but the glories of the universe and other stars, since they reflect ourselves. If we possess this secret of what we are in each moment, we are of the Elect and serve the greater whole of our being. We are not limited to worshipping any creation of humans—their gods—nor blinded by worshipping our future selves (living for some afterlife). Thus we rule by gnosis; we are not caught up in human constructs.

I-12. Come forth, o children, under the stars, & take your fill of love!

I-13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

I-14. Above, the gemmèd azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The wingèd globe, the starry blue,

Are mine, O Ankh-af-na-khonsu!

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

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

I-17. But ye are not so chosen.

I-18. Burn upon their brows, o splendrous serpent!

I-19. O azure-lidded woman, bend upon them!

I-20. The key of the rituals is in the secret word which I have given unto him.

I-21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

I-22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name, which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

If we identify our subjective universe with the great starry night, we can come to see all things as reflecting our soul and all of our deeds as the lovemaking between our soul and our point consciousness. This set of verses says that Crowley has been the priest-prince of the love of the vast soul, and as such he is as one with Ankh-ef-en-Khonsu; he will usher in a new æon. But he is not the same as the principles that he represents; he is not the sun, nor is his embodied shakti the same as the moon. The key to making these outward symbols work magickally is in the Word *Abrahadabra*, which connects the Great Work of conversation with the Holy Guardian Angel (418) and with the force of change in the world—signified by the eleven letters within. The path of “know thyself!” is found in magickal deeds. Know the desire you wish for and you know who wishes for the desire! There are no gods, there is only the greater Self and the point of consciousness that knows the Self. The Self may be symbolized by Nuit, but a personal link will be created in time. Nuit identifies herself with Isis by initial letters—“Infinite Space . . . Infinite Stars”—and warns Crowley

that there is neither good nor bad, but thinking makes it so. Focusing and obsessing on any aspect of life distorts the ability to see and love all aspects in ecstatic joy. The way of Pan and Dionysus is the preferred mode of being.

I-23. But whoso availeth in this, let him be the chief of all!

I-24. I am Nuit, and my word is six and fifty.

I-25. Divide, add, multiply, and understand.

I-26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

I-27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

I-28. None, breathed the light, faint & faery, of the stars, and two.

I-29. For I am divided for love's sake, for the chance of union.

I-30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Nuit gives a clue to her secret name. In all such moments of divine utterance, the process of finding the name reflects the understanding and experience of the magickian at the time. Games of gematria are not simple solve-them-once puzzles, but a method for the point-consciousness to reveal its place in the greater Self. When I suggest various values in this comment, you should know that they reflect me; if you wish to have this text fully illuminate your place in your subjective universe, which is its function—to

let you know the location, speed, and direction of your point-consciousness at a given moment, so that you can change any of those aspects guided by love of the greater Self—then you must work out these values on your own. For “six and fifty,” I add 56, I multiply 300, and I divide 6 by 50. For me at this moment, I recall that Plutarch said that the Pythagoreans associated Typhon with a polygon of fifty-six sides, and the makers of Stonehenge used this polygon to mark their calendar. So I think at this moment of illumination that to know Nuit, I must know how the interrelationship between Nuit and Typhon, symbol of the unnatural aspect of the psyche, relates to the circle of nature. Or in other words I can only know my close approximation of the whole of the universe. For 300 today I think (via Hebrew gematria) of the Breath of God; Nuit, my subjective universe, is the same thing as the animating force that makes me other than clay. For .012 (6 divided by 50) I think of a sequence: the empty self (0) does not know it exists, suddenly it becomes aware of itself (1), but this leads to the observer and the observed (2). These two in their interactions create all things—sometimes illusions and sometimes discovering truth. Then I unite these three ideas, and I have a momentary flash of what my greater Self might be like, and a picture of the ontology of all sentient beings, and, therefore, a moment of kinship with them. This is the method; do not rely on my interpretations as anything other than a launching pad. If you rely on me, you are just using my map. Your map—if you seriously work on it—is better for you than my map.

Now your question, Am I figuring this out right? Is Crowley’s question in verse I-26? Nuit’s answer is that ecstasy is the sign of truth. In other words when you feel the swoon of the knower and the great unknown being one, you are correct, and then energy of the great unknown flows into you and expands your ability to know. As you grow in essence, you will grow in perception, and as you grow in perception, you can bring better children and future selves into being. Crowley responds of the sadness of falling away from divine oneness. It is sad that all humans have picked one part of their subjective universe; how odd to take your soul and divine its concepts into god and devil and spoil the wholeness of your imaginal space! Nuit reassures him that the pain of separating knower and Self is nothing compared with the creations that come of their union. Much as Plato saw the aim of life as remembering the forms, Nuit explains the aim of life is to

know her again and again, and that such breaks in the knowledge are such sweet sorrow as lovers know.

I-31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

I-32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

I-33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

I-34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

I-35. This that thou writest is the threefold book of Law.

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

I-37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

I-38. He must teach; but he may make severe the ordeals.

I-39. The word of the Law is θέλημα.

I-40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

I-41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the æons! Hell.

I-42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

I-43. Do that, and no other shall say nay.

I-44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

These verses deal with the ethical system of Thelema. The seeker does not concern himself with the non-elect. They are like Descartes' automatons. Crowley writes of Ankh-ef-en-Khonsu's illumination. The priest learns that one obtains knowledge through ordeals. In order to be transformative, the ordeals must be secret; the furnace of life can change only if you shed the asbestos overcoat of received opinion and feel the heat as it is. The seeker shall not modify the instructions of the Holy Guardian Angel; only the sacred text of the Self can be a guide to what the vicissitudes of life shall teach you. Crowley is given specific instructions; not only should he go through the ordeals, he also must teach. He must teach by setting up severe tests for others to become of the elect; likewise he must learn and teach both magick in all forms and the method of battle. The might of Montu, warrior lord of Thebes, is seen here; this was not a revelation for a priestess of gentle Isis or a death-worshipping follower of Osiris.

The Word of the Law is revealed, *Thelema*, one of the Greek words for "Will." Not the classical Greek word *boule* you find in Homer, but the New Testament word that Jesus used in the Lord's Prayer. Jesus's passive method was to call up God's Will and hope he does it. The Thelemite has the job of finding his or her own Will by observing what succeeds in action in the world and listening to such inner voices as he or she may through magick. As a good Protestant, Crowley knows that you must honor what succeeds in the world, and as a good magickian, he knows that one must value one's own revelation over all things in Thelema. The strands meet: Nietzsche's Will to power, Randolph's magickal Will, Shelley's poetic Will to mystery, the Protestant work ethic, and Rabelais's Thélème.

Crowley states the law of Rabelais's abbey. He then explains that the notion of sin in this system is restriction, and adds the unusual comment of the duty to sexually service one's wife. Suddenly it is clear that Thelema does not mean "just do whatever you want." If your partner desires love,

which is homologous to the union of Hadit and Nuit, it is your duty to give love. Any action that enacts the brief, passionate unions of Hadit and Nuit is a sacred duty.

The nature of Will is laid bare in verse I-44. Will is not a motivation leading to an action. Will is the permanent commitment to self-union. When directed toward an object or for a future state, it diverts the movement of Hadit, the divine path that lets one become what one is. Just as the Christian finds life in the world distracting because it makes him or her forget God's Will, the Thelemite finds the world distracting in that it may make him or her confuse goals and attitudes with his or her Will. Thelema is a difficult path; however, just as God gives grace to the hardworking Protestant, Nuit, the subjective universe of each human, gives grace to those who remember the relation of the knower and the self. And this grace is not merely an emotional or spiritual one but a material one as well. Crowley's system, reflecting his roots, is nondualist; there is not a spiritual realm and a psychical realm.

I-45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

I-46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

I-47. But they have the half: unite by thine art so that all disappear.

I-48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

I-49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

I-50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty

chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

I-51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me.

I-52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

I-53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

I-54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

I-55. The child of thy bowels, *he* shall behold them.

I-56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

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

All these old letters of my Book are aright; but x is not the Star. This also is secret: my prophet shall reveal it to the wise.

I-58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I-59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

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

In verse I-45, Nuit restates that this is a nondualist system. In verse I-46, certain mysteries are discussed. Nuit claims that the Jews perceive the nondualist system as the equivalent of the words *mine* and *to God*. The subjective construct of God the creator is a symbol of the true nature of the universe we dwell in. Or if I think up God, I hold in my subjective universe the creator and ruler. Newer understandings for this covenant are assigned the numbers 8, 80, and the aforementioned 418. In Buddhism, to which Alan Bennett had introduced Crowley, 8 is the symbol of the dharma chakra or the balanced wheel called the eightfold path. The older notion of God is replaced by a life path that relates the totality of all things to process. Eighty is the number in Hebrew gematria for a foundation and the genitives of the divine man and priesthood. The equating of lust and religion, the eightfold path, and the knowledge and conversation of the Holy Guardian Angel all reflect the central mystery of Will, the movement between the bliss of the knower and the Self being one and the return to change the world based on the inner vision. "God" of the Jews has been replaced with a process, and miracles are no longer seen as coming from without but an expression of bliss within.

Verse I-48 reveals part of Crowley's task; as Ipsissimus he will write *Liber Aleph* and connect the Work of previous Magi in a stream. This is a key that allows other humans to draw magickal power and inspiration from history. My writing of this book is a similar work. Verse I-49 is a great key. The rituals of past æons need to be set aside; they will lead to that rather

exotic form of sleep called “occultism.” The eastern chair, the seat of authority in the angular tradition called Freemasonry, belongs to the ever-arising son. The old gods, Osiris and Isis, are dethroned. The new god is about youth and action and sovereignty. Verse I-50 tells of the threefold process that Crowley undergoes to be the mouth of the Word. He has been purified by the Golden Dawn, he will have to seek out the rest of his training, much of which has just occurred to him in Ceylon, and last, by success he will stand out as a leader to a certain sort of human. These three paths do not map on another, and this same threefold way will remain for true seekers until the coming of the Æon of Set in 1975 or in the Æon of Horus 72, nine times eight, when the time of purification will not be needed.

There are four gates to initiation: the carnal, the emotional, the intellectual, and the daemonic.^{*2} The four parts of the human—body, mind, heart, and psyche—all have their correct paths to development. What works for one may fail for another. But in this æon, one does not approach these gates as a beggar but as a human who enjoys the finer things of the world; humility is not the path of the warrior.

In verse I-52, Nuit makes it clear, if you are unfaithful to your subjective universe, the person you are becoming will make you suffer. The true path honors the real contents of your psyche, whatever they may be, over the prescriptions of another. The true seeker knows that all rituals work only if they are dedicated to the seeker’s own psyche in its fullest. A psychological law of the æon is laid plain; if you do not devote your efforts at changing your world and Self to your whole Self, the personality that comes into being will be self-punishing. The spiritual masochism of Christians and atheists is laid bare.

In verse I-53, “To me! To me!” can be read as the Greek Word ΤΩ μΗ (*to me*), which means “a cutting of a plant,” and describes how Nuit—the great whole of the psyche—speaks to the day-to-day self. In the Zohar, which would be the Kabbalistic basis of Crowley’s learning, the great evil is “cutting”—the action of individuating the soul from its nothingness. Those who receive *The Book of the Law* are admonished to individuate as an act of love. They do not seek to become a cell in the body of Adam Kadmon (“original man”) but to stand as Adam Belial (“he who has no master,” or “worthless man”). If the loving relationship is maintained between these

two parts, which are only unconnected by illusion, the world and the self are constantly made anew. The religious impulse to reconnect to the source is thus fulfilled. If this relationship is lost, no amount of honor from without will bring you true joy. Verse I-53 warns Crowley that the document is a cipher and should not be meddled with. Any true outpouring of the soul is thus; it guides you for years as you decipher it. Divine speech is not like human speech. Consider this: you have three weeks to prepare a speech explaining your job, then at the last minute you discover you must give it to three-year-olds in ten minutes. Comprehension will be an issue! Rhymes and mnemonics will abound.

Verse I-54 tells of the coming of Charles Stansfeld Jones, known as Frater Achad, who will discover that the key is the Word *AL* and determine that human life is not at the lowest spot in the universe but at the place that souls must come in order to work on themselves. Thus he will show that the serpent ascends to Malkuth, rather than descends as in older æons, and he will utter the Word *MANifestatION* in 1948 (45 AH). Jones sought to bring about a new æon, Crowley had suggested that the æon following that of Horus would be ruled by Ma-at, so Jones's system set the Egyptian goddess of justice at the center with his odd spelling. He thought the goal was not the divine nothingness of the top of the Tree of Life, Kether, but action in the material sphere of Malkuth—or in less ethereal terms—Action versus musing. Crowley was unable to consider the new Word or its implication since he had identified Nuit, the subjective universe, with the idea of the objective cosmos, a holdover from older æons that makes Will an illusion, and thus Crowley made the mistake of Schopenhauer in thinking that we are sadly “condemned” to free will rather than adopting the heroism of his beloved Nietzsche. The message of the Holy Guardian Angel is not about a fixed future but of the world that should be.

Verse I-57, which misled Crowley, invokes Nuit under the stars, not because she is the physical stars, but because the night sky has always been the biggest symbol of the deep mystery of one's totality. The religions of the dark world always celebrate Self, love, and joy. Tzaddi, the fishhook that the Magus Jesus, with his Word of *Agape* (which by Greek numerology adds up to 93 as well), used to capture men, is not the star or khab. In the tarot the fishhook had been the star card, showing that the entangling of the self in the magickal school should happen later in the process. The worldly man of authority, the emperor, should hook the initiate early in his life. (In

this regard Gurdjieff was a better emperor than Crowley.) This became Crowley's method and reflects the æon of the ever-arriving son.

Verses I-57 and I-58 reveal that knowledge of the psyche must be sought; the love of Nuit is not based on faith but on the feeling of joy. Humans find themselves in the flow and with happiness. This is not celebrated with the blood of sacrifice but by things that remind us of all life.

The symbol of the psyche is the five-pointed star that in Egypt stood for the *ka* in the *duat*.^{*3} It is red like the god Set and the goddess Sekhmet. Its five points are the five senses through which the psyche knows the joy of incarnation. The psyche's number is 11, which indicates change—away from the stability of the Pythagorean 10. It represents the psyche in manifestation through the five senses (touch, taste, smell, hearing, and sight) and the five actions (speaking, grasping, walking, excreting, and sex) and the mind, which reflects the psyche. Thus all things of this world are sacraments, all senses gateways, and all actions ways for the psyche to remember and love itself. The manifestation of one's life is the *kysthos* (Greek for "vagina") of the psyche, and thus her letter is "K." K for *kysthos*—it's a sexual pun—if you put the magic in the pussy you get magick: a practice Crowley began as a Victorian schoolboy. Dirty jokes are a beginning step in freeing one's mind.

I-61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

I-62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret

temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

I-63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

I-64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

I-65. To me! To me!

I-66. The Manifestation of Nuit is at an end.

Verse I-61 says that any who dare to love their psyche in its strange and beautiful fullness shall know joy in all things. The serpent will ascend from the lower chakras and unite with the mind, and both spiritual bliss and temporal wealth shall be yours. As the soul ascended into Malkuth, into *MANifestatION*, so shall you anytime you make the soul aware of the fullness of its temporal manifestation. In the original basis for Kabbalah or Merkavah mysticism, the term for approaching Kether was *yeridah*, or “descent,” and returning to this world and Malkuth was *aliyah*, or “ascent.” If the cutting, the tome, that seems to be our day-today selves swoons with bliss into the greater Self, all wounds are healed, the perplexing questions such as, Why am I having to learn this tough life lesson? are answered, and the many faces of the moods of our lives from brightest day to darkest night are shown as part of a great all in rapture in its play with the world. Through sensuality, art, poetry, beautiful things, and good sex can the true nature of the psyche be known. Look not to suffering humility or repetitions; if this could be grasped by mankind wars would vanish, the ills of religion would disappear, and a great happiness would be ours. At such moments a secret joy is known for the ever-arriving son; the great magickian who makes your world is born of the sexual surrender of the day-to-day self to the greater Self. When this feat is accomplished, those who have done so become warriors because they feel a love for all other sentient beings and a desire to show them the way. Often this may look very silly, like a young pothead trying to get all his friends stoned, but it can also be the most sublime moment of an artist creating her great work to enlighten all human hearts.

CHAPTER 2 OF THE BOOK OF THE LAW

This chapter is dedicated to the principle of point-consciousness, Hadit. Because of the museum translator's error, Horus Behdety, a winged solar sphere, was listed as Hadit. Crowley made use of the best scholarly material he had access to, and we should do likewise. Seeking after the mysteries means a synthesis of hard-headed objective research and subjective aesthetics. This form of Horus is particularly the protective form that goes before ships, hence the Egyptian custom of painting eyes on prows. Humans have two aspects. One part seems to be beyond time and change, at harmony with a greater purpose. The other part is stuck in the world of becoming and change. The most direct and accessible link between these two parts is your day-to-day, ego-driven stream of consciousness. Nothing could be more fickle. One thousand thousand thoughts run through your head pell-mell. Surely there is nothing of constancy here. Yet a constant principle is revealed—that of dynamism. The real, more perfect, more permanent self and the fluttering phantoms of your brain are two edges of the principle of dynamism. Consider this analogy: if a hollow sphere were to pass through a plane, an inhabitant of that plane would see it as a point that expanded into a circle that grew larger and larger and then grew smaller and smaller until it was a point again, which would then vanish. The creature in two dimensions might with supreme mental agility deduce a third dimension. The points of the sphere are united in a manner that our flatlander can only hypothesize about.

The dynamism of the psyche and the random nature of one's thoughts are likewise points of a greater reality that we can only dimly know. When that ecstasy of knowing comes, "we," the points of awareness, are Hadit, and we know that the field in which the thoughts of the brain and the fire of the soul wander is our greater Self, Nuit. This knowledge produces the third entity, the master who makes the grass green, whom we will deal with in examining the third chapter of *The Book of the Law*. Experiences of seeing our true nature both re-create us and *are* magick itself.

Hadit, the part of our Self that most of the time we think of as ourselves, is the way the universe, which is the Self, knows itself. It is revealed by our notions of the classical and magickal planets. It is changeable and cyclic like the moon; our minds wander yet orbit certain values. If we choose bad

values—trauma or superstition—we are bound to keep circling them, thinking about half the time we are getting better. Our minds are like Mercury: capable of magick, we can introduce changes in the world beyond mere probability and add to the list of computations reality has to run. Our minds are like Venus: we seek love so that we may better ourselves for the beloved. We project the best parts of ourselves outward so that we have goals to induce change. If the day-to-day part of ourselves changes, we know better parts of our greater Selves. Our minds are like the sun: we illuminate what we attract to ourselves. People and other events are drawn to us for the gift of meaning we give them; we likewise are drawn to other stars or khabes for this. Our minds are like Mars: we make war on what we least like about ourselves by projecting these qualities on others. Horus Behdety was associated with Mars as well as the sun. Our minds are particularly like Jupiter and Saturn. Jupiter achieves self-knowledge by becoming king of the gods. That is to say he overcomes his world and then populates it with god-like beings, not slaves and yes-men. Saturn stops what is not of him and progresses by the only moral formula of sacrifice: sacrificing his “lower” (less perfect, less permanent) self to his “higher” (more permanent, more perfect) self. There is true loss in this sacrifice: the loss of comfortable delusions and the loss of “friends” who are psychic vampires. The learned Benjamin Rowe, a scholar of Thelema whose work exists on the excellent Hermetic Library site (see Resources and Suggested Reading) points out:

Jupiter = Kaph = 20

Saturn = Tau = 400

$400 + 20 = 420 = \text{HADITH}$

The odd letter convention is used by a magickian when translating Hebrew T for Tau, Th for Teth. It’s an awkward device of the nineteenth century. The Hebrew letters associated in Kabbalah with these two planets show a blending of the rulership of Jupiter with the severity of Saturn.

The path of Hadit as Jupiter the wise ruler and Saturn the judge is a Masonic ideal—leadership as initiation of the soul. This chapter explores these motifs; a human unwilling to become a good ruler and judge cannot take up the Æon of Horus or the Æon of Set. Likewise she must excel at picking her life patterns—her guide is the moon, which suggests questions

for her: What do I remanifest? What do I demanifest? Learning magick (Mercury) gives meaning and light to all she draws to her Self (the sun), loving deeply enough to want to better herself (Venus), and making war on those things the world has placed in her programming that she hates (Mars). This chapter speaks on how to guide the emotional and daemonic centers of the seeker to gain these qualities, and by gaining them discovering them in the greater Self. The chapter is seventy-nine verses long, signifying the atomic number of gold, the goal of the Great Work. It has the same number as the Hebrew noun for “firmness,” signifying the unbending Will.

II-1. Nu! the hiding of Hadit.

II-2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

II-3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

II-4. Yet she shall be known & I never.

II-5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

II-6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

II-7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. “Come unto me” is a foolish word: for it is I that go.

II-8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

II-9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

II-10. O prophet! thou hast ill will to learn this writing.

II-11. I see thee hate the hand & the pen; but I am stronger.

The greater Self hides point consciousness. Point consciousness is that part of ourselves or others that we can observe; it is a star or khab. As the knower of the Self it is always in the center as it moves in its infinity. Ever-changing, this flame is unknowable; like a quantum particle, the observing of it changes either its speed or location. It is the “assembly point” in the novels of Carlos Castaneda. When Rose instructed Crowley to seek after this communication, she told him to break all the rules; the rituals of the past no longer work when the nature of magick as a truth process is known. The word *Knowledge* has a capital “K,” linking it with magick—the linking of 5, the number of Self, and 6, the number of the perceptual universe. Five stands for the Self, its symbol is the pentagram; six stands for the perceptual universe, its symbol is the hexagram. Together they add up to 11, the number of the Will, illustrating the process of how desire in the subjective universe becomes a law in the objective universe or in an 11-word sound byte: Do what thou wilt shall be the whole of the Law. Hadit explains its flamelike nature and the knowledge it gives all creatures: that they will die, time is precious, and meaning is enmeshed in time. Hadit both causes the Will of the magickian to manifest in the objective and subjective realities and has the power to remove any piece of bad programming or magick of another from one’s life.

Verse II-8 talks of Horus the Child. The article *pa* signifies almost exactly the same meaning as the English word *the*. There are various Egyptian words for child: *kra*, *mes*, *inp*, and so on. Kra has roots in the idea of parting or leaving. In Ghana the kra is the ancestral spirit that left the planetary gods to be born on Earth. The ever-arising son is not the same thing as Hadit; it is Hadit’s desire and lust to the known Nuit that creates that child. Hadit, the day-to-day self, is not an object of worship—a notion lost on those who feel that “Do what thou wilt” means “Do what you want.” Existence is joy for Nuit and Hadit; don’t be misled by the vicissitudes of life.

Verses II-10 and II-11 reflect the difference between Aiwass’s purpose and the human-level goals of Crowley. Divine communication is harsh because it is dense, and it takes years to decipher.

II-12. Because of me in Thee which thou knewest not.

II-13. for why? Because thou wast the knower, and me.

II-14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

II-15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

II-16. I am the Empress & the Hierophant. Thus eleven, as my bride is eleven.

**II-17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.**

II-18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

II-19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

II-20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

II-21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

II-22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take

wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

When one becomes aware of the day-to-day self, one rises into a higher level and watches thoughts, words, and deeds unfold. We mistake Hadit for ourselves when we discover that the self-aware part of ourselves is wandering in a greater Self; humans become something more than what they seem. Most humans can't handle this and put off all awareness into the lies of religions. In verse II-15 Hadit shows that to the outer world he has nine parts, but from within he has but eight, for he sees not himself. To the world he seems *ba*, *ka*, *sheut*, *akh*, *ren* (the name your mom gave you), *ib* (heart-mind), *sekhem* (divine power inherent in each thinking being), *khat* (the body), *kheru* (voice), and the Self that arises from these nine. This is the mystery of the tetractys. From within he is hidden among the becoming spirit, the immortal spirit, the shadow, the effective one, the name, the heartmind, the power, the body, and the voice. He is nowhere, because he is known only by the manifestations that hide him.

In verse II-16, Hadit is himself a male-female pair, for the universe is fractal in its dualities. He is the empress and the hierophant. The third and fifth trumps equal 8. These eight (more-or-less) static patterns are coupled with three dynamic patterns, making Hadit's number the same as Nuit's. Together they are 22. In verses II-17 and II-18, the "poor" of humanity are despised—those that are poor in passion, those that long for death. These are the enemy, and Hadit is Mars-like in his war against these folk in order to slay such feelings that have been placed into him by the forces of socialization. The grave illness of mankind that keeps lives from being destroyed is the enemy. Much of this chapter deals with vanquishing this foe.

Buddha spoke against desire, saying that it leads to suffering. Hadit speaks of the glory of desire. Those who accept desire are elected by Hadit to fight against the ideas that tell humans to settle for less, to dream small dreams, and to avoid that which if pursued might lead to disappointment. The "wretched & the weak" are not sick or financially impoverished; they are those people who lack the strength to dream. They are that class of

person who does not glory in the achievements of one's fellow humans but seeks to make everyone feel worse; you have known these people in your life. You shared a glory with them, and they made you feel less the moment you spoke. It matters not if it was a small victory (in the scheme of the world) such as getting a driver's license or a great victory like advancing science. The god of Crowley's mother that denied the importance of human achievement is the enemy; such feelings keep Hadit from traveling far in the starry body of his bride.

II-23. I am alone: there is no God where I am.

II-24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

II-25. Ye are against the people, O my chosen!

II-26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

II-27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

II-28. Now a curse upon Because and his kin!

II-29. May Because be accursèd for ever!

II-30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

II-31. If Power asks why, then is Power weakness.

II-32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

II-33. Enough of Because! Be he damned for a dog!

In verse II-23 we learn that Hadit is not a god; human endeavor is more important than gods. Hadit shows us what sort of activities in the outer world are homologous to his nature. Rulership, war, and love are sacred because they reflect his nature. But these games are constrained; one must war against the poor in spirit, not another lord of the Earth. The Thelemite does not war indiscriminately, nor love. Verse II-25 shows that the Thelemite, just like the exclusionist Plymouth Brethren, is apart from and opposed to the world.

In verse II-26, all deeds of love lead either to greater knowledge of the soul or to magickal Will forces in the objective universe. Verses II-27 though II-33 are a strong argument against the way of the world. The way of the world might tell a painter to give up his craft to learn a practical trade. The way of the world might tell the young traveler not to attempt her journey, but to finish school first. The way of the world might tell you it is wiser to keep your office job and send a donation to a wildlife fund than to quit your job and go work on a ship that rams Japanese whalers. The way of the world is *wrong!* Your Will is *right!* One does not pursue his Will on the weekends. It is worth noting that the Law of Magus Stephen Edred Flowers is *reyn til runa!* In old Norse, this means “Seek the Mysteries!” or “Seek the Runes!” When written in runes, the tally of this Law adds up to 93. One might likewise note that the magickal sigil of *reyn til runa!* has the numeric value of 11. Thus knowing this chapter through the 11 runes in the phrase *reyn til runa!* leads us to 93 by the numerical value of the runes.

II-34. But ye, o my people, rise up & awake!

II-35. Let the rituals be rightly performed with joy & beauty!

II-36. There are rituals of the elements and feasts of the times.

II-37. A feast for the first night of the Prophet and his Bride!

II-38. A feast for the three days of the writing of the Book of the Law.

II-39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!

II-40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

II-41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

II-42. A feast every day in your hearts in the joy of my rapture!

II-43. A feast every night unto Nu, and the pleasure of uttermost delight!

II-44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

II-45. There is death for the dogs.

Verses II-34 to II-45 tell of the feasts that are the way to both joy in this life and to immortality. It is important to remember that agape means not only “love” but also “love feast,” and that numerical value of agape equals that of Thelema. Hers are the feasts in which elements and times are celebrated and the knowable parts of the objective universe are made sacred by joy. The quest for the beloved is sacred because the relationship of prophet and bride is homologous to that of Nuit and Hadit. This book shall be celebrated in some fashion that allows the group to think on its threefoldness. Thoth, who unites Set and Horus after their battle, is to be celebrated, and the son of Thoth, who explains how Set and Horus are united to the elect, is to be celebrated. Modesty allows me only to mention at this point that my birthday is April 30, the day of Walpurgisnacht, which is an important date in sinister traditions. Life is celebrated, and death that gives meaning to the acts of life is to be celebrated. A celebration should be had for the moment that Hadit the Knower is dissolved in the object of his knowledge—Nuit. The day-to-day self dissolves into the greater Self, if and only if the life of action and joy is pursued.

But for those who follow the way of the psychic vampire, for the naysayer and the death worshipper, there is a true death. The greater Self expires for lack of love, and the knower cannot be absorbed for lack of being flavored by wonder. In short, certain people do not achieve souls.

II-46. Dost thou fail? Art thou sorry? Is fear in thine heart?

II-47. Where I am these are not.

II-48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

II-49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)

II-50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

II-51. Purple beyond purple: it is the light higher than eyesight.

II-52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

II-53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

II-54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

II-55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

Verses II-46 to II-48 continue to inform the heart of the Thelemite. He or she is not to mourn the death of the killjoy, the buzz killer, the “reasonable voice” that keeps great projects from getting off the ground; those that did nothing in this life, expecting rewards in the next, leave no trace in the universe. In verse II-49 Hadit explains that he is both unique and the conqueror. In any cause that began as unpopular or impracticable but came to be a dominant paradigm the nature of Hadit can be seen. It need not be a thing of religion or philosophy or magick. Hadit is easy to see in the quest of an honest seeker, the play of an adept, the alchemy a true priest works on these classes, the solidity of being of a Master of the Temple. But he is also in the Magus, in a hidden way; Hadit is on the side of all incoming paradigms, all things of growth.

Hadit is golden in that he is like the sun, blue in that he is of the body of Nuit, purple in that he is a ruler, and green in that he restores life. His vision is beyond that of a ruler; it is that of a sage who sees what must be. Hadit is in the actions of futurists and visionaries of all fields. He warns there is a veil that keeps humans from seeing what the world might be. It is the veil of the conventional, the social order, the mores that keep us peaceful primates. Hadit is not interested in people who sell the future by hiding their lusts, nor in hiding its perils. As Nietzsche said, “I love those who know not how to live except as down-goers, for they are over-goers.” This indicates that Thelemites are to go against the grain of conventional morality to learn the strength of Will to change the world into a better place.

In verse II-53, the issues of Crowley’s life are spoken of. He had left his honeymoon to bring his pregnant wife home. He had stopped his serious Work with magick three years earlier. Now Hadit is urging him to take up an antinomian life. But a promise is made; Crowley will not be destroyed by this path, but lifted up. And behold, you are holding his words in your hands, reading this now. You are the promise of Hadit. In verse II-54, Crowley receives the most important revelation; he need not fear those that will argue against him because they are the soulless ones. They will not prevail. This is the hardest message for anyone taking up the initiatory life—knowing that he or she will prevail despite the vast number of humans who hold opposing beliefs. This also reveals an important magickal principle: if you are on the side of growth, change, and evolution your magickal Will is thousands, maybe millions, of times stronger than the Will

of those who stand up for common sense and the conventional. In verse II-55, Hadit explains that Crowley must discover or invent a new magickal system; those who take up his system for the love of magick will be transformed into the philosopher warriors who must by their needs align themselves with Thelema.

II-56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

II-57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

II-58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

II-59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

II-60. Therefore strike hard & low, and to hell with them, master!

II-61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

II-62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

II-63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

II-64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

II-65. I am the Master: thou art the Holy Chosen One.

II-66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

Verses II-56 to II-59 warn about appearances. The kings may be of any rank of life and dress as they wilt; the Law, which will transform them into kings, is to be made available to them. Likewise people who are without souls cannot hide behind wealth or learning or good looks. They will reveal themselves as beggars, for they will beg for your enthusiasm. Yet Crowley needn't spend his time to reach all hidden kings, for they will find him. A missionary approach is not called for.

When dealing with the enemies of joy, one is to strike hard and low. All who fight for joy (though they look as different as Harvey Milk and Stephen Hawking) have a strong dose of ruthlessness. It matters little, for the access to joy they bring heals all who seek of them and exalt their names with imperishable fame. Verses II-61 to II-63 promise that Crowley shall find his way, fighting until he overcomes, and he will rise and overcome all. His election and task are made clear in verses II-64 to II-66. There is a paradox in serving the Lord of Freedom, whose name is Fire, Shin and Force, and Teth. Your actions that express your freedom and creativity make the spells, the books, the plays, and the poems that will lead others to express even greater freedom and creativity. Thus the veil is further torn. Great tears were made in 1948 (Achad), 1966 (April 30th of that year Anton LaVey founded the Church of Satan), and 1975 (the Founding of the Temple of Set). Great is the might of ShT, and greater still he through us!

II-67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

II-68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

II-69. Ah! Ah! What do I feel? Is the word exhausted?

II-70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

II-71. But exceed! exceed!

II-72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

II-73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

II-74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

The hard path of the tantrika, the Left-Hand-Path sex magickian—who must combine excess and austerity, think pure thoughts at the orgy, and bring horror and disgust to the sleeping pious—is laid out for Crowley. Bliss requires work and planning; it's not simple animal pleasure. The relationship between the inactive Shiva and the wild Shakti is stepped up in Crowley's formula, where both partners must exhaust themselves, both in human form without and in magickal form within. Long desire is what changes worlds. Although a great deal of sex magick is indicated, all forms of rapture from art, philosophy, drugs, music, yogic trance, and other aspects are needed. The knower and the greater Self shall merge many times, ever recreating the ever-arriving son. As anyone who has used the magicks of ecstasy knows, great highs mean devastating lows. Crowley is being told that he will have times of longing for death but that he may not hasten it. His life shall be above heaven and below hell. The radical perspectivism of Nietzsche, the path of Dionysus that he recommended, has been taken to a divine and demonic level. This life path will discredit Crowley with the naysayers, the gray ones, the keepers of social opinion. What may have sounded fairly cool to the twenty-eight-year-old man hearing this in Cairo would sound different in passing decades.

II-75. Aye! listen to the numbers & the words:

II-76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.
What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

II-77. O be thou proud and mighty among men!

II-78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

II-79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

The First Beast knew not what was hidden therein. The unbreakable cipher remained a spur to Crowley; without certain mysteries, one cannot remain open to Nuit. It is the two faces of Runa, the Mysteries spoken of in the Law of Magus Stephen Edred Flowers. One is hidden deep within the subjective universe and one is hidden deep in the objective universe, which cause Hadit, the Knower, to find ever new mysteries in the greater Self, or Nuit. Thus Hadit ensures Crowley's lifelong evolution as well as causing those who picked up his work to bring one of its results into being in a strange way.

In verses II-77 and II-78, Crowley is told the mood that will guide his deeds. Pride is a great motivator until something else—the love of Nuit—takes its place. It will force him into the public eye often and thus attract others to the Work. He is told to worship his number of 666, that is to say to fulfill the secret soul name given to him by his mother. In true Egyptian fashion she gave him his *ren*, the soul name that summons events and energy when it is thought of. Her hatred of the stifling religion that she had converted to caused her to become angry toward her son, stopping the flow of maternal love to Crowley. Her taunting name for him became the source of Nuit's milk. But 666, the Antichrist both for Crowley's mother and Nietzsche, is (in the manner of opposites that all adepts must learn) also the number of a savior. It is the numeric value of the Hebrew verse, "*Ata yigdal*

na koach Ado-nai” (“Now, I pray, let the Power of my Lord be great”; Numbers 14:17). This was Moshe’s prayer invoking divine mercy on behalf of the Jewish people. It was the spell by which the Magus Moshe (whom most of you know better as Moses) uttered the Word IVHV—the divine name that forms the basis of the Jewish religion. Moses’ prayer called for the coming of the messiah. It is the six directions (north, west, south, east, up, down) or the six days of the creation of the world repeated three times. It is thus the strength and perfection of the physical world that will come in the messianic era, when the objective universe will reach its ultimate purpose—to be a vehicle through which the created experience the creator.

Hadit is no longer hidden, though by the deeds suggested here, through this hero’s path, the ultimate subject will become objectified. What is within becomes a legacy in the world without.

CHAPTER 3 OF THE BOOK OF THE LAW

This chapter is about the child of Nuit and Hadit, the ever-arriving son, Ra-Hoor-Khuit. Crowley, an adept of the Golden Dawn, used the Golden Dawn nomenclature for this god. Any mystic has to use the language set he has to destroy or fulfill the old Law so that the new one may come into being. Hoor is the Coptic name for Horus. In the Golden Dawn ritual chamber, their model of the universe, Hoor stands in the West, the darkest part of the world. As an avenging fire, he guards against the coming of Set, protecting the supreme god Osiris, who stands in the East. Osiris, especially in the Golden Dawn, was the god of suffering, death, and resurrection. Crowley assumed the station of Hoor in ceremonies in which he symbolically defended his teacher, Samuel Liddell MacGregor Mathers (he was born Samuel Liddell Mathers and added the “MacGregor” surname later in life). And in another sense he defended the formula of resurrection. The neophyte hall was a recreation of the judgment scene in Osirian religion. It was called the Hall of Mêmêt (based on the seventh and 125th chapters of *The Book of Coming Forth by Day*). Modern Egyptologists would say “Maat”). Entering into the Golden Dawn, as is the case for most Western magickal systems, was a rehearsal of death. One died (to one’s old life) and was reborn in a new life reflecting the patterns of the society.

The immortality formula of the Golden Dawn reflects the idea that by suffering one is reborn. The better parts of one’s self are tried by the

vicissitudes of life and then have a resurrection through natural processes, much as grain is resurrected by germination in earth. Crowley was opposed to the notions of death as rest and suffering as the source of nobility. His afterlife formula also came from Egypt. Egyptians painted their coffins with images of starry Nuit, so that the dead man might copulate with the sky goddess and be reborn as the son or sun. This myth reflected the interactions of Osiris and Isis, but it has more archaic roots. Osiris arrived in Egypt in the early dynasties, and the sky religion was predynastic. Three important ideas of Crowley's formula have been placed in the first two chapters of *The Book of the Law*. First, the copulation with Nuit is the magickal model for life. Life should be lived as intercourse—active, passionate, ecstatic. This is the map to magick; it can be translated as sex, adventure, poetry (see Shelley's "Alastor" on page 180), drug experiences, and so forth. Second, and this is not facilitated by gods, but the seeker actively identifies the parts of his or her own soul and consciousness with the male and female partners who are the model of the universe. Hadit does not pray to nor threaten the gods, but seeks to unite with the rest of the universal soul by his own forceful efforts. The nature of this union is that of a process theology; as Hadit is united with Nuit, Nuit is enriched and transformed, just as the sky goddess of Egypt absorbed the sun each night and gave birth to a new one each dawn.

The third aspect of this triad is the child. The son or sun is ever arriving. Just as you became a new you by going to school, getting your first job, or performing your first ritual, the new son or sun brings light and meaning and life and desire to all things it illuminates. Each great experience changes you. Ra-Hoor-Khuit is the model and archetype of this union of greater Self and knower. Once this process of life has been observed two paths open. One can seek to actively experience the process and enrich it with experiences, struggles, and adventure, or one can choose to avoid future growth, re-creation, or enlightenment. The first path requires bravery and the willingness to accept the pains and pleasures of existence. The second path is to view life as unreal and hope for existence in some sort of static afterlife. The latter path exists as various forms of Christianity, Jainism, Confucianism, and other religions. A stable but serene life depends on external patterns to harmonize life. The first path, the path of Will, will not be stable and supreme. Notably, many are attracted to the path of Will early in their life but choose the path of harmony later.

This chapter is about the methods of war and wonder that the ever-arriving son or sun must have. A good deal of this chapter is addressed to Crowley personally.

III-1. Abrahadabra; the reward of Ra Hoor Khut.

III-2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

III-3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

III-4. Choose ye an island!

III-5. Fortify it!

III-6. Dung it about with enginery of war!

III-7. I will give you a war-engine.

III-8. With it ye shall smite the peoples; and none shall stand before you.

III-9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

III-10. Get the stèlè of revealing itself; set it in thy secret temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

III-11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruption from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen be upon them, o warrior, I will give you of their flesh to eat!

The Word of power, *Abrahadabra*, has a twofold effect. On one level it is a catalyst for change. When spoken with intent in a mutable situation, it can cause the situation to conform to the Will of the magickian. On the other hand it effects a great long-term change by sacralizing the method of initiation. Therefore it has eleven letters, the number of change—the change in one’s subjective universe (Nuit) made on the souless objective universe, whose night sky is the symbol of the soul. Its numerical value is that of 418, the Great Work. It is the formula of becoming a father to one’s Self. It begins with *abra*, the Hebrew word for “father”—a notion from without; from the emperor whose fishhook (Tzaddi) has caught you by mystery, you learn some magickal or philosophical truth. The truth is then used as a thought-tool by point consciousness, Had, and Had produces a change—either to itself or to the universe it perceives—that leads Had to become the father of the ever-arriving son or sun. One does not become an initiate by simply reading or listening. The initiate thinks through the idea and tests it. If results are obtained, these results change the nature of the initiate’s mind, which leads to a new Self. The Word waiting to be born is *Xeper*; it cannot come yet because the Wills of magickians have not cleared the way. However, Ra-Hoor-Khuit has come into being without the help of the gods, but with experimentation and daring on the part of the magickian.

In verses III-3 to III-8, the martial nature of Ra-Hoor-Khuit is made clear. The war gods on the Stele of Revealing—Montu, Khonsu, and Horus Behdety—are his companions. The first job of the new and renewed self is to avenge his father? Who is the enemy? Is it Set, the daemoniac initiator? No, it the perceived notions of humans. All of the aspects of culture and society must be fought on two planes: inside your head, where the radical perspectivism of the adept will lead one to self-discovered truth, and on an outer level. The magickian must create a sanctuary, an island. The way of the Thelemite is not a hermit’s way, for he must practice both love and war, but a secure place in the objective universe is needed, an anchor for the thoughts and feelings of the ever-arriving son. The sanctuary must be well defended, and Ra-Hoor-Khuit will provide a magickal weapon. This is a war, and Crowley is to place his estate at the center, just as any magickian who marries or raises a family must do, both keeping them safe and, by mirroring his thoughts in things of the outer world, making his mind strong.

Verses III-10 and III-11 are about the sanctuary. It shall be a kiblah, a point toward which one turns to pray in Islam. The magickian draws his needs not by praying to a god but by praying to his or her emotional center. Now, the family of a spike-collar butch in San Francisco might look different from a heterosexual pair-bonded family with three kids and a dog in Kansas, but in each case, it is a family. Crowley chose his sanctuary at Boleskine. These verses deal with the emotional center of the magickian. The magickian must overcome; remember that Khonsu was said to make a placenta for the pharaoh from the blood of his enemies. The magickian is *not* slaying foes in any visible sense, but as the foe's teachings are forgotten, they energetically nourish the ever-arriving son.

Crowley did not steal the Stele of Revealing from Cairo, the Victorious City (Al-Kahira, "the victorious"). In the end he sold Boleskine, seeking to gain enough money to kickstart the OTO, but his treasurer took the money and ran. Crowley, who despised the standard notions of family, never fully learned how to successfully have his own. Note that women in his system are warriors; the better parts of Crowley understood the nobility and fierceness of women. As a member of a "wild-eyed" Protestant group, Crowley would likely have come across *The Two Babylons*, a book written in 1853 by Scottish Protestant Alexander Hislop, who described a sword-wearing queen, Semiramis. In Hislop's overblown conspiracy, Semiramis invented polytheism to vampirically gain the worship of her subjects, who had been faithful to the God of the book of Genesis. She deified herself as Ishtar and her son as Gilgamesh. This view of Babylon would have been part of the Plymouth Brethren "idea-scape" for the young Crowley. This odd and colorful notion has vanished from our world, except for Jack Chick tracts.

III-12. Sacrifice cattle, little and big: after a child.

III-13. But not now.

III-14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!

III-15. Ye shall be sad thereof.

III-16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

III-17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

III-18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!

III-19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

III-20. Why? Because of the fall of Because, that he is not there again.

III-21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

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

Verses III-12 to III-15 seem to foretell the births and deaths of two of Crowley's children. When our new magickal self comes into being, it possesses uncanny sight. Parts of the unfolding of the world have been fixed and cannot be altered; other parts are subject to our Will. The magickal parts of ourselves can give us great energy by revealing glimpses of the future, but it must be remembered that great energy does not always mean happy energy. The home and home life of the magickian are his or her sacred center; from them come the magick that gives the daily bread, heals the sick, and casts out lesser pieces of bad programming in the magickian and his kith and kin.

Verses III-16 and III-17 offer advice to Crowley, which can apply to any magickian. In the first verse attitudes toward events are discussed. Magickians beckon many anomalous events and people toward them. Being

all too human they rush to interpret these events and often become ensnared in processes that if not met with detachment would ensnare them. Think of the Taoist fable of the horse. A farmer discovers that his fields are being trampled at night. His neighbors say, "Woe is you, the gods hate you." The farmer says, "We will see." The farmer discovers a beautiful white stallion is the culprit, and the farmer's son catches and tames the beast. His neighbors say, "Happiness unto you, the gods must love you!" The farmer says, "We will see." The son, who takes to riding the white stallion, is thrown and breaks his leg. His neighbors say, "Woe is you, the gods hate you." The farmer says, "We will see." The emperor starts a war and all able-bodied young men are drafted. The son, who is still wearing a splint, stays home. His neighbors say, "Happiness unto you, the gods must love you!" The farmer says, "We will see." Verse III-17 lists those events that occur in the lives of anyone attempting something new.

In verse III-18, the theme of no mercy and no compassion arises again. Neither Crowley nor Ra-Hoor-Khuit is cold or heartless. As Nietzsche argues in *Thus Spoke Zarathustra*, when humans rush to help a pitied person, they are rushing to help that person accept his "fate" and deny the possibility that the sufferer may need his anguish, which is intertwined with his joy. In *The Gay Science*, Nietzsche says, "No, the 'religion of pity' commands them to help, and they believe that they have helped most when they have helped most quickly." In fact, Eugene Grosche (a.k.a. Gregor Gregorius), founder of a Thelemic organization called Fraternitas Saturni (Brotherhood of Saturn), called love under Will "compassionless love."

Verse III-19 confounded Crowley for many years; what stele was numbered at 718? Then he noticed that the combination of the numeric value of the word stele (52, in Greek) and beast (666) equals 718! But there is a secondary meaning. In Hebrew 718 is the numeric value of the Hebrew verb that means "rebuke." The stele of "Abomination of Desolation," the stele of Revealing, rebukes the Abrahamic religions.

Verse III-22 explains that unlike the universal abstractions of Nuit and Hadit, Ra-Hoor-Khuit can be worshipped by those humans who need an external symbol. For the masses an idolatry of Horus will aid them in coming to understand Thelema. But all forms of the pagan revival are suitable as folk religions. The moral form of these religions will end the harsh morality of the Abrahamic faiths. Those who have passed "Ordeal x"

are those humans who realize that Crowley's Work as Magus and Ipsissimus has made him into an image for their own process, by which they may each bridge the gap between their lower (less perfect, less permanent) Self and their Higher (more perfect, more permanent) Self.

III-23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

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

III-25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

III-26. These slay, naming your enemies; & they shall fall before you.

III-27. Also these shall breed lust & power of lust in you at the eating thereof.

III-28. Also ye shall be strong in war.

III-29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

III-30. My altar is of open brass work: burn thereon in silver or gold!

III-31. There cometh a rich man from the West who shall pour his gold upon thee.

III-32. From gold forge steel!

III-33. Be ready to fly or to smite!

Verse III-23 instructs Crowley in making a personal perfume. We access memory through smell. It is a key in bringing us to a higher awareness to make perfumes in an exalted state and wear them in our ordinary lives; this

pulls us toward ever more exalted awareness. Likewise others remember us by our smells, and we further our magickal influence over them by making them remember an aspect of our magick. On the other hand people who met Crowley often thought he smelled like a candy shop, and his recipe for oil of Abramelin tends to scald the skin. Crowley had his starting point for the recipe in MacGregor Mathers's faulty translation of *The Book of the Sacred Magic of Abramelin the Mage*. A much more complete compilation and translation by Georg Dehn and Steven Guth gives a more reasonable formula: "Take one part of the best myrrh, half a part of cinnamon, one part of cassia, one part galanga root, and a quarter of the combined total weight of good, fresh olive oil. Make these into an ointment or oil as is done by the chemists. Keep it in a clean container until you need it. Put the container together with the other accessories in the cupboard under the altar." Crowley also called it the "oil of aspiration," in that it comes to permeate all things in the magickian's world with the desire to pursue the Great Work, the knowledge and conversation of the Holy Guardian Angel. The Great Work is symbolized by the Word *Abrahamadabra*, hence its inclusion as a magickal technique in this chapter.

Verse III-24 is lost on the sensationalist press. The "child" is of course the magickian himself or herself as the ever-arriving son. If the initiatory process has begun, the substances of the body—especially sexual fluid, tears, saliva, and blood—are symbols of the magickian's unbending Will. If the magickian has found a female beloved, her menstrual blood, that is, partaking of the materials of life, is very potent. The scarlet woman is an exact outward mapping of the magickian's psyche; by adoring her, he adores Nuit. Each action born of love is a perfect magickal action causing the knower and the Great Self to have union. Each action not only calls forth the ever-arriving son but also magickal children in the outer world who receive the spiritual DNA of the magickian and the scarlet woman at times when such a projection of seed allows the coming into being of a new magickal soul. Thus in a group of earnest seekers, the sex magick of the magickian and his scarlet woman will actually allow the earnest seeker to take in new patterns of becoming and advance quickly in his or her initiation. This is the new æon's form of the mass of the Holy Spirit.

Thus in verse III-25 the formula of the mass is laid bare. But a second use, a sort of insectile voodoo, is also revealed. Just as your enemies live off of your energy, insects will live off of the cakes of light. Thus the

connection between these vermin and your enemies is an exact parallelism, and you may slay your enemies by killing these bugs. In verses III-27 to III-29 other virtues of the mass are listed, in that feeding on your desire shall make desire grow. Unlike the Buddha, who warned us that desire causes suffering, Ra-Hoor-Khuit says to increase desire as a way of fueling one's growth, and the verses let us know a magickal technique for this. Verse III-30 says that the traditional brass and bronze are the metals associated with Horus, versus iron for Set.

Verses III-31 to III-33 seem to be personal words for Crowley. They did motivate him to meet various German occultists, seek out seekers in California, and so forth. This ensured a level of activity. As might be expected of a priest of Montu, the warrior god whose name means "nomad," fighting and fleeing are always utmost in the mind.

III-34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

III-35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

Crowley's mother had prepared him to see himself as the Antichrist, the destroyer of an age; Nietzsche had prepared him to be the superman, revitalizing a new world. Hrumachis is Horus of the sunset and the fall equinox, the counterpoint of spring. There will be a revitalization of the æon, because of new magickal systems called into being by the Book's coming into being.

The æon is dedicated to Horus the Child and Horus as Ra of Timelessness. Each has a different face and force. It is to be noted that the figure of Horus the Child does not appear on the Stele of Revealing, and

reflects a need in Aleister Crowley's soul. Why a child? In *Thus Spoke Zarathustra*, Nietzsche speaks of the evolution of the soul. It begins as a camel, a beast of burden that must do what it is told. It dreams of revolting against its master, a dragon named Thou Shalt! The camel caught in its system of guilt and obligations is a Christian. In its camel form, it can fight, so it staggers off into the desert and becomes a lion. As a lion it can fight on behalf of its desires; it can say a final and devastating "No!" to Thou Shalt! Free of the dragon, it becomes a child, a creature at play with the universe, a creature of Will who can say "Yes!" to all things that come along. Why Ra of Timelessness? In the new æon, eternal return is welcome. There has been much nonsense said of Nietzsche's doctrine of eternal return; it does not mean exactly the same events happening over and over. It would be sad enough to be in a universe of one Auschwitz or one 9/11, yet alone countless ones. Eternal return signifies that there is no progress in human lives. We shall have war and joy, peace and depression, poverty and prosperity in our lives. The superman does not live for an invisible after-death state; he is loyal to the Earth. He says "Yes!" to all things, because by following his Will, he will find joy in all things.

III-36. Then said the prophet unto the God:

III-37. I adore thee in the song—

I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;

For me unveils the veiled sky,

The self-slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee:—

I, I adore thee!

**Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!**

These are Crowley's verses based on the translation of the eleven lines appearing on the front of the stele. Crowley takes the place of the Montu priest Ankh-ef-en-Khonsu and celebrates Ra-Hoor-Khuit. Ra-Hoor-Khuit is saluted as a god of the mind and the maker of other abstractions such as gods and death, and he is invoked to allow Crowley's destiny, or khu, to become open, in short, to send a wave into the future (quantum physics types will think of this as an offering wave) to bring back a pathway (an echo wave). The burdens of the timeless soul, the ka, are lightened; the ba, or becoming soul, shall still suffer, but the miracle-producing soul will have help. The lives of other humans—the khabs—are summoned to inspire and occasionally to stop Crowley (in the Gurdjieffian sense). These verses are great beginning verses for anyone near the start of his or her initiation.

III-38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

**The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,**

O wingèd snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

Crowley identifies with the god and takes in his power and light (in Egyptian terms, his sekhem). He makes the path of the sun, or Khephra (the dawn), Hathoor (the hidden time, night), Ra (noon), and Tum^{*4} (setting sun), a secret path.

In other words he will teach the adoration of this natural symbol as a way for the initiate to discover that what is holy is not the sun without, but a phenomena like it—the new self, the ever-arriving son within. He invokes the physical parents of Ankh-ef-en-Khonsu, Bes-na-Maut and Ta-Nech, as analogues of Hadit and Nuit, just as our parents are symbols of the parts of our soul-body complex before self-actualization begins.

III-39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

III-40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

III-41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

The book should be made available, since Crowley is establishing a new context for the world; it must be made available to all. This is a practical matter, not a mystical one.

III-42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet

deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

III-43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungred.

III-44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

III-45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

Crowley is to become an initiator, but this has a price; when you set up the conditions for men and women to grow strong, you strengthen both their worst and best features. Humans with weak Will who become initiates will turn on you and destroy you. Indeed, during one's time as Magus, everyone who enters your life is strangely empowered to give you bliss or woe. Crowley's path had a strange doom, as most sex magickians often discover. Magi, whether male or female (consider the path of Blavatsky or Ayn Rand's affairs), have an impressive effect on the psyches of fragmented yet desirable souls. One neither knows nor declares oneself a Magus—one has to pass into a distillation of the soul so that one becomes a force for a single idea. If we consider human thought as a vast lake, Magi are boulders hurled onto its surface. Alcoholics, neurotics, and obsessive-compulsives suddenly shine in the presence of the Magus. Their worlds and their lives rain energy, sex, money, and good luck on him or her. If they regain themselves in this interlude they are saved, but most likely the charm wears off and they fall into fragments—with madness and death being a common fate for many of Crowley's scarlet women. The only alternative to this is the creation of a

school of male and female initiates who seek the Magus to meet him or her with a strength of Will focused on a common purpose.

III-46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

III-47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

These verses say that in the years of the New Æon, the forties (1944– 1954) and the eighties (1984–1994) shall be crucial times. *The Book of the Law* came into existence in the year 1904, so these years would be 40 AH to 50 AH (Æon of Horus). In the forties we saw Crowley’s death, the births of Michael Aquino, Stephen Edred Flowers, James Lewis, Utterer of the Word *Remanifest* in the Temple of Set, and Lilith Sinclair, Utterer of the Word *Arkte* in the Temple of Set. The utterance of the Word *MANifestatION* by Frater Achad, and filmmaker and author Kenneth Grant, made them realize that Set, or Typhon, was the god of the age. In the eighties we saw the “Satanic Panic,” where a superstitious outrage against various pagan groups ruined lives—and often set pagan groups against one another. I joined the Temple of Set, James Lewis uttered the Word *Remanifestation*, and Stephen Edred Flowers uttered the Word *Runa*. The “key to it all” is Frater Achad’s discovery that $AL/God = 31$, $ShT/Set = 31$, $LA = \text{Nothing}$, and $31 + 31 + 31 = 93$. The “circle squared in its failure” reflects the mathematical work of German mathematician Georg Cantor (1845–1918), whose work on the circle shows that it is composed of an infinite number (Nuit) of infinitely small straight sides (the infinitesimal, or Hadit), yet is an observable finite object, which can be of different sizes. The interrelationship of Thelema is beyond the scope of this small book, but Thelemites would do well to look

at the words of Georg Cantor, Austrian physicist Ludwig Boltzmann, and Austrian American logician, mathematician, and philosopher Kurt Gödel to discover useful ways of understanding the world-picture that holds Thelema.

III-48. Now this mystery of the letters is done, and I want to go on to the holier place.

III-49. I am in a secret fourfold word, the blasphemy against all gods of men.

III-50. Curse them! Curse them! Curse them!

III-51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

III-52. I flap my wings in the face of Mohammed & blind him.

III-53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

III-54. Bahlasti! Ompehda! I spit on your crapulous creeds.

III-55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

III-56. Also for beauty's sake and love's!

III-57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

III-58. But the keen and the proud, the royal and the lofty; ye are brothers!

III-59. As brothers fight ye!

III-60. There is no law beyond Do what thou wilt.

In verse III-48, the lesser mysteries—those found by gematria and observing the times—are finished. Since such mysteries reflect, as I have warned you, the needs of the day-to-day self, they are not the basis for inner

work. They are the basis of sorcery or medial magick. Greater Black Magick (GBM) changes the soul of the operator, *The Book of the Law* being a stellar example. Medial Black Magick (MBM) are those operations, which change the perceptual universe in accordance with the Will of the magickian; tying knots in a string to bind two people together would be a common example. Lesser Black Magick (LBM) is the controlling of others by manipulating their preconscious; a Super Bowl advertisement would be an example of LBM. White Magick is the submitting of the soul to a prefabricated divine principle; saying the Lord's Prayer or reciting most mantras would be an example of White Magick. As you can see all four flavors of magick are found in (or can be derived from) *The Book of the Law*. All of these forces must Work together transforming both Crowley (the microcosm), his followers (the mesocosm), and the world (the macrocosm). Such threefold transformation is the field of operations of the Magus. The matters that follow are holy, which in this case is the holy "No!" that slays the dragon Thou Shalt! Verse III-49, is, by the way, the sacred number of John Dee, court astrologer of Queen Elizabeth I and creator of the term "British Empire." A rather successful piece of Lesser Black Magick refers to the fourfold Word of "Do what thou wilt!" This is the sacred "No!" that ends existing creeds that make humans small. The *voces magicae* (magickal words) of *bahlasti* and *ompehda* seem to be a curse formula, but no clear etymology has suggested itself to me (however interpretations abound on the World Wide Web).

By verse III-56, the anger of the sacred "No!" is amplified by references to the quests for the beautiful and the beloved. These human needs are denied by the creeds that the new æon must destroy. Verses III-57 and III-58 speak against that class that Nietzsche calls "slaves"—those people who despise their masters and define evil as all of the noble things their masters are. This contrasts with the masters, who first define themselves by deed and reason, and then assert as good and noble all others who show their virtues, however different they may appear on the outside. Verse III-59 shows that not only is conflict inevitable, but conflict among humans who are pledged to the good and the true will lead to greater understanding. This is a great test for the school the seeker will choose: Does it allow for diversity, even heated argument within the bonds of sorority and fraternity? Or does it exalt the opinions of a charismatic leader above all? Verse III-60, which is keyed to *samekh*—the formula that Crowley used to invoke the

Holy Guardian Angel—is the Law restated; thus if one follows “Do what thou wilt,” one will encounter the best parts of his or her soul and become a master.

III-61. There is an end of the word of the God enthroned in Ra’s seat, lightening the girders of the soul.

III-62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

III-63. The fool readeth this The Book of the Law, and its comment; & he understandeth it not.

III-64. Let him come through the first ordeal, & it will be to him as silver.

III-65. Through the second, gold.

III-66. Through the third, stones of precious water.

III-67. Through the fourth, ultimate sparks of the intimate fire.

III-68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

III-69. There is success.

III-70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

III-71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

Verse III-61 reveals that there is a purpose, a telos, to this Word. Divine intervention is occurring because the Divine has an agenda. It is not a human or humane agenda; the principle of Will’s only good is its expansion and maintenance in the world of humans. The years that are to come will attack this principle with growing technological and social forces to smother the Will under the mass thoughts of the many, the slaves. As noted earlier, *to me* is Greek for “a cutting, part of a plant that has been

cultivated.” We are not one with the Divine, but small beings that can grow to be divine. It is us, the cutting, in our struggles to become a mighty tree that is to be revered. To love God, you must love each human step toward godhood, say “Yes!” to your struggles, and admire the Will to power in all humans at all times and in all climes.

In verse III-63, the fool stands for Crowley himself. It is the fate of all Magi to struggle to utter their own Word. Thus each one never has an easy time of understanding the Word his or her followers will have. The Magus’s task is twain: he must explain his Word in rational terms and also provide access to the magickal inspiration behind it. Thus those who follow have the roadmap, which the Magus never had, and a community to explore his or her growing connections to the principle.

The ordeals reflect the growth of the soul. The first ordeal is breaking with the current æon and mass thought. The result is a simple paganism, a joy at joy and a love for the Earth and moon. The second is the discovery of the sovereign self, wherein one becomes like Horus, illuminating one’s world with meaning and light. The third is the discovery of the powers that focus the self—magick and yoga—wherein a certain crystallization takes places that makes the Self a divining device like unto John Dee’s shewstone. John Dee possessed an Aztec obsidian mirror sacred to Tezcatlipoca; with this treasure of Spanish colonialism he and his assistant Edward Kelly (whom Crowley claimed as a previous incarnation) obtained a series of visions that resulted in the so-called “Enochian system,” which was a major magickal engine of the Golden Dawn, the Church of Satan, and the Temple of Set. Magick does not lie in the tools but in the Self. The tools are metaphors that can be manipulated. The last ordeal is transcending the self in its current matrix of biology and culture and becoming an immortal, potent, and powerful essence that is like a flame. In two inspired Works, received (much in the manner of Crowley’s *The Book of the Law*) without knowledge of one another in 1974 and 1975—Maggie Cook’s/Nema’s *Liber Pennae Praenumbra* and Michael Aquino’s *The Book of Coming Forth by Night*—this flame is seen as black. It is noteworthy that the authors of the first work said to be Horus and Set conjoined, speaking with the “same mouth,” whereas the voice of latter work is Set speaking of his recent union with Horus (1966–1975 CE, or 63–72 AH).

Verses III-64 to III-67 indicate the extreme beauty in each path, whether the beautiful religion of Wicca (silver), the brash, self-exalting politics of Ayn Rand (gold), the crystallization of the Fourth Way Work of Gurdjieff (precious stones), or the Temple of Set and the Rune-Gild (intimate sparks of fire). Each may not understand or value the other, but all are mankind's childlike attempts to throw off the ice of monotheism. It is in this multiple dialogue, which comes from those throwing off the shackles of the Æon of Osiris, that success will come. This is revealed in verse III-69, the ultimate signifier of spiritual dialogue. In verse III-70, the hawk-headed lord, clearly Horus the Elder, stands forth in strength (in Egyptian, *sekhem*) and in silence—the magickal virtue of the Sphinx. Most would-be magickians chatter incessantly on the inner work they are trying to do, not unlike an insane farmer who digs up his seeds every day to see if they have sprouted. If you wish your Will to become powerful, speak of your successes, not of your ongoing projects. Teach the world that you are a victor, not a talker. In verse III-71, the twin brothers are Set and Horus, performing the *santau*—the binding of Upper and Lower Egypt around the world pillar. This ancient union of the night, Set, and inner work with the day, Horus, and outer sovereignty and adventure is how the new æon shall be ruled. Seventy years after the reception of *The Book of the Law*, Michael Aquino called on Set, the Prince of Darkness, and received *The Book of Coming Forth by Night*, the other half of the magickal formula that Ra-Hoor-Khuit promised.

III-72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.

III-73. Paste the sheets from right to left and from top to bottom: then behold!

III-74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

In verse III-72, Ra-Hoor-Khuit, the magickian born of the focus of the Self, Hadit, and the greater Self's contents, Nuit, reveals his magickal weaponry. He possesses the Double Wand of Power in his right hand. In the Stele of Revealing Ra-Hoor-Khuit holds a was scepter, a Set-headed wand that symbolizes power. He has passed the scepter from his left hand, which in

Egyptian art signifies receptivity to his right hand, which signifies action. It has become both a was scepter and a djam scepter, the later signifying power through offspring. Ra-Hoor-Khuit assumes rulership and extends his rulership through his children, who will change the world in accordance with his Will and their own. In his left hand are the remains of the old æon, crushed through the sacred “No!”—the antinomianism of the Left-Hand Path. These scepters traditionally have the power to control serpents, which has reference both to the imitator in the Garden of Eden and lust on command as well. Crowley originally heard the word *coph*, probably the Egyptian verb Setians spell and mispronounce as *xeper*. Xeper not only speaks of the willed act of coming into being, but also that one’s coming into being cause others deeds and events to come into being and shape the world. Despite Aiwass’s injunction to change not a letter, Crowley allowed Rose to alter this word to “Coph Nia.” Notably 72 is magickally significant as the number of Set’s confederates who killed Osiris.

Verse III-73 alerts Crowley to mysteries hidden in the pages he has written. This makes clear that this is divine communication that will produce ecstatic revelations, the fuel of the magickian’s soul as he (and others) will decipher the text. In Crowley’s sun worship, the sun at midnight is the god Khephra, another cult title for Khepra.

The “sun of midnight” in verse III-74 is a symbol of initiation—the moment of truth that can come forth only in darkness and mystery. The nature of the ever-arriving son is again restated here in verse III-74. The last verse summons up the process and encodes a Word of magickal power: *Abrahadabra!*

III-75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written and Concealed. Aum. Ha

The book is done, Crowley’s life will be forever altered, and as he comes into being as the Magus of Thelema; the way of coming into being for all who will use that Word to awaken their Will has been established. *The Book of the Law* is the father (*abra*) that is reborn through contemplation (*had*)

and then shapes the world as the initiate becomes the new father (*abra*). The concluding mantra is composed of the Sanskrit syllable *aun* plus the letter “m,” which is the sum of all vibration in the universe—“Aum” is home and “Ha” is the secret name of Horus—born anew from the cleansed and beautified psyche of the magickian.

The Grade of Magus

Changing Perception is the Great Work.

THE BOOK OF THE HEB-SED[5](#)*

Amethyst is a lovely word. Like most Greek words beginning with the letter “alpha,” it means “anti-” something. The rest of the word (the *meth* part) refers to a drink made from honey. Amethysts were carried as antidrunkness charms. The Indo-European languages abound with words for honey-derived drinks, consider “mead” in English. “Antimad” equals amethyst. The grade of Magus is somewhat like a painful period of sobriety in a drunken world. Little analysis of this grade has happened since Crowley’s time; I would like to offer some observations that may be of help to the Crowley students. My observations reflect only the development of one of the strands of Crowley’s thought; other schools will have developed differently.

There is little written on the grade of Magus, and we take Crowley as an authority. I would like to make some brief comments about the condition the Magus finds himself or herself in.

The Temple of Set holds that the Master of the Temple is isolated in his or her understanding of the universe. This isolation has come from experimentation in the objective universe, synthesized with subjective understanding of the self.

The Magus is changed by this isolated understanding in a manner different from the Master. The Magus’s understanding is in synch with divine will as mediated by the æon. Or in simpler terms, three things align: the personal intent of the Magus to know his or her Self, the lack of certain ideas that are needed for the æon to Xeper, and the Will of the Prince of Darkness. The task of the Magus is to produce changes in the objective universe that reflect eternal values, and to do so requires that the Magus violate certain commonly held opinions and mores of the Temple of Set. These changes must be spurs to the Xeper of sincere members of the

Temple of Set. The changes will radiate beyond the Temple into the greater human world, in both direct and “magickal” ways.

The Magus is bound by certain constraints. Although the ideas expressed by the Words of a Magus are beyond any human language, the Magus must present them in the words that frame the idea for him or her. This links the idea to both its previous manifestations and to the personal history of the Magus. Lewis could not have cast *remanifestation* as the Greek *epiphany*, nor could Flowers have translated *runa* into the Egyptian *shta-tu*. If Crowley had called Thelema “Will,” it would not have the same magickal keys, nor would it have worked if Aquino used “Become” or if I had used “I have Come Into Being.”

The Magus has a great twofold process that leads him or her to the change in perception. The first is the experience of divine illumination. We can call this noesis or, using the terminology of American philosopher Charles Saunders Pierce, “abduction.” The Magus experiences in a living conscious moment an aspect of a gift, also called a *charitas* or an *inn*; the Prince of Darkness reveals to him or her what has been within him or her all along. This illumination causes certain effects that are described below; it also gives the receiver certain powers and responsibilities. Sadly, since we live in a consumerist, modern world we don’t understand that a gift implies a tradition and system of exchange that maintains the ties not only between the giver and the receiver but also between their social cosmoeses as well. The method of illumination is determined by and reflects the Word in form (e.g., “hearing” a Word, receiving a book, ecstatic trance, etc.). This aspect of the Magus’s experience cannot be quantified. The second aspect is what I call the egg-on-the-face moment. The Magus discovers that all understandable aspects of his or her life have always reflected the principle revealed to him or her. Magi can find their Word in the first ritual they ever wrote or in ten articles they have done over the years. Various thoughts will occur to him or her: “Does every single person in the Temple but me know this?” and “God, why am I so slow?” But it gets worse—much worse. Other things begin to come to light. A poem from the second grade that his or her mother saved, lines from a favorite movie from junior high, a college friend who reminisces about the night you all got stoned and ate that raw cookie dough and then asks, “And you kept talking about X-idea; are you still into that?” This aspect of the Magus’s experience *can* be quantified and

demonstrated. I assure you all, Set is a high school teacher, and we are in the remedial class.

The Setian understanding of magick tells us that making a change in the subjective universe produces a proportionate change in the objective universe. The intersection of immanent (Set has spoken to me) and transcendental (I have been working on this idea ceaselessly every time I have made myself better) changes the objective universe of the Magus unalterably. I will discuss this change in five steads: the graal, the theater of the Word, the workshop, the magnetization, and the other Words. Each of these steads is to some extent active in the priesthood and both active and perceived in the Magistry. Everyone reading this book will have experienced these things, but if you will allow me a geeky metaphor, you have experienced gravity while walking on the moon, but the Magus is experiencing it while walking on the surface of Jupiter. Because the Masters have experienced these phenomena, they are able to perceive the Word on a personal and subjective level as well as on a rational basis that any thinking human could use to examine the Word on a philosophical level.

THE GRAAL

Human beings live in the world of becoming. They age, they fart, they forget, they work, they play; humans require energy in all of their aspects. Food for their carnal selves, love for their emotional selves, ideas and data for their intellectual selves, and the graal for their daemoniac selves. Different humans have different needs; some humans may need lots of food because of their hard physical labor, but only need to see the candles of midnight Mass every few Christmases. Magi are in the presence of the graal, which is said to bring forth only their favorite food. Every magickal and spiritual experience is now cast in the form of their Word. Likewise this affects their lives very erratically. When they get a portion of their food, they have an output that makes any of their previous output seem like they were standing still. But deprive them of their food and they lapse into depression and physical sickness. One may compare the drive of the Magus to that of a quest for water in the desert.

THE THEATER OF THE WORD

The ritual chamber and the laboratory of the Magus is the objective universe. This does not mean that the Magus suddenly finds life easy. Instead he or she finds life traditional; that is, he or she lives in a world where the symbolic act is real. Other humans become actors in a play to teach him or her, and they provide a place for the Magus to deliver great soliloquies. One of the best examples of this would be the Magic Castle Working, when Michael Aquino took Stephen Edred Flowers to the Magic Castle in Hollywood to give him an S.S. dagger. To normal humans, it would have been a friend giving another friend an exquisite gift. For Magus Flowers it was a Sword Giving. The drama of the Magus has three aspects. First, it is an objectification of the unknown or unmanifest; in other words the Magus doesn't know how the play is going to end. This quality is essential; the ritual drama is the means whereby the Magus gains more being. If he or she knew the end of the play, there would be little learned from it. It is also often less than fun. Second the Magus engages in play with the existing structures of the world. A Magus who preaches against the sins of the world may gain followers, but not thinkers. The Magus who changes the world with humor opens space for thought and growth. Third, in addition to the theater of the Word having both comedy and tragedy, it has farce. The Magus is drawing on eternal patterns that are contraindicated by social opinions and mores. So some of the aspects of the Temple will look petty to the Magus. If you can imagine, this would be something like Einstein being told that his theories were bad because he was Jewish (which of course did happen). This social dynamic is very frustrating, even soul deadening. It has good effect; the theater of the Word ensures that those aspects of the Word that need to be strengthened will be and that things blocking the Great Work will be removed from the Magus's life. Although for our timeless selves this is play, it can (and will) hurt like hell for immanent Selves. There is a danger in the theater. The Magus will want to hang out with people who are attuned to his or her Word and avoid others. This is partially fine; it creates a secure dialogue, but if the Magus cuts off others too much, the Word becomes weaker, much as an unexercised muscle grows flabby.

THE WORKSHOP

The Persians had ritual specialists called the *maagush*, who were the guys you contacted when you wanted to know how to make things happen. Their

name comes to us via Greek and Latin as *Magi*. Ritual specialists are the folks who teach you how to make a change. A priest prays for you. The ritual specialist tells you what ritual to perform for you to cause change. The Magus must develop technique first and foremost. Do this and you will get results. This imparts experience and is a check against deception. Books and other writings are important (I don't care if they are pictographs painted in a cave or words on a web-site), but it must be remembered that books are a touchstone for future people testing their understanding after the Magus is gone. Books work best for humans whose initiatory level is just below the material they are reading. The best form of passing the Word is by a living teacher teaching a living student. Then the students become teachers. This does not mean the Magus should not write, but that writing is a tool for the preservation of the Word in the world. The Magus is a creator and teaches other creators. The Magus is a preserver; by writing books, he or she makes sure that the Word can be continued after his or her life—until fresh fever comes again from the skies. The Magus is also the destroyer; he or she ends existing paradigms. Historically in the West, most Magi founded their own schools. The uniqueness of the Temple of Set is that since it is based on individual syntheses of the Left-Hand Path, it can allow for new Magi who destroy old ideas and also allow for self-aware humans to bring the new ideas as long as the twin poles of self-creation and awareness of the Prince of Darkness (or at least of the idea of him) continue. The Magus must teach people to build ladders; it is up to those who learn the craft and episteme to come up with their own desires to use the ladders.

THE MAGNETIZATION

The Magus's coming into being has an effect on the human cosmos. It causes others to have an immanent experience of the Divine, based on their preexisting material. In other words just as the Magus's experience has two parts—the long, hard path of their life where they bettered themselves via the principle and the moment of divine revelation—other humans who currently use the principle (even though they have not heard of the Word) have the divine experience upon hearing the Word. People who have never heard of a given Word (such as the current Words of the Temple of Set: *Xeper, Remanifest, Arkte*) are drawn toward the Word; however, since they have been Working with it (albeit on an unknowing level), they have already gained skills and knowledge that they can put to use. The Magus

soon finds his or her army. Setians begin experiencing this in the third degree, when the Setians that are drawn to them have similar life issues; this trains them for the fourth degree.

OTHER WORDS

The Magus is not alone in his or her utterance. First, the other Words that have helped him or her in the journey before are connected with the new Word. The interconnections that aided in his or her self-creation become a map for teaching the Word to Setians. This may begin with simple writing exercises like “Word X is like and unlike *Xeper*.” These connections can lead the Magus through the first part of his or her utterance, but the Magus needs to be weaned from these connections, so that the Word does not exist only in the jargon of the Temple. Likewise as the Magus begins his or her task, other Words may be coming into being. *Runa* and *Remanifest* arrived at the same time, and Robert W. Robinson’s articulation of *Essent* occurred at the same time I was dealing with my uttering of *Xeper*. These Words create opportunities and frictions, synergies and blockages; Words do not compete or cooperate, but they create instabilities that the magistracy must use to take the Temple to a higher level of order. Last, each Word has other concepts that lie just beneath it in the system of ideas that form the Word. For example, *Troth* underlies *Runa*, *Demanifestation* must be paired with *Remanifestation*, and in Crowley’s case the two words in Greek adding up to 93, *Love* and *Will—Agape* with *Thelema*. These concepts have a certain life of their own as well.

It is not the Temple’s job to make Words succeed. The process that a Word goes through in becoming successful or failing to thrive provides much of the material that drives its cosmic cycles. A Word that spurs initiates to make changes in both their subjective and objective universes will call the material into being that the Magus can craft into his or her Work. The theater is not a distraction for the initiates who watch; instead it provides hundreds of doors to self-betterment and the challenge of hundreds of distractions that give the initiates ways to focus their Will. Words are not for all, as Crowley would imply; every Setian need not put any banner on save for Set’s eternal Word. However, the Temple should give its Magi the correct blend of support and reasoned resistance so that Words become strong enough and clear enough that any Setian can *understand* them as a concept, any adept can *use* them as a tool, any priest can *see* them as a facet

of the mind of Set, and any Master can use them to *project* himself or herself into the cosmos as a fact. Each grade as well as the past and the yet-to-be is in exchange with the Magus. The Magus's unique experience of the gift of Set makes him or her a giver. And each Master who focuses himself or herself through the four steps mentioned above (understanding, using, seeing, projecting) becomes a giver as well. When all the Masters can do this, the Magus's relationship with the cosmos is changed. He or she is no longer in a theater; from now on he or she will see each event in the cosmos as the dealing of his or her own psyche with himself or herself. He or she no longer seeks the graal, for he or she will have become the graal, the magnetization that focused on his or her person will be transferred to the Temple as a whole, and his or her Word will sink into the rich loom of Set we call the Æon of Set. When this occurs the Magus's concept enters the preconsciousness of himself or herself, and the Magus has the opposite of ecstasy, the sense of being outside one's self when the Word was given, but instead has "enstasy," the sense of standing within himself or herself. That state we call ipsissimus stands isolate and no longer draws its definition from the cosmos because it represents an equilibrium of the transcendent and immanent selves. The path to the state has been one of terrible sanity and sobriety that often looked like madness, ecstasy, or suffering to the onlookers in the theater.

The Grade of Ipsissimus

Behind your thoughts and feelings, my brother, there stands a mighty ruler, an unknown stage—whose name is self.

FRIEDRICH NIETZSCHE

There is a great deal of misunderstanding of this grade. If I had a nickel for everyone who has told me, “That can’t be done!” I could buy a coffee drink at Starbucks. One of the medium-size beverages at least.

First, I will talk about the term *ipsissimus*, and then I will reflect on the four aspects of the grade: the end of magnetization, the end of the formula of sacrifice, the nature of overcoming, the tasks of the grade.

Ipsissimus is a medieval Latin coinage. In other words the word doesn’t show up in classical Latin, but among the scholars who used it as the common language of the learned class. As best I can tell St. Thomas Aquinas created the term for his book *Summa Theologica*. It is the superlative form of the word for “sameness,” *ipse*. For those of you who have forgotten your high school English: the normative form is, for example, red; the comparative form is redder, and the superlative form is reddest. St. Thomas might have explained it thus. All things that exist are like their Form. A chair is like the Form of a chair. Now what thing in the universe is most like its Form? Only one thing can be the Most Same, that would be God. All other things differ from their most perfect Form.

This is not to say the normative form (*ipse, ipsa, ipsum*) does not exist in classical Latin. Common phrases include “ego ipse,” meaning “my very self.” Or when dealing with numbers it can be translated as “exactly.” When used in referring to action or will, it means “of one’s accord.” It is because of the later meaning that a certain German philologist revived the word in the latter half of the nineteenth century.

The term *ipsissimus* more or less fell out of usage in the Renaissance. A notable exception was English philosopher and author Francis Bacon’s use of it in *Novum Organum* as a quality that related what something is with

what something does. If a thing is what a thing does, it has “ipseity.” This is commonly translated as meaning “truth and utility are the very same things.” Bacon based a good deal of his reasoning regarding the scientific method on his use of this word, and it began a strand of philosophy that eventually had its greatest expression in the pragmatism of American philosopher and psychologist William James.

In 1878 Nietzsche used the term *ipsissimus* to describe himself because he had overcome himself and his world. If a human has come to a place where all of his thoughts and feelings come from the Self in relation to the Self instead of from the Self in relation to the cosmos, then one is an Ipsissimus. If you were cool and avant-garde in Britain in the late nineteenth century, you read this guy. He took the ideas of Charles Darwin and ran with them. So when William Wescott, one of three founders of the Golden Dawn, needed authority he created the fiction of the German Adept Anna Sprengel in 1887, and she had to be in Germany. Not only did the nonexistent Sprengel make the boys (Westcott, Mathers, and Woodman) each an Adeptus Exemptus, she also used a mixture of trendy titles related to German philosophy, such as Ipsissimus, as well as terms in use in English Rosicrucian circles like Magus and Adeptus.

Now Aleister Crowley was attracted to previous Magi of the Will and *Werden* and *Thelema*: Rabelais for *Thelema*, Nietzsche for *Werden*, and Randolph for *Will*. (You might compare the Laws of Randolph with those of Crowley: Love lieth at the foundation; Will reigns omnipotent.) Crowley also recognized the term *ipsissimus* as the correct label for someone not bound by the cosmos. The Ipsissimus exists as a pure expression of Will; he is no longer an agent, but a force. On May 23, 1921, Crowley took the oath of the grade: to view the universe as an expression of his soul, that is to say, as God. His remarks about the grade are found in *Magick*.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order. The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal and external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the

Master of the Law of Unsubstantiality (Anatta). The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no Consciousness of any kind involving duality, for in Him all is accomplished; as it is written “beyond the Word and the Fool, yea, beyond the Word and the Fool.”

Crowley’s system, unlike ours, is nondualist and subject to the notion that psyche and physis are one and the same. Crowley described that taking the oath led to three years of trial called the grand initiation that killed him as human being. Thus the Golden Dawn numbers of parts divine to parts human for the grade are $2 = 0$. The Golden System based on the metaphor of masonry compared the human to a rough stone that is polished into a smooth cubical stone. Each stage of carving and polishing counted as removing your rough human edges and manifesting your divine polished surfaces. It is a progress from a natural state (wherein one is subject to natural laws) to an unnatural or Perfected state (wherein one has become the constant rather than a variable in the equation of the universe). No human left. Since the oath as used in the Thelemic system is a sacred and concealed mystery, it can only be found on a very few public websites.

The Temple possesses a dualist system. We do think that the human being bound in time and space is real, that such an incarnation is a good thing, and that the human being bound in time and space is a part of a much greater whole. Therefore we designate the grade of Ipsissimus as the sixth degree, following Aquino’s “arithmosophy” as outlined in his “Ceremony of the Nine Angles.” The Temple had originally titled the grade as “rex,” referring to a certain symbolism known and understood by the Masters of the Temple and reflecting the Setian theory of magick. In the Indian Left-Hand Path, the grade is called “siddha.”

Let’s look at some of the hallmarks of the grade.

THE END OF MAGNETIZATION

Humans build their minds by interacting with other minds. On a divine level this practice was part of Set’s coming into being, He had to create HarWer. Since our coming into being must of necessity reflect Set’s, we too need others. On a human level, Harvard psychologist Stephen Kosslyn has suggested, “Your mind may not arise simply from your own brain but from the brains of other people.” He describes this process as involving “social

prosthetic systems.” He says we rely on others to “extend our reasoning abilities and help us regulate and constructively employ our emotions.” Because of this need we summon the higher man, whose presence gives us the shock to awaken, and we summon people just behind us on the path, so that we can strengthen our ideas by teaching them. The Ipsissimus no longer has this need, so the world is not full of students who have something to teach us as we teach them. Unless the Ipsissimus calls specifically—for example, Ipsissimus Aquino when founding the Order of the Trapezoid—the Ipsissimus’s life is not regulated by those whom she or he meets.

THE END OF THE FORMULA OF SACRIFICE

There is only one true sacrifice. We can give our lower (less perfect, less permanent) Self to our higher (more permanent, more perfect) Self. The nonsense of sacrificing animals is human egotism at its worst. I can’t give the life of a bunny to a god. I don’t own the life of the bunny. Such atrocities actually further the gap between the human and the divine. Odin’s formula of giving self to Self (*sjálfr sjálfum mér*) works through the first five grades. The loss of self-involvement—the giving up of self-delusions, received opinions, pettiness, and so on—makes the manifest Self a better tool for the greater Self. For the Ipsissimus the manifest Self has become a perfect mirror in space-time to the greater Self. In other words the Ipsissimus can’t push real hard to make something work. The way that initiation has taught him or her—that if one really focuses a better result can be had—is lost. This is disorienting to the Ipsissimus. On the one hand his or her most perfected Self is accessible all of the time; on the other hand this doesn’t stop the Ipsissimus from being a sloppy jerk. The Ipsissimus is not different because she or he is in the ritual chamber versus unplugging a toilet. The method of action for Ipsissimi is *wu wei*—the Taoist concept of nonbeing, or that by doing whatever comes to them, they will achieve results that are harmonious with their Will. This actually makes life more mysterious to them. Unlike the moments in their past, when they might assume that any odd or unpleasant situation they found themselves in was a sign that they needed to learn something, now the vicissitudes of life are methods by which their greater Self is achieving its goals. When I was a new adept, I had to represent the Temple at a law enforcement seminar that Aquino had suddenly been unable to attend due to a pinched nerve. When I

reported on the event (which had scared me to death), Aquino remarked that he thought that Set must have pinched the nerve on his back. At the time I thought this was a silly religious remark. Now I understand it.

THE NATURE OF OVERCOMING

Nietzsche defined the Ipsissimus in terms of what he or she had overcome. The Ipsissimus has passed through the reordering of the Self based on a principle. He or she has overcome both the manifest Self and the æon. When he or she was a Magus all perception had to be filtered through a single idea. This causes the idea to expand beyond the mind of the Magus and live in the minds of people who are transformed by the idea. This change has surrounded the Ipsissimus so that all things around him or her bear his or her mark. In other words we know that magick is the art of changing the subjective universe so that a change will occur in the objective universe. The Ipsissimus lives in an objective universe wherein the greatest change has occurred. He or she has brought into being a principle that now acts in the world without his or her intervention. This means that on a deep level the psyches of everyone around the Ipsissimus are working his or her magick. A Magus is not “successful” because everyone agrees with his or her Word. A Magus is successful when no one can think of the idea and not think of the Magus’s articulation of it. One may not agree with anything Freud says, but one can’t think about psychoanalysis without thinking of his theories. The original drama that surrounded the Magus, the theater of the Word, is now enacted by humans whether the Magus is present or not. The Word will live in the world and will either summon new mouths or die away. The changes going on in the world have been programmed by the psyche of the Ipsissimus; all that is Not-Self, or *Anatta*, reflects the organizing principle of the Self. The Self that determines all thoughts and emotions is also determining all phenomena that the Ipsissimus perceives. This is not solipsism; the Ipsissimus by no means thinks he or she creates or controls all that he or she sees; instead the human quest for meaning, which we call initiation, has ended. The Ipsissimus lives in a universe ordered by his psyche for his or her perception.

THE TASKS OF THE GRADE

Humans exist to act. “Be-ing” means “do-ing.” The Ipsissimus is an adjuster of energy flow. Since he or she perceives the universe in an ordered

fashion, he or she is motivated by a desire to optimize and harmonize the mesocosmos in which he or she dwells. One cannot and should not try to do Work for others. You can't give gnosis to others. But the Ipsissimus's Self is fed by the creation of gnosis by his or her chosen clan, temple, affinity group, and so on. Because his or her psyche has expanded its perceptions into a chosen group of elect, his or her psyche has become involved in the creation of a group-derived gnosis, known in the Indian Left-Hand Path by the Sanskrit word *kaulajñana*. The Ipsissimus maintains his or her state by encouraging dialogue and discovery in the mesocosmos where his or her idea has come to live. Likewise the Ipsissimus seeks to add energy to this mesocosmos by placing it in a greater area of discourse; in other words to connect the æon to other æons, modes of thought, or reality tunnels. If the Ipsissimus fails to increase the creation of a group-derived gnosis, the task will be a failure. We have all seen this in history: a Magus, having been successful with his or her Word, sets himself or herself up as the be-all and end-all of his little group and cuts off growth within the group and interaction with the greater world. In many ways the later magickal career of Anton LaVey would be an example of this failure. If the Ipsissimus succeeds with his or her task, the idea of the group and the power of its gnosis will radiate outward into the greater human sphere. Notably, the power of such "leakages" can overcome amazing obstacles. One might consider how the Greek Magical Papyri or the Eddas survived to the modern times, given the thin ice of monotheism that tried to eradicate them. The Work of a successful Ipsissimus—the group-derived gnosis—can be summoned by the magnetization of Workers in the yet-to-be. Because of the eternal Word of Set, which reflects human being and becoming and the relationship of the products of that becoming *Xepera Xeper Xeperu*, the Temple has the power to summon such gnosis or *kaulajñana* to us as tools. This relationship began when LaVey told his grotto leaders to research existing magicks and mythologies to "spice up" his groups' Workings. It grew in a huge way when the Temple and Aquino summoned Stephen Edred Flowers to it and we picked the methodology of Runa, and an even stronger form of this receptive magick is on the horizon.

The Stele of Ankh-ef-en-Khonsu

Let's examine the Stele of Revealing as a magickal device. I will give translations of the inscriptions on the stele using the terms currently used in modern Egyptology, which have changed some notions of pronunciation since the popular books Crowley used more than a century ago, and then comment on them. On a magickal level Crowley's metanarrative reconsecrates the funerary talisman into a preutterance of Thelema. If I tell a story to explain a story, it is a metanarrative; for example, if I say, "Before I tell you how I met my wife, you must first understand that she was an archaeologist working in Siberia digging up Sarmatians." I will have created a story that gives context to the story I am telling. Magickians use this method much in the manner Christian groups use readings from the Bible to explain the context of a sermon. To understand a thing, you must know its roots and cultivate and eat of its fruits. This book may help you with the first stage and hopefully spur you on to your own seeking. The later stage is up to you, but remember, a Word is understood through doing, through action research, not by contemplation.

The stele has altered versions of three spells from *The Book of Coming Forth by Day*. *The Book of Coming Forth by Day* (otherwise known as the Egyptian Book of the Dead) is one of the many books that contained spells to aid the dead in the duat. On the front of the stele Ankh-ef-en-Khonsu is presenting "thousands" of breads, beers, cattle, and fowl to Re-Horus, whose name Crowley writes as Re-Horkate, Ra-Hoor-Khuit, and so forth, of the Two Horizons. Behind the god is the symbol for the western lands (i.e., the place of the dead). Re-Horus in the farworld lives in the field of rushes, where the dead go to be purified. Above him is the winged disk of Horus of Behdety, the martial and protective form of the Elder Horus, who rules over a section of the farworld. Encircling all is Nuit. On the winter solstice the Milky Way appears to be a woman arched over the sky, positioned so that she swallows the sun in the West and gives birth to him in the East. Hence her title of the sow who eats her piglets.

Beneath the offering scene is written:

Words to be said by this deadman, Priest of Montu, the Lord of Thebes, opener of the shrine at Karnak. Ankh-ef-en-Khonsu, True of voice, “O exalted one! Great of Remanifestations, the great Ba whom the gods fear, who appears on his great Throne—Make the path for my Ba, Akh, and Shadow, for I am equipped that I might shine on that path as an Akh. Make for me the path of Re, Atum, Khephra, and Hathor.” Says this deadman, Priest of Montu, the Lord of Thebes, Ankh-ef-en-Khonsu, true of voice, son of Bes-na-Maut, who had the same titles and his wife Singer of Amun-Re, Lady of the House, Ta-Nech.

Egyptian temples were like playgrounds for the gods. As beloved as Barbies, the idols of the gods were dressed, fed, washed, taken on little strolls, and closed up safe at night. These activities were hidden from profane eyes. Ankh-ef-en-Khonsu was the son of two working officials. His dad, Bes-na-Maut, had the same job as Ankh-ef-en-Khonsu; he was a *stolist*. A *stolist* dresses the god every morning and undresses it at night. These guys likewise put the god in his shrine at night and took him out in the morning. His mom was a *semet*. Her job was to sing and shake her sistrum in honor of the supreme god of the Egyptian state, Amun-Re. This means both of his parents labored in the biggest temple complex in Egypt, spent most of their time there, and got their jobs from their parents, who got their jobs from their parents, and so on. We are told that Ta-Nech is either his mom’s name or, more likely, her title: “the hairdresser.” She was of high rank to get the wifely title of *nebthys per*, “lady of the house.” Frankly, the family had some bucks as well as a life that remained in sacred time all the time. Compare this to Crowley’s dad. He was a preacher among the exclusionist Plymouth Brethren who tried to spend as many hours as possible among his flock, and Crowley’s mother was harsh and bitter.

Ankh-ef-en-Khonsu’s father’s name, translated as Bes of Mut, can mean either literally some form of the dwarf god Bes, identified with the popular Theban goddess Mut, the vulture mother, or it (more likely) reads as “Initiated of Mut.” The version of spell 95 from *The Book of Coming Forth by Day* deserves some comment. The spell grants two things: it turns you into an akh (an effective and equipped shining spirit, an astral being), and it makes sure that as a dead man you are mobile. You cannot be trapped in any

doorway in the farworld. The usual version of the spell opens the way for the akh (Crowley's khu) only; this version opens the way for the akh, ba, and sheut (or shadow). I've mentioned Egyptian soul-terms earlier, but I wish to add a few observations in regards to this formula. The ba is that part of yourself that grows and changes over time. After death it usually achieves union with the unchangeable or idealized version of yourself, the ka, and becomes the akh. However, Ankh-ef-en-Khonsu wanted his personality to remain; he even makes a pitch to Re-Horus of the Two Horizons, saying what a great Ba that god has. This spell asks for personal immortality. Even more interesting is the sheut, or shadow. The Sheut gives a person physical mobility and also the power to fuck. Generally it dies when you do. However, as the inner circle of the Golden Dawn knew from the Taoist classic *Secret of the Golden Flower*, such things have a use. In *Secret of the Golden Flower*, the initiate is told a secret about the lower animal or yin soul (*po*) and the higher, luminous, or yang soul (*hun*). Normally the hun survives death, and the po rots (or becomes one of those funky, jumping vampires in Hong Kong movies). But if you really like yourself, here is the twofold secret: the po can make energy for the hun, and the hun can remake the po. In other words desire can be good. (The Buddhists can leave the room now.) When you want to steal Mary Ann's Diet Coke from the company refrigerator, you are dealing with energy. But it isn't just a matter of sublimating your evil wishes; the extra power you put into the hun should be shined back through the po to create a unified self. Then you can become a Taoist immortal. Ankh-ef-en-Khonsu knew a similar secret, so he had spell 95 from *The Book of Coming Forth by Day* rewritten to include material from a later spell (spell 150). Egyptians had no problem in personalizing a liturgy, or using words from very different time periods. *The Book of Coming Forth by Day* had been around for a thousand years before Ankh-ef-en-Khonsu. Imagine a modern American Christian saying, "I like this part from the Lord's Prayer, and this passage in *Huckleberry Finn*, because they fit me better." Religion is about the fixed text, magick is about the text that reflects the Will of the magickian. This process did not begin with Crowley, he merely helped revive it.

He is making a perpetual deal; the god gets beer, bread, fowl, and cattle and as god of the field of rushes purifies the three souls—shining, worldly, and dark—so that they are not trapped in any doorway. Liminality was important to Ankh-ef-en-Khonsu; not only was his job opening the doors of

the shrine, but he also wanted power over doorways for all time—for his best and worst parts. The path that is opened is the sun's orbit: Khephra in the morning, Re at noon, Atum in the evening, and the body of the celestial cow Hathor at night. He is speaking in accordance with what he knows of the order of the cosmos, *ma'at kheru*, or “justified of voice.” The Egyptian afterlife system was a gnostic one; if you knew the secrets of the cosmos, you had power over it, not it over you. As a priest and the son of a priest, Ankh-ef-en-Khonsu knew the secrets of the farworld; he had practiced the journey to the West practically every day of his life.

On the back of the stele two other spells from *The Book of Coming Forth by Day* are combined. The first is the most powerful and common spell in Egypt, spell 30b, which keeps one's heartmind (*ib*) from betraying one in the farworld. The second part is from spell 2, which enables the dead man to have full access to both the farworld and the world of the living. I will give a translation of the text and then offer some commentary:

Words to be said by this deadman, Priest of Montu, the Lord of Thebes, Ankh-ef-en-Khonsu, True of voice, “O heartmind of my mother! O heartmind of my mother! O heartmind that existed while I lived upon earth, do not stand against me as a witness, do not oppose me in the tribunal, do not be hostile against me in the presence of the Great God, Lord of the West. Although I have joined the land to the great western side of Heaven, may I flourish upon earth!” Words spoken by this deadman, the Stolist of Thebes, Ankh-ef-en-Khonsu, True of Voice, “O Great of Arm, who shines like the moon, the Osiris, Ankh-ef-en-Khonsu, goes forth from your multitudes. You who are the deliverer of those who are within the sun-light, open for him the Farworld indeed, the Osiris, Ankh-ef-en-Khonsu who goes forth by day in order to do everything all that he desires upon earth among the living.”

As European thinkers we divide emotions and thought. The Egyptians thought these were one phenomena ruled by a metaphysical organ called the *ib*. This was similar to but not the same as the physical heart, just as we perceive a difference between the brain and the mind. Its quality is pumping thoughts and emotions around between the parts of the soul-body complex. After death it stops serving the average human; the average guy goes to the

hall of judgment, and the ib tells all. The initiate masters his or her heart in spell 30; 30 is the Egyptian number of rebirth, the Heb-Sed. On a personal level this spell is about owning one's life story. Take the event that you have done that looks the worst—for example, stealing money from your grandmother to pay for your heroin habit. If you can tell me the story, truthfully, that this shocked you into kicking the drug and becoming a good human, then you own your story. You turned your evils into good, and it would be a different story from just the facts. Spell 30 is not about lying; you cannot lie to Osiris in the judgment hall. Note that the Golden Dawn initiation is based on their understanding of the scene of judgment from *The Book of Coming Forth by Day*. The god Iah is addressed in spell 2. Iah was a moon god who was popular in early times and later largely became identified with Khonsu. He is unique in being considered the shepherd of the multitudes—all of the khabs or stars. The usual spell does not address Iah as the savior of all those who are in sunlight; later cults associate him somewhat with the Akkadian god Sin, and this epithet may refer to certain non-Egyptian (Harran) beliefs. As far as his ability to grant passage to the living world for those who invoke him, you're reading this aren't you? Crowley was doing both the Will of Ankh-ef-en-Khonsu and incorporating that Will into his own by use of metanarrative. The use of metanarrative is well established in the occult world (think of Rosicrucian groups claiming famous past members) as well as in politics. The wise Thelemite knows that both of these fields are the same.

Thelema and Xeper

People who use the Thelemic system often use a calendar based on the major arcana, the tarot trumps. The cycles of 22 are based on the number of trumps in the tarot deck. Crowley thought this was a good guide to the seasons of the soul, which are named by the card of the cycle and then by the card of the year. Thus, the second 22 years (beginning in 1927) were ruled by the Magus, the next 22 by the High Priestess, and so on. The formula for converting the date of the common calendar is (common date: 1904) $\div 22$. Thus the year 2011 would be $2011 - 1904 = 107 \div 22 = \text{IVXIX}$. The IV refers to the fourth trump, the number of the cycle, the subscripted XIX refers to the year of the season. The cycle is ruled by the Emperor, the year by the Sun. Each season shows the influence of the cycle card (in this case the Emperor) and the year card (here the Sun).

Let's look at a few dates under this system. The year 1966 would be of the cycle of the High Priestess and ruled by the moon. Pure, exalted, and gracious influences entered the world in a time of duality and fluctuation marked by the cycle of the moon—the symbol both of illusion and sorcery; in Crowley's words "the darkest hour before the dawn" ruled the year. In 1966 Anton LaVey, a San Francisco-based sorcerer who grew up as Howard S. Levey, founded the Church of Satan and uttered the Word *Indulgence*—a Word strongly ruled (for both good and ill) by the moon. In Setian cosmology this marked an age of union between Horus and Set. *Indulgence* is a moonstruck Word; choosing personal pleasure as a guide to action, the Word crystallized the sixties approach to love and "if it feels right, do it!" LaVey had visited the Agape Lodge, which he referred to as the Church of Thelema. A book collector, he had a first-run set of *The Equinox* and adopted certain Thelemic practices: the woman from the Gnostic Mass became the Church of Satan's infamous "naked altar." The princes of hell from the Abramelin Working were a favorite of both the Golden Dawn and Crowley. They remanifested in the Church of Satan's magickal anthropology: Belial for sovereignty, Leviathan for magickal power, Satan for lust, and Lucifer for reason. The "powerhouse" for Church

of Satan Workings were the Enochian keys, which were “Satanized” by LaVey. LaVey threw out the symbol maps like Crowley’s 777 (see page 16) and replaced them with aesthetic and emotional guidelines. It does not matter if I am drawing the correct sigil for Mars; it matters if I can manipulate my emotions in a sufficiently martial way. This practicality led the way for the chaos movement of the 1980s. LaVey took historical note of Crowley’s talent at self-promotion, as well as Gerald Gardner’s, founder of modern Wicca, who knew a mix of respectable and outrageous will attract folks who are both adventurous and dedicated. He made the Church of Satan a household word by the 1970s, even blessing Johnny Carson on *The Tonight Show*. The lunar powers of the church’s inception proved too great a temptation for LaVey, who allowed it to become more and more a personal vehicle, but the lunar notion of making the world into one’s “transformatrix” was established. Tantra uses feminine energy for the benefit of a male magickian, wherein the woman is ultimately a vessel, whereas indulgence is the process of male and female magickians making their lair, their mesocosmos, into the vessel of which they are both the primary material and the directors of the operation. Although in his personal life LaVey was a misogynist, his system can be empowering in some respects to both men and women. San Francisco, which had seen the first mail-order occult group based on Will, the Brotherhood of Eulis (established in 1875), and had been the birthplace of American tantra and the city where Aleister Crowley first publicly proclaimed himself a Magus (in 1915, in the Rose and Thistle pub in San Francisco), also became the home of the Church of Satan.

In 1970 a new cycle started with the Empress ruling the show. As to be expected this moment of uniting love and Will brought great success to the Æon of Horus. Grady McMurtry, an American student of Crowley, devoted a good part of his life to reenergize the OTO—making it a large, international, and visible organization. By determined effort and through the magickal act of making Crowley’s tarot widely available, the number of people interested in and influenced by Crowley grew quickly. The end of the last cycle, in 1969, had brought Aquino to the Church of Satan and Crowley to the cover of *Sgt. Pepper’s Lonely Hearts Club Band*. McMurtry’s method of giving access to the psyche (especially via the tarot) fit the æonic bill perfectly. The Empress, with her union of love and Will,

ruled over a time of expansion, both outwardly and inwardly, and the small OTO grew rapidly. Fortune favors the bold.

The cycle of the Empress brought Thelema into mainstream thinking. In 1971 John Symond's influential biography, *The Beast 666: The Life of Aleister Crowley*, was published; 1972 saw Kenneth Grant's somewhat inventive occult history, *The Magical Revival*; and so on. Just as McMurtry's *Work* was empowering the seeker with knowledge of the worlds within and without, Grant began putting forth a gospel of becoming open to influences beyond the conventional world. Grant began popularizing (with more enthusiasm than fact) the notion of an interrelationship between magickal Workings and cultural trends. The idea of a participatory mesocosmos began filtering into the occult world at this time. The year 1974, of the cycle of the empress and ruled by the emperor, had two notable events. As to be expected the emperor, who is symbolized by Tzaddi, the fishhook, put two major hooks in the world, separated by space and appearing unknown to each other. Nema, a disciple of Kenneth Grant, received *Liber Pennae Praenumbra*, a book from the conjoined Horus-Set entity. She created a magickal system based on the Word *IPSOS*, "themselves," which speaks of the moment of union between the principles of Set (isolated intelligence) and Horus (coordinated action or telos). Grant equated this Word with part of *The Book of the Law* cipher (R P S T O V A L; see verse II-76 on page 56); by gematria both are equal to 696 (if the "S" is the Hebrew letter *shin*). Nema's work had an influence on a strong section of the Thelemic world as well as such popular occult writers as Donald Michael Kraig. A more mysterious event was to happen in central Texas. Stephen Edred Flowers, a student at the University of Texas in Austin, had joined his girlfriend and her coven leader in a wild goose chase. The coven leader had recently met "Norbu Chen" (Charles Vernon Alexander II). Chen had taken up the role of a "Tibetan" healer in 1972. The coven mistress was sure that she and Chen had a link in an earlier life. She convinced Flowers and his girlfriend to ride to Chen's home in a Houston oil-field. The great lama answered the door of his trailer with a beer in one hand and ordered them to take a hike. On the rather quiet ride home to Austin, Flowers drifted in and out of sleep until he heard a single Word, *Runa*. Flowers spent fifteen years refining his sense of this Word, which means "the mysteries." The Temple of Set recognized him as a Magus of this Word on July 13, 1989, and the world has also recognized the

influence of this Word in many ways, such as the existence of the Rune-Gild, Rûna-Raven Press, and the Woodharrow Institute. Flowers had promulgated his Law as *reyn til runa*, which is old Norse for “seek the mysteries.” Although he had used and taught the phrase for years, it was not until 1993 that he noticed that the phrase, when written in the runes of the Younger Futhark, the alphabet for old Norse, added to 93 by rune tally. An important formula for finding one’s True Will was revealed, as noted in verse II-27.

In the year 1975, the Church of Satan was at its most moonstruck. The notion of initiation as anything belonging to the Self as opposed to the pocketbook vanished from Anton LaVey’s thinking. Michael Aquino, who had devoted his time in the church to creating an initiatory path, strongly disagreed with the notion that one’s ability to contribute to LaVey’s finances was the sign of election. He sought to create a new organization that would strengthen the notions of initiation and community and explore self-development. He appreciated LaVey’s approach to magick but had come to believe in the existence of the human psyche. How could you create a religion that remained, in Nietzsche’s phrase, “faithful to the Earth,” meaning based on real world, this-lifetime improvement, yet also fulfilled the psyche’s need for immortality? Philosophically, Aquino had broken with the Right-Hand Path, which stresses that the psyche should harmonize its contents with the universe by eliminating desire. He took the notion of the real-world, this-lifetime goals as the method of training the psyche. The philosophical work done, he invoked the Prince of Darkness, who did not show up as LaVey’s Satan, the moonstruck side of Thelema, but as the ancient Egyptian god Set. Set entrusted Aquino with the Egyptian verb *xeper*. In 1975 the year was ruled by the hierophant, and the unity of love and Will was placed in the hands of the demonic initiator—a figure connected with bull gods and the Age of Taurus. On the north solstice of that year, Set shined forth at night, revealing to Aquino *The Book of Coming Forth by Night*, and Set, the bull of Ombos, returned to the world, asking that his nobles be brought to him. The great god that had seeded Egyptian civilization at Naqada during the Age of Taurus had returned.

Let’s look at the Word *Xeper*. We have seen its relationship with Thelema and how that Word generated the matrix that produced *Xeper*. I will consider the Word *Xeper* and then I will compare and contrast it with Thelema. Aquino had first encountered the Word in E. A. Wallis Budge’s

Easy Lessons in Egyptian Hieroglyphics. One of the first papyri that Budge had learned to translate at the British Museum contained a spell that allowed people after death to have power over living creatures and knowledge of the actions of the sun; in other words, it allowed for a death that had both power in the real world and potential for knowing the secrets of the cosmos in the next world. The papyrus had been hidden in Dayr-al-Bahiri, not far from the resting place of the Stele of Revealing. The idea of Xeper is very old in Egyptian religion. The scarab beetle (Khepai) lays its eggs in dung, dead animals, and even other scarabs; to the Egyptians it seemed that it brought forth its young from dead matter. It was a symbol of self-creation. This reflects the human psyche that brings itself forth from the confluence of biology and social conventions. It discovers itself when it rebels against these conventions. The human is born trapped in language. Even before he or she arrives, there has been talk, names have been picked out, and expectations have been drawn. The young human forgets his or her psyche as it conforms to the word game already created for it. Yet the Setian postulates that human experience shows an outside influence. The young human is tempted to rebel and choose his or her own “Wyrd.” The Setian sees this as the action of a transcendent Self (ka) that initiates the Self using whatever books, films, experiences, people, and other tools are at hand. The young human discovers this impulse to be more than a machine, and to the extent that he or she follows this impulse can create himself or herself. We call this process Xeper (pronounced “kheffer” with the vowels assumed—more recent breakthroughs in Egyptology suggest they might have said “Cupfurr”—which matches Crowley’s “Coph”).

Humans who are attracted to this process are drawn magickally to places, experiences, and people that can provide the best material for the transcendent Self to Work on and with the imminent Self (ba). Just as Egyptian theology saw the process of becoming an “effective spirit” as the union of the ba and the ka into the akh (Crowley’s khu), Setians neither worship their ka more nor value their day-to-day experiences as more important in their process. This blend fulfills a commitment to this world and this life and the quest for immortality. I followed in Michael Aquino’s footsteps and reuttered the Word of *Xeper*. I was not the first, nor shall I be the last.

In 1993 while reading a book on Egyptian grammar, Set’s eternal Word revealed itself to me. This was not supposed to happen. I had read

Crowley's theory that classified Magi as two types. One started æons; the other rose to the Will of the grade to maintain the æon. In the Temple we didn't look for the second kind, and I was not looking to be one. I had received a book from Set two years before that commanded that I revitalize the æon by leading a Heb-Sed rite. I didn't understand that I would have to become either a high priest or a Magus.

I was not the first to utter *Xeper*. According to our mythology the first was Mehen-Pet-Tha; Set mentions him in *The Book of Coming Forth by Night*. I had really looked for that name in writings about New Kingdom times for two reasons: the board game of Horus and Set called Mehen was popular then. The *Xepera Xeper Xeperu* formula is too old grammatically speaking for the New Kingdom, but it was known then, as seen in an inscription on the idol of Ramses III, the son of Setnakt. I never could find the name. Then in 2011 I stumbled across the name of a princess of the Second Dynasty. There she was: Mehen-Pet-Tha, or "Mehen Who Kindles Celestial Fire." She seems to have been the son of Peribsen, the only pharaoh to call himself a "Living Set" rather than a "Living Horus." This would be the right time for the archaic grammar. As a princess, he would have been a high priest. All we have left of her is a scarab bearing his name.^{*6}

Michael Aquino, my teacher's teacher, had likewise received the Word from an Egyptian grammar book, which created the odd spelling of *chi-epsilon-phi-epsilon-rho*, which in English typeface looks like "XEPER." (By the way that would be 670 in Greek, equal to 670 in Hebrew, or "evil," "mark of the serpent," "creatures of magick," or "the secret of Hermes." My teacher's teacher's coming into being had established my coming into being.

I would like to talk about a few aspects of Xeper. I wish to talk about the nature and purpose of Xeper. I would like to discuss a couple of the greater black magickal sacraments of Xeper, and I would like to discuss seven causes of Xeper—Baw s.xeperu (causes of Xeper). This discussion is not about creating a typology for typology's sake; hopefully no one will be saying, "I think that was more a Xeper of perception than a Xeper of the group." I hope this book will help you to be more aware of your Xeper, as well as your Thelema, and therefore more precise in planning and experiencing it.

The nature and purpose of Xeper is hidden in the myth of the contendings of Set and Horus. In the Temple there are two views of Xeper. One is the Nietzschean view that Xeper is the process of becoming who you are. That is to say, becoming reflects being. The second view is that Xeper is free willed; you can become anything you want to. Neither of these ideas is actually exclusive. Let's see why. The Temple is a dualist system. We conceive of the realms of psyche and physis as two separate realms. We conceive of the realm of the psyche as being timeless. Early in our initiation we may be confused into thinking that the thoughts in our head are part of the realm of the psyche. Yet consider the objections to this idea. Do you think that if your body decays and you, for example, have Alzheimer's that your psyche is fading away? If you take in a few cups of coffee, a few shots of bourbon, or a couple of thousand micrograms of LSD, has your psyche changed?

Thoughts are the by-products of the brain. They are not what immortality is based on; thoughts have little of permanence. You would be better off basing your immortality on the body, which has some permanence. Research shows that if you apply a negative stimulus—say dropping hot wax on your arm—your arm begins to jerk away 0.8 seconds before your brain begins to “decide” to move your arm. Although the “grand illusion of consciousness,” as neurophysiologists call it, produces a narrative of the brain being in charge, all research shows that your brain follows the body.

Thoughts are not an expression of the psyche; they are a mirror of it. The psyche uses your mind to perceive itself. The psyche desires to discover what it is. Thoughts are the process that creates the mirror. The psyche does not act; it comes into being by observing the actions of your manifest Self. Some of these actions have the effect of causing the psyche to be aware of itself. Your life in the manifest world provides your psyche with the narrative and magickal spell of its creation. The psyche expresses itself here to perfect its Self. In our life we are bound by a feeling of “I am-ness” wherein the psyche comes to believe that it is inside of us, rather like a ghost caught in some meat. The practice of philosophy can lead one to the rational position that the life of your aging is *not* “you,” but the psyche has to learn to perceive itself. It did not manifest here for pleasure, saying, “I’m going to pretend I’m a human and enjoy the show.” It manifested here to self-create contents that are actualized and ordered in a new way.

This process in which the manifest Self can become a better agent for the psyche is called Xeper. As the manifest Self becomes a better agent for the psyche, the psyche reorders, evolves, and expands itself. The ability to reproduce the Self, the seed of Set, was stolen by HarWer, and the ability to see was stolen by Set. Some of these processes of Xeper are available to all human beings, but many are fully accessible only to the elect. We will look at these processes. First, we look at the sacraments of Xeper.

In our lives we experiment with truth by magickal processes. We bless some activities and people, and we curse others. We illuminate certain processes by enacting them, and we beckon certain experiences to us. For the most part we call magick to our lives. However, we enact greater rites than we can contrive in the chamber. When we find love, we transform ourselves a million more times more powerfully than when we do a love spell in the chamber. At rare times we are able to do this fully by Will, and we call these moments greater black magick. These great changes in our outer life transform the soul, and they are the real sacraments of the soul. The sacraments your soul desires are different than those my soul desires. Hence the only true religion is the Left-Hand-Path synthesis that lets each soul find its own way. There are two sorts of sacraments that are common to Setian practice. One of these is recognition; the other is reintegration. Let's look at these.

When I am speaking of "recognition," I am not merely speaking of the Temple process. The psyche desires that the manifest Self undergo certain experiences and think certain thoughts at the right time for it to perceive itself. Since the psyche by its nature is free and unique, at first glance one might assume that the manifest Self has no need of others. However, it is precisely the ability of others to recognize the manifestation of the psyche that draws us to experiences and groups that can transform us. We have a need to find other psyches more advanced than ours to guide us through certain experiences and give us feedback of our mastery. The psyche can only ethically submit itself to the authority of a guide or an initiator. The psyche hungers for recognition of a true authority. As we seek Xeper, we seek stronger and better authorities. For example you may begin writing your poetry for yourself, then for your friends, then seek publication, and eventually aim for the Pulitzer Prize. Recognition is a sacrament for the psyche; it allows the psyche to see its virtues mirrored. The form it needs at

a given moment can be anything from applause at your bowling alley for that perfect game or a Nobel Prize in physics. It is the nature of such signs that your psyche can alone be the judge of their power; one human's success may be a boring distraction to others. The need for the recognition as a sacrament of Xeper puts the Setian in the world, as opposed to the path of contemplation. Although we are a psyche-centric religion, we create a growing desire in our adherent to do more in the world.

The second common sacrament is reintegration. Setians use French ethnographer and folklorist Arnold van Gennep's model of isolation, liminality, and reintegration for rites of passage. First, we withdraw from the world, either mentally, emotionally, physically, or psychically, to prepare for change. This is a moment of reuniting with the black flame, the dynamic force that creates individuals, Set's gift. Then we put ourselves into the strange place of betwixt and between, where change can occur. This is called liminality. Last, we return to the world and reenter into its affairs at a higher or more perfected level of being. This is called reintegration. When the psyche can experience its transformation by experiencing the new mastery of the manifest Self, the psyche not only undergoes Xeper but also creates a link to the world through its new mastery. In other words, let's say Setian Filbert stepped away to work on himself for a few weeks, and the night after his transformation, when he sees that he no longer gets mad at his girlfriend or that he has learned how to rise above petty politics at work, that is a sacramental moment. "I am different. I have become more permanent, more perfected. I have come into being."

By the sacraments of Xeper—both the external one of recognition and the internal one of reintegration—the self in the time-bound objective universe has contributed to the objectifying of the ultimate subject or, put another way, aided the evolution and self-ordering of the psyche. Now that we understand some of the rites of the secret religion that is yours and yours alone, let's examine the types of Xeper and how these types change through the career of an initiate. The first sort, Xeper of necessity, is open to all humans, and it is by this form of Xeper that most heroes, geniuses, and good humans come into being. The second type, Xeper of the group, is available to some humans and explains how religious and philosophical organizations help some people. The third type, Xeper of initiation, is available only to humans who have exceptional circumstances. The last types are available only to humans who have begun certain processes at the

right moment of their lives: Xeper of perception, Xeper of ipseity, and Xeper of return. Running alongside these processes is a seventh type, the Xeper of teaching. Let's examine each of these in turn and conclude with some observations on why Set has made his bond with us through the Word of *Xeper*, given to Mehen-Pet-Tha.

XEPER OF NECESSITY

We have all seen this, and we have all done this. There are times in our lives when we have to mature faster than would be optimal. We transcend our natural patterns because of need. This can happen when a child has to raise his drunken parents in a reversal of roles, or a green soldier finds himself commanding his platoon after a grenade took Sarge. Any time a human has to exceed his or her current biological and social programming, Xeper occurs; the psyche sees itself in the actions of the challenged human. The manifest Self has to draw on the unmanifested virtues of the psyche. Most humans experience this as a loss of innocence and unexamined joy. The kid doesn't want to be the parent, the soldier doesn't want to be in charge, and the disease victim doesn't relish having to prepare for his or her demise. Most folk religion is about creating the illusion that such a moment of Xeper has not occurred and that it would be possible to return to the Edenic state before the individuation occurs. Most humans experience this Xeper in their lives.

XEPER OF THE GROUP

All human groups provide a mixture of friction and support, whether it is a family group or a Masonic lodge or a softball league. Each group provides the opportunity for the human to exercise his or her reasoning abilities and to regulate and constructively employ his or her emotions. It may even provide certain daemonic or magickal activities, such as a pep rally, baptism, or fraternity initiation. Groups have a certain level of gnosis that is partaken of by their members. This can include exposing humans to a more advanced human (the shock of meeting the higher man) or access to certain transformative principles that the group has. The human who is exposed to this will gain Xeper, depending on the human's level of desire and the group's level of gnosis. The dynamics of the group will cause certain humans to unite this level of gnosis with the Xeper of necessity to create leaders. The Freemasons excel at this blending.

XEPER OF INITIATION

If humans have had any clear moment of Xeper, they have a choice. If the loss of innocence or the sense of being sundered from a primal unity bothers them too much, they will avoid Xeper, and frankly the desire to avoid Xeper is the one of the strongest motivations of human activity. Most people flee activities that differentiate them. If they are drawn to these activities because of the power or pleasure that they bring, they will create groups. However, some humans find a desire for Xeper. The relationship between the mirror of life and the pushcart is a loving one. These humans begin to seek experiences to bring about Xeper. They become initiates and initiate such deeds that can lead them to the moment of Xeper. This can be the human who confronts his fear of heights by skydiving, or the human who decides she will take a painting class. Some humans go very far with one type of such activity, such as becoming a stuntman or studying apes like Jane Goodall. In healthy societies such people are valorized; in unhealthy societies such individuals are derided as freaks and oddballs. Unlike the first types of Xeper, which offer their greatest benefits earlier in life, this type can exist through most of one's initiation.

XEPER OF PERCEPTION

The contents of the mind reflect the psyche. These contents do not reflect everything found in the psyche; for example, the mind cannot hold a memory of the future. Memories of past manifestations are likewise not mirrored, as such knowledge would interfere with the revelation process. The psyche is drawn to those ideas and images that reflect its vastness. So for humans who have chosen Xeper, images of the vastness of space and the antiquity of time are sought after, as well as those aspects of art and music that hint at the great and terrible majesty of the soul. However, one does not find Xeper by simply looking at the picture of a nebula. If the mind, using the fullest powers of its reasoning, manages to see a larger level of reality than before, the psyche experiences a greater mirroring. So advances in the truth process of art or science can create Xeper. Xeper can be obtained any time the mind learns or creates a new way to view the cosmos. Only humans who have sought training or education and have been active in the five steads of Xeper (see [XEPER OF TEACHING](#)) are likely to experience this. Like all forms of Xeper, different people have different abilities and

needs. Not everyone can be Stephen Hawking. Notably, this form of Xeper can occur on a large scale through certain natural and human phenomena. Humans as a species experienced this at the time of the moon landing, for example.

XEPER OF IPSEITY

Everyone is on the Left-Hand Path during part of their lives. A certain amount of rebellion is needed in the teenage years for humans to become separate individuals. This hormone-driven state leads to the Xeper of necessity. However, later in life when some humans become aware of the pattern in their lives, they are able to have a Xeper that comes from knowing themselves. The act of observing and examining one's life leads to a better mirroring of the psyche. This is the process of recognizing ipseity or, in other words, knowing oneself. This Xeper was the basis of the Greek civilization: *gnothi seauton!* It is important to know those things that are not yours as well as strengthening those things that are you. Setians hold that this type of Xeper is mastered by those in the sixth degree.

XEPER OF RETURN

This is a fairly advanced experience. As we know the things we create bear our likeness and patterning. I have come into being, and by my coming into being, the way of coming into being is established. The actions we send into the world bear our marks, and some of these actions will return to us in various ways. Unlike the Right-Hand Path notion of karma, which sees any interaction with the universe as entangling, Setians like to see their actions take on a life of their own. If a Setian puts a plan in motion that no longer needs his or her direct guidance, with the plan's next experience in the world, it is transformed. For example, Priest Jay founds a pylon, a local group of the Temple of Set, and moves away; then a couple of years later he attends one of the pylon's Workings while in town for business. The patterns that reflect his Self will offer him a unique magnification of his psyche. This can range from starting a custom where you work to being a successful Magus.

XEPER OF TEACHING

When you take the contents of your psyche and express them so that they exist in other psyche's mirrors, you have expanded yourself. Not your petty or greedy self, but the essential Self that began interacting with this world to know and evolve itself. In all of the six above steads of Xeper, the Xeper of teaching can come into play as a means of objectifying the ultimate subject. This process is so useful to the psyche, we reserve four degrees to its practice. When one teaches one does not become one with one's students, but the students' increase in essence when they achieve Xeper increases the essence of the teacher. It is through this relationship that Set made his bond with Mehen-Pet-Tha.

Now why does the Prince of Darkness make his pact with us through this Word?

Just as we experience our psyche as the ultimate subject, the ultimate subject of the cosmos is Set. His stability, evolution, and perfection depend on perception and separation from the universe. This is not perception in the sense of just watching stars burn out and galaxies evolve. Divine perception means understanding all aspects of all of Xeper. The universe poised at the moment of each of these myriad moments of Xeper is the realm wherein Set dwells. When we seek to know ourselves by doing extraordinary things, as in the steads of Xeper, we expand not only our power and joy but that of Set as well. Once this is understood by the psyche, a deep empowerment takes place, as we take part in the increase of essence that began in year one. Great is the might of Set, and greater still he through us.

Now that you have seen how Xeper grew out of Thelema and is related to it, I want to compare and contrast the Words. The Word *Thelema* is an active one. Its attributes include moving and daring. It is a revolt, the divine "No!" to Thou Shalt! The Word is seen in such beasts as tigers and lions and hawks. It moves, it hunts, it takes, and the proof of its right to take is the success of the hunt. The lion's right to take prey ends when it cannot outrun the antelope. *Thelema* is a martial Word associated with Horus Behdety, Montu, and Khonsu. It is a Word weighted toward warfare, and its coming into being was packaged with strategic advice for its Magus. It also took the form of a challenge; Crowley was bidden to publish *The Book of the Law* so that his failures and successes could be judged and so its magickal underpinnings could be discovered and used by people who were also seeking to embrace its philosophy. *The Book of the Law* demands

study, and the material it will render its students is directly filtered through their lives at the moment of study. It is for all, in the sense that it is not a book conveyed through an institution, and it appeals to a basic part of human psychology, the Will.

The Word of *Xeper* refers to being. It calls for a balance of active and passive forces. It refers to the change of one's being through self-knowledge. This change may come through outside accident, study, choice of plans of action, completion of plans of action, and even from introspection. The Setian is compelled to act to further his or her self-creation. The notion of Will expressed in Thelema is taken as a given—not only philosophically but also in the notion that powers of concentration and the need to cause magickal change are necessary. One cannot find *Xeper* without being filled with a desire to act—every true increase of Being increases desire and the capacity to fulfill that desire. The affirmation of desire that is a hallmark of Thelema is shared equally in Setian thought. But *Xeper* also deals with passive forces; it is a union of love and Will. The Setian, by understanding his or her desires, actually causes events and people to be summoned to him or her. The seal of Set that adorns *The Book of Coming Forth by Day* is both a magickal talisman and a practical command to bring nobles to the Temple. Each Setian seeks to populate his or her world with a community of “nobles”—an appeal that constrains and informs the Setian's ethics. If I am not acting in a manner that will bring nobles to me, I am not acting in accordance with my *Xeper*. Likewise the Setian needs to demonstrate to his or her recognizing clergy that the difficult quality of luck is shown in his or her life. Does the unexpected (both “good” and “bad” things) cause the Setian to grow in wisdom and might? If unique and interesting things do not happen to me, I am not giving evidence of the change that comes because of my *Xeper*. Thus one of the tests that Setians use to judge the soundness of their being is the quality of whom they meet and what happens to them. Setians seek moments of *Xeper*—the self-knowledge that calls into being a more perfect and more permanent Self; the Setian would see this as the love union between the lesser Self of point consciousness and the contents of his or her psyche, which includes both known and unknown parts.

The way that the Will is expressed differs in Thelema and *Xeper*. All forms of joy are seen as equally valid to the Thelemite. He or she exercises Will in any ecstasy. Therefore all things that move consciousness into a new

configuration must be held to be holy. The Setian welcomes all joys that further an awareness and knowledge of the Self. Therefore the derangement of the senses by natural means is seen as being more likely entertainment and to be evaluated by reason. A Thelemite is closer to God when he or she is high; the Setian is merely high. To the Setian, any insights that may be gained in such states are not valid simply by the test of joy, but they must be subjected to examination: Does this joy reflect and enhance my long desire? Carnal, emotional, and intellectual material may all be used in the Setian pursuit of immortality, but each is weighed by succeeding approximations of the Self. The Thelemite seeks ecstasy; the Setian seeks entasy.

Xeper and Thelema are both seen as ways of knowing the cosmos. The Thelemite knows the world by overcoming it. His or her knowledge of the world is that of joyous conquest. Each problem solved, each new lover bedded, each adventure is both the source of an understanding of the cosmos and a sacramental taking in of yet another new sacrifice to Nuit. The Setian knows the world by understanding its use and effect on him or her. All things that reflect the Self to the Self are sacred; thus what may be sacred to me (for example, the music of Steely Dan) may certainly not be sacred to you. As I find and express better creations of myself I will cause others to be inspired, and I am in turn inspired by their actions. Human minds do not come into being from interesting patterns in our gray matter but from interactions with other minds. Acting in the world in ways ordered by my self-created ethics causes other people to help me expand my reasoning and both control and give profitable expression of my emotions. In our cosmos, Set himself says that he created Horus so that he might know the cosmos. A Setian does not seek to overcome, eat, or fuck the cosmos but to make it into (and perceive it as) an ever-increasing matrix of possibility and free Will. A Setian in pursuit of his or her long desire (the desire that will give him or her self-knowledge) must both learn and teach.

The Thelemite needs a world to resist and overcome; the Setian needs to clear space for his or own creations. Both reject authority. The Thelemite understands the laws and social conventions of the host culture as methods to discourage the exercise of the Will before the seeker even starts. The Setian sees the laws and social conventions of the host culture as barriers against self-knowledge. If someone other than me tells me what I am, why I am here, and what I can and can't do, I lack a sovereign self. The text of another does my thinking for me.

Alastor;
or,
The Spirit of Solitude

By Percy Bysshe Shelley

Shelley wrote this poem in 1815. Although his friend Thomas Peacock gave him the title “Alastor” as an “evil genius,” the poem refers to a spirit that inspires the poet. It has been oddly overlooked by Crowley scholars. It is an example of the receptive side of Thelema. In the process of seeking one’s true Will, certain patterns will appear in a film, a myth, a poem. These contain keys to the imagination and the Will. This poem is a root as much as the Stele of Revealing, and it is an interesting comment on Crowley’s attitude toward his scarlet women. When the poet reaches the obscurest chasm, his last sight is the moon, and this experience encodes in him the path to transcendence within.

*Earth, Ocean, Air, beloved brotherhood!
If our great Mother has imbued my soul
With aught of natural piety to feel
Your love, and recompense the boon with mine;
If dewy morn, and odorous noon, and even,
With sunset and its gorgeous ministers,
And solemn midnight’s tingling silentness;
If Autumn’s hollow sighs in the sere wood,
And Winter robing with pure snow and crowns
Of starry ice the gray grass and bare boughs;
If Spring’s voluptuous pantings when she breathes
Her first sweet kisses, have been dear to me;
If no bright bird, insect, or gentle beast
I consciously have injured, but still loved*

*And cherished these my kindred; then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favor now!*

*Mother of this unfathomable world!
Favor my solemn song, for I have loved
Thee ever, and thee only; I have watched
Thy shadow, and the darkness of thy steps,
And my heart ever gazes on the depth
Of thy deep mysteries. I have made my bed
In charnels and on coffins, where black death
Keeps record of the trophies won from thee,
Hoping to still these obstinate questionings
Of thee and thine, by forcing some lone ghost,
Thy messenger, to render up the tale
Of what we are. In lone and silent hours,
When night makes a weird sound of its own stillness,
Like an inspired and desperate alchemist
Staking his very life on some dark hope,
Have I mixed awful talk and asking looks*

*With my most innocent love, until strange tears,
Uniting with those breathless kisses, made
Such magic as compels the charmèd night
To render up thy charge; and, though ne'er yet
Thou hast unveiled thy inmost sanctuary,
Enough from incommunicable dream,
And twilight phantasms, and deep noonday thought,
Has shone within me, that serenely now
And moveless, as a long-forgotten lyre
Suspended in the solitary dome
Of some mysterious and deserted fane,
I wait thy breath, Great Parent, that my strain
May modulate with murmurs of the air,
And motions of the forests and the sea,*

*And voice of living beings, and woven hymns
Of night and day, and the deep heart of man.*

*There was a Poet whose untimely tomb
No human hands with pious reverence reared,
But the charmed eddies of autumnal winds
Built o'er his mouldering bones a pyramid
Of mouldering leaves in the waste wilderness:
A lovely youth—no mourning maiden decked
With weeping flowers, or votive cypress wreath,
The lone couch of his everlasting sleep:
Gentle, and brave, and generous—no lorn bard
Breathed o'er his dark fate one melodious sigh:
He lived, he died, he sung in solitude.
Strangers have wept to hear his passionate notes,
And virgins, as unknown he passed, have pined
And wasted for fond love of his wild eyes.
The fire of those soft orbs has ceased to burn,
And Silence, too enamoured of that voice,
Locks its mute music in her rugged cell.*

*By solemn vision and bright silver dream
His infancy was nurtured. Every sight
And sound from the vast earth and ambient air
Sent to his heart its choicest impulses.
The fountains of divine philosophy
Fled not his thirsting lips, and all of great,
Or good, or lovely, which the sacred past
In truth or fable consecrates, he felt
And knew. When early youth had passed, he left
His cold fireside and alienated home
To seek strange truths in undiscovered lands.
Many a wide waste and tangled wilderness
Has lured his fearless steps; and he has bought
With his sweet voice and eyes, from savage men,*

*His rest and food. Nature's most secret steps
He like her shadow has pursued, where'er
The red volcano overcanopies
Its fields of snow and pinnacles of ice
With burning smoke, or where bitumen lakes
On black bare pointed islets ever beat
With sluggish surge, or where the secret caves,
Rugged and dark, winding among the springs
Of fire and poison, inaccessible
To avarice or pride, their starry domes
Of diamond and of gold expand above
Numberless and immeasurable halls,
Frequent with crystal column, and clear shrines
Of pearl, and thrones radiant with chrysolite.
Nor had that scene of ampler majesty
Than gems or gold, the varying roof of heaven
And the green earth, lost in his heart its claims
To love and wonder; he would linger long
In lonesome vales, making the wild his home,
Until the doves and squirrels would partake
From his innocuous hand his bloodless food,
Lured by the gentle meaning of his looks,
And the wild antelope, that starts whene'er
The dry leaf rustles in the brake, suspend
Her timid steps, to gaze upon a form
More graceful than her own.*

*His wandering step,
Obedient to high thoughts, has visited
The awful ruins of the days of old:
Athens, and Tyre, and Balbec, and the waste
Where stood Jerusalem, the fallen towers
Of Babylon, the eternal pyramids,
Memphis and Thebes, and whatsoe'er of strange,*

*Sculptured on alabaster obelisk
Or jasper tomb or mutilated sphinx,
Dark Æthiopia in her desert hills
Conceals. Among the ruined temples there,
Stupendous columns, and wild images
Of more than man, where marble daemons watch
The Zodiac's brazen mystery, and dead men
Hang their mute thoughts on the mute walls around,
He lingered, poring on memorials
Of the world's youth: through the long burning day
Gazed on those speechless shapes; nor, when the moon
Filled the mysterious halls with floating shades
Suspended he that task, but ever gazed
And gazed, till meaning on his vacant mind
Flashed like strong inspiration, and he saw
The thrilling secrets of the birth of time.*

*Meanwhile an Arab maiden brought his food,
Her daily portion, from her father's tent,
And spread her matting for his couch, and stole
From duties and repose to tend his steps,
Enamoured, yet not daring for deep awe
To speak her love, and watched his nightly sleep,
Sleepless herself, to gaze upon his lips
Parted in slumber, whence the regular breath
Of innocent dreams arose; then, when red morn
Made paler the pale moon, to her cold home
Wildered, and wan, and panting, she returned.*

*The Poet, wandering on, through Arabie,
And Persia, and the wild Carmanian waste,
And o'er the aërial mountains which pour down
Indus and Oxus from their icy caves,
In joy and exultation held his way;
Till in the vale of Cashmire, far within*

*Its loneliest dell, where odorous plants entwine
Beneath the hollow rocks a natural bower,
Beside a sparkling rivulet he stretched
His languid limbs. A vision on his sleep
There came, a dream of hopes that never yet
Had flushed his cheek. He dreamed a veiled maid
Sate near him, talking in low solemn tones.
Her voice was like the voice of his own soul
Heard in the calm of thought; its music long,
Like woven sounds of streams and breezes, held
His inmost sense suspended in its web
Of many-colored woof and shifting hues.
Knowledge and truth and virtue were her theme,
And lofty hopes of divine liberty,
Thoughts the most dear to him, and poesy,
Herself a poet. Soon the solemn mood
Of her pure mind kindled through all her frame
A permeating fire; wild numbers then
She raised, with voice stifled in tremulous sobs
Subdued by its own pathos; her fair hands
Were bare alone, sweeping from some strange harp
Strange symphony, and in their branching veins
The eloquent blood told an ineffable tale.
The beating of her heart was heard to fill
The pauses of her music, and her breath
Tumultuously accorded with those fits
Of intermitted song. Sudden she rose,
As if her heart impatiently endured
Its bursting burden; at the sound he turned,
And saw by the warm light of their own life
Her glowing limbs beneath the sinuous veil
Of woven wind, her outspread arms now bare,
Her dark locks floating in the breath of night,
Her beamy bending eyes, her parted lips*

*Outstretched, and pale, and quivering eagerly.
His strong heart sunk and sickened with excess
Of love. He reared his shuddering limbs, and quelled
His gasping breath, and spread his arms to meet
Her panting bosom:—she drew back awhile,
Then, yielding to the irresistible joy,
With frantic gesture and short breathless cry
Folded his frame in her dissolving arms.
Now blackness veiled his dizzy eyes, and night
Involved and swallowed up the vision; sleep,
Like a dark flood suspended in its course,
Rolled back its impulse on his vacant brain.*

*Roused by the shock, he started from his trance—
The cold white light of morning, the blue moon
Low in the west, the clear and garish hills,
The distinct valley and the vacant woods,
Spread round him where he stood. Whither have fled
The hues of heaven that canopied his bower
Of yesternight? The sounds that soothed his sleep,
The mystery and the majesty of Earth,
The joy, the exultation? His wan eyes
Gaze on the empty scene as vacantly
As ocean's moon looks on the moon in heaven.
The spirit of sweet human love has sent
A vision to the sleep of him who spurned
Her choicest gifts. He eagerly pursues
Beyond the realms of dream that fleeting shade;
He overleaps the bounds. Alas! alas!
Were limbs and breath and being intertwined
Thus treacherously? Lost, lost, forever lost
In the wide pathless desert of dim sleep,
That beautiful shape! Does the dark gate of death
Conduct to thy mysterious paradise,*

*O Sleep? Does the bright arch of rainbow clouds
And pendent mountains seen in the calm lake
Lead only to a black and watery depth,
While death's blue vault with loathliest vapors hung,
Where every shade which the foul grave exhales
Hides its dead eye from the detested day,
Conducts, O Sleep, to thy delightful realms?
This doubt with sudden tide flowed on his heart;
The insatiate hope which it awakened stung
His brain even like despair.*

*While daylight held
The sky, the Poet kept mute conference
With his still soul. At night the passion came,
Like the fierce fiend of a distempered dream,
And shook him from his rest, and led him forth
Into the darkness. As an eagle, grasped
In folds of the green serpent, feels her breast
Burn with the poison, and precipitates
Through night and day, tempest, and calm, and cloud,
Frantic with dizzying anguish, her blind flight
O'er the wide aëry wilderness: thus driven
By the bright shadow of that lovely dream,
Beneath the cold glare of the desolate night,
Through tangled swamps and deep precipitous dells,
Startling with careless step the moon-light snake,
He fled. Red morning dawned upon his flight,
Shedding the mockery of its vital hues
Upon his cheek of death. He wandered on
Till vast Aornos seen from Petra's steep
Hung o'er the low horizon like a cloud;
Through Balk, and where the desolated tombs
Of Parthian kings scatter to every wind
Their wasting dust, wildly he wandered on,*

*Day after day, a weary waste of hours,
Bearing within his life the brooding care
That ever fed on its decaying flame.
And now his limbs were lean; his scattered hair,
Sered by the autumn of strange suffering,
Sung dirges in the wind; his listless hand
Hung like dead bone within its withered skin;
Life, and the lustre that consumed it, shone,
As in a furnace burning secretly,
From his dark eyes alone. The cottagers,
Who ministered with human charity
His human wants, beheld with wondering awe
Their fleeting visitant. The mountaineer,
Encountering on some dizzy precipice
That spectral form, deemed that the Spirit of Wind,
With lightning eyes, and eager breath, and feet
Disturbing not the drifted snow, had paused
In its career; the infant would conceal
His troubled visage in his mother's robe
In terror at the glare of those wild eyes,
To remember their strange light in many a dream
Of after times; but youthful maidens, taught
By nature, would interpret half the woe
That wasted him, would call him with false names
Brother and friend, would press his pallid hand
At parting, and watch, dim through tears, the path
Of his departure from their father's door.*

*At length upon the lone Chorasmian shore
He paused, a wide and melancholy waste
Of putrid marshes. A strong impulse urged
His steps to the sea-shore. A swan was there,
Beside a sluggish stream among the reeds.
It rose as he approached, and, with strong wings*

*Scaling the upward sky, bent its bright course
High over the immeasurable main.
His eyes pursued its flight:—‘Thou hast a home,
Beautiful bird! thou voyagest to thine home,
Where thy sweet mate will twine her downy neck
With thine, and welcome thy return with eyes
Bright in the lustre of their own fond joy.
And what am I that I should linger here,
With voice far sweeter than thy dying notes,
Spirit more vast than thine, frame more attuned
To beauty, wasting these surpassing powers
In the deaf air, to the blind earth, and heaven
That echoes not my thoughts?’ A gloomy smile
Of desperate hope wrinkled his quivering lips.
For sleep, he knew, kept most relentlessly
Its precious charge, and silent death exposed,
Faithless perhaps as sleep, a shadowy lure,
With doubtful smile mocking its own strange charms.*

*Startled by his own thoughts, he looked around.
There was no fair fiend near him, not a sight
Or sound of awe but in his own deep mind.
A little shallop floating near the shore
Caught the impatient wandering of his gaze.
It had been long abandoned, for its sides
Gaped wide with many a rift, and its frail joints
Swayed with the undulations of the tide.
A restless impulse urged him to embark
And meet lone Death on the drear ocean’s waste;
For well he knew that mighty Shadow loves
The slimy caverns of the populous deep.*

*The day was fair and sunny; sea and sky
Drank its inspiring radiance, and the wind
Swept strongly from the shore, blackening the waves.*

*Following his eager soul, the wanderer
Leaped in the boat; he spread his cloak aloft
On the bare mast, and took his lonely seat,
And felt the boat speed o'er the tranquil sea
Like a torn cloud before the hurricane.*

*As one that in a silver vision floats
Obedient to the sweep of odorous winds
Upon resplendent clouds, so rapidly
Along the dark and ruffled waters fled
The straining boat. A whirlwind swept it on,
With fierce gusts and precipitating force,
Through the white ridges of the chafed sea.
The waves arose. Higher and higher still
Their fierce necks writhed beneath the tempest's scourge
Like serpents struggling in a vulture's grasp.
Calm and rejoicing in the fearful war
Of wave ruining on wave, and blast on blast
Descending, and black flood on whirlpool driven
With dark obliterating course, he sate:
As if their genii were the ministers
Appointed to conduct him to the light
Of those beloved eyes, the Poet sate,
Holding the steady helm. Evening came on;
The beams of sunset hung their rainbow hues
High 'mid the shifting domes of sheeted spray
That canopied his path o'er the waste deep;
Twilight, ascending slowly from the east,
Entwined in duskier wreaths her braided locks
O'er the fair front and radiant eyes of Day;
Night followed, clad with stars. On every side
More horribly the multitudinous streams
Of ocean's mountainous waste to mutual war
Rushed in dark tumult thundering, as to mock*

*The calm and spangled sky. The little boat
Still fled before the storm; still fled, like foam
Down the steep cataract of a wintry river;
Now pausing on the edge of the riven wave;
Now leaving far behind the bursting mass
That fell, convulsing ocean; safely fled—
As if that frail and wasted human form
Had been an elemental god.*

At midnight

*The moon arose; and lo! the ethereal cliffs
Of Caucasus, whose icy summits shone
Among the stars like sunlight, and around
Whose caverned base the whirlpools and the waves
Bursting and eddying irresistibly
Rage and resound forever.—Who shall save?—
The boat fled on,—the boiling torrent drove,—
The crags closed round with black and jagged arms,
The shattered mountain overhung the sea,
And faster still, beyond all human speed,
Suspended on the sweep of the smooth wave,
The little boat was driven. A cavern there
Yawned, and amid its slant and winding depths
Ingulfed the rushing sea. The boat fled on
With unrelaxing speed.—‘Vision and Love!’
The Poet cried aloud, ‘I have beheld
The path of thy departure. Sleep and death
Shall not divide us long.’*

The boat pursued

*The windings of the cavern. Daylight shone
At length upon that gloomy river’s flow;
Now, where the fiercest war among the waves
Is calm, on the unfathomable stream
The boat moved slowly. Where the mountain, riven,*

*Exposed those black depths to the azure sky,
Ere yet the flood's enormous volume fell
Even to the base of Caucasus, with sound
That shook the everlasting rocks, the mass
Filled with one whirlpool all that ample chasm;
Stair above stair the eddying waters rose,
Circling immeasurably fast, and laved
With alternating dash the gnarlèd roots
Of mighty trees, that stretched their giant arms
In darkness over it. I' the midst was left,
Reflecting yet distorting every cloud,
A pool of treacherous and tremendous calm.
Seized by the sway of the ascending stream,
With dizzy swiftness, round and round and round,
Ridge after ridge the straining boat arose,
Till on the verge of the extremest curve,
Where through an opening of the rocky bank
The waters overflow, and a smooth spot
Of glassy quiet 'mid those battling tides
Is left, the boat paused shuddering.—Shall it sink
Down the abyss? Shall the reverting stress
Of that resistless gulf embosom it?
Now shall it fall?—A wandering stream of wind
Breathed from the west, has caught the expanded sail,
And, lo! with gentle motion between banks
Of mossy slope, and on a placid stream,
Beneath a woven grove, it sails, and, hark!
The ghastly torrent mingles its far roar
With the breeze murmuring in the musical woods.
Where the embowering trees recede, and leave
A little space of green expanse, the cove
Is closed by meeting banks, whose yellow flowers
Forever gaze on their own drooping eyes,
Reflected in the crystal calm. The wave*

*Of the boat's motion marred their pensive task,
Which naught but vagrant bird, or wanton wind,
Or falling spear-grass, or their own decay
Had e'er disturbed before. The Poet longed
To deck with their bright hues his withered hair,
But on his heart its solitude returned,
And he forbore. Not the strong impulse hid
In those flushed cheeks, bent eyes, and shadowy frame,
Had yet performed its ministry; it hung
Upon his life, as lightning in a cloud
Gleams, hovering ere it vanish, ere the floods
Of night close over it.*

The noonday sun

*Now shone upon the forest, one vast mass
Of mingling shade, whose brown magnificence
A narrow vale embosoms. There, huge caves,
Scooped in the dark base of their aëry rocks,
Mocking its moans, respond and roar forever.
The meeting boughs and implicated leaves
Wove twilight o'er the Poet's path, as, led
By love, or dream, or god, or mightier Death,
He sought in Nature's dearest haunt some bank,
Her cradle and his sepulchre. More dark
And dark the shades accumulate. The oak,
Expanding its immense and knotty arms,
Embraces the light beech. The pyramids
Of the tall cedar overarching frame
Most solemn domes within, and far below,
Like clouds suspended in an emerald sky,
The ash and the acacia floating hang
Tremulous and pale. Like restless serpents, clothed
In rainbow and in fire, the parasites,
Starred with ten thousand blossoms, flow around*

*The gray trunks, and, as gamesome infants' eyes,
With gentle meanings, and most innocent wiles,
Fold their beams round the hearts of those that love,
These twine their tendrils with the wedded boughs,
Uniting their close union; the woven leaves
Make network of the dark blue light of day
And the night's noontide clearness, mutable
As shapes in the weird clouds. Soft mossy lawns
Beneath these canopies extend their swells,
Fragrant with perfumed herbs, and eyed with blooms
Minute yet beautiful. One darkest glen
Sends from its woods of musk-rose twined with jasmine
A soul-dissolving odor to invite
To some more lovely mystery. Through the dell
Silence and Twilight here, twin-sisters, keep
Their noonday watch, and sail among the shades,
Like vaporous shapes half-seen; beyond, a well,
Dark, gleaming, and of most translucent wave,
Images all the woven boughs above,
And each depending leaf, and every speck
Of azure sky darting between their chasms;
Nor aught else in the liquid mirror laves
Its portraiture, but some inconstant star,
Between one foliated lattice twinkling fair,
Or painted bird, sleeping beneath the moon,
Or gorgeous insect floating motionless,
Unconscious of the day, ere yet his wings
Have spread their glories to the gaze of noon.*

*Hither the Poet came. His eyes beheld
Their own wan light through the reflected lines
Of his thin hair, distinct in the dark depth
Of that still fountain; as the human heart,
Gazing in dreams over the gloomy grave,*

*Sees its own treacherous likeness there. He heard
The motion of the leaves—the grass that sprung
Startled and glanced and trembled even to feel
An unaccustomed presence—and the sound
Of the sweet brook that from the secret springs
Of that dark fountain rose. A Spirit seemed
To stand beside him—clothed in no bright robes
Of shadowy silver or enshrining light,
Borrowed from aught the visible world affords
Of grace, or majesty, or mystery;
But undulating woods, and silent well,
And leaping rivulet, and evening gloom
Now deepening the dark shades, for speech assuming,
Held commune with him, as if he and it
Were all that was; only—when his regard
Was raised by intense pensiveness—two eyes,
Two starry eyes, hung in the gloom of thought,
And seemed with their serene and azure smiles
To beckon him.*

*Obedient to the light
That shone within his soul, he went, pursuing
The windings of the dell. The rivulet,
Wanton and wild, through many a green ravine
Beneath the forest flowed. Sometimes it fell
Among the moss with hollow harmony
Dark and profound. Now on the polished stones
It danced, like childhood laughing as it went;
Then, through the plain in tranquil wanderings crept,
Reflecting every herb and drooping bud
That overhung its quietness.—‘O stream!
Whose source is inaccessibly profound,
Whither do thy mysterious waters tend?
Thou imagest my life. Thy darksome stillness,*

*Thy dazzling waves, thy loud and hollow gulfs,
Thy searchless fountain and invisible course,
Have each their type in me; and the wide sky
And measureless ocean may declare as soon
What oozy cavern or what wandering cloud
Contains thy waters, as the universe
Tell where these living thoughts reside, when stretched
Upon thy flowers my bloodless limbs shall waste
I' the passing wind!'*

*Beside the grassy shore
Of the small stream he went; he did impress
On the green moss his tremulous step, that caught
Strong shuddering from his burning limbs. As one
Roused by some joyous madness from the couch
Of fever, he did move; yet not like him
Forgetful of the grave, where, when the flame
Of his frail exultation shall be spent,
He must descend. With rapid steps he went
Beneath the shade of trees, beside the flow
Of the wild babbling rivulet; and now
The forest's solemn canopies were changed
For the uniform and lightsome evening sky.
Gray rocks did peep from the spare moss, and stemmed
The struggling brook; tall spires of windlestrae
Threw their thin shadows down the rugged slope,
And nought but gnarlèd roots of ancient pines
Branchless and blasted, clenched with grasping roots
The unwilling soil. A gradual change was here
Yet ghastly. For, as fast years flow away,
The smooth brow gathers, and the hair grows thin
And white, and where irradiate dewy eyes
Had shone, gleam stony orbs:—so from his steps
Bright flowers departed, and the beautiful shade*

*Of the green groves, with all their odorous winds
And musical motions. Calm he still pursued
The stream, that with a larger volume now
Rolled through the labyrinthine dell; and there
Fretted a path through its descending curves
With its wintry speed. On every side now rose
Rocks, which, in unimaginable forms,
Lifted their black and barren pinnacles
In the light of evening, and its precipice
Obscuring the ravine, disclosed above,
'Mid toppling stones, black gulfs and yawning caves,
Whose windings gave ten thousand various tongues
To the loud stream. Lo! where the pass expands
Its stony jaws, the abrupt mountain breaks,
And seems with its accumulated crags
To overhang the world; for wide expand
Beneath the wan stars and descending moon
Islanded seas, blue mountains, mighty streams,
Dim tracts and vast, robed in the lustrous gloom
Of leaden-colored even, and fiery hills
Mingling their flames with twilight, on the verge
Of the remote horizon. The near scene,
In naked and severe simplicity,
Made contrast with the universe. A pine,
Rock-rooted, stretched athwart the vacancy
Its swinging boughs, to each inconstant blast
Yielding one only response at each pause
In most familiar cadence, with the howl,
The thunder and the hiss of homeless streams
Mingling its solemn song, whilst the broad river
Foaming and hurrying o'er its rugged path,
Fell into that immeasurable void,
Scattering its waters to the passing winds.*

*Yet the gray precipice and solemn pine
And torrent were not all;—one silent nook
Was there. Even on the edge of that vast mountain,
Upheld by knotty roots and fallen rocks,
It overlooked in its serenity
The dark earth and the bending vault of stars.
It was a tranquil spot that seemed to smile
Even in the lap of horror. Ivy clasped
The fissured stones with its entwining arms,
And did embower with leaves forever green
And berries dark the smooth and even space
Of its inviolated floor; and here
The children of the autumnal whirlwind bore
In wanton sport those bright leaves whose decay,
Red, yellow, or ethereally pale,
Rivals the pride of summer. 'Tis the haunt
Of every gentle wind whose breath can teach
The wilds to love tranquillity. One step,
One human step alone, has ever broken
The stillness of its solitude; one voice
Alone inspired its echoes;—even that voice
Which hither came, floating among the winds,
And led the loveliest among human forms
To make their wild haunts the depository
Of all the grace and beauty that endued
Its motions, render up its majesty,
Scatter its music on the unfeeling storm,
And to the damp leaves and blue cavern mould,
Nurses of rainbow flowers and branching moss,
Commit the colors of that varying cheek,
That snowy breast, those dark and drooping eyes.*

*The dim and hornèd moon hung low, and poured
A sea of lustre on the horizon's verge
That overflowed its mountains. Yellow mist
Filled the unbounded atmosphere, and drank
Wan moonlight even to fulness; not a star*

*Shone, not a sound was heard; the very winds,
Danger's grim playmates, on that precipice
Slept, clasped in his embrace.—O storm of death,
Whose sightless speed divides this sullen night!
And thou, colossal Skeleton, that, still
Guiding its irresistible career
In thy devastating omnipotence,
Art king of this frail world! from the red field
Of slaughter, from the reeking hospital,
The patriot's sacred couch, the snowy bed
Of innocence, the scaffold and the throne,
A mighty voice invokes thee! Ruin calls
His brother Death! A rare and regal prey
He hath prepared, prowling around the world;
Glutted with which thou mayst repose, and men
Go to their graves like flowers or creeping worms,
Nor ever more offer at thy dark shrine
The unheeded tribute of a broken heart.*

*When on the threshold of the green recess
The wanderer's footsteps fell, he knew that death
Was on him. Yet a little, ere it fled,
Did he resign his high and holy soul
To images of the majestic past,
That paused within his passive being now,
Like winds that bear sweet music, when they breathe
Through some dim latticed chamber. He did place
His pale lean hand upon the rugged trunk
Of the old pine; upon an ivied stone
Reclined his languid head; his limbs did rest,
Diffused and motionless, on the smooth brink
Of that obscurest chasm;—and thus he lay,
Surrendering to their final impulses
The hovering powers of life. Hope and Despair,
The torturers, slept; no mortal pain or fear
Marred his repose; the influxes of sense
And his own being, unalloyed by pain,*

*Yet feebler and more feeble, calmly fed
The stream of thought, till he lay breathing there
At peace, and faintly smiling. His last sight
Was the great moon, which o'er the western line
Of the wide world her mighty horn suspended,
With whose dun beams inwoven darkness seemed
To mingle. Now upon the jagged hills
It rests; and still as the divided frame
Of the vast meteor sunk, the Poet's blood,
That ever beat in mystic sympathy
With Nature's ebb and flow, grew feebler still;
And when two lessening points of light alone
Gleamed through the darkness, the alternate gasp
Of his faint respiration scarce did stir
The stagnate night:—till the minutest ray
Was quenched, the pulse yet lingered in his heart.
It paused—it fluttered. But when heaven remained
Utterly black, the murky shades involved
An image silent, cold, and motionless,
As their own voiceless earth and vacant air.
Even as a vapor fed with golden beams
That ministered on sunlight, ere the west
Eclipses it, was now that wondrous frame—
No sense, no motion, no divinity—
A fragile lute, on whose harmonious strings
The breath of heaven did wander—a bright stream
Once fed with many-voicèd waves—a dream
Of youth, which night and time have quenched forever—
Still, dark, and dry, and unremembered now.*

*Oh, for Medea's wondrous alchemy,
Which wheresoe'er it fell made the earth gleam
With bright flowers, and the wintry boughs exhale
From vernal blooms fresh fragrance! Oh, that God,
Profuse of poisons, would concede the chalice
Which but one living man has drained, who now,
Vessel of deathless wrath, a slave that feels*

No proud exemption in the blighting curse
He bears, over the world wanders forever,
Lone as incarnate death! Oh, that the dream
Of dark magician in his visioned cave,
Raking the cinders of a crucible
For life and power, even when his feeble hand
Shakes in its last decay, were the true law
Of this so lovely world! But thou art fled,
Like some frail exhalation, which the dawn
Robes in its golden beams,—ah! thou hast fled!
The brave, the gentle and the beautiful,
The child of grace and genius. Heartless things
Are done and said i' the world, and many worms
And beasts and men live on, and mighty Earth
From sea and mountain, city and wilderness,
In vesper low or joyous orison,
Lifts still its solemn voice:—but thou art fled—
Thou canst no longer know or love the shapes
Of this phantasmal scene, who have to thee
Been purest ministers, who are, alas!
Now thou art not! Upon those pallid lips
So sweet even in their silence, on those eyes
That image sleep in death, upon that form
Yet safe from the worm's outrage, let no tear
Be shed—not even in thought. Nor, when those hues
Are gone, and those divinest lineaments,
Worn by the senseless wind, shall live alone
In the frail pauses of this simple strain,
Let not high verse, mourning the memory
Of that which is no more, or painting's woe
Or sculpture, speak in feeble imagery
Their own cold powers. Art and eloquence,
And all the shows o' the world, are frail and vain
To weep a loss that turns their lights to shade.
It is a woe “too deep for tears,” when all
Is reft at once, when some surpassing Spirit,
Whose light adorned the world around it, leaves

*Those who remain behind, not sobs or groans,
The passionate tumult of a clinging hope;
But pale despair and cold tranquillity,
Nature's vast frame, the web of human things,
Birth and the grave, that are not as they were.*

PART TWO

Aleister Crowley

The Force and the Fire

This section of the book consists of thirty-one essays I wrote for the Temple of Set in 2005, and together they are a magickal and philosophical guide to the use of Crowley's legacy in the Western Left-Hand Path. They were issued as a small book by Rûna-Raven Press and drew a large amount of notice (generally favorable) from Thelemites in various traditions who found the essays useful. I have included this Work in the hope that it allows the attentive reader to further actualize the ideas that are hidden in *The Book of the Law*. In this and all things regarding this book, let your heart, mind, and Will be your guide, not just my words.

Introduction

Uncle Al and Me

In the comic book trade, some titles are said to have “great geek value.” They are strange and collectible. I realize a book by a former high priest of Set about the “wickedest man in the world” has great geek value, but I didn’t write it for that.

This part of the book contains a good deal about the roots of Crowley’s thought. As Steven Katz, Ph.D., points out in his 1992 book *Mysticism and Language*, mystics (and by extension magickians) are not describing universal truths without a context. If some bearded man from the desert simply walked into our midst and started babbling about his visions without taking into account our cultural background, we would think he was just a kook. The mystic must use the culture and the words around him or her to share the vision. The visions, however, destroy the context they are uttered in. The fresh fever replaces the cold thinking. People who bring such visions are usually dismissed as cranks, thieves of ideas, Satanists, minor thinkers, and so on while alive. Now, a century after Crowley’s Cairo Working, he is beginning to enter the world of respectability. Before his words fossilize, I wanted to inject some life into them, to make the image of the First Beast move, as horrified members of my audience are now grasping. In the interests of spiritual honesty I should tell you a little bit about myself and these essays, so that I will have a harder time hoodwinking you.

I originally didn’t even think of publishing them as a book. My first essays were simply e-mails to other members of the Temple of Set. We had been discussing the hundred years that had passed from Crowley’s reception of *The Book of the Law* and what response, if any, the Temple should have to this anniversary. You see, the Temple of Set is not about the Law for All (Thelema) but about the Law for the Elect (Xeper), which appeared in potential in Crowley’s Work. Our founder, Michael Aquino, sees himself as the Second Beast, and we validate that magickal assertion. Crowley’s

writings are not required reading for Setians, nor do we teach magickal methodology derived from his teachings. We are without Kabbalah, we avoid drugs, and we do not seek union with the universe. We date our origins as a Temple to the Santa Barbara Working of 1975 CE, when Set spoke to Magister Michael Aquino. Aquino had a good deal of interest in Aleister Crowley, but Set apparently did not speak of Crowley's Work save as a curiosity to Him. Set's emphasis was for the motion forward, but we humans gain much power in understanding the roots of our past.

When I began looking at the Crowley corpus I discovered that everyone had opinions about the man: he was a terrible misogynist, a drug addict, and lived a good part of his life in poverty. He didn't seem like a figure to be valorized. But his ideas were original and sound and most importantly they were manifest in the world. They shaped almost everything in the English-speaking occult world. They shaped me, whether I liked it or not.

Setians believe that they must come to own themselves. The Self is a sacred vessel of its future actions. So things that influence the Self must be examined and seen as holy. Some must be lessened in their influence; others must be strengthened and made conscious. The act of strengthening and refining what is in you is an act of self-creation (Xeper) as well as an act of magick since it draws more of the same substance out of the eternal darkness. So for my own purely selfish reasons I wrote these essays.

Setians believe that the act of sharing what they have discovered and tested by their actions is a magickal act of repayment to Set. They see Set as the source of individuality in the cosmos, the giver of the gift that allows you to shape the universe inside your head into an everlasting, self-aware force in (but not in union with) the cosmos. Setians believe in fair play, that the forces in the cosmos helped them out by providing unspeakable richness, and thus they must help out those in the future by returning the favor. So for reasons of fair play, I wrote these essays. I wrote them for you.

Crowley had many good ideas and a great breakthrough. This breakthrough was not only the material in *The Book of the Law*. Revelation is a gift; some folks have a knack for it, and others don't. Thousands of humans can speak as or for a god; very few can create a matrix. It is not a required skill; there are other ways to knowledge. Crowley created—by hard work, guile, and sorcery—a matrix in which his words could Work. If you are Working with forces that can allow mankind to self-evolve, you

must acknowledge the lesson of learning “how one Word leads to another Word and one Work leads to another Work.” The breakthrough was that the matrix through which the souls of individual men and women awaken is subject to change by the Work of individual men and women. Or more succinctly, magick in the past changed your probabilities, and magick in the here and now is changing your possibilities. As this knowledge could increase the store of human power and happiness, it was his duty to pass it on to the world. It is not an elitist knowledge; instead the Law is for all.

Crowley drew his Work from three sources beyond his own genius: the nineteenth-century notion of progress (coupled with the nineteenth-century love of origins), the eclectic and folkloric nature of occultism, and the traditions of the three great monotheist faiths. His view of æonic change is strictly modernist: “We don’t know anything with certainty, but each scientific discovery helps mankind know the truth.” The search for origins is implicit in this view (and gave us thinkers from Darwin to H. G. Wells); basically, if we know the direction of history we can move more rapidly into a better world. The great tide of Christianity had effectively eclipsed the occult traditions of the ancient world. Some of these had begun coming back as early as 1492 and the translation of the Corpus Hermeticum, and others were appearing in books for magickians that drew on such secret knowledge as was available; the overwhelming belief was that, somehow, all of this material could be fitted together into an operative whole. Crowley had joined the Golden Dawn and had received the best sort of training available in this school of magick. Last, Crowley saw his work in the terms of his host culture. He took his name from the First Beast of the book of Revelation, he took the name of his supreme Law from *The Book of the Law* in the second book of the Kings, he took his framework from Bereshit Kabbalah, and he took his approach from Mohammed. By this method he realized in both himself and the objective universe a reworking of the forces that shape the world, and he created a new path to happiness.

Few books deal with the ideas of Crowley, the First Beast. His ideas are hard to grasp, but the colorful life always makes entertaining reading. No books deal with his ideas from a sympathetic, non-Thelemic perspective. I am giving my informed opinions on a variety of his formulas. I am not doing this to preach to Thelemites (nor even to preach to Setians) but to allow other ways for his ideas to live in the world. I am doing this to expand human happiness, not to argue or convert. If anyone is offended that my

opinions are not the same as his or hers, I am sorry, and I sincerely wish you well as you seek your Will.

I did not write these essays to valorize the man Crowley. I cannot lend praise to the way he treated women, his friends, or himself.

I did not write these essays to demonize the man Crowley. I can say good things about his heroism, his curiosity, and his sense of fun.

I have divided these essays into two sections. The first is called “The Force.” It consists of eleven essays given to members of the Temple of Set via the first-degree mailing list. It is a Setian text. It is about achieving the results that the First Beast achieved. It is about “doing.” The second section is called “The Fire.” It consists of twenty essays created for the original book. I wrote them for people who have had some experience of Crowley, to help them see some of the ideas that flow through his work and beyond his work into the world. They are about the types of existence the words of the First Beast have opened in humankind. They are about “being.” I have tried for straightforward prose throughout, but I am a magickian and therefore have placed a little magick here and there.

By “Force” a human can create a network, a community, a mesocosmos that can respond to a Word. It is hard work making a group of people who are cooperative individuals, ready to reflect an idea back and forth among themselves. Few humans have the skill and patience for this. If you can create such a group, you have the chance to bring them “Fire.” If they are ready they will burn with your vision but not be consumed. Knowing how to start Fire has been the sign of the Master magickian since the time of Prometheus.

Under the formula of Force and Fire I send these essays into the world. I trust that they will bring happiness and illumination to those who Will it. Seek the roots of stars!

The Force

1 † CAIRO

The results of the Cairo Working are far flung. The cipher of *The Book of the Law* proclaimed the coming of the Second Beast, and the Word of *Æon* may have even been heard imperfectly by Mr. Crowley. He heard *Coph* as the Word of the Double-Wanded One. He later wrote “Coph Nia,” but I think that the Word looks like the Egyptian pronunciation of Xeper, which is Khupfur, “kheffer.” It was not yet time to let mankind relearn that it is the spirit form of the cosmos. Soon after 1904 a great deal of certainty about the cosmos was to vanish. Time and space were to become relative, and Gödel was about to introduce a certain uncertainty into mathematics. Also, in 1904 English Egyptologist Sir Flinders Petrie was digging up Midian and found that the first alphabetic writing did indeed come from there; however, it was not the Ten Commandants but a goddess name, Baalat.

All across this planet there will be readings of *The Book of the Law* every year on April 8, 9, and 10 to mark the reception in 1904. Some of these readings will be done by conscious beings who will therefore receive insight. Most will be done by unconscious beings, and their readings will ensure that the Book remains on the Earth.

If a Setian is so inclined to Work with the 93 current, there are four questions to be mindful of, which will enhance and focus your experience. These questions revolve around the place of the Working, the nature of the receiver, the nature of the messenger, and the influence of the Work. I’ll look at these four questions and trust in your genius to make use of the answers presented.

Why Cairo?

1. An Egyptian would have told you that it was the place where the creation of the world took place.
2. It was a place that looked back to the pagan past, so that Bes-na-Maut's stele, the Stele of Revealing, was there. So it was suitable for remanifesting lost wisdom.
3. It is on the 33° of latitude, which (like Dallas, Texas) has certain Masonic meanings thanks to John Dee's pal, the Flemish geographer and cartographer Gerardus Mercator, whose method of map making gave the British navy the upper hand for centuries.
4. It was a supercosmopolitan city where an Englishman could masquerade as a Persian prince with a Hebrew name while learning Arabic. In short, it was the crossroads of crossroads. It was the place to get the Law for All.

Why Crowley?

1. A twenty-nine-year-old man (meaning that he is creating the synthesis that will carry him through adulthood), having internalized a magickal system and feeling that he had been betrayed by his mentor MacGregor Mathers, is as much of a crossroads as the great city.
2. Crowley knew that playtime was nearly over. The woman he had married on a whim was with child, and they were going back to Scotland to start up a life.

3. Crowley was open; even though he thought Rose was stupid (Crowley's misogyny neither invalidates his Work nor does his Work pardon his misogyny), he took her clairvoyance seriously. He had come to Cairo to play and set out to take advantage of his repressed childhood ("Mama called me the Beast so I'm going to be the Beast"), the heritage of Persia ("I'll tell people I'm a Persian prince"), and his knowledge of Hebrew ("I'll go by the Hebrew word for 'beast'"). He was set up to transform every drop of himself, and he had collected the right drops—some consciously and some unconsciously.
4. He had an overdeveloped ego and a desire to be known as a writer and even a messiah, so he had the hook of the devil already in him.

Who Spoke to Him?

1. When Crowley asked the moral nature of the entity, Rose told him it was Fire (*Sh*) and Force (*T*). The Hebrew letters Shin and Teth stand for "Fire" and "Force"—together they spell "Set," the demonic Initiator.
2. Bes-na-Maut, the priest whose stele was the gateway, was a Montu priest of the Twenty-fifth Dynasty. Bes-na-maut's adult name was Ankh-ef-en-Khonsu. His father, grandfather, and others in his family had the same birthname. (In Crowley's time the stele had been considered to be an artifact of the Twenty-fifth Dynasty.) The setian priesthood had merged into the Montu priesthood during the Twenty-

first Dynasty as Set became unpopular, but the war god of Thebes remained popular. Besna-Maut's Canaanite name indicated he would be of the Setian faction.

3. Set revealed in *The Book of Coming Forth by Night* that he had spoken to the First Beast. The Double-Wanded One actually said *Xeper*, so his influence was held.

What Was the Nature of the Message?

1. It affected you where you are sitting now, even if you thought Crowley was just a random dummy. It not only led to an understanding of magick that was the best since late antiquity, it also had a direct effect on the degree system the Church of Satan eventually built.
2. It had a massive effect on popular and high culture, from Crowley's face on a Beatles album to English author Aldous Huxley trying mescaline. (From Huxley followed Timothy Leary, Robert Anton Wilson, Carlos Castaneda, etc.) Frankly, no Crowley, no sixties.
3. One of Crowley's Left-Hand-Path leaning disciples, Frater Belarion, did magickal workings that may have had a little bit to do with the Second Beast's birth and certainly led to the establishment of Scientology.
4. Crowley had a hard time getting his work published and distributed in his lifetime, but now you'll find him in every major bookstore.

5. When Crowley wrote the constitution of the OTO, there were (I believe) two members in the United States. It would behoove us to see how his Work went over so well in one hundred years and figure out with our non-drug-addled brains what we should be doing to achieve the same.

Let us consider both the “inertia of the cosmos” that this Working brings us and the challenge it provides.

2 † HADIT

In *The Book of the Law*, Crowley met the three faces of his daemon Aiwass. The three faces were gathered under the banner of the Lord of Silence. The three faces of this fourfold god are Nu (or Nuit), Had (or Hadit), and Ra-Hoor-Khuit. Hadit is the symbol of the individual, a single star in the night sky called the collective unconscious, an *atman*, a microcosm. The word is derived from the Arabic *hadith*, which means “tradition” (like the Hebrew word “kaballah”) or “divinely inspired utterance.” Both of these meanings could be applied to *The Book of the Law* itself. Crowley had been studying Arabic and the world of the Qur’an before the revelations in Cairo. His admiration for Mohammed and the story (*sunnah*) of his life permeated his thinking. Mohammed is an exemplar of Force. He inspired Crowley as he had earlier inspired the Knights Templar. Let us consider *hadith* and two associated puns.

Tradition might seem an unusual word for “consciousness.” It has a dual meaning: one for the subjective universe and one for the objective universe. Both of these meanings are useful to the Setian.

Subjective Hadith Is the Tradition of Being Yourself

There is a lot to this. Its closest analogues in world religions are the traditions of Metatron, the Recording Angel (the deified Enoch); the Egyptian *ib*, or heart; or the *Munin* of the Germanic people. If you saw every day of your life as a scroll on which you recorded every thought and

feeling and sensation that you had, you would begin to understand Hadith. Consider some of the implications. Freud showed that things written on the scroll, but forgotten or repressed, ruled where our thoughts come from (and that we could have better thoughts if we remembered what was written). Buddhism teaches us that if we write certain things each day (meditation) we can overcome badly written thoughts. Literature teaches us that if you want your book to be good you've got to give the hero obstacles and themes. Art tells us that if you want your book to be beautiful you'd better have some great pictures in it. Henri Bergson, the French philosopher and author of *Time and Free Will*, teaches us that the more we learn to manipulate how we record time the longer we can choose to live. Alcoholics Anonymous teaches us that although we may try for a geographic cure, even when we move into a new matrix we carry our old selves.

Hadith is the guide to what works and what doesn't. It tells us that, no matter what our consciousness tells us, there are certain things that can't be changed. It tells us that we can order our own destiny, not choose it.

Hadith is the assemblage point for thoughts, feelings, and sensations. As magickians we can nudge it into different places; Crowley recommend drugs and sex, fasting and dreaming, travel and art (of all kinds). None of these things produces a permanent change. Setians eschew the routes that damage the hardware.

All humans recognize that they are not the sole authors of their scrolls, and most recognize that their attitude controls much of it. So some of this revelation is common sense, but this is true of all Laws. The magickal part comes in the relationship of this truth to the truths of the other faces.

The objective side of hadith is that human traditions contain all of the material to make use of all of your internal material.

All around you, although mainly in hidden (or occult) repositories, is the material. It is not simply enough to read this material; one must activate it. Thus salvation comes from the traditions of the world, consciously sought after and enacted in accordance with Will. This idea at first seems alien; why should I need anything beyond myself for my self-actualization?

There are three reasons, which I will give in increasing order of importance.

First, you need something by which you can measure your progress and recognize your blind spots. If you are working with the twenty-four runes of the Elder Futhark, you will notice that you understand some runes well and others are hard to grasp. You already have a map of where your blind spots are. As you continue to work with the runes, you will discover that some operations work well for you (e.g., money magick) and others do not work well (e.g., love). So you know that parts of yourself need to be strengthened; is there something in your psyche that keeps love at bay, or do you simply need to bathe more often? This becomes a mute initiator for when the love shows up; you will have to look to the system again as you analyze questions about your new situation.

Second, the way the system is hidden from you is a map of your soul and the vector for your force. If you find the system via the academic world, then the academic world is your field of transformations. If you find what you need in the military, in the helping professions, in travel, or another field, there is where your lifework will lie. You will learn things from the people who point and bar the way, and you will learn what type of things are needed for you. Do you need to weed through a great deal of material finding the truth? Do you need to go where few have gone before? Do you need symbols or matter, community or hermit teachers?

Third, the Work of past magickians is incarnate in you. You can't ignore the past; it is not only in every word you read, every technique you learn, it is even in your DNA. To master its power you have to return to the root and rework it. Crowley wasn't obsessed with ancient lore or even etymology because it was cool; it was because he had to know it to know himself. The past is not past, and it acts for you every time you think you're really and truly on your own. You can, however, begin to choose which parts of the past and why. But you have no more option to ignore the past than to ignore your species.

She who can see these two processes, of being the product of a tradition and being the founder of a new tradition at the same time, as one has seen hadith.

I promised to mention two puns that are connected with hadith.

The obvious one is the sixty-seventh of the "Beautiful Names of Allah," Al Ahad, which means "the One" and confers the power of "opening certain secrets" on those who chant it with a pure heart or engrave it on a talisman.

Its number is 44. Indeed, one of the secrets of *The Book of the Law* is to take its 220 verses in groups of 44.

The second pun would be the name Behdety. This title of Horus appears on the Stele of Revealing. Horus of Edfu, he is the most pissed off of the Horuses. He is not the same as the child Horus, because he was one of the judges at the Contendings of Horus and Seth. He is the older Horus who in archaic times was Set's brother and rival (rather than Set's nephew). He was the god of sovereignty, and his planet was Mars. In Crowley's time, little was written about this god, and he was most drawn to Horus the Child as the symbol of the authentic self (that is to say the kid before society screws him up). Horus Behdety is the symbol of someone born to be a leader and trained to be king; he was someone who knew how to be a scribe, priest, warrior, magickian, and judge, who because of his training could control the force of the Two Lands. This elder form of Horus is slowly reemerging, but he could only return after the Conquering Child had told people to pay attention to child rearing. If you want kings, you have to begin with enriched environments. The tradition of being king begins by being prince. Crowley often saw Behdety as a reflection of Had, and this is right because the sun reflects the self-ruler, and Mars reflects those who fight to uncover tradition from centuries of repression.

3 †

PERDURABO

When Crowley joined the Golden Dawn he took a new name, which was one of the most useful magickal formulas of his life. Perdurabo means "I will endure to the end." For the Indo-Europeanists among us, the root of the Latin verb "perdurabo" the "dura" part is the same as the roots of English words *true*, *tree*, *troth*, and so on. It is an amazingly important formula.

At first it just seems like common sense. "If I don't finish all the dishes, the dishes aren't done." "If I don't mail in my taxes, I don't get a refund." But it has a magickal meaning as well. Only if you endure can the transformations occur in you that make you who you want to be.

Pop books on magick tell you that you have to "believe" in magick for it to work. This is not so; you have to "do" magick in order for it to work.

We don't get our individuality from subjectivity; we get it through subjectivity.

In other words, we bring a feeling-thought complex to the surface of our being and work on it. We work on it by objective means. If we endure in our working, we change ourselves. It is easy to change our minds, but it is hard to keep the change.

Let's use a practical example.

Lets take a look at three new Setians whom we shall call Ralph, Suzi, and Binky.

Ralph has decided that all Setianism is horseshit. He just read his crystal tablet, and he's going to go to the pylon meeting he agreed to go to, and then he's out of there.

Suzi has decided that the most important thing is to keep an open mind and not make any decisions; she's going to her first pylon meeting tonight.

Binky has decided that the Temple of Set is run by the hidden chiefs and that he will absorb every word as gospel at the pylon meeting.

Their attitudes will determine their changes, because their attitudes will change—if they endure to the end.

Ralph goes, and, having met other Setians face-to-face, decides that the temple may well be worthwhile, and he commits to six months. He had to be convinced by experience, and for the rest of his career in the temple he will Work change on himself by this method. He will therefore teach by this method. (But Ralph could have remained unchanged, and his attitude would have become a Law that kept him from occult groups forever, as well as determining the message he would tell his friends.)

Suzi is very quiet and finally asks a few questions that make her decide that the temple may be the place for her. Her temple career is based on observation and questioning. She becomes great at dialogue, and she either becomes a great teacher in the temple or talks herself out of it since magickal phenomena can't be proved.

Binky is totally blown away by the meeting and posts his butt off on the temple mailing list for six months until a charismatic Wiccan/Scientologist/voodoo Master speaks in front of him, and then he finds new hidden chiefs. Or a really good priest makes Binky think for himself, and then anything can happen.

None of these changes could take place with just the real activity in the outer world. The magickian uses the outer world to change the inner world by commitment, by Will.

Magickians do not have to *believe in* magick, they have to *do* magick. As the Magus Nemo said, “It is not faith but doubt that sets you free.”

Crowley used this formula all of his life. It always reminded him to keep his beginner’s mind (with its doubts, speculations, fears, and wonder), and it reminded him that only by seeing things through in the outer world can the forces in the inner world be changed.

Magick is neither easy nor does it take care of itself. Thinking your way through a change is not making the change. Only the mind, with doubt, fear, and wonder, can learn to see and live in another world, one transformed in accordance with your Will.

4 †

DISCERNMENT AND THELEMA

One of the odd pieces of advice that Mr. Crowley gives us frequently in his writings as part of our development is that we should learn not to think about the differences between things. On the surface this seems absurd; I obviously want to know the difference between drain cleaner and sugar when I make cinnamon toast. However, once his instructions are seen as a part of a magickal and initiatory system there is some wisdom in his suggestion, if we approach this idea with moderation, which is the watchword of the Left-Hand Path, rather than submission, which is the watchword of the Right-Hand Path. I want to look at the First Beast’s idea and consider its usefulness in Setian initiation.

Crowley’s idea comes from practical magickal experience and from four human sources: the Buddha, Lao-tsu, Nietzsche, and the Marquis de Sade.

From the Buddha, Crowley drew the idea of dissatisfaction as a threat to the path. Consider the person who can never enjoy his life. He has won second place in a tough contest, but he knows only agony that he did not get first place. He sees the person at the table next to his at the restaurant has cherries jubilee, and suddenly he hates his cheesecake. He drops his friend of many years who is a chiropractor to impress his new friend who is a doctor. This dissatisfaction does not lead to better states of being but to an

anxiety that keeps him from ever awakening. There is no moment that is real to this person because his connection to the outside universe is shattered by his imagination of its flaws. He can never appreciate what he has, which means he is unhappy (and those who are unhappy don't know Xeper). More importantly, he tells his psyche all the time, "You don't do very good magick." Eventually the psyche will give up. Why should it change the possibilities, when it will be castigated?

From Lao-tsu, Crowley drew the idea of process. Magickians send out a mysterious message and receive a mysterious reply from the universe. This means they have to be open to the process unfolding by the art that is theirs to command, rather than being a critic of the process (having, as they say, "lust for results.") It makes me think of the Taoist fable of the horse. See my comments on verses III-12 to III-15 above.

The magickian learns to accept the bigger picture, that his magick is Working, and does not make judgments as the process unfolds. The flu that keeps you home may keep you from the car wreck. The unstable magickian tries to change the process at every step and winds up living in a muddy magickal soup.

From Nietzsche, Crowley received the idea that the Will provides its own training. We need a certain number of failures to become strong and crafty enough for success. If at every setback we gave up, we certainly would never have learned to ride a bike. If at every brick wall we just called on our parents, God, or the state to save us, we would not have developed Will. The initiate does not waste his time bemoaning setbacks and seeking aid; he spends his energy thinking his way out of the situation, and in so doing develops Will.

From the Marquis de Sade, Crowley drew the idea that classifying everything as pleasant or unpleasant means you have a lot of unpleasant things in your life. How much more pleasant your life would be if you could learn to find as many sensations and situations pleasant as possible. I won't dwell on the sexual implications of this. Consider something you do daily, like riding the subway. How different would your entire life be if rather than spending ten minutes a day hating some experience, you made it your quest to find it a pleasurable experience (e.g., reading the posters, studying the crowd, enjoying the hot air on cold days, etc.)?

Beyond these four sources, Crowley drew on practical magickal experience. People have only so much energy. Would you prefer spending your energy on classifying a current experience or trying to beckon a wonderful experience out of the unmanifest, which the profane call the “future”? Magickians usually come from groups that spend all their time critiquing the present and then at some point discover the energy they use on parody and sarcasm could just as well be spent on having a better future. They seem less cool then, but much closer to being captains of their own fate.

So consider how Crowley’s instruction to his adepts not to distinguish any thing from any other thing may be a useful one; it is also a very, very hard thing to learn. Learning to receive what the universe gives requires a deep faith in yourself and your magick. It will make you calm, and it will make you daring (since you know that the universe will give you what you need and frequently what you want).

5 †

LOVE UNDER WILL

“Love under Will” is sadly either given a sexual connotation, only, or otherwise used to justify bad behavior in Thelemic relationships. Although Crowley himself used it for both of these reasons, it has more useful and important meanings for magickians, even Setians. I would like to look at these and pass them on to you as part of giving life to the image of the First Beast.

“Love under Will” is the formula of consecration, which Crowley explains as magick. Let us look at the nature of love in his system and its meanings for objects, the parts of the Self, specific people, and the world. This essay is limited to the idea of love in initiatory matters; it is not a guide to life, your emotions, or your soul.

Love is the force that selects or elects. It is a preconscious force. In other words most of the time we don’t form a plan to fall in love with somebody or something. Love comes first, and the intellect follows with reason to support it. Love often makes our lives very unhappy; in Egyptian terms it is a bringer of confusion (*isfet*) and an enemy of order (*maat*). Your life is going along just fine and wham! Love enters the picture. Everything is rearranged. Love can spoil your plans for school, employment, your

relationship with your family, where you live, and many other things. It belongs to the realm of Set. For most humans love is the greatest initiatory force that will ever intrude on their lives. It is far more powerful than anything we call up in the chamber.

So how can something so dangerous be allowed into the initiatory life? Wouldn't it be better to have an initiation planned by reason?

Sadly, no. If our initiation were planned by reason, it would lack anything that leads to discovering the mysteries of the self. If you got to plan your life when you were eight or eighteen, you would not have designed the person you are now. Hence, for most of our lives the forces that initiate seem to be outside of ourselves. But the initiate knows that once he has put his feet on the path, those forces work for the path. Love is under Will the very moment that one says, "I wish to initiate myself." The great forces of the universe will always aid in our initiation; this is why initiation sucks. It would be much more pleasant if we didn't get help. Of course one must keep in mind two things; the universe is inside your head, and it effects that universe outside your head.

Love of objects comes from the universe inside your head making itself known to you. Your Self is always trying to be noticed by your self. Think of it as flirting. When an object becomes special, you will get better results with it. If you bowl, your ball is just better than anyone else's, if you golf, your clubs, and so on. This is even more true of your magickal tools. This is the easiest way to understand "love under Will." Your love for your wand, fire pot, dagger, or other object is part of the link that makes things in the objective universe obey your subjective universe. Now once an object has known your love, its mere existence changes you. If you consecrate a dagger to represent the cutting power of your mind (or at least the cutting power you want your mind to have), every time you see or think of the dagger, your wish is reactivated. All humans know this magick because all humans have a universe inside their heads trying to be noticed. Most humans cannot choose what to consecrate, so some other group of humans chooses for them: a cross, a swastika, a statue, a book, and so on. This form of primate dominance is called the Right-Hand Path in our terms. All of us have imprinted on it, and as part of our path we choose to end some of those imprints. So we put graffiti in a hotel Bible, stamp on a host, or perform some other act of defiance. Some initiates think they are above such things.

Magick happens in the mind, so they feel they do not need to apply the “love under Will” formula and consecrate any objects. They do not come to the even higher level of understanding that objects in the objective universe are links to that universe. The armchair magickian can link only to the universe inside his head—like building a bridge with both ends on the same side of a river.

Love of parts of the Self is easy to understand intellectually, but hard to practice. After we set our feet on the path of initiation, we *must* love the parts of ourselves—because we are stuck with them. This is without a doubt the hardest part of initiation to grasp. We like to think that we can tear out this, burn out that, and repress the other thing, and that then we will be perfect. The shocker is you are perfect right now. You have everything you need to do anything you wish. However, we prefer to think that our “weaknesses”—fear, laziness, short tempers—are holding us back. So we push hard against them. There is a universe inside your head. If you spend all your time pushing against something with your daylight mind, your night side is compelled to push back. Most people prefer models of original sin (“I’m screwed up!”) and spend their brief careers in the Temple of Set (or other manifestations of the path) pushing, and then failing. Others “get” the secret of the magickal tools on their altar (“I should use the dagger to cut, the fire to burn, the fan to make breezes, etc.”). You should use your fear to keep you alive, but not to keep you timid; to keep you on the path, not to socialize you. You can apply your laziness to your desire to engage in a flame war, rather than apply yourself to your daily meditation. All the parts *must* be loved, because all the parts must be used. This notion precedes Xeper; only in moments of self-love can one realize that the self-creation of the universe inside your head is the greatest love gift of the Self to the self. This notion tried to emerge in 1948 with Frater Achad’s Word, *AL*, but his own lack of understanding led him down the wrong path. This notion did emerge eighteen years later in Anton LaVey’s Word, *Indulgence*. Love of the parts of the Self (not just the abstract idea of the Self) links Xeper and Thelema historically, æonically, and experientially.

Love for specific people is the darkest and most dangerous thing that humans deal with, so they color it pink, image it as the female genitalia plus buttocks (and call it a “heart”), and sell cards on Lupercalia (February 14). It is the only Left-Hand-Path force that is socially acceptable to quest for, and all of our popular fiction claims that it always brings a happy ending.

We tell our children that it is an unalloyed good. We don't say that it causes suffering, changes lives more than anything, and will break all the patterns on your life as no other force ever will. To make love more palatable we excuse it with biology, saying that male-female love leading to babies is okay. Love is the force that comes when the universe inside your head finds a complete universe that has what it needs for change. That means something in the beloved (even in potential form) can help the universe inside you gel into an immortal form. So it will cause you to see the other as the perfect being you must change yourself for, and change all your life for. This spell of love lasts from nine to fourteen months. After that you are on your own, to find what it is in the other that you need, and you do this by becoming what the other needs. The second part of love—love after the spell is gone—is nearly extinct in America as Americans lack Will (so most of our marriages end in divorce). Love in a nonsexual context runs the same length. Sadly we lack Will, and we are often like Crowley, who pretty much turned on all of his friends and wound up poor and alone. Love may find new objects as you change yourself; this too will lead to much pain.

Love for the world is the last step in the initiatory path. The Right-Hand Path thinks that it is the first step and therefore is filled with people so ridden with guilt as to be good cash cows. Love for the world comes when love for the Self is perfect. When the universe inside your head has been accepted and is moving to its own vast and multifaceted destiny, you come to love the world. This means that you will find something in the world to change that will reflect the world within. If you love justice, you will work for justice, if nature, then you will work for nature, and so on. This pouring out of love is often called “evil” because it threatens the status quo. It may look good in a movie, but when you are giving time and money to change the world, you are an object of derision. The temple's degree of Magus is an example of love in action. The Magus shares the central idea of his heart—his Word—to empower and transform those whom he loves, which may even include all of mankind. But for all of us the love for the world makes us dangerous. Do not be fooled with the smiling image of the Right-Hand Path saint who accepts the world; as you increase in being you will have more to change, your methods will be more efficient, and your love will inspire others.

It is the duty of the Left-Hand-Path initiate to win back love and see it as the force of raw change. He or she should not buy into the pink love that

assumes “everything will work out.” He or she must allow his or her love of the world to begin with the real physical objects of the altar and end with that person becoming a change agent in the world of mankind. As the centennial of the Cairo Working draws near, think of the love in your initiation, tell stories to us of how you got your favorite magickal tools, think about why the Right-Hand Path has lied to you about the nature of love, and think about what it means that the bigger issues of the world work to give you arenas for your initiation once you have said your wish for it.

Love Is The Law, Love Under Will

6 †

MAGICK AND POLITICS

The First Beast described the art of magick as using the inertia of the cosmos. His model of the universe was that magick worked well when it was in harmony with the universe and did not work if it was opposed to the universe. I would like to look at his ideas from his perspective, then reexamine them in a Setian perspective.

Let’s look at how magick Works according to Crowley. It is Mr. Smith’s Will to be downtown at 2:00 p.m. Mr. Smith checks the bus schedules and gets on the downtown bus at 1:45 p.m. when it passes his apartment. Mr. Smith’s Will has been fulfilled, and the cosmos suffered very little strain, if any.

Now let’s look at how magick fails according to Crowley. It is Mr. Jones’ Will to be downtown at 2:00 p.m. At 1:59 p.m. he walks out of his apartment and starts yelling at passing cars to stop and take him downtown.

Magick happens when one harmonizes one’s needs with the infinite forces of the cosmos. Very few people ever discover their needs in time to manifest them, or if they discover them, they think that knowledge alone will compel God to grant their needs to them. They can’t take advantage of the inertia of the cosmos, and they spend their time like the second Mr. Jones, running around in the street yelling and eventually being run over.

This is the nature of the magick.

It doesn’t take much to see that if everyone followed this practice of magick the world would be happier and more efficient. The world is seen as

an open-ended game, and the secret of the game is knowing yourself, the cosmos, and the method of its expression (otherwise known as the magickal link or, in the example above, the bus).

Although there are problems with the real-world applications of this thinking (as there are in any utopia, from Robert Owen to Karl Marx to B. F. Skinner), it can be seen as doable. It does not prescribe a religion, a moral code, or an authoritarian government. It recognizes divination as the ruling force of the universe (knowing your hidden secrets and the hidden secrets of the universe). It emphasizes practicality (you take the bus, you don't expect to fly), and it recognizes the ambitions and Wills of others; where would Mr. Smith be if Mr. Kramden didn't have the Will to make a living and drive the bus?

This model addresses greed, short-sightedness, and stupidity, but it also makes a stab at addressing these things by training. It probably does not work well in the real world, but few models do.

Every human could do this. It fulfills the reality tunnel of Crowley's Protestant upbringing. (All Magi have to fulfill the Law that brought them into being, even as they have to proclaim a new Law.) In the Protestant (actually Campbellite) schema the grace of God was bestowed on hard-working, hard-believing men and women. "God helps those who help themselves." In Crowley's schema the grace of God (your higher Self) is bestowed on hard-working, hard-believing you.

Crowley could say of Thelema, the Law is for all.

We would agree and accept this Law, the Law for All, as far as it goes. We could say that such a world would be more attuned to magick, vast resources and tools would be developed for personal psychology, many neuroses would vanish, and individuality would be cherished but not idolized. We wouldn't adore people because they practiced their Will.

However, the Setian Law brings discord. Xeper is the Law of the Elect.

Here is how magick works (according to the Second Beast, Michael Aquino): Ms. Smith tires of having to be downtown every day at 2:00 p.m. The vague discomfort gathers into a single point of feeling and thought that causes her inner world and (perhaps) the inner worlds of others to explode out into the cosmos as an idea—telecommuting. This does not fulfill the Will of others (Mr. Kramden may lose his job) and creates a matrix that

empowers other Wills in ways that Ms. Smith may not think of (Ms. Chang makes a busload of money as a wireless network installer).

Here is how magick fails (according to the Second Beast): Ms. Jones tires of the daily commute. She whines about it to everyone. Maybe she can marry a man who can take her away from such necessities. Maybe the thirty bucks a week she spends on the lottery will take care of it. Eventually she loses her job, thus fulfilling her wish.

Now what separates Ms. Smith and Ms. Jones? Is Ms. Smith just lucky or blessed by some god? No, Ms. Smith has learned a lesson: change happens through imagination, discipline of mind, and action in the real world. Action is the magickal link, discipline is the realization that there are other Wills in the universe besides her own so she must respect and include them in her actions, and imagination is the gift of Set—the ability to go beyond being and nonbeing.

The Law of the Elect would give us a world ruled by disciplined dreamers skilled in the political arts. They could bring into being things first in their own minds and then in the world, and thus create a current of change that makes other dreamers have an easier time of changing the world.

It can be seen that for the most part the Law of the Elect has shaped most of human history. It only fails when the Elect become stupid because they have taken away all resistance to their rule. (If Ms. Smith could order her slaves to carry her to work, she won't be creating telecommuting.)

At first it would seem that these two Laws are opposed. Each in its extreme forms (anarchy and totalitarianism) leads to unhappiness, both for the elect and for all.

However, there is a secret between the two partners.

If the Law for All is taught to all, but used as resistance to the Law of the Elect, then the Elect have to keep their election by Working hard. Dreamers would be respected, yet also seen as the pains in the butt we are. People would be happier because they could enjoy a freer and more powerful world. Dreamers would still be called on to dream, since their dissatisfaction would happen as a result of the very streams of becoming that other dreamers had unleashed.

As the one-hundredth anniversary of the Cairo Working comes up you might consider some of the following questions:

- What kind of utopia could happen if the Law for All and the Law of the Elect came into being?
- What should I be aware of in my political backyard?
- What do I get out of trying to make things better for people yet unborn?
- What magickal Workings have brought the existence of these two Laws into existence, and how have these Workings shaped me?
- How are these Workings actions against the sun king, the anointed one (or to use Greek, the Christ)?
- What nonmagickal, political bedfellows would I need to bring about a real new order?

7 †

KINGS AND SLAVES

In *The Book of the Law* are several references to kings and slaves. The ideas contained therein are useful to Setians, and I thought I would share my opinions on them as we approach the centennial of the Cairo Working.

The Book tells kings not to force their will against another king, nor to judge the kingship of a man by his raiment. It tells us that the “slaves shall serve.” And it gives us the advice, “As brothers fight ye!”

This royal advice deals with three important issues for the initiate. It tells of the power of expectations and of the nature of exchange with the æon. It tells of the power of the æon. Last, it tells of the power of brotherhood. Let’s look at these ideas.

The power of expectation is a magick that we often think of as a type of lesser black magick. For example if you have had a bad experience dealing with a video store, you come to think that all people who work at video stores are stupid jerks. Before you enter a video store you are ready to deal with stupid jerks. Sure enough, everyone inside treats you like they are stupid jerks. At least you experience it that way, even if your cues don't make them act that way. One day it occurs to you (i.e., your spouse suggests) that if you decided that the people inside the store were friendly and efficient, you would have a better time. In fact, people might even be friendly. You try it once or twice and, lo, it is true!

Given that example, what if you treat people that you meet as though they were secretly Setians? Assume that they're smart, have a deeper side, and are in accordance with the Word of *Xeper*, but they can't discuss religion with you or say the "S" word. Behold, people can be as smart as you let them be. Oh, sure, there are still jerks in the world and dummies, but probably not as many as you think.

You are also opening a door to the power of our æon; you are giving people a moment to think clearly—not by shocking them, just by being. If you have your mind open to meeting kings, you may well meet kings in the oddest places but the best of times.

But what of slaves? Who are they anyway? When people receive a great wish and reject it they become slaves. They are in magickal debt to the world but too screwed up to pay back that debt. So they become thieves or ankle biters. Ankle biters are that class of individual who seek to discredit you by telling people about you. They are dedicated to hurting you, and may well do so. However, they also become tools of the æon. One of the greatest recruiters for the Temple of Set has been Geraldo Rivera. Thieves abound. They steal what you have created and pass it off for their own. They do hurt your pocketbook and your ego. The temple has had its goods stolen this way a dozen times, and some of its ideas in a watered-down form are given to people a little less sharp than us. It is a very small bit of social alchemy, but it works for our benefit, and we usually get the smarter members of the knockoffs. The æon uses those who are attracted to it but have burned out their receptors.

Last, let's look at the power of brotherhood. Initiates will come into conflict as they develop their Will and discover their identity. However, if

the initiates as a body understand that they can engage in competitions to better the school, all win. The school as a whole gets not only better methods but also a stronger magickal link for its magickal technologies. If the initiates decide to test their Wills against each other by destroying others' dreams and projects, the school loses, and all things enchanted by the school are slowly unbound. Kings in alliance rule the world.

All of these practices increase the power of the group that practices them. Be on the lookout for friends, and our magick will be on the lookout for enemies to put to work. As our influence grows more people work with us within, seek us without, and the "slaves shall serve." A good political study of this idea is James Wasserman's *The Slaves Shall Serve: Meditations on Liberty* (published in 2004 by Sekmet Books), which deals with applications of the notions of Magi Thomas Jefferson and Aleister Crowley in regard to American politics post-9/11. Jefferson, who would not have considered himself a magickian, is a great example of a Magus. By proclaiming a Word (in this case let us say it was *Liberty*), he changed the way the world thinks and created a body of work for future men and women to draw on to change both themselves and the world.

8 †

EGO AND ITS OPPOSITE

I would like to examine the secret of opposites, which is so prevalent in Crowley's work, by using his concepts of ego and egolessness as examples.

The First Beast inspired many fictional doubles, and I would like to look at two of them. Somerset Maugham created the character of Oliver Haddo for his novel *The Magician* out of meeting Crowley. Haddo is engaged in a Working of huge egotism; he is making clones, a race of little Olivers, but they aren't coming out so well. This is not an unfit description of Crowley, who based many of the rituals of his magickal orders on himself. For example many rituals involve facing Crowley's little vacation cabin at Loch Ness. Anyone who works with his system for very long at all restructures the universe inside his or her head to look like the universe in Crowley's head.

A different look at Crowley is found in Michael Aquino's *The Dark Side* (available on Aquino's website; see "Resources and Suggested Reading"). Aquino remade Crowley into an Obi-Wan Kenobi-like figure. This Obi-

Wan regrets that he treated his order with too much compassion, which is why it failed and they died. At first this does not look too much like Uncle Al.

Yet both of these interpretations are utterly correct. Both deal with the secret of apparent duality. Almost any idea that humans hold is actually a spectrum. If you hold on to the idea of ego, you hold on to its destruction.

Consider someone so greedy for fame that she obtains her wish, the star who can't leave her home without being mobbed. Her lifework wish has been granted; she is the most famous person ever, and now there is no "her." My local grocery store at the time of this writing is displaying no less than four magazines concerned with the break-up of J-Lo and Ben. Now I am not 100 percent sure who J-Lo is, yet I know she left him because of his gambling. It would seem there is no self called J-Lo, and that random people in a grocery store hold her deep thoughts and feelings.

Crowley gave himself away. Every thought, every feeling, every magickal discovery. There are people on every continent that know more about Crowley than Crowley did. He mapped out everything for them. They don't have to travel to China, Ceylon, or Mexico; learn Greek, French, Latin, and Hebrew; have bad love affairs; found their own religious retreats and communes; or invoke the Abramelin spirits. Heck, they don't even have to think.

He gave everything that was his: property, health, happiness, privacy. So one could either see him as an egomaniac or the most selfless saint of all time.

If one can see him as both, one learns the lesson of opposites. Human beings deal with poles of thought and feeling. If you go to one extreme, you will manifest the other.

For example if you are lying in a hospital bed, you might seem powerless, yet thousands of dollars of equipment are at your command, people surround you to cater to your whims, relatives and friends who haven't thought of you for years are flying in to see you, and suddenly everything you say is listened to.

Giving yourself away to the world does not ensure immortality of yourself. It ensures that an image of yourself is immortal. (In the terminology of Egyptian friends, you are of *djet* rather than *neheh*.) The Egyptians divided time into flavors—*Djet* was the unalterable past—a

linear time concept ruled by Osiris, the neter of death. *Neheh* was the unfolding future conceived of as a spiral, ruled by Set-Heh or the “Eternal Set.” The future kills the past every day. It cuts it into pieces, but the past creates the heroes that challenge the turbulence of the future.

Crowley is an idol because he chose to become an idol. If we want to make use of his ideas, we have to reanimate him; but then St. John already explained that to us in his bestselling book, *Revelations*.

Power by becoming an idol is a formula of the Æon of Horus, which reintroduced sun kings to the world. The Hor chieftains of Egypt have a lot in common with media whores.

Now one may ask what is the other end of the pole called Xeper. Oddly enough Crowley answered that in his tarot. The eighteenth card, the moon, signifies delusions, but Crowley (by his own words) portrayed the counterpart of delusion, the force of the god Khephra. Coming into being, taking something from the subjective realm to the objective, is the other end of the pole. There is a great wisdom in this; on the one hand the more that a Setian makes of herself, the more dreamy she becomes, the more detached from the world. As objective power increases, subjectivity likewise grows. Crowley connects this with the moon, the number 18, and the letter “Qoph” (rather similar to *Coph*, the Word of the Double-Wanded One in *The Book of the Law*). “Dreams made real” is the opposite pole of “dreams that dissolve the Self.” The more real you become, the greater your power to become unreal. It is sad but true, and it is the opposite of the dilemma of “fame of self ” that equals “erasure of Self.”

9 †

POWER OF PROPHECY

Crowley identified himself as the “prophet” of the Æon of Horus. This term no doubt rankles Setians, who distrust the machinery of Judaism and Christianity. However, there is power in prophecy that can aid in one’s coming into being. Let’s look at the theory and practice of prophecy.

A prophet need not be a Magus. The prophet need not declare Law, but his or her prophecy is in service of a Law. The Magus need not be a prophet, but there is inherently an act of prophecy in the Magus’s utterance,

“Someday my Law will rule.” This can be seen either as the realm of propaganda or the magickal art of prophecy.

The art of prophecy has been with mankind for all of recorded history, but the myth of the prophet comes from Judaism, Christianity, and Islam. The prophet is someone who by the power of the transmission he or she receives becomes a (reluctant) leader. He understood that the prophet was a suffering human who wishes unity with the god so that he no longer suffers. Prophets have great need, and the sense of the mission they receive makes their suffering not only bearable, but also actually begins to open doors for them.

The prophet needs four things: respect, accuracy, belief in the power of the secret, and the ability of essence transfer. Essence transfer or *barakah* is a gift or energy of spiritual nature. The feeling you may have in the presence of a lover, a favorite teacher, or a wise leader—the feeling that you can do anything—is because of essence transfer. To obtain these powers, the prophet must experience Xeper, and by using these powers the prophet can remanifest.

The prophet needs respect. Very few people stop and listen to a street preacher. Fewer people listen with their hearts to someone who can simply enforce his Will by position. Prophets have to establish themselves as important in an area just outside of conventional society. They are neither above nor below the people they are speaking to. They need attention-getting devices; outsiders are merely outsiders unless they can demonstrate something the world wants (e.g., magickal powers, secrets to success in business or battle, etc.).

The prophet must transform himself, much as a lover must transform himself, to be attractive in the eyes of the public. The prophet must connect his teaching with some existent body of lore, and with an existing tradition, because tradition grants enough respect to overcome the outsider status. Only an outsider can change the unfolding of the future because he stands outside the stream (and can dig new canals, build dams, etc.). The prophet must, however, be able to use the codes (e.g., language, dress, custom, etc.) of the host culture for those times when he needs to apply a specific force to it.

The prophet needs accuracy. Prophecy isn't a crystal-ball gazing that reports on the future in the same way. We tend to fall into that belief

because we fail to understand that biblical prophecies were (for the most part) written after the event had taken place in the objective world, as are most tales of ancient oracles. The prophet's job is to pull an event into being by public utterance. As magickians we know that events seldom happen as we think they will, but they almost always happen as we expect them to. For example, you do an operation to allow you to speak to a certain person. You get to their performance, and security keeps everyone a mile away. Later you wind up seated next to that person on a plane for four hours. Prophets are magickians who work publicly. If the prophet's wishes come true in this manner, he will gain fame and people will read and listen to his yet-to-be manifested Words.

The prophet knows the power of the secret. Human beings are possessed of a force that generates consciousness. It has been working for millennia, making humans more capable of thought and feeling and magick. It is a secret (or hidden) force and responds well to things couched in secret terms. Humans possessed of this force like secret things. The prophet knows (on a conscious or unconscious level) that people will be drawn to his or her utterances. As the people try to make sense of these utterances, they will be manifesting the prophet's Will. At first this will be a subjective process, but as we know, subjective processes are complemented by objective ones. The opportunities for doing the prophet's Will will open to those who decipher his secrets. The prophet also knows that humans who believe they possess a secret feel empowered and lucky. (This is why many people buy magickal talismans they cannot understand or impart the idea of luck to chance phenomena.) Therefore the prophet gives power to those who would divine and manifest his Words. The magickian who wants to practice prophecy should leave something mysterious.

Prophets establish lines of prophets through essence transfer. The work of prophets lies beyond their lifetimes. If they had no interest beyond their lifetimes, they would be better served by avoiding prophecy and attending to their current life needs. The three needs outlined above are the vehicle for this process. Prophets become important only in a tradition. Not only do they have ties in their work to the past, they must also set up connections for their heirs. Their words and works must be updated, and the rub of it is that they cannot judge those who will take their place after they are gone. They can pick a successor while they live, but it must be up to forces they

put in motion in the objective universe to find the one to pull fresh fever from the skies.

To achieve these aims the prophet must on the one hand be practical and business-like and on the other as true as possible to the Words he receives.

It took Crowley five years to come to obey the Words he had received. It took years to gain enough respect through writing and infamy to complete the task he had prophesied for himself. Crowley took the grade of Ipsissimus in 1921 (five nine-year cycles to the beginning of our æon).

Need brings Words when human teachers fail; we see that both in the Cairo Working and the Santa Barbara Working. Prophecy unifies the prophet with the god, but fleetingly, as such unions would ultimately mean the death of the prophet; however, they give him a mission. The Words uttered in prophecy have the power to give the reader or auditor the same union, fleetingly. If the prophet has fulfilled the requirements, both his Will and the Will of the god will remain on Earth, generating their own caretakers, heirs, and renewers.

10 †

MAGI OF THE A∴A∴

In *Liber CXI*, the Beast 666 gives us some examples of Magi and their Words and formulas as part of his instruction to his magickal son. The first reading may delude the reader into thinking that this is a sort of history lesson, chosen randomly from real-world events.

A closer reading reveals that these “Magi” are not listed in a historical order, and in fact some of them are not human beings at all. Crowley is describing the process of initiation using a mixture of historical personages and myths. I would like to look at his description and offer some of its implications.

Unlike Crowley we live in a multicultural world that does not have the great stream of Western thought as its idol, so we are unaware of the broadness of his thinking by beginning with a Chinese sage and including Arabs, Egyptians, Jews, Indians, and so forth. We are unaware that his Working has (in part) made such multiculturalism possible (and are more likely to ask why he left out women).

Crowley's list is as follows: Lao-tsu, Gautama, Krishna and Dionysus, Thoth, Moses, Mohammed, and (of course) Crowley. Let's consider the first seven in this list.

Lao-tsu, whose name translates as "Aged Master," is the legendary author of the *Tao Te Ching* (Way of Change), which he wrote down while waiting to leave China for the barbarous West astride an ox. China, like Mesopotamia, was a divinatory society. All decisions tended to come from a classic oracular work, the *I-Ching* (Book of Change). Lao-tsu's book is a philosophical guide to the universe the *I-Ching* describes. The world is in constant flux, but its parts seek to be in balance; people who are likewise in balance rule and prosper. Lao-tsu describes how to achieve such a dynamic balance: (1) there is a way, and it exists eternally; (2) the way that can be taught will bring you misery because it teaches you a false model of the cosmos; (3) if you pledge yourself to improve the cosmos and accept that the cosmos is improving you, all is well and even misfortune furthers you; and (4) you may obtain special powers as did others who have found the way before you. Lao-tsu is the image of the initiate beginning her journey; the story of the trip to the West is of course emblematic of breaking with the social order. In the legend of Lao's life, he had been an archivist. Confucius had come to him seeking knowledge of ancient rituals and was told that such things are mere dust and words do not hold the answer. Lao also teaches therefore that texts are not a key to wisdom. His image of the sage is not one of a learned man whom everyone consults but of someone who may seem a fool or simpleton because of his single-minded pursuit of the way. In the political implications of the *Tao*, Lao's pupil Chung-tze pointed out that the best rulers make no name for themselves and are almost invisible. Again these are models for how the serious initiate both appears to and changes the world.

According to *Liber CXI* Gautama, whom we call the Buddha (or the Awakened), uttered "*Anatta*," which is a Pali word meaning "soullessness." This may seem an odd word to an immortality-seeking initiate, however, we are familiar with its lesson via Plato's cave analogy. According to legend Gautama was brought up to be the world's greatest warrior-prince. His parents tried to make sure that he had no knowledge of disease, old age, poverty, or death. The forces that awaken humans, however, gave him glimpses of these realities that placed him on the path. One of his teachings is that there is no continuity in the outer world (*anicca*), no perfection in

any realm (*durkha*), and no continuity in the thought world (*anatta*). The self that had been built for young Gautama was no real Self; it could be destroyed by a single scene from objective reality. The selves we build every day are likewise unreal and subject to destruction if we either seek (or are sought by) the forces of initiation. The person who describes himself as a life insurance salesman will, like Willy Loman, have that reality removed. Likewise, the lover, the son, even the Setian will have that base of seeming being taken from him. What's left, the observing mind, does not (according to classic Buddhism) reincarnate in a more or less meritorious station of life, and it does not go to a heaven or a hell, but it comes into being again when conditions matching its essence reoccur in the random process of the universe. This twofold removal of the "laws" of karma and the reality of the social self was Gautama's strike against Hinduism (by the way, this is why he chose Pali for his scriptures instead of the holy language of Sanskrit). There was no justification that was inherent by being born a Brahman, nor did losing your job, marriage, or village mean anything to the reality behind you. The real you is drawn by the spell of attraction that certain physical and mental processes weave. If you dis-identify with your "life" and cease living that life for rewards in another life, you awaken; that is to say the observing and nameless mind turns upon itself as the object of its contemplation. This aspect of the Buddha's teachings is a little too rough for popular Buddhism, but then the Word worlds are not where we live most of the time. We seldom live in perfect awareness and Will that the Words create. Christians fall short of Agape, Thelemites fall short of Thelema, Setians of Xeper—all humans have their better moments, and the Words are ladders to those moments. The great magickian still has to do his laundry, fry his catfish, and darn his socks: even if (at his best) he is a philosopher king.

Dionysus ("god of Nyssa")—who is born on December 25, dies on March 22, and is reborn on March 25 of every year—was a typical *eleutherios* (savior) god. Like Krishna ("the Black") he had been imported into an Indo-European pantheon. Both of these gods attract bed partners (Krishna once made love to sixteen thousand women at the same time and played a flute while doing so) and humans and demons that try to kill them. That Crowley took the placard from Christ's cross, which read "INRI" (standing for "Jesus of Nazareth, King of the Jews"), and made it the Word of Krishna and Dionysus shows initiates four things: (1) first, they are

spiritually elect (the incarnation or the son or daughter of a god); (2) they are from humble origins (initiates tend not to come from wealthy, well-adjusted families, but are self-made); (3) they give ecstasy to those around them; and (4) they undergo trials that make them stronger. INRI has been interpreted in many ways by Western magick: Isis is the ineffable queen of nature, fire renews all of nature, letters reveal secret meanings, and more. About a minute and a Google search will give you many more Latin mottos. These gods were obviously not speaking in Latin acronyms, and Crowley chose these alternate meanings to break any of his readers' habits of returning to Christianity any time they were close to a breakthrough. The idea that we create our subjective past ("I am the son of a god") is a much better use than what society would teach us ("you are born of sin"). The initiate must transcend his past because his state of being will attract certain people in transition who need ecstasy and he will attract forces that will punish him. If he accepts the "death" that society will put him through, he will become much stronger. This is not the life of simple progress. The idea that magickians will have an easy go of it is not in this formula, nor is the notion that being "awakened" will let you see and avoid all problems.

Thoth, the Egyptian god of writing (and therefore of magick), came to be considered not only the prototype of Hermes by the Greeks, but also the author of the tarot by Europeans about the time of the American Revolution. Crowley assigned to him the word *amoun*, signifying the god Imen ("the Hidden"). The initiates who come to see the way that exists, that their observing mind is not the same thing as the socially constructed self, and to accept the ordeals that society places on those of a self-chosen higher nature can learn to order their destiny. They can become like Imen, the Hidden God, whom you probably know as the patron of Thebes (Amon). The mind that "does" magick is the observing mind that the Buddha discovered. It is the mind that can do the first lesson that the world makes us learn about magick—that you can take misfortune and turn it into a strengthening of the force of mind. The Egyptians said that Re, the sun god, whose name means "the Creative," gave magick to mankind to fend off problems. They were unique among people of the world in perceiving magick as a divine gift to mankind, as opposed to something given to the few or belonging to the gods themselves. Crowley was unique in his synthesis in equating the observing mind of Buddhism with the mind that does magick.

The mind that has been awakened to its proper subject (itself) and to its power speaks. It becomes the Speaker, or in Hebrew *IHVH*, which Crowley said was the Word of Moses. Moses, whose name of Egyptian origin means “he is born,” was the author of the Torah, the law of the Jews. The Speaker does two things of exceptional power: he gives you success in battle, and he reveals his favor by historical events (as opposed to nonlinear recurring events). Success is the judge. What you put in motion lives and thrives as opposed to those events that belong to the objective universe. If I say “People will read this book for decades!” and it is so, I have shown that I can Work my Will in time. If on the other hand I prophesy “The moon will have more eclipses,” I have done nothing but report on events unconnected with my Will.

Jehovah (*IHVH*) gave his chosen people victory after victory against greater foes and punished them for lack of faith. The initiate needs merely to have absolute faith in the voice that speaks from the awakened mind, saying, “I am that I am.” This voice can take the worst and weakest coward (whom we see in the mirror every day) and give him or her the promised land. The Word *IHVH* is the Word of faith with your own destiny. The historical effect of this Word on the Hebrews has kept them alive despite millennia of persecution. It likewise preserves all who keep faith in themselves.

The next to the last step in Crowley’s chain is Mohammed. Crowley assigns him the word *Allah* (written as “La Allh”). Mohammed became the agent of God on Earth. He created a faith based on conversion and universality. Any people may take up Islam, and it is the duty of the adherents to spread the word and by struggle (*jihad*) to keep the faithful secure. Crowley proposed the spelling “La Allh” (meaning “there is no god”) to suggest that the initiate must become the agent of initiation. It is his job to wake up Gautama, his duty to suggest to Lao to give up the archiving job, his job to buy Krishna his flute, his job to help Moses leave the land he was born in. The forces of initiation are not a grace from a god looking out for mankind; these forces must be exercised by humans on humans: Lao-tze must write his book, Buddha must preach his sermon at Deer Park, and so on. The eternal way does not seek you; it is you who must give it to others to cancel out the debt of your receiving of it. There is no god to teach others. There is no one but you.

The Great Beast encoded a methodology in these seven entities that made possible Thelema. Will does not exist without these steps, and by understanding these steps the members of his magickal order could use the materials created by mankind for purposes finer and stronger than the purposes of those who ostensibly follow these teachers.

11 † SET AND SHT

The First Beast claimed that all of the magickal force of his æon was held in Set, Shaitan, or Satan. He symbolized this force with the word ShT, Shin Teth, which he counted as 31, from its tarot values. Shin is XX, tarot trump “The Æon,” and Teth is XI, Lust. Æon (20) plus Lust (11) equals 31 Crowley’s number for the Divine in action.

Many Setians encounter this symbolism and just think, “Yeah. It’s the devil.” But let’s look a little deeper at this idea. Let’s consider Set when he was hidden by the Æon of Horus.

Crowley viewed the cosmic process and the individual process as identical, since on the one hand the cosmos contains the individual (you are in the universe), and on the other hand the individual contains the cosmos (the universe is in your head).

The source of the world’s progress is (sadly) mainly war and aggression. War and the threat of war have funded the sciences and technology, created entire disciplines of psychology and medicine, and built bridges, railroads, and dams; the dark power is the shaping power. ShT is lord.

The source of much of the world’s movement is lust. Lust sells cars, creates marriages and babies, and can be sublimated by those black magickians we call advertisers. The flow of goods comes from lust, and we remake ourselves to incite lust in others. The force of lust drives our world. ShT is lord.

Satan must be below the magickian creating the world he can express his Will into.

The forces that individuate us are “evil” forces. Most people create their first Selves to deal with a bad situation, the death of a parent, the loss of a home, or the loss of their first boyfriend or girlfriend. These Selves aren’t usually very well made, but they are the forces that awaken us to the need to

create ourselves out of the materials of our life. Initiation is forced on us by the dark forces, not the sweet, kindly ones. ShT is lord.

The forces that hide secrets from us until we are ready are dark forces. Without an internal darkness to overcome, we would be a mass of chaos having access to all parts of our psyche at the same time. We are made strong and wise enough to use our powers just at the right time that we (re)gain access to them. The dark forces rule revelation. ShT is lord.

Satan must be above us, shaping us to receive the universal Will.

“Sh” is the letter of fire, specifically the divine fire, which does not consume but says, “I am that I am,” or less poetically, “Individuality exists by cosmic necessity.” Crowley did foresee the black flame that the Second Beast was fated to draw down from Heaven in Revelation 13:13. “Sh” is the æon, because the æon is the all-encompassing viewpoint that changes everything to its benefit. It is the fire that makes gold, and it is the fire that proclaims the individual. The æon is a memory of the soul awakened by the Word. It is a memory of another world, a promised land; once awakened the mind will work toward what the soul remembers. But the memory is not enough.

“T” is the letter of the serpent, the force in the world. It is lust in its purest form, a force that obliterates the false ego yet does not touch the Self. It is the force that can make you fall in love at the wrong time with the right person. It can make you see visions and have trances just as you are getting ready to get along with your life as a stockbroker. It can make you paint paintings, sculpt, write poetry—or gamble away your life savings, drive drunk, or shoplift on a whim.

The two, combined in Crowley’s system, produce the Working of magick.

You have felt this Work in you.

Every one of you has that story that begins, “I started talking to this guy; I don’t really know why,” or, “I went into this bookstore and picked up this book; I had never really thought about it before.”

ShT is lord. Great is the might of Set; greater still he through you.

This is how he appears in the Æon of Horus. With the number 31 he is equal to AL, the god of faith that makes all things happens. He is the Working part of the one mind. He is equivalent to LA, the no-god of

nonbeing, the shimmering all-potential that flows as energy into this universe but is beyond the distinction of Self and non-Self.

We do not see AL and LA this way. In our æon AL is the god that makes you the promise that you will achieve a better state than you have now, that you are stronger than you know, and that by holding to him you will be transformed at the moment of challenge into a vessel of his Will. We just don't think that AL is outside of you, we also think that you are AL, that the universe inside your head is your universe, and that you have the ability to lead yourself through it if you can hear your voice. So ShT is the force that helps you find you. Setian greater black magick will reveal to you the forces you need to know yourself at the right time. ShT is the gate, and in this we can agree with the First Beast that ShT is the concentration of magick and the equal to the god that is you because ShT is as big as you can perceive him to be, and the more you can see the more magick you can do.

We do not see LA as nonbeing. We see it as something closer to the *ginn* of the ancient Germans or the *maya* of the Hindus. It is the vast force that comes into the universe all the time. It is the force that sustains galaxies, makes the quantum weirdness possible in your head so that you can think, and gives the possibility of possibility to every creature that is touched of ShT. LA is a universe of forces that can be manipulated by the magickian. It is as big and useful as you perceive it to be. Many of the magickians who work with LA have names like Wright, Edison, and Tesla. So LA is equal to ShT. Without the potential of the objective universe the transforming force of magick would be nothing but a way to amuse the mind. If no change is ever made in the world, the amusement wears thin and the mind loses its edge. So LA is the equal of AL and of ShT and together they are the components of Will. The three words that create the 93 current, LA, AL, and ShT, are all worth 31 by gematria; in Crowley's system they are the same on the deepest level. Together the three yield 93, the number of Thelema (and Agape and Nike/Victory).

- A Self that creates the world by drawing itself together to super-awareness, then expands into all levels of the cosmos and uses what it finds there to improve itself: AL (the Kabbalistic god).
- A transforming force that has magick and lust, strife and darkness, revelation and the ability to “get outside of the game”: ShT.

- A rush of energy always coming into the world that the magickian can shape as he or she wishes; the universe has a similar process for the individual, so as individuals we don't have to come up with all of that energy on our own: LA.

$$AL + ShT + LA = 31 + 31 + 31 = 93$$

It can be Will THELEMA

It can be loving the Other to be transformed AGAPE

It can be Victory NIKE

It can be seeking the Mysteries REYN TIL RUNA

(In rune tally, the Law *reyn til runa*, written in the runes of the Younger Futhark, adds to 93 and is 11 letters long!)

So we don't think that the expansive processes of the universe are the same as ours, but we think they are similar enough that we can impose our Will on them. We differ from Crowley in thinking that the universe inside our heads is the same thing as the universe. He failed to see this and was blinded by unity, so although his soul told him Set was the teacher and giver of magick, he could not hear or say Set's eternal Word.

Now what is the use of this? Did I tell you this so that you can preach to your Thelemite friends and convert them to our fold? Did I tell you this so that you can see how one Word leads to another Word, much as one Work leads to another Work? (Transformative knowledge is half the battle: "Sh.") Did I tell you this because it would be a good time to do an invocation of Set before an altar with the XX and XI cards from the Crowley deck and ask for illumination about what those cards mean? Did I tell you this because the practical side of card XI will be getting a boost on or near the anniversary of the Cairo Working of the First Beast? Did I tell you for a hidden reason? As a servant of darkness I have to deal with the hidden.

The Fire

1 𐀓 NUIT

Nuit is a third-generation Egyptian goddess. Her grandfather was Atum, whose name means both “perfection” and “nothingness.” His children were Shu, god of air, sky, and intellect in its separating mode, and Tefnut, goddess of moisture, fog, and mind in its mode of connectedness and reintegration. Their children were Geb, the dead god whose body is the Earth and who haunts the world as the Elder Horus, and Nuit, the starry sky of night who gives birth to the sun every day. The children of Geb and Nuit were the five gods of human consciousness: Osiris (Asar, literally “the Dead Man”), Isis (Aset, a pun for “Old Woman”), the Elder Horus (meaning “the Far Off One,” god of chieftains), Set (meaning “the Cutter,” in charge of cutting the umbilical cord and circumcision), and Nephthys (meaning “Lady of the House”; her actual name was reserved for cult members).

Nuit, who spoke to Crowley in the first chapter of *The Book of the Law*, is probably the best symbol for the universe inside our heads. The night sky is the key to human evolution; in *The Book of the Law* this is summarized as “Every man and every woman is a star.” They are stars both in their own firmament and in the universes inside other people’s heads. Now let’s think about the star of yourself in your own universe. Your universe has a model of everything you know plus space for everything that can be known. One of these things is yourself. You have a model of yourself, and it is the star shining in the dark of the unknown. As a magickian you know a secret that most people do not know: this model of yourself is not yourself. In fact your opinion of yourself is much smaller and much less important than your real Self. Your real Self is the whole of your subjective universe. Crowley’s Self saw this as Nuit. Her symbol is a pentagram (symbol of isolated intelligence) with a circle within it (symbol of endless reintegration and renewal) colored red (symbol of life and the feminine). There is no true name for Nuit. Crowley took the refrain in verse I-53 of *The Book of the*

Law, “To me! To me!” as the Greek letters “ΤΩ μΗ,” Tau Omega Mu Eta. According to Crowley this would read as “The Not,” which he puns with Nuit: a forced rhyme at best. His Greek is a tad forced. In Greek, “ΤΩ μΗ” means “a cutting,” indicating that the hidden message of *The Book of the Law* is about the desirability of separation.

Crowley’s “the not” is not a vacuum, a negative space, but rather a positive space. You do not need special invocations or circumstances to experience the positive wonder of star-spangled darkness. Any clear midnight far from the city will suffice. The image that moves your soul because it reflects your soul was mankind’s first magickal symbol. Its totality is without name, therefore it is “the not.” Her number is 418, Crowley’s symbol for the Great Work or the ultimate changing of human perception into a godlike viewpoint.

Nuit has the perfection and nothingness of her grandsire, and her stars sparkle because of her father (indeed without the intellect of Shu she should be in an unproductive union with the Earth). She has the integrative powers of her mother; being a being so vast she levels the playing field (with joy and wonder) for those who gaze upon her. She is manifest in her children, especially Isis (particularly those parts of Isis that Dion Fortune called the Black Isis), Nephtys (who ruled over the practices of getting sprits to be incarnated in children), and Set (who is a constellation in her sky). Let us consider the influence of Nuit on the cosmos, the magick of Nuit, and the nature of her worship.

Nuit touches all of the cosmos, not just the region between your ears or wrapped by your skin. She does not equal the cosmos, as the universe inside your head is not the cosmos. The link between her and the cosmos is primarily through your experience (that synthesis of your reason, your received ideas, your cultural experience, and your sensory data). But she is also in touch with the cosmos by a magickal link to it. This creates her great darkness, because these links are not perceivable by you. This allows for human freedom. In other words the very large number of potential manifestations are held in that dark; some of them are things that aren’t manifest in the macrocosmos yet. Since Nuit touches all of the cosmos, it touches and is touched by other people as well. From Nuit comes synchronicity as well as the discovery of things believed to be hidden or lost. The interactions of human psyches produce centers of initiation and

world change by setting the stage. All of the events that came to you in an unexpected way came from Nuit. The Æon of Horus has seen a growing manifestation of Nuit in the world by the creation of technologies that facilitate human interaction at a distance (such as the Internet) and also by the mass magickal action of space exploration. As mankind deals with the heavens, the primal symbol of all of us, even the least observant human becomes aware of Nuit.

There are special magickal practices associated with Nuit. As changing her changes the world, all magick comes through her. Magick performed at night has a special potency as it is easier for us humans to interact with the universe inside our heads by working inside of our most hallowed magickal symbol. The other aspect of Nuit's being is that forgetting your magickal work helps its manifestation. If the desired state is released from the part of you that glows with consciousness, it will find its way to the darkness within you and begin to Work there (and on its counterpart in the physical universe). English trance artist and occultist Austin Osman Spare was a master at this type of magick.

The worship of Nuit comes in making her manifest. In this sense any work of art or magick is a form of worship of Nuit. Four forms in particular are nonharmful to the magickian and bring a good connection with Nuit (as well as furthering her presence in this world). These are alphabet and language magick, psychographic magick, dreaming, and space gnosis. We'll examine these briefly and then discuss the results of the Working with Nuit.

Alphabet and Language Magick

Nuit is about unexpected manifestation. One of the ways this occurs is by taking elements apart and putting them together in new ways. It is no coincidence that Sir Flinders Petrie found the oldest alphabetic writing in the world at the time of the Cairo Working and that it spelled Baalat, the name of a goddess. Letters take on power and mystery because they can produce so many associations. That Odin glimpsed the runes after sacrificing self to Self is an example of the Working of Nuit. That Austin Osman Spare created his alphabet of desire based on his interactions with the dark within would be an example of the Working of Nuit. Likewise puns that can create unexpected thoughts and jar the mind are the Workings of Nuit. One could count as her priests James Joyce (who saw her as Anna Livia Plurabelle) and Robert Anton Wilson. There is an even more powerful

(although seemingly not as magickal) aspect to language Work. There are many examples of “female language” studies in the world. Women, unlike men, tend to use language for community forming rather than dominance games. Nuit comes into the world to bring greater freedom (because it makes for more manifestation), and this will bring about the need for new methods of speaking. The political and power speech of the future belongs to women, and all magickians (regardless of gender) need to learn and use this language.

Psychographic Magick

Nuit wants to know about herself. She wants a good model of herself inside herself. One of the best ways to honor her is to develop diagrams of the soul model of the universe. These mandalas and lamens become talismans as soon as you finish drawing, painting, or etching them. Nuit may be the nothingness, the Ain Soph, the nirvana, but she exists to discover herself. She feeds on models of herself, and that need caused mankind to invent religions.

Dreaming

Dreaming is one of the best ways to worship Nuit. The universe inside your head is the repository of all of your past, all of the impersonal past that formed you, and all of your imagination of the future. She does not hold the here and now and is always modeling the here and now on her images. Your boss, is he like your dad? (So you dream of your dad at work.) Your brother? Your coach? Darth Vader? Nuit is always trying to balance two subjective things—your memories and your future or fantasy—with the objective thing of your daylight life. By learning how to communicate better with her, she can advise you on what seems obscure in your current life, help you heal and discover your past so that you can work on it in the here and now, and spot doorways into the future. Currently a great deal of dream technology is being developed in the Temple of Set, and perhaps a future book may reveal these techniques. In the meantime there are useful guides in the world, and your own experimentation will yield results.

Space Gnosis

Space gnosis is a great way to open not only yourself to Nuit, but to open your nonmagickal friends as well. All of the hard sciences, mathematics,

and many of the social sciences are sacred to her, but space exploration is especially dear. Any time you interact with the night sky, whether it's using a home telescope, giving computer time to the SETI Institute's search for extraterrestrial intelligence, or naming a star after your beloved, you are paying the homage of attention, awe, and respect to the outer symbol of the universe within you. It is the desire to pay such homage that will actually lead mankind to the stars, which is the pragmatic reason we may give ourselves. Likewise it is that desire to look at the starry abyss and feel the positive presence of nothingness that causes many people to channel their subconscious (the dark of Nuit) as presenting messages from a space brother, an angel on high, and so forth. This confusion leads to the madness called popular occultism—a very exotic form of sleep, but no better than the Sleep of the average man.

Results of the Working with Nuit

If you work to communicate with the universe inside your head, you will eventually come to a place of harmony with it. In Crowley's system this meant you dissolved your ego in the outer universe, becoming Nemo (Greek for "nobody"). Or you shut yourself away from the universe and became a black brother, the spiritual version of Howard Hughes in his later life. In the Temple of Set we contend that the harmony of the daylight Self and the vast expanse of the night sky Self is the master of the temple. The Masters must manifest the universe inside their heads. They are creators who create by sharing their understanding. Like the drawing of the psychograph they feed the psyches of those around them. They must teach both in written form and mouth to ear. Deeply confident in their self-knowledge, their egotism fades. They don't have to loudly proclaim who they are, they simply have to be.

21

AIWASS

Aiwaz, or Aiwass, the Holy Guardian Angel of Aleister Crowley, dictated *The Book of the Law* to him in 1904. Crowley had inherited the idea of the Holy Guardian Angel from the Golden Dawn and ultimately from Abraham of Würzburg, an alchemist who created *The Book of the Sacred Magic of Abramelin the Mage*. The original concept goes back to the Zoroastrian

Arda FravaŃi (Holy Guardian Angels). This essay describes the nature of such beings.

The word *angel* means “messenger.” One of the aspects of the Age of Aquarius, of which Crowley was one of the heralds, is that the intermediary entity between the divine and the human has become important. This is obvious in its crudest form in the growing angel cult of the Christians. The Holy Guardian Angel exists to prevent the stratification of the soul that was the formula of the Æon of Osiris and the Age of Pisces. The formula of the age was to create a god in the image of all that was good in a person (some amalgam of the good and the culturally appropriate) and then live in fear, dread, and guilt of that image. As the notions of the good became more unified, mankind moved from many gods to one. The Catholic Church developed the cult of the Holy Guardian Angel to fulfill a psychological need. It may be hard to assume that the supreme lord of the universe is watching out for you, but it’s nice to think that someone is. The Holy Guardian Angel keeps your divine aspirations from drifting too far away from the day-to-day world you live in and becoming an absent god that thunders down judgment on you.

Two things are needed to communicate with the Angel. First, you must practice self-inquiry, honest self-assessment. Then you have something as a basis of communication. The best method for this is the magickal diary and the use of the exercise of Philo of Alexandria wherein you review the day’s events in reverse order to see what ethical precepts you may have broken. Second, you must inflame yourself with the notion of possibility. You must allow yourself on a deep level to believe that magick is possible and most importantly that you are a wondrous being unknown to yourself. These two paths, which may be manifest in many different ways, can invoke the Holy Guardian Angel. You simply need to know that you should invoke often, as it is not an easy aspect of yourself to awaken.

The powers of the Holy Guardian Angel are four: divine communication, advice, knowledge and power over the cosmos, and the teaching of self-love.

Divine communication will allow you to consult your evolving ethical standards and take your philosophical goodness into real-world good. Divine communication will also allow you to see the bigger picture of your

evolving goals. This is communication with AL, the nature of which is that you become overpowering in that nothing can stand in your way.

The Holy Guardian Angel has the power to correlate all the information in your subjective universe. As such it is the best oracle you can ever hear. It does not have objective knowledge of the universe, but it knows more than any one part of you. It can keep you from making a decision based on just your prick, just your logic, just your social duties, and so on.

The Holy Guardian Angel is a filter of the signals you get. The average human receives one million signals per second from his or her nervous system. The Holy Guardian Angel picks those that are magickally meaningful. Magickians do not have more synchronicities than other people, they merely observe them. These meaningful coincidences help you map your subjective universe, and they also allow you to Work your Will on the objective universe through the magickal link. If your Work as a magickian becomes transpersonal, these synchronicities can be shared with others as places their magick will Work. (This is becoming the father.) Thus the Holy Guardian Angel gives you power over and knowledge of the subjective universe.

Most important, the Holy Guardian Angel teaches you the power of self-love. Once it sinks into the depths of your being that all of your magick comes from loving yourself, you will cultivate that love. The insults of others will cease to harm you, and you will develop the power of pardon to such an extent that you can undo the effects of past misdeeds. Eventually you will be able to direct the stream of good fortune to those who need it.

31

ANKH-EF-EN-KHONSU

One of the magickal triggers of the Cairo Working was a painted Egyptian funeral stele of the Twenty-fifth Dynasty belonging to Ankhef-en-Khonsu. Crowley had prepared for the sort of contact that he received from such forms of communication.

The name Ankh-ef-en-Khonsu means “may he live as the traveler.” Crowley had already been attracted to the idea of travel through Shelley’s poem “Alastor.” Khonsu was the Theban moon god, who had taken the place of Montu as the son of Amun and Mut. Montu, the warrior god of

Thebes, was in decline by the Twenty-fifth Dynasty, and Ankh-efen-Khonsu was one of his last priests. Montu had absorbed the Cult of Set in the Twenty-second Dynasty. Khonsu was a healing god, and he was a god that helped you find out what you wanted to be or do in the world under his title of “arranger of destinies,” as well as under his name, which in Egyptian means “traveler” or “pathfinder.” He was associated with the gods Re and Thoth. Choosing the name of the god of the rival cult had to be a deliberate choice, a sending toward the recurrent future (in Egyptian, *neheh*). Ankh-efen-Khonsu chose two spells from the most famous of afterlife books, *The Book of Coming Forth by Day*, to be painted on the back of his stele. This was also unusual in that the back of the stele was usually left blank. The spells were numbers 2 and 30. Thirty (especially in its second form, which Egyptologists number as 30b) was the most popular spell of ancient Egypt, inscribed on countless scarabs. It tells the *ib*, or heartmind, not to speak against the deceased. It is a spell of hadith, to get the recording entity to emphasize why the dead man should continue. The second spell allows the spirit of the dead man to visit the Earth unhampered by such the forces that live here and to perform his Will among the living.

The Egyptians invested a good deal of time becoming known as the wonder workers of the ancient world. In late antiquity, as the Roman Empire withdrew funds from the temple schools, Egyptian priests immigrated to Italy and Greece and set themselves up as magickians, their scrolls forming the basis of European magick books. Their magickal reputation (enhanced by biblical references) made Egypt seem the mother of magickians. This led to various revivals of Egyptian magick, including Count Alessandro di Cagliostro’s Egyptian Masonry, the first synthesis of European guild mysteries with Egyptian themes, and the deification of Osiris in such rites. This idea found its way to the Golden Dawn and hence to Crowley.

Crowley himself prepared for the contact in three ways. First, his mother had dubbed him the Beast 666, so when Rose found the stele numbered 666, he was ready for the news. Many of our important magickal workings happened earlier in our gene line. Second, he had joined the Golden Dawn, which had inherited Theosophy’s tradition of the hidden chiefs, beings who influenced the evolution of mankind, so he had a slot in his psyche for such communication. Third, he had been introduced to an early translation of the Spell of the Headless One, which enabled a magickian to obtain an

audience (and momentary union) with a god. This spell was the method of contacting Ra-Hoor-Khuit. Crowley had been seeking communication, so he was receptive when it came.

This exchange between the past and the present produces two profound effects in the psyche of the communicant. First, it experientially reveals to him or her that body life is not soul life. This simple truth, in and of itself, is almost enough to ensure immortality. The second effect is that possibility and purpose are infused in the soul of the receiver. He or she knows that things are not as we have been taught by other humans to believe and that the believer must share knowledge. Sadly most such communication happens to people who are receptive but not prepared to deal with the material, and so it becomes UFO ranting, Lemurian channeling, and so forth. Many people who do prepare their minds well enough are too addicted to their self-image to be receptive. Being open to but not “believing in” such communication is an important part of Crowley’s system. The proof of the communication lies in the power, happiness, and wisdom it brings you.

Crowley’s interaction with Ankh-ef-en-Khonsu led him to see the afterlife as potentially active and to see that his role was to remove the idea of “eternal rest.”

4 ʃ

THE LORD OF SILENCE

The Lord of Silence, Ra-Hoor-Khuit, is the speaker and audience of the third chapter of *The Book of the Law*. The name shows a unified form of Ra, the supreme deity of the gods, who one could easily say is the god of the idea of godhood, and Horus, the living form of god incarnated as the pharaoh, who one could easily say is the god of the idea of humanhood, and *khuit*, a word meaning “immortalizing forces feminine.” In short (s)he is the perfect union of the first two forces and the divine counterpart of who Aleister Crowley was to become. He is also the Master magickian of the gods. Crowley identified him with the Greco-Egyptian god Harpocrates. Let’s look at the five aspects—Lord of Silence, Ra, Horus, *khuit*, and Harpocrates—and see what ideas hold as prototypes for the initiate.

The Lord of Silence is experienced by everyone and forgotten at the moment of the experience. Perhaps you were in a fight with your significant

other and while you babbled on, an inner voice said, “You’re being a jerk, right now.” Or perhaps you were weaseling out of speaking up when a coworker was being criticized, and that inner voice said, “You should speak.” This is the Lord of Silence. It is the part that filters the better part of the one mind and the better part of your unique Self, but often does not have the power to act. It is seldom heard, hard to hear, and the voice of the Will. If you learn to let it speak, it will make you the kingly man. For example, if you can perfectly relax, turn off the internal dialogue, and then say in a loud voice a wish, that wish is always granted. You will find that true silence will purge you of false desires. Most of the magickal methodology associated with Carlos Castaneda is associated with getting to the Lord of Silence.

Ra was more than just the sun god. Egyptian theologians promoted him twice. In the Fourth Dynasty he became the supreme god of the pantheon and the divine counterpart of the pharaoh. His symbol was the “horizon,” which architecturally was the pyramid. In November of the year before the Cairo Working, Crowley did an invocation for Rose’s amusement in the King’s Chamber of the Cheops Pyramid, which produced a flood of light as bright as moonlight inside the chamber, establishing his link to Ra. Ra’s second promotion came during the Ramesside Dynasties (the Nineteenth and Twentieth Dynasties). During this time Ra was given seventy-two forms and was seen as the god behind the gods. His various divine hypostases included Sia, divine intelligence; Hu, divine utterance; Sekhmet, divine (female) power; and Maat, divine (female) connective justice. When his boat passed through the underworld, the dead came alive for his judgment. In short he was the point where energy flowed into the cosmos; he was the god maker. Thoth was said to have two supreme spells; one of them allowed him to see Ra no matter where he was. Ra represents that conscious and preconscious part of humans that makes gods. He represents that part of humans that allows them to enliven and interact with the dead. He is the creator of magick. He is the indefinable part of humans that creates all of the divine and namable parts. In Setian theology he would be the gift of Set. If one had the perceptions of Ra, one would see things in terms of their energy; you could easily pick out the great artists and the not-so-great convenience store clerks from their high school photos, but more importantly you could simply shine on the clerk and make him the artist.

Horus is the god who is born among humans to lead them. One doesn’t start out as Horus, but one achieves Horus-hood by being chosen as the

pharaoh. On the magickal side Horus is the focus of many different subjective universes. All the universes-inside-heads believe him to be king, so his Words have power. He has the pharaonic abilities: *imkaw*, “the ability to create confidence,” and *s’ ba*, “the ability to teach, tax, or punish” (literally, “the power to make a ba”). On the religious side he is the high priest of all the gods. On the domestic side he is the manager of the supply economy of Egypt, being a practical accountant who rules by gift and tax. On the military side he is the commander in chief and is expected to lead his troops into battle, not rest at home. Horus is the double face of kingship; on the inside he must be trained and also self-disciplined to be a wise king, and on the outer side everyone already thinks he is king. He is the mystery of incarnation; he must devote himself to learning the skills to be what he is.

Khuit is an interesting word. It is the feminine plural of *akh*, the immortalizing force. It comes from a root word meaning “glowing.” One of the many (and certainly one of the oldest) paths of Egyptian immortality was to become a star. One did not try to ride around in Ra’s boat or identify with Osiris; instead one identified with energy itself and achieved a place in the body of Nuit. One did not dissolve into Nuit like salt into water but instead beautified her. The Lord of Silence told Crowley that these forces are not one and that they are feminine. There is no one path to immortality, but the sign of the path is that it is receptive and nurturing, and paths as groups may be considered to act as part of the Master magickian.

Harpocrates was a very popular god for the Greco-Egyptians. The young Horus, not the brother of Set, but his nephew, he symbolized the forces that protect childhood. He was adopted into Christianity as the baby Jesus along with blue-clad Isis as Mary. For the Nile dwellers his finger held before his face was the sign of a nursing babe, the time when according to the Egyptians you received your secret soul name from your mother. Crowley, being European, saw this as the sign for silence, with all the meanings of “shhh!” from tranquility to not waking a child, from dreamland to conspiracy. It is also the *shin* (“Sh”), meaning “fire.” Harpocrates is your authentic self. We all interact with this “realer” part of the subjective universe, and it always seems younger than the man in the mirror. This is not because of vanity; it is because it has aged less since we keep it from ever seeing the world. One of the manifestations of this part of human

makeup is the current notion of the “inner child.” Because of this part of ourselves we can always return to a certain innocence and authenticity.

If a human is able to see all of these faces as one face and see that face as his or her own, he or she becomes the Master magickian. Such alignment comes late in a magickal career, and when it comes all need for Words or other internal necessities fall away. Very few will reach this promised land, and more will be able to describe paths to it, but those who aim for it (or honestly help others find it) will have the correct obstacles in their life and the incorrect ones lifted away.

5 ʃ

THE WILL

Thelema means “Will.” The idea of “true Will” as goal and method illuminates all of the writings of Aleister Crowley. It is the most popularly misunderstood of his ideas. This essay will describe the nature of Will and offer some insights on its attainment.

Will is not simply doing whatever strikes your fancy at the moment. Throwing away the presidency because you want to screw an intern would not be Will (unless your greater goal revealed to you by your Holy Guardian Angel was to throw away the presidency). Giving up on your art show because it offends local decency, and thus saving yourself trouble, embarrassment, and expense, would not be Will. Smoking dope while your business goes under is not Will.

Will is the service of Nuit. The universe inside your head has one basic desire: expansion. It is expanded by increasing your knowledge of it and of the universe outside your head. Travel, education, and self-knowledge of all forms—particularly the kind that comes from doing something new or challenging—are obvious examples of Will acting in the world. With each act of Will you know more, yet the unknown has been made bigger as well (each answer leads to ten questions).

Will is the coming into being of Hadit. The tradition of being yourself is small and dull, and you will fall into ruts without Will. Will gives you the ability to fulfill the Laws of your imprinting and overcome them. Every act of Will brings you greater “power to do,” rather than “power over.” As such it is a key to free-form immortality, rather than immortality based on

haunting certain people, places, or things. Each action of Will should give you greater vision; it makes you more of the winged disk of the sun, which sees by its own glow.

Will means knowing that you have a destiny. Once you know this, you have the potential to be the king or queen of your subjective universe. But you don't get anything by knowing your destiny, other than a target. You can arrive slowly or quickly, in style or as a beggar (and the Law gives you no compassion). You can't make a deal with God or your future self. You merely come to know that a certain path reorders your mind-body-psyche complex into higher energy states that release more energy into the cosmos. (That last statement is the equivalent of the beginning sentences of the last two paragraphs.)

It cannot be overemphasized that Will has a different meaning in the Right-Hand Path and the Left-Hand Path. In the Right-Hand Path, Will means finding the role that expresses your essence in the mode most beneficial to the greater Will of mankind; as such no one can oppose you. In the Left-Hand Path, Will means finding the places where you can make actual choices that effect your essence, its manifestation, and the people around you. It is much easier for someone to screw up on the Left-Hand Path or to make discoveries so far "out of time" that you are a freak. The Right-Hand Path brings social evolution to the world; the Left-Hand Path brings freedom. The two feed off each other. (To complicate matters the Left-Hand-Path follower often has to fulfill Right-Hand-Path obligations to manifest his or her Will—being a power "that seeks evil but only accomplishes good.")

Will opens the fourfold world to exchange energies. The Egyptians knew there were four worlds: the human world, the world of the pharaoh, the world of the gods, and the world of the dead. Each action of Will opens doors between these worlds. Perhaps your seeking after the mysteries has allowed information belonging to the dead to circulate in this world. Perhaps you obtained an ethical principle from your divine self and have applied it to your own life. Perhaps you simply got a job so your family won't starve. Will directs the many energies of the cosmos to their appropriate spheres.

Will reveals itself to those who serve it. The outer world is the training ground for the Will. One does not gain Will by imagining himself or herself

a great conqueror; one gains by conquering. The outer world always has a thousand symbolic battles that allow one to fight for the idea of Will (to move the power of the Divine into the human realm). These may be battles for free speech, battles for human rights, helping someone get an education, or helping someone obtain an initiation. Each of these are great training grounds or practice rounds for the Will. Not only does their nature serve to teach you things about your True Will, they also offer you a chance to beckon aid to yourself by giving it to others.

62

MEMORY

Memory has been a mainstay of Western magickal practice since the Renaissance. The prototypes of tarot cards were devices used to enhance memory. There are three sorts of memory arts needed to use Crowley's system. These are daily examination, universe building and archetype augmentation, and fantastic memory. Let's look briefly at these types and their place in the system of 666.

Daily examination was Philo of Alexandria's gift to us, as well as the notion that a Magus has a Word, a book, and a Law—his argument was that Moses was better than Plato, since Moses had these three things. Crowley later took that list and made it into his own description of a Magus. The simple practice of running through the day's events in reverse order has a concentrating effect on the Self. Once enough practice has set in that the initiate does not simply wince at lapses in consciousness or common sense, he or she will develop more day-to-day awareness of how his or her actions are in accordance with the Law of Thelema. The practice has the secondary magickal benefit of allowing one to track the development of ideas and to learn to spot omens. There are practical benefits as well: one's visualization becomes better, one becomes less lazy, and matters overlooked tend to be remembered (such as picking up the dry cleaning). The biggest benefit is simply the change in duration that the initiate experiences; the more she comes to look at her days, the longer the days subjectively become. This magick trick allows a person to live twice as long and therefore achieve in one lifetime what might have taken many.

The process of universe building and archetype augmentation is a way of throwing off social conditioning, gaining prodigious memory, and living in

a magickal reality. The process involves learning a symbol system (in Crowley's system, the tree of life) and then interpreting new things into that schema, including the items of your life and other symbol systems. On the one hand this breaks down and reconstitutes a world along magickal lines, thus making the elements of your world (and to a proportional extent the greater world) more subject to your Will. Thus it serves Nuit. On the other hand it tends to blur new symbol systems that spring from culturally differing ideas, and worse still it can lead to schizophrenia and paranoia, as each event seems "fated" and "ominous." Nuit doesn't care if you are crazy, but Hadit does. The cure to this practice is twofold. One is to respect symbol systems in context, to apply the methods of anthropology, archeology, and linguistics to systems new to you. The second is to practice the honest diary keeping of the first exercise so that you don't drift off into subjective inner realms.

The third aspect of Crowley's memory arts is fantastic memory. This is the art of "remembering" a past life. This guided fantasy is both empowering and dangerous. If a student of art can come to believe that he was Leonardo da Vinci in a past life, it might release enough confidence to do great work in this one. However, if this technique becomes a goal, the initiate ceases to use guided imagination to discover purpose, but instead becomes lost in nostalgic daydreaming. Again the cure lies in the first practice and in developing a healthy sense of humor. Sadly, few manage either of these things; over the years I have met no less than ten people who believe themselves to be the incarnation of Crowley. If it were true, in any case, I can only marvel at how much he has deteriorated.

72

THE PATHS

Crowley stated that when one left the adept grades, one could either give up one's ego and become a babe of the abyss, being at one with Nuit, or one could shut oneself away from the universe and become a black brother, a follower of the Left-Hand Path. These unfortunate SOBs (the black brothers) were eventually destroyed by the universal tides acting on them, much as stones being worn down by sea waves.

We in the Left-Hand Path see this matter differently. If we didn't, we would scarcely have an interest in the First Beast.

Crowley believed that the Master of the temple obtained a true union with the objective universe and by so doing could interpret any event in that universe as a communication from its meaningful and purposeful side. Ultimately one would realize the unity of spirit and matter and the folly of believing one's thoughts to be separate from the cosmos. Crowley saw himself as a teacher of the Right-Hand Path.

We believe that spirit and matter are not two phases of the same thing. We would see the relationship of spirit and matter to be like sunlight shining through a glass of water. The light and water interact but do not blend. We believe that such a union is not possible, and if it were, it would not be desirable. We have accepted the Law of coming into being and believe that knowing this to be the Law, our happiness and depth of being comes from heeding it.

We believe that as the psyche becomes aware of itself, it begins to differentiate itself from the universe. The psyche gets more rich as it becomes responsible for its own contents. One thing the psyche realizes is that to be open to the universe, you should not "blend" with it. The psyche wishes to become more powerful and potent, and therefore it wants to have a better map of that universe. The universe inside one's head can work on the objective universe better if it has a better correspondence with it. As humans we understand that there are many barriers to our understanding: defense mechanisms, faulty understandings, cultural blinders, popular misconceptions, faulty sensory receptors, and so forth. These blockages to the outside universe must be eased out of the picture. The inner universe must likewise be gently and thoroughly examined so that blockages to the flow of energy in the universe within can also be removed. There are the sort of people whom Crowley calls "black brothers," people who vaingloriously refuse to correct their understanding or improve their perception of the world without. These people rapidly rise up in the world as dictators and tyrants. Depending on their personal power and the correctness of their initial understanding, they may come to be dictators of countries or just asshole bosses. In any case they must surround themselves with people who will reflect the Æir incorrect views back to them. At first they will use rhetoric and force of personality, but as their understanding decreases they use fear. Eventually they will die as their psyches cannot

receive energies from the cosmos nor send energies to the cosmos in exchange.

Those who wish to avoid this fate must establish a group to increase their feedback of the human world. Rather than surrounding themselves with people who will happily parrot back their rhetoric, people of a certain level of being establish schools. Here the teacher teaches the methods of her initiation and in exchange learns more about the impersonal aspects of her way of being as others experiment with the tools. In short, the teacher must have the beginner's mind to the student's discoveries, triumphs, and objections. The school should teach little dogma but cause great communication.

So like Crowley we do believe that humans have two choices at a certain moment; we think it is between tyrant and teacher.

The anger that many people feel toward the so-called Right-Hand Path is not the illusion of union with the cosmos, which it preaches. Humans after all have to make choices about the unknown, and it is their job to choose in accordance with their souls. The Right-Hand Path, however, does not teach people how not to become tyrants. It is from their tyranny, which Crowley would call the Æon of Osiris, that people are feeling their way from and into the Æons of Isis, Horus, Set, and so on. We respect the First Beast, who was revealed of the Prince of Darkness, because he helped melt the ice.

We feel he did not understand his contact with Ankh-ef-en-Khonsu, who clearly had not been absorbed into Nuit but had made the pact with the future to teach and learn, which is the key to an active afterlife, just as much as it is a key to this life.

8 ʃ

BALANCE

One of the important ideas in Crowley's system is balance. Balance is the key to causing change in accordance with the Will. Balance has a meaning both macrocosmically and microcosmically, and understanding both is important for the magickian.

Crowley, independently of Freud, understood the dangers of repression. Things within the microcosmos may be well lit by the light of reason or may be being warmed to manifestation by the source. Desire ceases upon

the repressed notion, and our lives are filled with the “Freudian slip,” Poe’s “imp of the perverse,” or the Christian explanation that the “devil made me do it.” If you deny your hatred of your coworker, it will manifest itself in stupid, wicked things you say. If you ignore your lusts under the mantle of chastity, you will become a sex-obsessed fiend. Although these ideas are intellectually familiar to us, we seldom act on them. We assume that our repressions are probably sexual in nature and that our enlightened attitudes have saved us from such quaint problems. This attitude does not reflect a holistic approach to the Self or the world.

Here are a few types of imbalance that we don’t recognize. For example, we don’t consider that if we repress the body by not allowing it exercise, it will manifest its will to action in another form, like a heart attack or diabetes. We mistakenly assume that the body is not part of the subconscious. We don’t consider that if we repress the mind by not giving it challenging enough material, it will spin off into strange, subjective webs; this is because we don’t think about the mechanism of the mind as being part of the subconscious.

We understand the subconscious is part of the darkness of Nuit, although she is much more than this. We know the magick we thrust into her and forget works well, but we fail to see that any “forbidden” desire will work just as well. It will develop along with the rest of us, which is why when men and women of spiritual paths finally manifest their dark side, they are so rank and evil. The initiate must always be wary of total faith or belief in an idea, lest his subconscious betray him at a crucial moment. Herein is the secret of self-sabotage, which is the destroyer of initiates.

On a slightly larger scale this is the root of bad behavior by large groups of humans. If a group wishes to ban certain ideas, feelings, or needs, the collective effect of their subjective universes will be to manifest these things. Thus the political party most interested in less government makes more government, the free speech group produces laws for expression, and so forth. The magickian knows this. If he wishes to empower the group, he will seek to make members confront their opposite idea and deal with the reality of their actions. If he merely wishes to use their force, he understands that the magickal power of the group is 180 degrees opposite from its stated goal.

On the scale of humanity, ages and æons are the expression of repression. It is easy to see people in history who belonged to the Æon of Horus or that of Set, yet the times did not support their Work, and they had to do great Workings in secrecy to obtain their results. Now the collective might of mankind is ready for freedom, cooperation, and individuality. This too will last for a season. The vision of a Magus and the power of his Word may be for only a few or for many as the consequences of imbalance are worked out. Since the nature of mankind reflects the nature of man, one may study history by studying oneself and vice versa. It is notable that the magickal keys of the Æon of Horus, such as the Enochian system, the Abramelin, the invocation of the Headless One, and others had been lost and found before being activated. Likewise, in your own life you will discover that the roots of your magickal self will have appeared in early actions and experiences that you discounted as being of trifling worth.

92

SEX MAGICK

The Buddha taught us that there are three things we cling to: being, nonbeing, and pleasurable sensations. The initiate of Thelema must learn to break his or her clinging to these things and make them the tools of his or her Will. They form the three sides of the triangle in which the eye resides.

The greatest pleasure is orgasm. In this moment we have a direct gateway between the cosmos and the deepest part of the psyche. It is the best moment of communication, and it is the worst if you are wishing to communicate anything other than the sure joy of your existence. However, that communication is the most powerful one in the magickian's repertoire. Any wish that may be truly joined with that feeling may be sent. Sex magick at the moment of orgasm has two great powers. First, it can affect the destiny of any being who is generated by it. (One can have conception without orgasm, but with it the parents can give certain information to the offspring.) Second, it puts you in the same state as every other human having an orgasm, so that your Will touches and communicates with theirs.

For the second reason, sex magick is great for practical effects in which one wishes for something that other people can give, like wealth. It is also good for exploring the nature of the human cosmos for the same reason. The great 69 rite, the rite of the holy hexagram, can teach more secrets

about human nature (beginning with your own) than a hundred self-help books.

For the first reason, solitary sex magick is great for sending entities into the astral plane. One “fathers” or “mothers” an entity with another Hidden side of the universe. You can create servants and allies who do not have your Hadit instructions in the form of sigils, runes, and so forth, but do have your Nuit instructions; in other words, they are related to all of you. Free Will and adaptation are the powers that Nuit confers on you and will confer to those beings born of you. Herein is the secret of genii.

Sex magick is attractive because it is easy to do. Some teenage boys literally spend hours practicing certain aspects of it. Its power, however, lies in that it changes you from someone who clings to pleasure—who says, “I just need this for comfort and then I am out in the dreary world again”—to someone who uses an aspect of existence to further that aspect and explore things beyond the flesh. Do not look down on the furthering; be very wary of anyone who suggests sex for sex’s sake is bad. But do not fear the cosmic aspect. You can face aspects of the cosmos that are truly alien without fear if you have pleasure as your shield. Therein is the secret of incubi, succubi, and alien abductions.

10 † YOGA

Yoga (from the Sanskrit word *yuga*, meaning “yoke”) is a method of obtaining liberation from the limitations of the flesh, the distractions of the senses, and the inadequacies of thought. It produces this liberation by yoking the behavior of the yogin (the yoga practitioner) to practices of truthfulness, restraint, focus, and meditation. Pure and deep contact with the inner world can produce a freedom from some of the frictions of the outer world as one is causally linked with the true source of transformation and freed from the simple force of change.

British guilt about the colonization of India had exalted that country’s spiritual practices in nineteenth-century popular fiction, and as is often the case in the magickal world, destiny sends the make-believe out first, and so we are confused by the real. The make-believe has to show up first (change in the subjective universe produces a change in the objective universe). Yoga was a pre-Indo-European method of personal change and represents

(along with tantra) the Dravidian contribution to world civilization. It has four great advantages as a practice: (1) it's cheap and portable, so all you need are body and brain; (2) it can be practiced all of the time; (3) it produces practical results such as relaxation, concentration, and even magickal powers; and (4) it can give the beginner early experiences of alternate states of consciousness in a controlled environment.

Any practice that restrains behavior is a yoga, and any form of devotion is a yoga. Restraint of speech, control of breath, sitting or standing in certain postures, chanting the name of a god or any other magickal formula, and gazing at an object all qualify as part of the practice. Crowley changed previous Western magickal thought deeply with his understanding of yoga. Before him it was considered important for a magickian to be virtuous or "pure," with the understanding that the supreme power of the universe was squeamish. Crowley discovered that purity means strength of essence. One can become one with the source of transformation. One need not invoke this force to do this and that as the ceremonialist does; one can reach within and grasp the force that is always working on us. The revealing, transforming, and shaping force can flow if you allow your own thoughts to be absorbed in it. This state can bring about magickal powers (*siddhis*) in which miracles of the inner world can become miracles in the outer world, but more importantly the inner world no longer has to arrange hardships and ordeals for you to "teach you a lesson." You can, via yoga, pass beyond the "life is a school" mode of being into being your very own Self.

It is difficult for the beginner to realize that such things may be achieved with years of practice. The early rush that is often mistaken for the final states can become dull, so Crowley balanced his system with magick. The results of magick become much stronger for the focused mind, so the beginner sees the value of yoga and will continue his or her practice until the deeper rewards come. This piece of brilliance makes sure that students will follow the path without the presence of the guru. Thus we don't make our pilgrimages to meet the holy men until we are half-cooked and rationally sure that we want to stay in the oven.

The Book of the Sacred Magic of Abramelin the Mage tells the story of an Egyptian magickian named Abramelin, or Abra-Melin, who taught a system of initiation to Abraham of Würzberg, a German Kabbalist and alchemist presumed to have lived from about 1362 to about 1458. MacGregor Mathers translated a rather unreliable version of this text and changed the shape of Western magick forever. Despite its metanarrative of being the property of a Jew, the book lacks Jewish terminology and says that initiation can be pursued by Jews, Christians, and pagans (even, remarkably, women). Abraham the Jew presents his book as being a gift to his younger son, Lamech, as he had given the gift of the Kabbalah to his elder son. Although there was an alchemist known as Abraham the Jew operating about the time of Columbus (and playing some shadowy role in central European politics), the book itself is a fraud. There is no Hebraic lore, Christian operators are cautioned against converting to Judaism, positive references are made to the apostles and especially St. John, and so forth. It appears that the work was written in the early eighteenth century, but was backdated to the end of the fifteenth. It seems to be a fusion of the Germanic idea of the *fylgja* and Rabbi Shlomo Molcho's idea of an internal *maggid*, or teacher. It set up the view that we have an archetype within that will guide our initiation and provide practical psychic powers.

The book and its theories have a great deal to say about Crowley's system and the nature and use of Will. In Crowley's system one can only know one's True Will if you have obtained the "knowledge and conversation" with one's Holy Guardian Angel. People who have not obtained this experience cannot fulfill the Law of "Do what thou wilt"—a distinction lost on many so-called Thelemites.

The book aims to give the operator the knowledge and conversation of one's Holy Guardian Angel. After this noble Work is achieved the magickian can force the hoards of hell to swear obedience to him. The book is in three parts: the first tells of the wonderful journeys the author has undertaken that led to him meeting Abramelin in Egypt and the uses he put his magickal powers to, the second is advice about the appropriate mindset of the magickian, and the third explains the operation as well as gives the magickians a series of talismans that the demons may operate. Note that the book's central myth—the journey from Europe into Egypt to obtain knowledge—is Crowley's life story; as such this is another example of

finding the pattern you need as you find your True Will. This is another example of 93, or *reyn til runa!*

MacGregor Mathers found the handwritten manual in the Paris Arsenal. He did not perform the operation and certainly was not able to make its wealth talismans operate. He wound up being paid the less-than-princely sum of thirty-five pounds for the translation. He had a passion for finding obscure lore and incorporating it wholesale into his magickal system (one of many traits that he shared with Anton LaVey).

The operation of the sacred magick is different than the average goetia or sorcery. It has the formulas of Medial Black Magick, but these formulas are empowered by a deep transformation of the magickian—that is to say their base lies in an initiatory operation or Greater Black Magick. In the run-of-the-mill grimoire the sorcerer is given the talisman of a demon that he can then conjure up and force to do the Work by threats and name dropping (“I am on good terms with IHVH, buddy!”). In the sacred magick the operator is told to prepare for the operation for six months and then retreat from the world for six months. The preparation requires that he set up a property to do the Work, order his life to have few distractions, study the Work beforehand, and prepare the perfumes and tools needed. He must create a chamber that has an eastern section for invoking and becoming IHVH and a western one for invoking the demonic forces. Then he can begin the Work. For the first two months he prays hard, eats and sleeps sparingly, and focuses on his goal of obtaining the knowledge of the Holy Guardian Angel; for the second two months he prays harder and focuses more; for the last two months he prays harder still, and sleeps and eats even less than in the four months previous, and then the Holy Guardian Angel shows up and reveals cosmic knowledge and instructions on how to make the demons swear allegiance to him. Then, over three days, he turns to the west and invokes the four princes of hell—Leviathan, Satan, Lucifer, and Belial—and their minions to serve him.

Lets look at Crowley’s performance of the Work and then at the teachings of the Working. In 1899 he purchased his land at Boleskine to perform the rite. His magickal father had translated it, and at that time Crowley was even signing some documents Aleister MacGregor. Mathers needed him as an enforcer, and he had to put the rite aside to do some police work in the Golden Dawn. The second attempt was in 1903, but his marriage to Rose

Edith Kelly interrupted the performance. The third and successful attempt was made during a walking tour of China in 1906. Crowley visualized the chamber and tools, and he performed the Work by Will alone.

Here are some of the lessons of the Working.

- Magick is deeply integrated into one's life. This Working takes a year to do.
- The formula of the father (*Abrahadabra*) begins with finding an initiator (Abramelin, MacGregor Mathers, etc.), surpassing him, and then manifesting his material.
- The estate is an important step in the male initiation; owning property is part of one's development.
- Workings begin with polarizing and separating parts of the self (the eastern and western orientation), making them strong, and recombining them.
- *Samadhi*, the ultimate absorption of the thoughts in the object of thought, will transform the thinker. In this case, the object is the Holy Guardian Angel.
- The formula of seeking, withdrawing, and then acting in the world is transforming, whether it is performed by Abraham the Jew, Crowley, or someone else.

Abraham says that after the operation he Worked, his Will in the world—giving service to princes and correcting the moral flaws of bishops—which indicates how magickal power is to be used to change the world. Abraham says that it is unwise for a pagan to convert to Christianity, or a Christian to Judaism, to perform the sacred magick. He gives the reason that this would

be a revolt against the person's essential nature. This may be the earliest that the First Beast read of the idea of magick being connected to one's essence or, as he would have said, "True Will." Imbalance is useful. By repressing one's demonic side for six months, the demons are ready to appear and work. The magickian can use the same forces that make the æons flow. Abraham says that there is a huge treasure hidden for the use of the Antichrist. This may have been a useful seed to plant in 666's mind, after the name his mother had given him. The sacred magick showed that letter magick worked well for the energized subconscious; this may have been an early encounter with the archetype of the subjective universe, the goddess Nuit.

12 † TAROT

The best-known divinatory system in the Western world is the tarot, and Crowley made use of its formulas to release forces in the occult world to bring about his Will. This essay examines the formula of the tarot and the nature of Crowley's reworking of that formula.

It is unclear when the tarot took its present form. It seems to be of two roots. The trumps seem likely to have come from late antiquity, as suggested by scholars like Sigurd Agrell. Agrell suggested that the trumps tell the story of a Mithraic initiation. This Persian tradition may have arrived in Europe with the original Mithras cult or been returned by the Roma (Gypsies), who arrived in Europe (via Persia) around AD 900. Interestingly, when the Roma came to Europe they brought their goddess Sara-la-Kali, who became St. Sara, and built her major shrine on the site of an old Mithras temple. The trumps were added to the playing cards of India, with their four suites (and perhaps gaining a name derived from *taru*, which in Sanskrit means "a deck of cards"). In any event the combined deck formed a popular fortune-telling game until Antoine Court de Gébelin published his book *The Primitive World Analyzed and Compared to the Modern World*. In the eighth volume of this huge work, Gébelin and his friend the Comte de Mellet each wrote an essay on the tarot. Gébelin was a famous Freemason. He and his pal Benjamin Franklin initiated Voltaire into the Masonic Les Neuf Soeurs Lodge (Nine Sisters Lodge) on April 4, 1778. Anyway, Gébelin gave the argument that the tarot was of Egyptian origin

and introduced a ten-card spread that is the ancestor of most modern spreads. Mellet took the idea further and called the tarot “the Book of Thoth” and established a hitherto unknown connection between the Hebrew alphabet and the trumps. Volume eight sold well and remained in print, despite such disturbances as the French Revolution.

The formula of the tarot is simple but very adaptable. It has three parts: the commonality of mankind, the power of chance in the world, and the force of premeditation (along with the nature of human reception of information). Let’s look at these.

The Commonality of Mankind

Humans are unique in their responses to the problems and rites of passage that define their evolving state, but the problems and the rites of passage are held in common. We all work on issues with our parents, we all need love and acceptance, we all need money and want a great deal more, and so forth. The meaning of phrases like “high school graduation” will be very different for each person, but the commonalities of the events allow us to talk about them. This is just as true for concepts such as “father” (the emperor), “nurturing an idea” (the hermit), and so forth. Crowley’s system begins with the notion that all humans are pretty much alike, which he learned from the tarot. He connected the tarot in this instance to the magickal device of the Rosicrucians. The book *The Fame and Confession of the Fraternity of the Rosy Cross*, published in 1612, says the brotherhood has a magickal device called *Rota*, or wheel that reveals fate. All humans have a certain number of experiences that shape them because they are manifest in the objective (and hence mechanical) universe. (If you wish to understand the commonality of humanity as revealed through the tarot, set yourself up as a public reader for a while; you will see the common threads.) The trumps, with their story of an initiation, set up the “common event” part of the deck.

The Power of Chance in the World

In all of our endeavors chance plays a huge role. Think of an event—a wedding, a funeral, a grand opening—and then see how different it is if certain chance phenomena occur. What happens if it rains? What happens if you are feeling insecure that day? What if you are ill? What if you just received an unexpected inheritance? What if the minister at the wedding

looks like an ex-lover or your first customer happens to sound like your father? The minor cards represent these forces. The magickian adapts to, opens up to, or deflects these forces. The cards show the many forces of life, the phenomenological randomness that makes freedom possible, choice desirable, and certainty unknowable.

The Force of Premeditation

Humans get what they think they're going to get. This formula of self-fulfilling prophecy is discovered by every intelligent human. This means any divinatory tool has a great chance of being accurate no matter how it is designed. Humans are also changed by what they do get, because the emotional and mental states they carry into an experience are changed by that experience, just as the experience is filtered by those states. This is the formula of initiation. Now if the magickian knew what he should be feeling or thinking before a given event, he would have the chance to give himself the right feelings or thoughts. This is the formula of divination. Now if you wanted to arrange the destinies of several humans so that they fit together, it would be easier if they were using the same tool, so that their premeditations would be linked. This is the formula of the æon. Crowley rightly points out that the Golden Dawn's angel of the tarot is HRU, whose name is a name of Horus. Last, humans under stress take in information that is digested later, so filling their minds with your own map of the universe when they divine is a formula of teaching.

Crowley and painter Lady Frieda Harris designed the Thoth Tarot with these formulas. His working of the tarot began when he was sixty-three years old and took five years (1938–1943 CE, or 34–39 AH). When the American OTO wished to generate interest in themselves and the Word of *Thelema*, they released the deck into the world, in 1969 CE (65 = LXV AH, or III AS) (1904 is 65 years before 1969). In Crowley's system 65 stands both for God and the formula of the Great Work. Remember that the Æon of Horus dates from 1904, so 1969 is its 65th year. The American OTO turned the world on with this deed at a very deep level.

The Thoth Tarot deck is one of the most powerful Workings of the First Beast. It is one of the best ways to be touched by his Word.

KABBALAH

In 1652 Athanasius Kircher popularized a diagram called the Tree of Life, which organized the Jewish mystical system of late antiquity into a pathworking system wherein the ten emanations of God into the universe were connected by twenty-two paths connected with the letters of the Hebrew alphabet. This Jesuit invention took Judaic mysticism and gave it to esoteric Freemasonry. By the time Crowley was on the scene, Kircher's system was the backbone of Western esotericism, and it (coupled with the traditional lore of the Kabbalah) became the background of Uncle Al's system. This essay cannot even hope to scratch the surface of one of the richest traditions on the planet and merely hopes to point out some of the architecture of the Kabbalah in the system of Crowley's magick. Crowley had received the Kabbalah from his magickal father, MacGregor Mathers, who had translated Knorr Von Rosenroth's book *Kabbalah Denudata* as *The Kabbalah Unveiled*.

Here are the principles of the Kabbalah that Crowley used in Thelema:

- Although Jewish mystics believe that one does not achieve union with God, but rather togetherness with God, the texts that Crowley had to work with suggested union: all souls are part of Adam Kadmon, and each has its task. All people have their True Will and will eventually be reabsorbed into Nuit.
- The three pillars of the tree are important: a central pillar that represents grace, the gift from above, and the other two representing contemplation and action. Success in Thelema depends on the Work from the Divine joined by magick/action and mysticism/ receptivity.
- The basic layer of God is *ayin*, which means "nothingness." The basic layer in Thelema is nothingness, the inner space that is the subjective universe, or Nuit.

- Souls transmigrate until people fulfill their task. In Crowley's system people transmigrate until they fulfill their task.
- Spirits have descended through all the levels of manifestation, so that they can regain their link to the Divine. In Crowley's system this is likewise true; in both cases that link occurs in the sephiroth of beauty.
- The world is ruled by a select group of hidden chiefs. Crowley also thought this was true.
- If one is insufficiently prepared, one will be led into madness (for example, seeing duality instead of unity). Crowley likewise stressed this point.
- Holy texts must be interpreted on three levels: literal, metaphoric, and via ciphers. Crowley recommends these methods for studying his texts.

THE ENOCHIAN SYSTEM

Ever wonder why the watch on your wrist has its orientation to the Royal Observatory in Greenwich, England? Or why the zero degree of longitude passes through that observatory? Perhaps you've even journeyed there and stood on the "center of time and space." Maybe you did so on a tour that took you to Stonehenge on the same day, and you wondered about the remanifestation of the British need to orient the world? If you have stood at the spike that marks the center of time and space, you probably noticed that John Dee drove it into the world. You may have even got off on the fact the Dee was an occultist or that he signed his spy reports to Queen Elizabeth I "007," the same number Aleister Crowley's good friend Ian Fleming used for his character James Bond. What you may not have considered is what Dee did with his famous Enochian system, and what Crowley did with it later.

This essay will deal with four questions: Where did Dee get his system? How did it fit into his world? Where did Crowley get the system? How does it fit into the magick of Thelema?

Dee's famous Enochian system has four roots: the idea of Enoch, the cipher of J. A. Pantheus, his scrying mirror of Aztec origin, and last, the scrying ability of Edward Kelly. Dee's "seer" Edward Kelly was an alchemist (and perhaps a con man). Crowley, by the way, counted Kelly as a former incarnation. According to the book of Hebrews in the Christian Bible, the Lord carried Enoch off to heaven so that he did not die. There was a great deal of speculation about Enoch during the Renaissance (see, for example, the discussion of Pantheus below), but the apocryphal Book of Enoch had yet to resurface. So when Dee titled one of his magickal books *The Book of Enoch* and filled it with phrases that echoed the book of Revelation, he was consciously replacing an existing teleology with one of his own. This is a great example of a mystic using an existing language and system to destroy it by replacing it. Twenty years before the creation of the Enochian system, Dee had acquired a copy of *Voarchadumia*, the alchemical text of J. A. Pantheus, which possessed an angelic alphabet. The work had introduced him to certain ideas of alchemy, and after the crucial time of forgetting, the characters had resurfaced in his mind as ways of further concealing the enciphered English that the keys were received in. Pantheus described his art of "voarchadumia" as being distinct from "vulgar alchemy" and related to a true Kabbalah of metals. (It was also the name of a Venetian known to have ties to Poland, which may be the reason, beyond simple patronage, that Dee choose Kraków as the site of his experiments.) *Voarchadumia* purified the gold within metals through operations involving letters, and the art is variously assigned to Enoch or to Tubal Cain. Pantheus said that it was the precursor to an operation that multiplied gold called "sophia." Dee had employed seers before meeting Kelly, but he had a rather special mirror for the seer that brought him the Enochian keys. He had obtained a piece of Spanish colonial treasure, an obsidian mirror from Mexico. Dee may have been unaware that the priests of Tezcatlipoca had used this same hunk of silicon dioxide to see the future, aided by the Smoking Mirror, the Aztec Prince of Darkness that they had received from older civilizations. Kelly was the last part of the equation. He had the special chemistry to be John Dee's scarlet woman. I am not implying a

sexual relationship, but his unsavory past plus his abilities at necromancy made him the personification of Nuit that Dee needed.

With this mix, Dee was able to receive the operative keys of his understanding of the universe. Dee explained his views in his preface to Euclid, the founder of geometry. The universe is of three parts: a changing corruptible zone (the Earth), the unchanging and perfect heavens, and an invisible zone that links these parts, consisting of metaphysics (including mathematics). The Enochian keys are accesses to the forces that fill this subjective zone. Dee maintained that they could be used to bring the heavenly perfection down to Earth. He took the art of refining gold to mean changing the percipient of magick ritual, so that his actions (based on higher knowledge) would bring happiness and knowledge to those around him. Dee spent little time spreading the Enochian gospel. He did pass on some instruction to Captain Thomas Rudd, the chief engineer of Queen Elizabeth, who wrote a book on angel magick that added geomancy and other arts to the system. Just as the mystic destroys a language and system by speaking a new vision into it, the magickian does so by integrating and synthesizing within a larger whole to affect more of the universe. The magickian in this activity is more like Nuit, the mystic like Hadit. The mystic achieves his goal by giving the magickian the new material to integrate.

MacGregor Mathers was born Samuel Liddell Mathers and added the “MacGregor” surname in later life. He had the good luck of encountering Rudd’s book, which had already begun the work of integrating Dee’s system into Western occultism. He saw the material as perfect for the members of the second order of the Golden Dawn, those people who had already made connections with the Holy Guardian Angel. Members of the second order would have proven their mystical ability by conversation with the Holy Guardian Angel, and their magickal ability as well, so they could be given the keys to better mystical revelations keyed to making a better world. Since it was to be a guarded secret, it would have had a deep impact on the psyches of the people receiving it. Those of us in this age when there are no written secrets cannot understand the power of this. In our world the most hidden of magick books is a few clicks away, the secrets of magickal societies for sale, and conversations are tracked by the NSA. Crowley received his admission to the second order shortly before he parted ways with MacGregor Mathers.

The keys have the same use in the magick of Thelema as they did for Crowley. They provide a viewpoint of an unchangeable part of the self (every man and every woman is a star); a changeable part made of the elements of earth, air, fire, and water; and a metaphysical ladder between the two that allows you to bring the perfection of one into the becoming of another. These keys provided Crowley with the instruction he needed since he had no human link toward the unknown anymore without MacGregor Mathers. In Dee's model the Earth is covered by thirty ethereal realms or "aires"; each imposes a law upon the world. When you are underneath all thirty of them, you are very constrained; if you ascend through aires, level by level, a great freedom comes to your soul, mind, and heart. Principally, in Egypt, Crowley transversed the aires by the thirty keys and thereby got a map of future development. The images, relating to the degrees and the consciousnesses thereof, appeared in the language he had already gained (mainly from his Protestant upbringing, aided by Dee's own Revelation-based language) but encoded so that he could only recognize them when his own experiences allowed him access to their hints. When this occurred he was then able to integrate each vision into his magickal practice of the time, thus exporting into the world the material created by the deepest level of his psyche. Thus he was able to effect Dee's aims of improving the person and then giving them power. He published his own visions so that his structures and maps might be of use to others seeking their own states of being. However, it is important to know that his visions are not as useful to people who obtain their own visions.

ILLUMINISM

Few words can drive fear into the heart of a conspiracy theorist like the word *Illuminati*. Crowley didn't choose the words *scientific Illuminism* for his system to shock the foolish (even though he was fond of that pastime). He identified with the progressive and rationalistic movement of the eighteenth century for at least three reasons. For magickal reasons he identified his movement with the forces that made it possible for the Æon of Horus to come into being. He also chose a methodology that seemed least likely to let students beyond his ken go off the deep end. Last, he wished to

prepare against the coming dark age he feared his Word would bring. Let's look at the idea of Illuminism and then at Crowley's reasons.

In the eighteenth century a new notion came into being: that people could be made happy by being good and could be made good by education; an assumption of equality beginning with the process of education was the basis for this idea. This notion had its roots in 1492 with the publication of the *Corpus Hermeticum* by the Academy of the Medicis. The idea was that people could be made better—substances below could be made like substances above—by bringing that which is above and mixing it with what is below.

This idea manifested in the American Revolution and to a lesser extent in the ideas of the Nine Sisters Lodge in Paris and the Bavarian Illuminati. The American Revolution was the prototype for dozens of others. It is a root of many stars. On May 1, 1776, Adam Weishaupt founded the short-lived group of the Illuminati. He had three goals: that the power of governments should be limited (allowing nut cases to claim that he wanted anarchy), that science replace religion as the mode of dealing with the problems of day-to-day life (allowing his critics to claim him as an atheist), and that women should be educated and treated as equals to men (allowing his critics to proclaim him insane or a tool of the devil). He wished to use the mechanism of Masonry, which had the virtues of equality, fraternity, and belief in moral teaching, as the means to spread his ideas. This is the final proof for fools looking for a conspiracy. Living in a world remade in the life-affirming light of these ideals, they cannot imagine a world where such things needed to be hidden. Of course I am speaking of the world that exists in Jefferson's Word. We have been inspired to move toward this world, but we often fall short.

Crowley understood that most of the ideals were becoming manifest in his day. At the time of the Cairo Working women didn't have the vote in the United States or the United Kingdom, but the movement was afoot. The Scopes Monkey Trial was still twenty-one years in the future, but scientific thinking was becoming more of a force than religion. Men had flown in a heavier-than-air craft. Most of the world was under colonial domination, but social consciousness was spreading, and governments were waning. Smart people could see the tides favored Illuminism, and Crowley could see that not only was Illuminism producing the new world, it also made possible the

gospel of Thelema. Crowley identified his magickal movement with a movement that was becoming the ruling force and was resonant with his goals. Ideologically that made the idea easier to sell to smart people, who were experiencing upward mobility, and magickally it allowed the people transformed by his system to have a social matrix in which to express that transformation. That took care of the third part of the Van Gennep rite of passage: isolation, liminality, and reintegration. It can work in a society undergoing a predictable social change as well as in a traditional one.

The use of science, the method of hypothesis and experiment, is a good way to keep magickians from wiggling out. The magickian learns how to alter his subjective universe, but unless he has both training in logic to test his conclusions within and a skeptical attitude to test his results without, he can easily spiral into a morass of subjectivity. “Mailorder” initiation is especially prone to such problems, and Crowley was not setting out to create a small cult in his various hometowns. Crowley was not the first to set up an initiation-at-a-distance school (that would be Paschal Beverly Randolph), but he was one of the first to do so as an international society.

Crowley also assumed that his new æon would not creep in on little cat feet. New ideas are often born in violence, and he assumed that a new dark age would come. So one would need a few societies to carry the ideas forward, which is why he planted more than one seed. One of the truths that magickians should learn is that systems do not change peacefully and progressively. The old system does fight back in its death spasms. (One may notice that the forties and eighties warned of in *The Book of the Law* weren't exactly great times for occultists.) We may view his ideas as quaint, but the workings of secrecy are a way to keep traditions alive; the forces that threaten them may simply be the forces of dumbing down.

THE SCARLET WOMAN

The mystery of the scarlet woman is not about hot sex, Crowley's bed-mates, or even the *Amanita muscaria*-induced visions of St. John of Patmos. It is about ancient Sumerian religion and its remanifestation in the nineteenth century, what Rose Kelly did for Uncle Al, what Moina Mathers did for MacGregor Mathers, and the nature of magickal manifestation. This

essay looks at these things and may help you find your scarlet woman (even if you're not looking for a woman).

In the nineteenth century a “new” sort of woman showed up. They were of childbearing age, given to sexual excesses, very interested in women's and children's rights, clairvoyant, and talked with dead people. They ran for president (Victoria Woodhull), founded religions (H. P. Blavatsky), fought for women's suffrage (Isabella Beecher Hooker), made sure that kids got lunches at school (Annie Besant), published important magazines about women's rights (Paulina Wright Davis), and persuaded MacGregor Mathers to let women join the Golden Dawn (Anna Kingsford). I could make a much longer list, but if you are unaware of these women you are missing a rather large piece of history. These women all had three defining characteristics. They believed in local activity connected by a sense of sisterhood that broke socioeconomic barriers. In their early years they could commune with the spirits, generally producing manifestations of light and sometimes materializations. They taught that occult groups should work for the social betterment of mankind through empowerment and education (and not through existing political structures, but in what we call grassroots politics today).

History has sanitized these noble women of their occult and magickal ideas, and ignored the fact that the spiritualists of the nineteenth century are as responsible for women's rights now as Freemasons were for democracy a century earlier. Moina Mathers was a great example. Her clairvoyant ability not only introduced the idea of the feminine into Western magick, but she also influenced her brother, Henri Bergson, to develop the idea of the *élan vital*, the feminine force that strives to a greater sense of being alive and being more conscious, the sensuous power of evolution working through us. When she hooked up with MacGregor Mathers, his star began to rise because she could provide him with the hints of what he should do.

For Uncle Al, it was Rose Kelly. Her prompting of “they are waiting for you” led Crowley to invoke Horus on March 20, 1904. She galvanized his life. Had they remained a couple there is no telling what the First Beast might have achieved. Crowley was fortunate to be born when the political woman seer was making her biggest stance since Babylonian times. However, he failed. He never remade himself for the scarlet woman that her universe might be energized by the future; he merely thought of her as a

means to an end (and therefore lived with disposable women). This is Crowley's greatest failing, in that it has made women in the occult world into whores, media-designed vampires, or made them avoid "darker" magicks since it seems their only value is as a sex aide. If the archetype of the powerful seer and the political changer returns (and men decide to remake themselves and share their vision with women) the golden age will actually begin.

The scarlet woman is not merely a sex aid made flesh. She or he is the being who excites the sensuous and erotic force of evolution in you. Many magickians (and almost all male magickians) desire a companion who will listen to them blather on about their theories of the universe. Their ego is so weak that it needs to be propped up 24/7. But a few will seek that person who in some sense already lives in the future. Deep sexual and love attraction to these people is what pulls the magickian out of the current time stream and puts him or her just a little bit into the future.

This means the scarlet woman represents in touchable form what you are struggling for and the joys your struggle will bring to you and others. She or he can give you information from the realm of your own possible futures and can pull you toward that realm not by reason alone but also by lust. When such excitation can take place, worlds will be created. The priesthood of Inanna knew this art and used it to make kings in Babylon. Obtaining such a mate is the supreme act of magick. It will transform every part of you; it will painfully put you through a purification of your past, and it will make you seem slightly stupid or mad to the world, since you are often reacting to something that has not happened yet. Few people can put aside their ego needs to pursue such love.

It is a truism that men love people for who they are and women love them for who they can be made to be. The scarlet woman (or the demon lover) is different. She literally sees you as the Self you are trying to be and is totally loyal to that Self. The scarlet woman is the only safe external road to reducing the false ego and useless vanity of the magickian; she does not want to kill your vanity out of society's desire to hold people in line, out of human pettiness, or out of her "baggage." The scarlet woman is the only safe external way for the magickian to build up his permanent ego. She can provide as much energy for your activities in the objective universe as Nuit

does in your subjective universe, based on her true love for the Self your Self wants to be.

Much of the same could be said of the demon lover, who provides purpose to the female magickian, being an external Hadit. The other variations (Nuit and Nuit or Had and Had) have powers that are specific but are beyond this discourse. It is merely enough to note that mutual exchange and love are the keys.

Crowley did not allow his women to reduce his ego. The result is that they had to flee reality. Most of the endless parade of scarlet women took to drink, his two legal wives had to go to mental asylums, and his daughters died—all as was predicted in *The Book of the Law*. He committed the sin of restriction; he did not change himself because of love, and such vampirism not only kills the scarlet woman, it also taints the Work produced by the divine dyad. Crowley's good fortune was being born as the age of the woman was beginning, as Magus Blavatsky uttered her Word in 1875. However, he had the misfortune of being too Victorian in his fascination with sex; 'tis not fucking that sets us free, it is the state we experience during fucking that is the guide to freedom.

However, such imbalances will rectify themselves. The seeds planted in the nineteenth century that informed his Work are sprouting and will lead us into the Age of Aquarius. I have seen and Worked with the Magi who will do so.

17 †

LOCH NESS

When I began this book I was saddened that some bright soul at the BBC had already thought up the perfect title *The Other Loch Ness Monster*. I want to look at four aspects of Boleskine House and its place in Aleister Crowley's system of magick and mysticism: Boleskine and the paranormal, Crowley's interest in the Celtic twilight, the importance of the estate for the magickian, and last, the idea of centers.

Boleskine House overlooks Loch Ness on the Caledonian Waterway and offers excellent salmon fishing. It is a slightly spooky structure, with its stone dogs and stone eagles guarding the back entrance to the house, and the view of the loch toward the north and west would have given Uncle Al

an interesting view during his performance of the Abramelin operation. But there is more afoot to the area than the breeding grounds of the rare great crested newt. Deeper than the North Sea, Loch Ness is said to be the home of a great serpent. In 564 St. Columba killed a few hundred men in Ireland (over a copyright dispute); his penance was to convert enough Picts to replace the fallen Irishmen. In 565 he encountered Picts burying a man slain by the great worm of the loch and brought the dead man back to life. St. Columba went after the “water-horse” that lived in the lake and banished it by making the sign of the cross. His binding spell seems to have lasted until 1871, thirteen hundred and six years later, when Nessie showed again. It was an interesting year. Darwin published *The Descent of Man*, Eliphas Levi’s friend Edward Bulwer-Lytton gave us *The Coming Race*, and Lewis Carroll delighted the world with *Through the Looking Glass*. Each of these books were death knells for Christianity, and the perfect union of the subjective and objective universes was coming to an end. When the paranormal showed up it could no longer be packaged easily in an overarching myth system. It was the year H. P. Blavatsky founded her first magickal group, the Societé Spirite, in Cairo. Three years later, Charles Hoy Fort, the American writer and researcher of anomalous phenomena, would be born, and another year later would see the founding of the Theosophical Society and the birth of Edward Alexander Crowley. The many serpent sightings in the loch have been attributed to different reasons. The loch is an old rift valley that was made into a lake the last time the Earth was in the axis of Leo and Aquarius; like other rift valleys (such as the Olduvai Gorge) it lets you interact with very old forces of the Earth, and like other seismic spots weird things happen there, such as poltergeists, apparitions, and UFOs. All of these have been reported by folk in the area, even by Crowley himself. The magickian needs to know two things about the paranormal: (1) there are places on the Earth where consensual reality is little looser, and they amplify things the magickian is doing to change the world; and (2) there are aspects of the world that are beyond the clockwork equations of the natural world, just as there are such parts in the magickian. The cosmos is willing to tell us that things are not always as they seem.

Most writers point out the Crowley came to adulthood in the Victorian era and emphasize his rebellion against that time’s sexual mores, but fewer point out the other rebellion going on against the British Empire, to borrow John Dee’s phrase for it. Colonialism and Christianity were having a bit of a

backlash. People were naming their kids after Anglo-Saxon or Celtic heroes, and magickians were trying to connect Masonry and ceremonial magick with Druidism. The arts were looking for the more primitive, and writers were looking for cultures with rich verbal backgrounds. One of the people deeply in the swell of this movement was Samuel Liddell Mathers, who had begun to style himself MacGregor Mathers. When Crowley bought the forty-eight-acre estate he was signing his documents Aleister MacGregor, and he chose a property that was symbolic of Celtic resistance to British rule. Boleskine House was built in the late eighteenth century on land acquired from the church by the Honourable Archibald Fraser, a cousin of Lieutenant General Simon Fraser, who was Lord Lovat at the time. Archibald Fraser chose this site to anger Lord Lovat, who owned the land on all sides of the estate; Lord Lovat had favored the English during the Jacobite Rebellion of 1745. The house faces north and west, away from England and into the waterway that connects the heart of Scotland with the rest of the world. I don't know how much the church charged for the land. It hadn't been lucky for them; their church had burned down eight centuries before, killing an imprisoned congregation. Crowley's interest in the Celtic revival waned somewhat as he lost his interest in Boleskine after the death of his daughter. He did, however, pull off a great magickal feat in the revival; he became the spiritual father of the Irish Republic. He arranged a little media event on July 13, 1915, in which he burned his English passport before the Statue of Liberty and read a Declaration of Independence for Ireland. The whole stunt was duly reported in the *New York Times*. Here is a sample from the article:

We, the secret Revolutionary Committee of Public Safety of the Provisional Government of the Irish Republic, hereby authorize our spokesman and delegate, Brother Aleister Crowley, No. 418, in our name and in our behalf, to promulgate the proclamation following:

In so grave a circumstance of human affairs as the declaration of war or revolution, it is customary that those whose conscience and free-will alike impel them to take up arms against other men, should state openly the causes of their resorting to so dread efficacy of protest.

If you are inclined to give no importance to this action, consider what effect a Palestinian declaration would have. Crowley had remanifested the

freedom-loving, vitalist approach of the ancient Celts with this Thelemically derived declaration. Boleskine was a political statement against English colonialism; you may consult your maps as to its effectiveness.

The idea of the estate has a profound effect on the magickian. Magickians are selfish beings and tend to be childless as part of that expression. Crowley had come into the world with a great deal of money; it takes a few shekels to globe trot and buy large estates. He destroyed his inheritance on the house, his trips, money given to MacGregor Mathers, and publishing his journal, *The Equinox*. One of the ways he ended his old life was spending every bit for the new one. It also meant that he spent a good deal of his life depending on the kindness of strangers. With the death of his daughter and the dissolution of his marriage, Crowley made his second stab at leaving a legacy with his brotherhood, the A∴A∴, but the A∴A∴ had a death blow dealt to it by MacGregor Mathers, who raised issues of copyright as well as certain slanders. It was tough for Crowley; he had been through the *Abrahadabra* formula and was the father of an initiatory movement, so he tried again to have real children so that the outer world mirrored the inner. Finally he convinced himself that a child had been brought into being by intention in the person of Charles Stansfeld Jones (a.k.a. Frater Achad), and his love for this being tended to overinflate Jones's ego. Such bonds are easy to make as initiator or student. Crowley created the summation of his magickal life, *Liber Aleph*, for Jones and, when they had their falling out, tried to release the book to the world. Initially he tried to sell Boleskine for this purpose, and although this didn't work out, he did have funds under his deathbed for the publication of the volume.

Crowley's desire to have heirs and influence the world through Boleskine produced some unusual results. One of these was the meeting between filmmaker Kenneth Anger and Led Zeppelin guitarist Jimmy Page at a Sotheby's auction, where each was trying to buy a pair of Crowley's boots. Their meeting led to Page's involvement in Anger's films *Lucifer Rising* and *Invocation of My Demon Brother*. Page was not only a Crowley collector, he also introduced many people to the notion of True Will during his interviews. He owned Boleskine House for almost twenty years, selling it in 1990. Led Zeppelin's 1973 concert tour, immortalized in the bootleg record album *From Boleskine to the Alamo*, introduced thousands of people to the idea of Crowley, as well as being a recording of the largest invocation

of Thelema during a concert in (of all unlikely places) the city of Fort Worth, Texas. (The main cut of the album, “Dazed and Confused,” had its own series of interesting remanifestations.) Page opened a bookstore in London called the Equinox, which published *The Book of Goetia*, translated by Aleister Crowley.

Even the rumor of Crowley artifacts can stir up things. About a decade ago rumors floated on the Internet that the Harry Ransom Center, a library on the University of Texas at Austin campus, had Crowley’s hat and cane. According to the story, Michael Aquino and Stephen Edred Flowers visited the library and demanded the items for the Temple of Set. When the librarians turned down this sinister request, the Ph.D.s-from-hell performed a ritual that summoned a small tornado, which damaged the building. Oddly enough, Aquino and Flowers did visit the library on April 21, 1989, to read Crowley’s notes on the “10th Aethyr.” I met Aquino and his lovely wife, Lilith, later that evening for the first time at Flowers’s home. A few minutes before my arrival, someone had told Aquino that the writer Uncle Setnakt, who was publishing small essays in the magazine *Brimstone*, was I. He suggested that I write more; perhaps I am the tornado . . . Oh yes, a small tornado did hit the library afterward, but not borne of any ill-will to the truly excellent staff of the HRC.

Boleskine brings up the idea of the center. Crowley had been studying Islam before the Cairo Working, and the voice told him to make Boleskine his kiblah. The kiblah is the direction of Mecca toward which one prays. Currently it is toward the Ka’ba, a shrine in Mecca, once a shrine of many gods that Mohammed, whom Crowley considered a brother of the A∴A∴, had purified so that only one god remained. It houses the Black Stone, which fell from heaven, and the Stone of Good Fortune. The kiblah toward the place where god’s peace cannot be broken is the way people are reminded of the path. Allah instructs them through this physical orientation to move in the correct path. The idea is subtle; the work of cleaning out the shrine has already been done. We don’t have to do Crowley’s work, but we can use it to break up our daily activities and be physically and mentally open to the path. The direction is important, not the destination. Ultimately we come to realize that the direction is to an internal center. Crowley did not heed the voice. He did not make his affairs business-like, and he did not set up his home into a center of peace, even though subsequent owners of Boleskine (such as Jimmy Page) have commented on its deep peacefulness.

Crowley chose not to make his home the peaceful center, and suffered for it. It is in the Work of all Magi that they fail in parts of their task, to give us problems to solve. Notably Crowley's Work did not take a firm hold on the Earth until many of his followers did set up peaceful homes, had kids, and had more than five dollars in their savings accounts. The secret is the direction with unbending intent; we don't have the prophet's sadness, nor know his jihad. Magi don't go through tough lives in order that their followers will do so as well.

Boleskine House is privately owned. The forces of the Æon of Horus have not contracted into a single force powerful enough to buy the property. This will happen, because Ipsissimus Crowley Willed it to be so. Sadly many Thelemites believe it is okay to sneak onto the property. Locals do their best to tell outsiders that the house has burned down, doesn't exist, or is unlucky to visit. Official descriptions of the property don't mention Crowley, but you will hear tales of Jimmy Page cursing a drummer to death (if you stand for a few pints in local pubs). Some people make the trek out to the house and, seeing only the small gatehouse on the road, assume that Crowley was a pauper. Others disregard the rights of the owner and sneak into the private burial ground on the estate; perhaps they are looking for the tunnel between the house and the lich-gate, which Crowley was said to have used to prank unwanted guests. They find their way into a small mausoleum there, its inside covered with Thelemic graffiti and with a small cubic stone pressed into service as an altar, covered in candle wax. This is not the beginning of a Ka'ba but a misunderstanding of the kiblah.

18 †

ABRAHADABRA

The eleven-lettered word *Abrahadabra* is said to be the reward of the Lord of Silence. This essay discusses how the reward is obtained, its nature, and its use.

To obtain *Abrahadabra*, one must contact the Lord of Silence through any of his faces. The contact must be deliberate, and the attitude must be respectful. The soul and its parts are not enemies to be coerced by ritual threat or begged from on bended knee. The first approach devalues the divine; the second increases the gap between the human and the divine and therefore works against initiation. Any of the faces will utter a Word. In the

first approach you turn off the internal dialogue (via sex magick with badly chosen partners, drugs, obscuring your personal history by playacting, etc.). The Lord of Silence can speak into the void you open in yourself. This is a radical (or short) way to obtaining the Right-Hand Path. If you become a leader, choose the seeking way of the Left-Hand Path, which is the best yoga because it spurs you against laziness, then Horus will speak. If you transform yourself or a magickal partner into Ra, Ra will speak (and you must write). If you search your childhood (real or magickal) for a formative principle, you will discover a Word of power. Many other methods can be found, depending only on your ingenuity. The important secret is that the Word of power must be sought, received, valued, understood, and used.

Abrahadabra has a dual nature. In linear time, it describes a process; taken as a simultaneous and synchronic word, it describes a cause. Looking like the word *abracadabra*, the protective word that can reduce illness and fever, or in more modern terms the word of the stage conjurer, this Word (and others of its type) expresses the Will of the magickian upon the cosmos. As a linear process, “abra,” “had,” and “abra” equal the father, Self, and father. The father is the formative principle, in seed form. It is that thing inside you that forces and empowers you to be you. It is your inheritance, from which you will rebel and fulfill. It is also the formative principle of the people around you (either the elect folk of your group or all mankind). It represents a common ground that as a magickian you must transform. “Had” of course is Self, you in rebellion from and fulfillment of the law of the father. It is you as Satan. It is the first two steps of the Van Gennep rite of passage: isolation and liminality. The last step, “abra,” is you becoming the father. You have changed your subjective universe and now you are not only the father to yourself, you also have become the father to those around you since the change made in your subjective universe will have a proportional change on the objective universe, through the magickal link of your common ancestry and group ties. It is the last step of the Van Gennep rite: reintegration. As a linear word it reflects both the process needed to obtain it and the model for what needs to be done to gain and re-win new Words of Power. As a simultaneous Word it points to the source of the magickian’s power. It has 11 letters and a numerical value of 418, both of which are the signs of Nuit. It reflects that the source of power is not God but the subjective universe of the magickian. It is the mother hidden as father and son.

Abrahadabra is used to change the objective universe by focusing the changes in the subjective universe upon the appropriate parts. It promotes change. In the early stages of a magickian's development it will produce unexpected results, often creating an ordeal for the magickian since the subjective universe of the magickian is largely unordered and unknown. These ordeals will clarify the Will of the magickian and strengthen him or her. Later the Word can be used by the magickian to obtain communication with his or her subjective universe by objectifying its contents. It can be used with greater safety and power as the magickian grows, and it can be used as a yardstick to that growth.

Abrahadabra is only one of many Words of Power. It is up to the magickian to discover some of his or her own. Each word will explain the magickian's own process, as well as give models for what is to occur.

19 †

LEFT-HAND-PATH PIONEERS

The magick and philosophy of Thelema spawned a few Left-Hand-Path magickians of note. I'll look at four of these briefly: Jack Parsons, Eugene Grosche, Kenneth Grant, and Anton S. LaVey. Each has contributed to the remanifestation of the Left-Hand Path in the West, and each derives his technology and thinking from Crowley.

Jack (John Whiteside) Parsons was the chair of the Agape Lodge of the OTO in Los Angeles. In addition to being a great rocket engineer, he also was a great experimenter in magickal fields. He desired nothing short of bringing forth a new world, a world of space travel and Thelema. His contributions to solid-fuel rocket systems led to the creation of the Polaris missile by the United States, and France naming a crater for him on the dark side of the moon. Parsons's approach to magick and science showed a sheer recklessness that eventually made U.S. authorities pull him away from the Jet Propulsion Laboratory and leave rocket fuel development to those U.S. citizens whose patriotism and normal thinking were unquestionable, such as Wernher von Braun. Parsons desired (borrowing a great phrase from Crowley biographer Lawrence Sutin) to be the St. Paul to Crowley's Jesus. Parsons cast himself as the Antichrist and decided to bring an end to Christianity by spreading Thelema. He fulfilled his mission via three sorts of Work. First, he suggested to Grady McMurtry that a Thelema Lodge be

formed in San Francisco. Although Thelemic studies had existed in the Bay Area for many years, the Thelema Lodge did not come into being until 1977, but it became the Grand Lodge of the OTO and the main force for the caliphate's OTO current membership of more than three thousand. Parsons's second Working was to preach the gospel of True Will, space travel, and sexual libertinage to as many Los Angeles science fiction writers as he could. His friends included Forrest J. Ackerman, Jack Williamson, A. E. van Vogt, Ray Bradbury, and, most importantly, Robert A. Heinlein. Williamson took Parsons's idea of lycanthropy and developed it into a delightful werewolf novel, *Darker than You Think*, but it was Heinlein who gave Parsons's notions full voice in *Stranger in a Strange Land*, which in turn created its own movement in the form of the Church of All Worlds.

Parsons began his career by identifying himself as the magickal son of Aleister Crowley, but he took his self-deification further. He decided to invoke a "counterpart to the god Horus" to balance the Work of the Beast; this was his third great Work. He believed that this entity would be a living incarnation of the goddess Babalon. To achieve this end he hired a young sailor, L. Ron Hubbard, to act as his seer, modeling his initial work on the Dee-Kelly team. With young Hubbard's help he conjured up Marjorie Cameron to act as his scarlet woman, and they performed a Working to create the living counterpart of Horus. Parsons never found the human child that the Working was designed to produce, and his life after this Working was somewhat dismal. Without a doubt he succeeded in his desire to materialize aspects of the Æon of Horus that were not meant to happen for thousands of years, and he wound up draining every drop of his blood into the graal of Babalon. His seer, L. Ron Hubbard, created a religion based on finding one's place in the cosmos (True Will) and on exorcizing the *qliphoth*, the shells of the dead, which he renamed "engrams," from the psyches of living people. This methodology leads to the acquiring of siddhis, or magickal powers, and is presented in a "scientific" framework. Via McMurtry's lodge, Heinlein's fiction, and Hubbard's Church of Scientology, Parsons fulfilled his St. Paul role rather well. Nine months after the Babalon Working, Michael Aquino was born, and Set, the ancient counterpart of Horus, would have a voice. Parsons sought to create a folk-driven Left-Hand Path that would wipe out Christianity, superstition, and (paradoxically) overreliance on the ego. He thought that such a society—based on a blending of traditional American political values, Thelema,

sexual communism, and super science—was the world to come. As an old friend of mine once put it, “all the cool stuff of Nazism without oppression and death.”

Equally important, but even less known to the English-speaking world, was Eugene Grosche (a.k.a. Gregor Gregorius). He founded the Fraternitas Saturni to promulgate the Word of *Thelema*, but not to promulgate its prophet. He met Crowley in 1925, when the First Beast had traveled to Germany seeking to spread the Word through existing occult groups, trying Weishaupt’s method in Weishaupt’s home country. Grosche heard the Word, and it synthesized three things in him: the doctrine of the Will according to Nietzsche, the doctrine of fate according to Jozef Hoëné de Wronski, and the ancestral Germanic idea of polarity.

Nietzsche developed a paradigm of the Will: virtue and civilization come from men and women who overcome the obstacles of their lives and times and then proceed with strengthened Wills to excel in (and usually redefine) their chosen fields of endeavor. The first part of their training comes from a voluntary journey through what is culturally forbidden: to become the superman you must begin by going down. As long as such men and women are not killed by compassion—which keeps their Wills from developing—heroes will emerge. As long as the hero is in a society that provides mysteries for him or her to seek, or virtues to triumph, or milestones to be passed, the hero will become a king or queen. Examples can be as different as Hank Aaron, Albert Einstein, or Susan B. Anthony. As long as the king or queen doesn’t succumb to compassion, which ends the careers of others by softening them and making sure that they do not pass their milestones, the king or queen becomes a godlike being able to give philosophically to his or her race and to enjoy his or her consciousness as the mechanical universe continually repeats itself. Grosche heard Nietzsche’s ideas and words echoed in the third chapter of *The Book of the Law*, and in his Brotherhood of Saturn he changed the dictum of “Love is the law, love under will,” adding “compassionless love”: Tue was Du willst ist das Gesetz, es gibt kein Gestez über tue was Du willst. Liebe ist das Gestez—Liebe unter Willen—Mitleidose Liebe.

Wronski was a mathematician and political writer as well as a philosopher and occult theorist. His work on infinite series is still respected by mathematicians today, but his approach that valued philosophical insight

over formal proof is less in vogue. Wronski began Polish “messianism,” a movement that promoted the ideas that (1) the Age of Christianity was at an end (with the Holy Spirit replacing the Christ as the leading figure); and (2) Poland, if it could but throw off the Tsarist yoke, would be the country that would bring about the new age. His political writings made Poland a little too warm for him, so he resettled in Paris, but his writings were helpful in bringing about the Polish revolution of 1831. He influenced many Polish authors of the nineteenth and early twentieth centuries (including Andrzej Towianski) and has had an influence on Poland’s rejection of communism and even on the thinking of a recent pope. Wronski is best known to the English-speaking world as the initiator of Eliphas Levi, but he also revived a Saturn Lodge to explore his ideas of fate. Wronski, a Polish Hermeticist of the same chain that produced Copernicus and Max Theon, believed that humans could “create reality” by using the raw data of the elements and a secret mathematical formula. These artificial worlds would be the medium of the spiritual elite who would rule the world by the knowledge of the coming age. Fate, which he saw in Saturn, the Indo-European god of fate, passed into this sphere by the actions of enlightened men, who could alter the world by being in accordance with the new forces.

Grosche heard a powerful echo of Wronski’s concepts in *The Book of the Law*; surely the coming Æon of Thelema would mean a rulership of the world by a spiritual elite, who could be trained by compassionless kings in the ethical enlightening system of Freemasonry. Grosche’s system does not have the notion of destroying the Self or crossing the abyss, but one of refined Working on the Self based on the metaphors of Scottish Freemasonry and the acquisition of magickal power. The last part of Grosche’s world was the Germanic notion of polarity. The idea that the universe is formed by two visible forces—fire and ice, reconciled in a space-making force of imagination—was undergoing a “scientific” revival in the early twentieth century. Hans Hörbiger’s “*Welteislehre*” suggested a cosmos ruled by ages of ice and fire, repulsion and attraction; the notion that an initiate could make himself out to be opposites such as light and dark, attraction and repulsion seemed well-matched to Crowley’s cosmology of Had, Nu, and Ra-Hoor-Khuit. Thelema was a perfect fit for the spiritual remanifestation that was going on around Grosche. Grosche designed a system to make kings to rule in the new age. His brotherhood dominated the German occult world. One would be hard-pressed to find a

German occult group that does not bear its mark. Grosche maintained some contact with the orthodox schools of Thelema; for example, he became a member of the OTO on April 25, 1951, with a certificate from a “Frau Werder-Binder,” and he published a joint manifesto with Kenneth Grant in 1955 that stated Set-Typhon was the god of this age. The brotherhood had remained one of the occult world’s best-kept secrets until certain chance meetings occurred between Stephen Edred Flowers and a former Grand Master of the brotherhood. Flowers had been pursuing academic studies in Germany and, as often happens on the quest, found other treasures as well. Flowers published the standard introduction to the *Fraternitas Saturni* (see *Resources and Suggested Reading*, page 330). Certain of the practices of that lodge entered the Temple of Set, particularly its Order of the Trapezoid.

Kenneth Grant was one of Crowley’s last students. Grant was a dreamy youth who had found the First Beast’s writing at age fourteen and sought him out when he was twenty. In December 1944, he found the old man and became his secretary in exchange for initiation. In addition to paying bills and answering correspondence, he also bought the whiskey and found drugs for Crowley—a strong change of life from that of a rather isolated young fellow set against the backdrop of the Battle of the Bulge, where a million young men Grant’s age were fighting. The pair studied magick page by page and practiced a form of astral vision involving ether. Grant was especially drawn to the notion of extraterrestrial intelligence in magick. He also remanifested Crowley’s link with Bhavani. Crowley had sacrificed a goat to her in 1901 in Ceylon; she is the Shakti (wife, power, or scarlet woman) of Shiva. She protects the followers of the Left-Hand Path while they copulate with her. In addition to being the archetype of Nuit, she gives those who seek her out ultramundane sex partners (one might think of H. P. Lovecraft’s sex-goddess Shub-Niggurath) with whom they are initiated via astral intercourse. Grant’s father took a dim view of his son’s involvement with Crowley and dragged him back to London six months later to pursue a more normal path. Grant, like Crowley’s earlier secretary Israel Regardie, was deeply changed by the experience of service. Grant, like other Crowley theorists, went on to synthesize new elements into his practice. His system is complex, and I will limit myself to three influences: Austin Osman Spare, Gerald Massey, and H. P. Lovecraft.

Grant met the trance artist Austin Osman Spare in the early fifties. Spare had formulated a method of removing one’s Self from the world by ending

self-identification with each idea that passes into one's head—not for the Right-Hand-Path goal of tranquility, but in order to save up “free belief ” that could be used for magickal goals guided by specially constructed sigils. The activations for these operations were astral copulations with ugly and ancient women. This method perfectly suited the training he had already received and tied in well with his interests.

Gerald Massey had been long dead when Grant found his works. One of Massey's lectures, “The Devil of Darkness in the Light of Human Evolution,” contained Massey's notion that Set was the god of evolution and that we, poor apes that we were, resented him for it. Massey was a Celtic revivalist, a member of An Druidh Uileach Braithreachas (with the magickal name of Khemi Kha, meaning “Soul of Egypt”). He was fascinated with the idea that Egyptian civilization was the root of the world, writing such books as *A Book of the Beginnings*, *The Natural Genesis*, and *Ancient Egypt: The Light of the World*. He and his wife, Rosina, claimed magickal powers, which he thought were part of the human evolutionary process. Although longer on speculation than scholarship, he correctly adduced that Set was a stellar deity and that Set had been the culture hero god of earliest Egypt. This was a perfect match for Grant, who added the notion of Set as extraterrestrial evolutionist to Crowley's assertion that ShT was the source of magickal power.

Author H. P. Lovecraft completed the magickal system. His tales featured creatures that live through æons of time, sending dreams to mankind (choosing a few as an immortal elect and most as, well, lunch).

In 1919 Crowley had made a painting of Lam, a figure that looks like a grey alien in UFO lore. Although Crowley never wrote about the strange figure, he did occasionally call it his guru. He made a gift of the painting to Grant in 1945, and Grant focused on it as the representation of the evolutionary space god. In 1955 Grant's ideas were announced to the world: he had discovered a Set-Sirius current and was directing the OTO toward knowledge of this current. This paper was published in England and in Germany by Grosche. It led to Grant's expulsion from the OTO and his founding of the Typhonian Order. Grant's Sirius writings were bedrock material for author Robert Anton Wilson's *The Illuminatus! Trilogy* (co-written with Robert Shea). Grant had proposed a universe in which those from the outer spheres were as busily trying to get to this world as

magickians here were trying to get there. The hidden chiefs had become the UFO-nauts. And his formulations of Spare's work were the root of most modern chaos magick. Grant was an avid publisher from the sixties through the seventies. His publication of *The Confessions of Aleister Crowley: An Autohagiography* in 1969 was the United Kingdom's part in the big Crowley revival, and his own *The Magical Revival* in 1972 introduced many people to his ideas as well as the occult movement in the twentieth century. Grant continues in his own weird orbit and has a worldwide following.

Grant's polar opposite, Howard S. Levey, better known as Anton Szandor LaVey, had his brush with Thelema in the fifties. While Grant saw Thelema as a way to extend one's Will into the great dark of outer space, Levey saw it as a great social movement and cash cow. Levey had contact with Thelemic groups in the San Francisco area in the fifties. Never much of a joiner, the bookish musician did take a few ideas away that were incorporated into his Church of Satan. Levey did not give credit where credit was due, but he produced a reasonably sophisticated synthesis that later became crude (for reasons we will see below). He began with the Beast's definition of magick, "the Science and Art of causing Change to occur in conformity with Will," which he changed to "the change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable." He took the unclothed priestess of Nuit from the Gnostic Mass and made her the nude altar representing the carnal ego, which preserves the original symbolism rather well and packs a crowd in on Friday nights. He took the keys of Enoch straight from *The Equinox* (with misspellings intact) because of their dread and terrible nature among occultists of the time, and he "Satanized" them (by replacing the name of "god" with Shaitan). He made them into a powerful message of the power of Satan as the force behind the false wizards and priests who seem to rule the world, but are only pawns of the true and hidden elite. Thus he changed Crowley's idea that the keys brought self-wisdom, which would then be applied to rulership, into a secret of rulership for those powerful enough to learn the Law. He took the technology of the Abramelin magick and stood it on its head.

Instead of the magickian needing to purify himself and repress evil desires for six months so that he can meet his Holy Guardian Angel and command demons, Levey posited that the repression and the hypocrisy that

the magickian has lived in have already done the work. The false morals have placed his evil side at bay, and the act of seeing through the bullshit of the world has made his ego the commanding force of true advice. The demons are already more than willing to help, more as family friends than cowering servitors. In each Satanic ritual the magickian invoked the four Abramelin demons: Satan, Lucifer, Belial, and Leviathan. Levey named the four sections of the Satanic Bible for them. This change is the key to understanding Levey; in his system initiation consists of overcoming the forces of the outside world, rather than using a ritual that could not convey a change to the Self. The Self, rejoicing in its change, was able to invoke forces beyond the understanding of the average human, and hence there were no rules. Magick was not a system of working out the correspondences of the world but a quest for the most stimulating experiences possible. The correct magickal ceremony worked better with the right music than the right Kabbalah; it was better to invoke Cthulhu than an angel whose name was derived from hours of calculations. Levey drew from movies, *Weird Tales* and *Unknown* magazines, and histories of music, sexology, and popular occultisms. The famous Baphomet seal of the Church of Satan, which has become synonymous in the public mind with Satanism, was traced off the cover of a 1962 picture book about the occult and was not even his own invention. Magick, he said, should be pragmatic. This brought about one of the greatest changes in the occult world, and ironically the man who didn't give credit probably won't get any.

Levey's understanding of the Will meant controlling the area the magickian lived and worked in. At first this means the magickal chamber, where by selecting the correct sensory materials the magickian can create a sense of rulership and control in himself. This sense not only empowers psychologically, it gives a clear insight of how things might be if one were not bombarded by the forces of the world. Second, the magickian controls his lair; he does not live with people he hates, does not watch TV he loathes, and so forth. Levey's magickal tools for this are nostalgia and misanthropy. For magickians who desire to control more, and therefore are less offended by the ugliness of the world, there is the manipulation of images. The magickian can send his signals into the world to condition it.

It's all about fame, baby. Levey didn't write books with hard-to-read titles in Latin and Hebrew that were brought out by private presses. He went for mass distribution paperbacks. He didn't travel to Egypt to invoke Horus;

he invoked Satan, Lucifer, Belial, and Leviathan on *The Tonight Show*. He made Sammy Davis Jr. an honorary warlock. He got in the movies. William Castle, the movie director, made him the technical advisor for *Rosemary's Baby*, and he had an onscreen cameo in *The Devil's Rain*, where Mexican extras chant his version of the Enochian keys and John Travolta melts before William Shatner. At first the Church of Satan grew greatly in sophistication, having members like Jacques Vallee, ufologist, and Michael Harner, popularizer of shamanism in the 1970s. Levey, freed from the need to relate his system to every occult system in the world, was able to bring ideas from photography, sociology, psychology, and so forth. But Levey decided that the quest of beautifying the world was secondary to the quest of lining his pocketbooks. Rather than allow the church to grow into a sophisticated organization, he decided that it would work better as a cash source. He decided to sell off his priesthods, which he originally had given on the basis of seeing the hand of Satan behind the thoughts and being of the priest. The church could no longer seek an ever-more sophisticated audience, and it became a source of signals meant to draw in money. The signals that would have made Howard S. Levey into a Satanic Master were made more crude. By the time the eighties looked upon Satanism it was a thing of black T-shirts and heavy metal music and the best scapegoat since the Salem "witches."

However, ShT was not so easily overcome; Crowley had his heir in a strange way.

20 † AQUINO

In 1968 *Rosemary's Baby* had its premier. Anton LaVey (Howard S. Levey) was basking in the fame of the moment. William Castle had made "Pray For Anton LaVey" buttons, and LaVey arrived at a local theater dressed in robes and surrounded by hooded cultists. They brushed past a young second lieutenant named Michael Aquino, whom fate had prepared for an awakening.

Aquino had just gotten his BA degree in political science (from the University of California, Santa Barbara) and was enjoying the June night as his time to head off to Fort Bragg was nigh approaching. A young overachiever, he had been the national commander of the Eagle Scouts three

years before, and he had enlisted during a very unpopular war. He had turned down a nomination to West Point because he was more interested in the course material at the University of California. He had developed a threefold approach to the cosmos. For the inner, subjective side of the world he had chosen existentialism, with its quest of being; for the objective universe he had chosen materialism, with its faith in science and progress; and for the human realm between the two he had chosen political science as the place where human freedom and progress could be most efficiently balanced and perhaps enhanced. He lacked only the spark of mystery to turn this synthesis into Setian philosophy, and LaVey's bald head was the spark. Instead of contemplating the relationship between male pattern baldness and the occult, he just wondered who the hell these people were.

On leave in March 1969, Aquino attended a lecture and Working of the Church of Satan. He was impressed with the person of Anton LaVey, the individualist nature of the philosophy, and the experimental outlook. He didn't know the roots of the last two qualities, but he applied the ideas and soon had a sense of the force that worked on a cosmic scale for the same personal refinement that he was seeking. The United States government sent him off to Vietnam, where his training as a psychological warfare specialist placed him in the heart of a gun-and-mind war. Not far from the spot where the First Beast had finished the Abramelin Working, he sought to create a commentary and response to John Milton's *Paradise Lost*. Therein he discovered a special magickal power, that by dissolving the day-to-day Self in the subjective universe of another with the intention of rebelling against that universe, Works of transpersonal power could be created. He had developed the mystic's method that Steven Katz talks about, but on an individualist level; one need not pick the holy text of the host culture, merely a text that stimulates the Worker. This perfect blend of an age-old technique of mankind and the pragmatic magick of Anton LaVey led to the creation of *The Diabolicon*, a narrative of mankind from the point of view of its demonic initiators. Despite such setbacks as part of the text being blown up by enemy fire, he sent the work back to LaVey, who began calling him his "devil's son," mirroring the relationship between MacGregor Mathers and Crowley. *The Diabolicon* introduced the concept of the black flame, the "force" of magick that allows humans to transcend the natural order. This concept had already been partially articulated by Crowley and Massey as ShT.

The natural order is not simply the survival programming that a human is hardwired with. One's natural order is the place where the atomizing forces of society push you. You may be a kid in a poor black neighborhood in Paterson, New Jersey, but you can become a significant artificial intelligence researcher; you may be a lazy middle-class kid in Dallas and become one of the world's leading runologists; you may be a street kid in San Francisco and become a leading anthropologist by overcoming the natural order. The black flame was seen as a gift from the daemonic race to the human one, and a gift was expected in exchange so that humans would cross the gulf of evolution and become members of that race. This idea of evolution and overcoming that is tied to magick would power the Church of Satan until 1975. This didn't happen because of LaVey's philosophical goals; he simply realized that Aquino would work hard and made him the editor and chief writer for the Church of Satan's organ *The Cloven Hoof*. Aquino had to research interesting topics and present them. His many essays on topics ranging from Chinese secret societies to the real-world basis of some of Lovecraft's stories are fun and interesting reading. He came across the writings of Crowley, who was undergoing a revival because of Grant's publishing efforts. Crowley's system lacked the pragmatic approach of Anton LaVey, but it did have an end goal. Crowley, following Nietzsche's (and Matthers) rediscovery of the word, chose "Ipsissimum"—"I am the very most I-like person existing in the world of I-ness." One could compare this to Robert Chambers' "King in Yellow"—a sign of enthroned I in a world that reflects the Self's Self-Creation. This notion of an intact self in a world created by its action seemed to be the same goal that LaVey called the "satanic master." Aquino read as much of the First Beast as he could, and the influence is obvious in his essays on the Church of Satan's degree system. The Church of Satan's system was not derived from the OTO and A∴A∴ system, but it did have certain resonances with that system. The satanist I° was a neophyte. The warlock or witch II° corresponded to the adept grades. The priest or priestess III° was said to be in contact with the force that had been revealed in *The Diabolicon*; Satan's touch was there. This constant eating of the apple did not destroy the ego, but allowed it to reshape itself in a radically new form. This stage would be akin to the sephiroth DAATH. The Magister grade IV did not represent the destruction of the ego, but rather (as in the Fraternitas Saturni) a godlike state of consciousness that worked on the natural order,

both within and without. The Magus V° grade was the bringer of a new concept to the world.

By 1975 Anton LaVey had encountered the harsh truth that all serious occultists face: the ideas you put into the world have a huge transforming effect, but they don't bring hard currency. So he went with the American current instead of against it; he looked at his students as his customers, and he decided to raise the price. The signs of the III° had been determined by LaVey: one who showed the power of the Prince of Darkness by his or her influence on others had been the goal. The new goal was power in the horizontal world. Could you give the Church of Satan, which was wholly owned by LaVey, gifts of money, property, fame, and so forth? LaVey wrote up a statement to this effect, gave it to Aquino to run in *The Cloven Hoof*, and Aquino refused. He didn't feel the evolutionary force that he had come to experience if Satan chose his priests and priestesses on the basis of cash.

On June 10, 1975, Michael Aquino resigned from the Church of Satan. He had been doing magickal investigations with Dee's keys and also the image of Set. On the night of the solstice of that year, he invoked the Prince of Darkness to discover what needed to be done to protect the forces that had been sent into the world in 1966. The Santa Barbara Working, which produced *The Book of Coming Forth by Night*, was Set's response to his questions. In the seventy-second year of the Æon of Horus, Set affirmed that he is the force that has given the principle or perhaps the potential of Mindful Evolution to mankind. The terminology of the Judeo-Christian era and the elaborate magickal formulas that grew under that ice were no longer needed. The direct desires of the human being to transcend the natural order could be communicated by the entity that created transcendence. The entity sent the Word *Xeper* (pronounced "kheffer") into the world. As it perhaps had been in 1904 with the word *coph*, the Self was urged to grow and transform and create a world of its own actions to live in and to seek others of its kind in this world to aid in that process as well as to enjoy as friends. This Working explained the relationship of humans to the force that makes them evolve and is therefore feared by them. It explained the relationship of magick to self-change and the need for a temple. I'll deal with the latter first.

A temple is a place where one comes consciously seeking the sacred and another comes consciously to give it freely. This idea is best known in

tantra: the “secrets” of a mantra are not in its pronunciation but in its receptions. One can find books with thousands of mantras written down, but that does not give them to you. Only the transmission from the transformed human to the person seeking transformation accomplishes this. The Temple of Set began with such a transmission and exists in the ability to continue that transmission. One doesn’t simply get Xeper by hearing about or reading about it. It must be heard from someone who was changed by it.

Now, let’s consider that idea of change in Aquino’s formulation. His is not a mere synthesis of Massey and Nietzsche, Plato and Crowley. Let’s look at the origins of the idea, what Setians mean by it, and the implications of that meaning. We inherited the terms “lesser black magick” and “greater black magick” from the Church of Satan. Lesser black magick (LBM) was the magick of manipulating other human beings to accept your commands by bypassing their rational Selves. Greater black magick (GBM) was manipulating the collective Will of others to restructure their society to mirror your Will—to make the world your lair. The Church of Satan did not see GBM as initiatory in nature. Anything as objective as self-change did not come from the antics of the ritual chamber. If you wanted more power, you worked hard and got more power. Magick was there to ease the way because it was a natural faculty of the natural-born leaders, although the methods of teaching that faculty were in the hands of (presumably) powerful elites.

Setians disagree with this analysis. We do not see simple advancement in the world as gaining more being. We see advancement in the world as a necessary prelude to gaining more being, and that magick can not only help in one’s advancement but also in gaining more being. Let us consider “being.” We think of being as an insubstantial state unaffected by the laws of time and space. We call the part of ourselves that has being “the psyche.” The material world has no being; it has properties that being may use to enhance itself. The material world not only includes obvious things like cars and cats, it also includes your thoughts and feelings. A thought, which is a biochemical state, or a feeling, which would be measured by blood chemistry, skin galvanic changes, breath rate, and so forth, are as material as a coffee cup. These things are not part of your psyche. Your psyche has the power to exchange the essence of its realm with the substantial part of you. When this happens there is a profound change in both realms. Many humans may do GBM; however, what they bring to their psyches limits the

kind of change and exchange that can occur. If a devout Muslim does GBM, he will see his results as the voice of Allah. If a nun does it, she will see Jesus. The psyche can only change what is presented to it.

This is why the Temple of Set stresses developing correct models of the universe. The more you know, the more that can be wrought in you by you.

The Temple exists because we were given the challenge by Set to help humans have the best understanding possible so that their psyches and their material Selves can receive the most benefit from these exchanges. We are a sounding board and a mutual research society. If we push the limits of our understanding we can achieve more.

There are two other aspects of GBM besides understanding. These are openness and experience.

GBM is not cheerleading. We don't go into the chamber expecting to have our views reinforced (or even simply challenged). We are seeking a quantum leap. We believe that becoming happens when the insubstantial part of ourselves works on the substantial part. Our personal mandate is an exact duplicate of the infernal mandate: we bring the power of our insubstantial selves into this world, just as on a larger scale we collectively bring the power of the Prince of Darkness into this world. We must be open to the experience we unleash. When we hit the body on the slab with the lightning, we have to be ready to deal with the monster. If we are so full of the prejudices of this world that we cannot accept the new world, we soon find that what we have invoked is going to split us in two. If your GBM tells you that you have a mission, you can't decide to avoid the work in the mundane world. The sort of creature that Crowley called the "black brother" isn't us; it is the creature that does not pay heed to the forces that he or she has invoked. You can't ask for a destiny and then not work for it.

In addition to openness we need experience for our GBM to work. GBM only works in a meaningful matrix. If you expect a destiny to unfold, you have to experience the world. You have to have education, travel, and skills you have developed in the world. Going back to our monster analogy, you're just not going to terrify those villagers if you build your creature out of puny parts. Your "power" as a magickian is your power as a human being. Many people try to bypass this hard truth, thinking surely if they (we) can just get better spells, a great destiny will come of its own.

However, the prepared mind, the healthy body, and hard work are still required.

The benefits of GBM are approached philosophically (although it can and does have pragmatic benefits). Unless we understand Xeper, we can't understand why we need GBM or what it does to the objective forces of our life. However, if we come to understand Xeper, that is to say, we become adept, we can understand at least the theory of GBM when we are awake.

The transpersonal aspects of GBM are a little harder to understand. Sure, we can see that we can enliven our manifest lives with the force of our unmanifested lives, but what of the world? When do we get to be the magickians that were promised in the Age of Satan under the term "satanic master"? The principles are the same. If you wish your GBM to work on a transpersonal scale—if you want to transform the lives of others by a touch of the unmanifest—you need understanding, openness, and experience in the people you wish to change.

Here is how you get these things. You can create understanding in others by learning how to communicate. You learn how to speak, how to write, how to make films, how to paint, and so forth. You have to be able to inform and persuade people so that your GBM can effect them. You can't simply say a spell and think that people will be smarter, but you can always use sorcery to make people stupider. You have to use the methods that mankind has been developing since the gift unleashed the possibilities of GBM on a transpersonal scale, that is to say, since religion was invented.

You can create openness in people by becoming a leader. If people trust you as a boss, a teacher, or a commentator, then they will be open to what you have to say. You wouldn't be impressed with the words of a guy living in a dumpster in the same way as you would with those of your favorite college professor. You need more than position to have people open to you; you also have to be a fair leader, a wise woman, a reliable thinker.

Last, you have to have experience in the people you wish to change. You can't lead an army of morons to greatness. Now, you can lead an army of morons if you don't care about making them greater. There are various folk-based approaches to the Left-Hand Path, and they will end in smoking ruins. Stalin couldn't create Soviet man, Hitler didn't do so hot with Germany, and Pol Pot and Kim Jong-il grew no supermen.

Only those who can hear the Word, think the Word, and perform the Word in ways beyond themselves can do GBM on a transpersonal basis.

But if you can meet all of these criteria, you can Work GBM on more than yourself.

Then you have to have even more understanding (of how your GBM fits into the current matrix of mankind) and openness (to possibilities that are by definition beyond your imagination), and you have to have experience (because everything in your life will be taxed).

When Michael Aquino performed the Santa Barbara Working in 1975 CE X AS,^{*7} this was accomplished. He changed not only himself but also everyone who heard, thought, and performed the Word. Thousands of people have been changed. Some didn't like it, some wanted validation rather than change, and some wanted the change so that they could move on to other tasks. Some honored the change, and others hid it for their own reasons. But all of them are still standing inside of that Working. They can expand it but not erase it.

Michael Aquino and Eugene Grosche (a.k.a. Gregor Gregorius) were the heirs who stressed the sacred, the tradition of initiation. The other heirs were exemplars of the modern world, who believed that simply putting the information into the world without the links of living humans who strive to manifest it is enough. Aquino turned his eyes to the ancient source of human evolution, as did Grant, but did not choose to use the substances of the natural order to attempt to transcend it; in this, he breaks the most strongly with the First Beast. Aquino's method does not use the forces of the natural order, as did Crowley or LaVey, to become more than that order.

The original version of this text had a short chapter 11 with a Setian ritual. A more useful version of this ritual has been re-Worked and is presented below as a Thelemic sumble (see [THE THELEMIC SUMBLE](#)).

An Afterword to “The Force and the Fire”

THE ÆON OF HORUS

The Æon of Horus came into this world in an outward form in 1904. Its prophet had the ingredients. He had found a language, he had manifested a desire, he had the time to pursue the work, and he had been disillusioned by his human teachers. All of these experiences are available to anyone who wants them, and I'll talk about them later. Most of what Crowley said, other people had been saying for a while. Certainly most of it is commonplace now. Most of the ink spilled in his name furthered the spectacle of who he was, rather than what he meant. Why should anyone bother to look at him?

Change comes from secret places, but it is only effective at certain times. The old system must be falling apart, so its death throes are changed by Will into birth pains. Crowley was the synthesizer who took many streams of change and placed them into the world. The problem with being a magickian is that the world does not recognize you as a change agent. Magickians are quaint figures, not people to emulate when picking a career or a life. Usually they wind up poor, and often bitter.

This is about to change.

It is happening in part due to Crowley's Work. It is not considered weird for people to seek themselves in a variety of spiritual paths. You can speak of an interest in magick without your friends calling for an exorcist or a shrink. So if you are a student of history you might feel some gratitude to this man. But gratitude is one of the weakest emotions for humans.

The reasons that people will look at Crowley are basic human desires. We want power over ourselves and our environment, and we want to know how both we and the universe really work. Most people will miss the boat. They may lack a good education, so when they encounter Crowley they are too impressed and are glad to let him do their thinking for them. They may lack creativity, so when they encounter Crowley they are at a loss to innovate.

But most often they lack the one thing the Æon of Horus needs. They lack the belief that they can do anything to make themselves happier, wiser,

or more powerful. They are trapped in the Æon of Osiris waiting for some divine thing outside of themselves to take care of them. They lack Will.

Crowley directed a new current into the world. We see it everywhere. “Self-empowerment” is our shibboleth—often said, seldom done.

Crowley makes a pact with us in the name of the sun, the local star of Nuit. It is as follows: improve yourself and agree that you will improve others, and his magickal system will work for you. He offered his personal cosmos as a method, but it is not the only method. If you as a person go beyond materialism, simple physical pleasure, the pursuit of ego aggrandizement, and the games of the intellect to find your way to a sense of beauty, you will be informed by that beauty, and the world will simply work better for you. Many more people find this path than find the path of magick, and magick can ensnare you in intellect, ego, pleasure, or the material—very well leading to a more exotic form of sleep.

Crowley’s genius lies in starting a current that makes the above miracle possible. Hence his Law is for all.

The mystic and magickian need a language. In a traditional society this is given via established paths of initiation. However, these arts had been lost in the formula of the Æon of Osiris, when the subjective and objective realms were seen as one, under the control of a god that stood for societal norms, loss of freedom, and the mechanical laws of the objective universe. So Crowley had to find a language, and he choose those systems that empower the seeker: the Enochian system, Abramelin, Goetia, Freemasonry, yoga, and so forth. He killed the universe of Descartes, which assumed the thinker is held in place by the actions of God, and instead gave us a universe where the seeker is the maker of gods. Magickians are both free to choose their tools and limited in choosing tools that require effort and aim at personal liberation. Crowley found his language in the occult and in the belief of science as a remedy for human ills. The magickian need not turn his or her back on the world of progress but instead sees that world both as a testing ground (of rationality and proof) and as an ever-expanding base of power wherein ancient dreams are achieved by psychical means. The Cairo Working took that language and both restored and destroyed it, as true mystical receptions do.

Uncle Al made the wish for wisdom. Once this desire is manifested by thought, deed, and speech, it will come about. It frames what you are

looking for. Hundreds of people had passed by Stele 666, but Crowley's world was configured so that he was able to receive Rose's advice. Humans have occasional moments when they actually can make choices, yet usually they choose to choose nothing. But when the choice to learn is made, humans are stuck with it. It can bring a great deal of happiness and power and a great deal of sorrows and being stripped to your essentials. It will always bring individuality. The power that answers that wish wants its universe enriched by you enriching your own. When that gate is opened, anything may happen. You may protest that if getting to learn is as simple as making a wish, why aren't there thousands or millions of people who get this? Doesn't everyone reading this book want to make that wish? The answer is no, they want power or fame or material goods or cleverness. The last is the biggest trap for the would-be magickian. It is easier to be knowing than to seek knowledge.

Crowley had the time to pursue the Work. Most people don't, but it's not because we aren't born rich. It's because we are unwilling to make the space for the Work in our lives. Crowley bought his house on Loch Ness. It may be that all the time we have is two hours a week between jobs and that all our space is a little altar made of cardboard. Then that is all that is needed. Where we fail is that we don't let the Work make our choices. We buy a house but not because it will help our introspection. We hang out with people but not to aid our work or consciously give ourselves a break from it. We take classes at school but don't make room on our schedule for something that might deepen us. Crowley made external time for the Work, spent money on it, and let it guide his life. Investments pay off; we live in a capitalist universe. Crowley had made the commitment before he went to the Victorious City, and then (as is almost always the case), in a moment without external Work, the payoff occurred.

Human teachers had disillusioned Crowley. This is a sad part about initiation. Early on if we are strong we can attract a teacher. He or she is wise and knowledgeable and has great advice for your growth. In reality we project the best parts of ourselves on that person, and his or her magickal link with other powers helps us in our self-transformation. However, if you make a human a god, you make all parts of that human a god (in your subjective universe), and his or her flaws are magnified a thousandfold. So you think your teacher has fallen from grace, and you set out to avenge your teacher's cause in spite of him or her. This is the *Abrahadabra* formula. You

make your contact with the higher powers. This process and ordeal repeats itself. It happens with the personality that you make yourself. You will become so wise and good that you will do your own terrible things. If you discover your own flaws by the same process of magnification, you will have a chance to course-correct before you become the guru-thug. If not you may still help people in the abstract but screw up the lives of anyone close to you. Last, the process is played through with your favorite students, on whom you project idealized pictures of yourself until they fall from your grace. This is very common; magickians are terrible judges of character because they are looking for sponges to soak up their goodness. If you pass through all of these trials, you can integrate your work with the world and perform the enrichment that power wishes you to perform.

We can do all of the things Uncle Al did, because he blazed a trail.

There is nothing in his vision of the cosmos that requires us to do so; as I pointed out above, many people find their true Will without the slightest knowledge of 666. But if you want to forge your link with the power, you can do so with greater ease if you look into the lives of the various openers of the way.

Crowley's view of æons was a progressive view. He saw them as human ages. But æons are always manifest. They choose their personae by tasks. There are certain things the æon needs, just as your body needs a liver and lungs. People elect themselves to that task, and if they are successful, their Work links up with that of others. Crowley was able to come up with a list of Magibefore him who he felt were part of his magickal order. The outer forms of these ages come about when a human is able to synthesize these streams so that other humans don't have to put it all together. We call these people Magiafter a tribe of Persian ritual specialists. Magi are not philosophers, but they can create contact with certain forces so that certain types of philosophies and actions are much more likely to occur. Crowley did not grasp this, because he could never allow for the notion that the universe inside his head was not the same thing as the universe outside his head, so he saw æons as being heralded by the place of our sun and the precessional wobble of the Earth. He raised Earth up; it is up to us to pull down heaven.

Appendix

Inner and Outer Mysteries

ELEVEN CLUES

My suggestions here for activating Thelema in your life are starting points; proceed and you will find better advice for yourself from your own strivings.

1. Reread this book after you have tried a few of the notions below.
2. Find a wonderful lover. This will determine your happiness more than any other deed. Find one who makes you grow and inspires you to be loving. The thoughts of Paschal Beverly Randolph (see [Paschal Beverly Randolph](#)) give a better understanding of love in the context of the Will than do Crowley's.
3. Follow your bliss. The money will come.
4. Find your mystery. Find something that inspires you more and more as you delve into it. Pick an aspect of the hidden and seek after it. Do real research, experiment, and travel. Don't be happy with the simple data you find in popular occult books. Recall Stephen Edred Flowers's Law of *reyn til runa*, which equals 93 by rune tally. The difference between outer and inner mysteries is an illusion; as you seek after the mysteries, you will find your true Will.

5. Seek leadership. Horus is the pharaoh, the divine king. To plumb the depths of Thelema you must become a leader and struggle with the ethics of power as well as indulging in its joys.
6. Find a group. The real challenges of self-development don't come to armchair occultists. The frictions of a group, the examples of living inspiration, and the responsibilities of running the group will teach you a great deal about Will. The OTO, the Temple of Set, and certain modern examples of the Golden Dawn are excellent training grounds.
7. Found a group. In addition to the discipline you may learn as you follow a group's initiatory process, you need to see what it is to lead a group. Can you avoid the perils of guruship? Can you discover how to inspire others? Take out an ad; get some copies of Robert Anton Wilson's *Quantum Psychology: How Brain Software Programs You and Your World* or Glenn Tinder's *Political Thinking: The Perennial Questions*. Practice the Thelemic sumble (see [THE THELEMIC SUMBLE](#)), and discover what it is to be Horus.
8. Learn to use the Thoth Tarot deck. Crowley's divinatory tool will help you relate his philosophy, your desires, and your world together in practical ways. Philosophy doesn't sit on the bookshelf; it is at your side even when you are trying to buy tires. With *The Tarot Handbook*, published in 1997, Angeles Arrien created a good book that takes the practice of the Thoth Tarot deck beyond the simple world of fortunetelling.
9. Travel. Crowley followed the example of "Alastor." You should as well; travel broadens the mind. Take chances; go off the beaten path.

10. Mention Crowley. Thelema is a philosophy that may accelerate the evolution of mankind. Don't preach on the street corner, but tell your friends about what inspires you. Make mention of Crowley in your college papers, blogs, and conversations.
11. Practice magick. Find and use Crowley's rituals, especially "Liber Had" to understand what it is to be Nuit and "Liber Nu" to understand what it is to be Hadit. Receive communion at a Gnostic Mass, and practice the Thelemic sumble.

THE THELEMIC SUMBLE

The sumble was a magickal practice of Vikings before going off into battle. It uses metanarratives (incorporating the stories of gods or men into one's life) and boasts of prior deeds and make oaths of deeds yet to be done. It is custom made for the principle of overcoming. It blends philosophy, life planning, and magick into a single activity. The sumble is best done face-to-face, but it is effective via Skype or other media. No one may pass from any round of toasts. After its performance, the Workers would leave the area in silence, so it works well to end meetings. The ritual can be altered to fit with the styles and traditions of the group involved, from Wiccan coven to Church of Satan grotto. All that is needed is a commitment to the Will. If practiced regularly—say, four times a year—it will teach each Worker about the nature of his or her Will, how things come into being in the world, and the powers of brotherhood.

The first round of toasts is to principles; Workers will speak of an idea (or a god or goddess) that is needed to focus and empower the Will. The second round is a tribute to a hero who exemplifies the principle. This can be a living or dead person. This is not wholesale praise for the person, just for how well he or she illustrated the principle in his or her life. The third round is a boast or brag concerning a recent activity. The fourth round is an oath of a future deed. All are honor-bound to help their seatmates in their oaths if they may do so ethically. The leader makes the first toast in each

round; this position should be alternated throughout the group. The drink may be served from a pitcher, a passed bottle, or a Viking-style drinking horn. The liquid should reflect the tastes and customs of the Workers.

In the center of the table, the Sacred Trapezoid of the Freemasons should be displayed. Its proportions should be 10-5-6-5. It should be painted with a checkerboard pattern. Depending on the understanding of the Workers, a figure may be painted in red in the center. Some suggestions for this figure are an inverse pentagram, 666, 93, 418, 118, and so forth.

Otherwise, the chamber may be plain or dressed according to the will of the Workers. The leader of the ritual should have a gavel with which he opens and closes the ritual by knocking on the table (again a nod to Freemasonry).

Here are examples of the steps in conducting a typical sumble.

1. Knocking XXX-XXX-XXXXX
2. The leader speaks: "Do what thou wilt shall be the whole of the Law."
3. The Workers place their left hands on the Trapezoid. One among them says the opening words:

We gather in Love to Work our Wills. That which we honor grows in might and main. We honor the Earth and all creatures that dwell on her. We honor the Water and pledge to work for its purity, for it makes up our bodies and our tears. We honor the Air through which we send Dreams this night. We honor the sacred Fire, which blazes in brilliance and darkness onto the glory of desire. We honor the principle of seeking that we may find our true Wills. We honor the Beast from the Sea who brought the Law of Thelema. We honor the Beast from the Earth who brought the Law of Xeper. We honor the gods mankind has made to serve them. We honor the heroes who inspire us to greater deeds. We honor our brothers and sisters of this sumble and pledge ourselves to their aide. We honor ourselves for

what we have wrought and what we are about to do in expression of our true Will.

4. The liquid is sanctified: “Odin remade the world from Ymir’s body according to His Will. He invites us to do likewise by drinking from this cup hallowed with the runes: *ansuz, laguz, uruz*. This ale reminds us of the taste of our Wills.”
5. The leader begins the first toast: (For example) “I toast the principle of Wyrð. As *Beowulf* tells us, ‘Wyrð will often help the doughty earl if he is uncursed.’ Hail Wyrð!” Everyone toasts a principle or god/goddess that fuels the Will.
6. The leader begins the second round, which is dedicated to heroes: “I raise my glass to Stephen Edred Flowers, who gave us the Law of mystery. *Reyn til runa!* Hail Stephen Edred Flowers! Hail 93!” Everyone toasts his or her hero.
7. The leader begins the third round of toasts, which is dedicated to boasts: “I raise this glass to me. I wrote *Overthrowing the Old Gods* and honored the First Beast in my own way. It was a tough journey with many unforeseen tests to my Will. Hail Don!” Everyone toasts himself or herself.
8. The leader begins the fourth round, the toast of oaths: “I raise this glass in pledge to my future self. I will write a strong Lovecraftian novel set in Central Texas. Hail my future self!” Everyone speaks his or her oath for a future deed.
9. The last person to toast sums things up: “We have heard and will remember the oaths of this night. Our Wills now call the needed events from the unmanifest. Our Will is 31. It is AL, the god of pure Will. Our Will is ShT, Shaitan, the god of desire, who rules the age of fire. Our Will is 31. It is AL, the nothingness in which all things arise. Our Will is 93, and we awaken Thelema in ourselves and in the minds of those who dream this night.” With these final words, he or she flings some of the sanctified liquid into the air with his or her left hand, so that drops of it may fall in the open mouths of initiates in the yet-to-be.
10. Another person speaks: “Our Work is wrought. Our Will commingled with the gods, the ancestors, the demons who now

depart and place hidden treasures in our way. We are the sparks of intimate fire that Aleister Crowley called into being with his Word. We are the emerald dawn of freedom, and we bless our brothers and sisters wherever they Work. Love Is The Law! Love under Will!”

11. Another knocking XXXXXX–XXXXX. The leader speaks: “Go in peace; let your heart burn with the black flame of desire, and let your veins freeze with the white ice of pure Will. Be open to mystery, joy, love, and power.”

All rise, shake hands or give other signs of affection, and depart into the night.

Resources and Suggested Reading

This book was not written as a consumable. I hope it inspires thought, discussion, and action. With this in mind I am going to list eleven books and a few websites, and make some remarks about the search for Thelema. What you discover by your own thoughts, words, and deeds will serve you better than merely reading my thoughts. Like all of you, I remain on the path, seeking my evolution and expression, and seeking opportunities for love and ecstasy, Work and play.

WEBSITES

The Hermetic Library

This is a great scholarly compendium on Crowley, Spare, Benjamin Rowe, and others. It is the best Crowley resource on the web. www.hermetic.com (accessed April 21, 2013).

Michael Aquino's Home Page

This is a source for the philosophical, magickal, and political writings of Michael Aquino. It includes Aquino's occult fiction and his monumental studies *The Church of Satan* and *The Temple of Set*. www.xeper.org/maquino (accessed April 21, 2013).

The Ordo Templi Orientis's Home Page

This is the online home of the Ordo Templi Orientis—the largest body of dedicated Thelemites in the world, a huge international brotherhood that provides fellowship and initiation informed by the Word *Thelema*. www.oto-usa.org (accessed April 21, 2013).

The Stanford Encyclopedia of Philosophy Online

This site offers a vast, well-organized encyclopedia of philosophy, with well-researched and readable entries on hundreds of topics. <http://plato.stanford.edu> (accessed April 21, 2013).

Thelemapedia

As its subtitle says, *Thelemapedia* is the original *Encyclopedia of Thelema and Magick*, focusing on the works and philosophy of Aleister Crowley. www.thelemapedia.org/index.php/Main_Page (accessed April 21, 2013).

BOOKS

Any book read with the spirit of Thelema becomes a Thelemic book; Crowley took deep inspiration from Shelley's poem and a funerary talisman. I thought of including several books that could deepen the reader, such as Nassim Nicholas Taleb's *The Black Swan*, which offers thoughts about history and economics that could help the Thelemite understand the chaos of the world, or Georges Bataille's *Literature and Evil*, which could open the magickian to certain currents in the works of Bronte, Baudelaire, Blake, Michelet, Kafka, Proust, Genet, and de Sade. I focused on the life Crowley, the larger current he was an exemplar of, certain results of his Work, and certain techniques that will aid the Thelemite.

Of course one should begin with Crowley's own writings. I assume that my readers have already ventured there, but if not begin with the 1996 "popular edition" of *The Book of the Law*, which has the First Beast's own thoughts on *The Book of the Law*. Afterward, you should follow up with *Magick: Liber ABA*, which is the primer for Thelemic magick. Third, read Crowley's spectacular *The Book of Thoth*, which introduces his last great Work, the Thoth Tarot deck, which embodies his mature synthesis of Thelema, occult lore, and a powerful divinatory tool.

***Perdurabo: The Life of Aleister Crowley* by Richard Kaczynski (Berkeley: North Atlantic Books, 2010)**

Without a doubt the cornerstone of Crowley studies. Written from an initiated perspective but dedicated to objective facts, this book is essential in seeing how the Word unfolded in the life of Crowley.

***Do What Thou Wilt: A Life of Aleister Crowley* by Lawrence Sutin (New York: St. Martin's Griffin, 2002)**

Sutin takes on Crowley as a cultural phenomenon, not as a magickian or con man. He fairly explains Crowley's actions in the social matrix they occurred. This is a good book for understanding how the world perceives Thelema.

***Paschal Beverly Randolph: A Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician* by John Patrick Deveney (Albany: SUNY Press, 1997)**

Randolph proclaimed a doctrine of the Will interlaced with sex magick, mirror magick, and visualization techniques that had a huge influence on the Golden Dawn, the OTO, and the Fraternitas Saturni. He was part of that great æonic movement that blended East and West as well as emphasized the importance of the Self in its own evolution. He died in 1875, the year of the First Beast's birth, and is in many ways his spiritual father.

***The Great Oom: The Improbable Birth of Yoga in America* by Robert Love (New York: Viking, 2010)**

Pierre Bernard brought radically Left-Hand-Path tantra to San Francisco and then introduced respectable yoga to wealthy Americans in the East. This book offers a great social history of this East-West Master, who mixed eroticism and yoga. Crowley was not alone in birthing the Æon of Horus. To understand the æon in a transpersonal fashion, look to others who did the Work and see its branches in the current world.

***Into the Center of the Fire: A Memoir of the Occult 1966–1989* by James Wasserman (Lake Worth, Fla.: Ibis Press, 2012)**

Wasserman gives a great warts-and-all picture of Thelemic initiation. Wasserman was a frontline fighter in the great manifestation of Crowley's philosophy. In addition to a good portrait of a loving father and husband, we also receive a thoughtful explanation of how Thelema deepens character and an answer to that question, "What is it that magickians do anyway?"

***Lords of the Left-Hand Path: Forbidden Practices and Spiritual Heresies* by Stephen Edred Flowers, 2nd edition (Rochester, Vt.: Inner Traditions, 2012)**

Flowers gives an historical overview of the Left-Hand Path from the Egyptian Cult of Set, the Yezidi Devil Worshipers, the Assassins, the Neoplatonists, the Hellfire Club, the Bolsheviks, the occult Nazis, and several heretical Sufi, Zoroastrian, Christian, and Muslim sects, and takes his study into modern times with H. P. Blavatsky, the Marquis de Sade, Austin Osman Spare, Aleister Crowley, Gerald Gardner, Anton LaVey, and

Michael Aquino. The Left-Hand Path aspects of Nazism and Gurdjieff 's fourth way are discussed.

***The Fraternitas Saturni—or Brotherhood of Saturn: An Introduction to its History, Philosophy, and Rituals* by Stephen Edred Flowers (Woodbury, Minn.: Llewellyn Publications, 2011)**

The Fraternitas Saturni was a German magickal lodge that adopted Thelema as its watchword in a completely Left-Hand Path orientation. Flowers gives an account of this influential group using internal publications. This book is a great example of the Left-Hand Path current in the First Beast's Work and a useful examination of the lodge that shaped Germany's modern occult scene. The Brotherhood of Saturn influenced German occultism as much as the Golden Dawn shaped occultism in the English-speaking world.

***Uncle Setnakt's Essential Guide to the Left-Hand Path* by Don Webb (Smithville, Tx.: Rûna-Raven Press, 1999)**

In this book I offer a practicum for the Left-Hand Path. The *Essential Guide* opens the door to the darkly resplendent worlds of the Left-Hand Path. Part philosophical treatise, part ontological stand-up comedy, and part magickal practicum, this book makes clear what many other books have only hinted at. For people with wit and perseverance, this book is a training manual for supermen and superwomen. I have been a practitioner of the Left-Hand Path since the 1970s and am the former High Priest of the Temple of Set, the world's largest Left-Hand-Path organization.

***Political Thinking: The Perennial Questions* by Glenn Tinder (Boston: Little, Brown and Company, 1986)**

Thelema is a political philosophy. This handy little book does not indoctrinate students but shows them how to think politically; in addition the answers of great philosophers to these perennial questions are traced. By doing the work of answering the questions, this book will open your mind in many ways.

***Quantum Psychology: How Brain Software Programs You and Your World* by Robert Anton Wilson (Tempe: New Falcon Publications, 1990)**

Written by one of the world's smartest and funniest Thelemites, this book provides a series of exercises for group and individual Work to help you understand how aspects of your brain and language may hide and/or create reality for you. Wilson draws on many of the products of the Æon of Horus—quantum mechanics, relativity, non-Euclidean geometries, non-Aristotelian logic, and general semantics—to empower readers to pull the wool off their eyes.

***Nietzsche: An Introduction to the Understanding of His Philosophical Activity* by Karl Jaspers (Baltimore: John Hopkins University Press, 1997)**

The Nazis were glad to steal the refined thought of Nietzsche and make it into an evil parody wherein the “superman” was a simple product of race, not of the striving of the human Will. Professor Karl Jaspers chose to “marshal against the National Socialists the world of thought of the man they had proclaimed as their own philosopher.” The year after publishing *Nietzsche*, Jaspers was discharged from his professorship at Heidelberg University by order of the Nazi leadership. This book deals with the full range of Nietzsche's thought as well as his warnings of what the twentieth century was to face. Well-written and inspiring, it will give the aspiring Thelemite strong philosophical roots.

Footnotes

- [1](#) Nevertheless they go back considerably farther. G.'.D.'. founder Dr Wynn Westcott adapted them from the elder *Societas Rosicruciana in Anglia* (founded by Robert Little in 1866), which in turn had adapted them from the *Gold und Rosenkreuz*, a Prussian occult society (founded 1757?). Cf. Christopher McIntosh, *The Rose Cross and the Age of Reason: Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment* (Brill Academic Publishers, 1997).
- [2](#) Crowley, Aleister, "One Star In Sight", *Magick* (New York: Weiser, 1994).
- [3](#) Until the Temple of Set evolved these grades into its degree structure in 1975, they had never been even theoretically achievable by females. Setians recognize them correspondingly as Magistra Templi, Maga, and Ipsissima.
- [4](#) An excellent introduction is Peter Gorman's *Pythagoras; A Life* (London: Routledge and Kegan Paul, 1979). For a [much] more extensive treatment, the 2-volume set *The Secrets of Ancient Geometry* by Tons Brunes (Copenhagen, Denmark: "The Ancient Geometry" [Nygaardsvej 41, Copenhagen 0], 1968).
- [5](#) Cf. J. Norman Lockyear, *The Dawn of Astronomy* (Cambridge: MIT Press. 1964). Lockyear, an eminent 19th-century British astronomer, developed a theory that the Egyptian neteru - and the temples and artifacts dedicated to them - were closely integrated with astronomical phenomena. Although he accompanied his argument with extensive documentation, the theory was initially considered too radical to have substance. Recent archaeological discoveries have prompted the reprinting and reconsideration of this book.
- [6](#) The *Diabolicon* is a retelling of the legend of John Milton's *Paradise Lost* as seen through the eyes of Satan and his fellow archdæmons, It was composed by me over the first several months

of 1970 in Vietnam and "nearby areas", and when complete was sent to Anton LaVey as a gift to the Church of Satan, wherein it became a keystone of its mythology until 1975. It is reprinted in my *The Church of Satan* ebook. The "Black Flame" was the medium by which humanity was awakened to self-conscious isolate existence (the "great sin" of Satan and those inspired of him).

[7](#) The classic 1968 film *2001: A Space Odyssey* represented the Black Flame as a rectangular monolith as a less-shocking version of Arthur Clarke's overtly-Satanic *Childhood's End*. Historically as the Greek Promethean Fire, the Spear of Odin, and similar images it has appeared throughout human history. Within the Temple of Set are several specialized Orders, each focusing upon different manifestations of the Gift of Set (as it is now called).

[8](#) The A.'. A.'. might arguably be described as the G.'.D.'. plus sex and the O.T.O. as Freemasonry plus sex. It certainly made both successor organizations more fun than their predecessors.

[9](#) Within the modern Thelemic community the 1904 *Liber Legis* manuscript is identified as *Liber 31*, while typeset versions are redesignated *Liber 220*. Unsurprisingly both Crowley and later editors made various modifications to such printed versions, such as his insertion of the #1-14 poem and the replacement of the final phrase of #1-26 with "the omnipresence of my body".

How exercised the reader gets about such revision depends upon whether *Liber Legis* is regarded as a direct statement from the neturu or an interpretation through the lens of Crowley's mentality [and of well-meaning editors after him].

My own commentary is not "pure": I have taken the text from what I concluded were the most painstaking printed sources [as cited in my Introduction]. because the prospect of trying to work from Crowley's ghastly scrawls exceeded my masochistic threshold..

[10](#) The Arkte Element of the Temple of Set, emergent from the World Arkte Uttered in 2000 by Maga Lilith Aquino, has broken through this "natural law" into a new awareness and appreciation of non-human animal consciousness.

- *1 Pyramid Text is the collection of spells found on the inside of the pyramids from dynasties 3–6.
- *2 I use “daemoniac” to refer to the Greek notion of daemons-spirits greater than human but less than gods.
- *3 The duat is the Egyptian Otherworld. In early times it was thought to be hidden beyond the sky, but later thinkers made it into the Underworld.
- *4 *The Book of the Law* is a revealed document, so I follow its eccentricities; for example, you won’t find “Tum” in Egyptological literature after 1900, but Crowley probably used an 1870s French dictionary, so Thelemites worldwide picked up a dozen spellings for each god name.
- *5 Published within the Temple and other private sources.
- *6 Mehen-Pet-Tha is a “she.” This only became known when a Second Dynasty ring was recently discovered.
- *7 1975 CE/X AS = 1975 of the Common Era, or year 10 of the Æon of Set.

Index

All page numbers refer to the print edition of this title.

Abrahadabra

- effects of, 119
- finding an initiator, 274
- as key of the rituals, 30, 84–85
- as key to *The Book of the Law*, 38
- as magical formula, 25, 319–20
- obtaining, 295–97
- as reward of Ra Hoor Khut, 60

Abramelin, 124–25, 272–75

Æon of Horus

- beginning of, 10, 18, 283
- Crowley as Magus of, 57
- Crowley as prophet of, 235, 316–20
- described, 21
- emerging values of, 54
- magical formula of, 25
- magickal keys of, 268
- Magus of, 57
- manifestation of Nuit in, 250
- significant events of, 61

Æon of Isis, 18, 21

Æon of Osiris, 10, 18–19, 46, 317, 318

Æon of Set

- beginning of, 24, 93
- Magus of, 14, 22, 41, 147

æons

- described, 10
- formula of, 278
- needs of, 320
- overview, 18–22
- power of, 231

agape, 95, 108
Age of Satan, 36, 37, 58–59
Aiwass, 6, 26, 80, 214, 253–55
akh, 77, 158
“Alastor; or, The Spirit of Solitude,” 75, 180–204
“Aleister Crowley: The Force and the Fire,” 206–320
 about, 11, 206–8
 afterword to, 316–20
 “The Fire,” 209–10, 248–315
 “The Force,” 209–10, 211–47
 See also Webb, Don
“AL” (god of faith), 79, 245–46
Allah Word, 243
alphabet, 54, 251, 281
AL Word, 47, 69, 94, 132, 225
Amon/Amun/AMen, 28, 52, 76
Ankh-ef-en-Khonsu
 Crowley as, 18–19, 84
 life of, 157–58, 159
 meaning of his name, 28, 66, 77
 pact to teach and learn, 266–67
 Will of, 161
 See also stele of Ankh-ef-en-Khonsu
Antichrist, 5, 9–10, 79, 115, 126, 275, 298
Aquinas, St. Thomas, 148
Aquino, Michael
 Book of Coming Forth by Night, The,
 13, 24, 32, 35, 69, 138, 166, 213,
 310
 “Ceremony of the Nine Angles,” 151
 Church of Satan and, 13, 165–66, 308–10
 commentary on *The Book of the Law*, 17–71
 Dark Side, The, 233
 Diabolicon, 26, 27, 37, 46, 308, 309
 founding the Order of the Trapezoid, 152
 at Harry Ransom Center, library, 293
 initiation as Ipsissimus, 12

Magic Castle Working, 143
as Magus of the Æon of Set, 22
receiving the Word Xeper, 168, 310
Santa Barbara Working, 314
See also Temple of Set

Arkte Word, 132
Arrien, Angeles, 322
artifacts, Crowley, 293

ba, 128, 158
Bacon, Francis, 149
balance, 267–68
Beast 666, 7, 32, 74, 257
Beast 666: The Life of Aleister Crowley, The, 164
beauty, 70, 137, 317
Bennett, Alan, 78, 92
Bergson, Henri, 215, 287
Bes-na-Maut, 157, 212, 213
Bhavani (goddess), 8–9, 302
black brothers, 55, 253, 265, 266, 312
black flame, 26, 27n, 244, 308
black magick, 9, 134, 170, 230–31, 273, 311
Blavatsky, H. P., 7, 76, 131, 289, 290
Boleskine House, 64, 120, 289–90,
292–93, 294–95
Book of Coming Forth by Day, 116,
156–57, 158, 159, 160–61, 177,
256
Book of Coming Forth by Night, 13, 24,
32, 35, 69, 137, 138, 166, 213, 310
Book of Enoch, The, 280
Book of the Law, The, 12–139
about, 12–13, 79–80
Aiwass as dictator of, 80, 253
commentary by Don Webb, 72–139
commentary by Michael Aquino, 17–71
comprehending, 51

Crowley receiving, 4–5, 6, 17–18,
177, 211–14, 253
Crowley’s commentary, 12, 22, 67
influence of, 213–14
publication of, 23
revisions of, 32n
ridiculing, 54–55
taboo on comments/changes, 5, 18,
35, 53–54
*Book of the Sacred Magic of Abramelin
the Mage*, 125, 253, 272–73
Brandon, S. G. F., 20–21
brotherhood, power of, 231–32
Buddha, Gautama, 104, 126, 220–21,
239–40, 243, 269
Buddhism, 92, 215
Budge, E.A. Wallis, 166
Bulwer-Lytton, Edward, 290

Cabala, Hebrew, 27, 30, 54
Cairo Working, 4–5, 6, 211–14
Cantor, George, 132
Carroll, Lewis, 290
Castaneda, Carlos, 101, 258
“Ceremony of the Nine Angles,” 151
chance, power of, 277
Chapter 1, *The Book of the Law*
Don Webb’s commentary, 79–97
Michael Aquino’s commentary, 24–44
See also Nuit
Chapter 3, *The Book of the Law*
Don Webb’s commentary, 115–39
Michael Aquino’s commentary, 60–75
See also Ra-Hoor-Khuit
Chapter 2, *The Book of the Law*
about, 6–7
Don Webb’s commentary, 98–115

Michael Aquino's commentary, 44–60
See also Hadit
Chen, Norbu, 165
Childhood's End, 27n
Church of Satan
 Aquino's involvement, 13, 165–66,
 308–10
 Baphomet seal of, 305
 LaVey and, 162, 165–66, 306,
 309–10
 “naked altar,” 163
Church of Satan, The, 26n
Clarke, Arthur, 27n
Coming Race, The, 290
commonality of mankind, 276–77
community. *See* groups
Confessions of Aleister Crowley, 304
Cook, Maggie/Nema, 137
Coph, 71, 138–39, 167, 211, 234, 310
Corpus Hermeticum, 284
Crowley, Aleister
 as Ankh-ef-en-khonsu, 18–19, 84
 artifacts of, 293
 as Beast 666, 7, 32, 74, 257
 Cairo Working, 4–5, 6, 211–14
 choosing the Left-Hand Path, 7–9
 death of, 57
 death of his children, 122, 292
 Equinox of the Gods, 66
 as initiator, 131
 involvement in the Golden Dawn, 72–73, 115–16
 as Ipsissimus, 93
 Left-Hand Path and, 5
 Liber Aleph, 55, 93, 292
 life issues of, 110
 Magick, 150
 as Magus of Æon of Horus, 57

as Magus of Thelema, 139
“One Start In Sight,” 23n
as Perdurabo, 218–20
as prophet of Æon of Horus, 235, 316–320
reading a Declaration of
 Independence for Ireland, 291–92
role/tasks of, 9–10, 93
taking the name Aleister, 75
Work of, 208–9

dagger, consecrating, 224
Dark Side, The, 233
Darwin, Charles, 290
Dawn of Astronomy, The, 26n
death-worship, 39, 46, 89
Declaration of Independence, Ireland, 291–92
Dee, John, 134, 137, 280–82, 283
Demanifestation Word, 145
Descent of Man, The, 290
desire
 affirmation of, 177
 glory of, 104–5
 increasing, 126
destiny, knowing, 261–62
Devil’s Rain, The (film), 306
Diabolicon, 26, 27, 37, 46, 308, 309
Dionysus, 240–41
discernment, 220–22
dissatisfaction, 220–21
dissolution, 33, 34
divination, formula of, 277
divine communication, 102, 139, 254
divine communion, 254
divine illumination, 141–42
division, 33
double-wanded one (Set), 65, 211
Double Wand of Power, 71, 138

“Do what thou wilt,” 6, 36, 42, 69, 74,
102, 134, 135, 272
dreaming, 252
Easy Lessons in Egyptian Hieroglyphics, 166
ecstasy, 48, 87, 98, 147, 241
ego and its opposite, 232–35
Egyptian Book of the Dead. *See Book of
Coming Forth by Day*
Egyptian burial and afterlife, 76–77
Egyptian Magic, 19–20
Egyptian theology, 167
Elder Horus, 157, 248
Elect, the, 28, 83
English alphabet, 54
enochian system, 137, 280–83
enstasy, 147
Equinox of the Gods, 66
essence transfer, 235, 237
Essent Word, 145
expectation, power of, 230–31

*Fame and Confession of the Fraternity
of the Rosy Cross, The*, 277–78
Farr, Florence, 19–20
finisher archetype (Loki), 10
“Fire, The” (Webb), 209–10, 248–315
five-pointed star (pentagram), 43, 95–96, 99, 249
Flowers, Stephen Edred, 3, 8, 106, 141,
143, 165, 293, 301
“Force, The” (Webb), 209–47, 316–320
Freud, Sigmund, 153, 215, 267

Gardner, Gerald, 163
Gargantua (Rabelais), 36, 74
Gay Science, The, 123
Gébelin, Antoine Court de, 276
Gennep, Arnold van, 171
Germer, Karl, 64

Gift of Set, 28
gnosis, 154–55, 173, 252–53
“Gnostic Magic of Egypt, The,” 19–20
gnostics, 19–21
Golden Dawn
 Crowley’s involvement, 72–73, 115–16
 described, 5
 founding of, 23, 149
 initiations, 22–23
 purging the texts, 46
 Randolph’s magickal system used by, 76
 second order of, 282
 women joining, 286
Golden Mean, 49, 58–59
graal, 143, 147
Grant, Kenneth, 164–65, 301, 302–4
greater black magick (GBM), 22, 134,
 170, 273, 311–14
Great Pyramid, 4, 78–79
Grosche, Eugene, 123, 299, 300, 301,
 303, 314
groups
 creating and working with, 210, 322
 empowering, 268
 gnosis of, 154–55, 173
 Xeper of, 173

Hadit
 described, 82–83
 diverting the movement of, 90
 as inspired utterance, 17, 25, 44
 nature of, 106
 overview, 99–100, 214–18
 power of, 102
 united with Nuit, 117
 See also Chapter 2, *The Book of the Law*
Harmakhis, 64

HarWer, 44–45, 46, 47
HarWer neter, 48, 49–50
Headless One, 4–5, 78, 79, 257, 268
Heinlein, Robert A., 298
Hirsig, Leah, 67–68
Hislop, Alexander, 120
Holy Guardian Angel, 73, 83, 92–93,
253, 272, 273–74
See also Aiwass
Horus, 76, 259
See also Ra-Hoor-Khuit
Horus Behdety, 28, 77–78, 98, 217–18
Horus of Edfu, 217–18
Horus the Child, 102, 127, 218
Horus the Elder, 17, 137
Hubbard, Ron L., 298–99
humor, 144

idol, power of, 234
IHVH (Word of Moses), 242, 273
Illuminism, 283–86
incense, 43
Indulgence Word, 58–59, 162–63, 225
Inertia Word, 31–32, 35
Infinite Space, 29, 31, 85
initiation
 challenges of, 131
 designations of, 22–23
 elitism principle, 27
 environment for, 39–40
 forces of, 243
 four gates to, 93
 mail-order, 285
 Xeper of, 173–74
ipseity, 149, 175
Ipsissimus, 23, 75, 148–55

IPSOS Word, 165

Isis, 38–39

James, William, 149

Jefferson, Thomas, 3–4, 232

Jehovah, 242

Jesus, 21, 89, 95, 260

Jones, Charles S. (Frater Achad), 41,
47, 69, 94, 132, 225, 292

Jung, Carl, 5, 9–10

kabbalah, 278–79

karma, 175, 240

Katz, Steven, 206, 308

Kelly, Edward, 137, 280, 281

Kelly, Rose, 4, 51, 67, 79, 101, 139, 212,
274, 286, 287

key of the rituals, 30, 84–85

Khabs, 26, 27, 45

khabs, 128

Khonsu (moon god), 77, 256

Khu, 26, 77

Khuit, 258, 259

Kiblah, 62, 120, 294

King on the Royal Art, The, 42

kings, 112, 230–32

Kircher, Athanasius, 278

Knowledge Word, 101–2

Kosslyn, Stephen, 151

Krishna, 240–41

“LA,” 245, 246

language magick, 251

Lao-tsu, 221, 238–39

LaVey, Anton

Aquino and, 307, 308–9

Church of Satan and, 162, 165–66, 306, 309–10

failure of, 154

- use of Thelema, 304–6
- Word of, 162–63, 225
- Law for All, 34, 207, 212, 228, 229–30, 317
- Law of the Elect (Xeper), 207, 228–30
- Left-Hand Path
 - Crowley choosing, 5, 7–9
 - essence of, 3
 - Ipsissimus (“siddha”), 151
 - love as force of raw change, 226
 - meaning of Will in, 262
 - moderation approach, 220
 - pioneers of, 297–306
 - remanifested in the West, 4, 6–7
 - sex magick, 113
 - See also* Temple of Set
- lesser black magick (LBM), 134, 311
- Lewis, James, 132, 141
- Liber Aleph*, 55, 93, 292
- Liber Pennae Praenumbra*, 137, 164–65
- liminality, 159, 171, 296
- Loch Ness, 289–95
- Lockyear, J. Norman, 26n
- Lords of the Left-Hand Path*, 3, 8
- love
 - in *The Book of the Law*, 33
 - described, 33
 - empathy with Nuit and, 27–28
 - of objects, 223–24
 - self-love, 255
 - under Will, 42, 222–26
- Magical Revival, The*, 164, 304
- Magic Castle Working, 143
- Magician, The*, 232
- magick
 - alphabet and language, 251
 - Book of the Law’s effect on, 213–14

- Crowley's breakthrough, 208
- as divine gift, 242
- doing versus believing in, 220
- nature of, 2, 153, 227–30
- Nuit associated with, 250
- practicing, 323
- psychographic, 251–52
- as road to self-power, 3
- Magick*, 150
- magickal tools, 223–24
- magickians, 122, 316
- Magick in Theory and Practice*, 48–49, 57
- Magick Without Tears*, 58
- Magister Templi, 23, 57, 309
- magnetization, 145–46, 151–52
- Magus
 - abilities of, 32
 - of Æon of Horus, 57
 - of Æon of Set, 22
 - curse of, 12, 53, 59
 - described, 3, 22–23, 32
 - failure of, 154
 - as initiator, 131
 - as love in action, 226
 - overview, 140–47
 - success of, 153
 - task of, 31, 141
 - Thomas Jefferson as, 3–4
 - vision of, 53
 - Word of, 23, 35, 41–42, 53–54, 59, 136
- See also specific Magi*
- MANifestatION, 94, 97, 132
- manifest Self, 152, 153, 169–71
- mantras, 134, 139, 310
- Marquis de Sade, 221–22
- Massey, Gerald, 302–4
- masters, 134–35

Mathers, MacGregor, 124–25, 212,
272, 273, 274, 279, 282, 283, 286,
287, 291, 292, 308
Mathers, Moina, 286, 287
Maugham, Somerset, 232
McMurtry, Grady, 164
Mehen-Pet-Tha, 168, 176
memory, 263–64
metanarrative, 156, 161, 272, 323
Milton, John, 308
Mohammed, 215, 242–43, 294
Montu (god), 4, 76, 77, 89, 126, 256
Moses, 115, 242, 243, 263
Mysticism and Language, 206

Nadler, Jeremy, 79
necessity, 172–73, 175
Nema, 164–65
Nietzsche, Friedrich, 10, 75, 110,
114, 122–23, 127, 149, 153, 221,
299–300
nobles, 177–78
Nuit
darkness of, 267
described, 25, 80–81, 248–50
Inertia, as Word of, 31–32, 35
as Infinite Space, 29, 31, 85
lover of, 28
magickal practices and worship, 250–53
protecting the stele, 17, 77
secret name of, 86
united with Hadit, 117
See also Chapter 1, *The Book of the Law*

Nuit-neter, 24
numbers, as infinite, 24–25

“One Start In Sight,” 23n
opposites, lesson of, 233–35

ordeals, 34, 39, 89, 136–37
Order of the Trapezoid, 152
Ordo Templi Orientis (OTO), 7, 28n,
40, 164
Osiris, 5–6, 38, 53
overcoming, 153–54, 323

Page, Jimmy, 293, 294–95
Pantheus, J. A., 281
Paradise Lost, 308
Parsons, Jack, 297–98
past, the, 217
past life, memory of, 264
paths, 7–8, 264–67
pentagram, 43, 95–96, 99, 249
perception, 174–75
Perdurabo, 218–20
perfection, 37, 47–48
perfume, 63, 124–25
perspectivism, 75, 114
Petrie, Flinders, 211, 251
Philo of Alexandria, exercise of, 254
Plymouth Brethren, 73–74, 80
point consciousness, 86, 98, 101–2
Political Thinking, 322
premeditation, force of, 277–78
*Primitive World Analyzed and
Compared to the Modern World,
The*, 276
prophecy, power of, 68, 235–38
psyche, 93–94, 95–96, 97, 169–71,
174, 265–66, 311–12
“Psychological Approach to the
Dogma of the Trinity, A,” 9–10
puns, 217–18, 251
Pyramid Texts, 29, 77n

Quantum Psychology, 322

Rabelais, François, 36, 74, 89
Ra-Harakte, 17, 60–61
Ra-Hoor-Khuit
 celebrating, 128
 contacting, 295
 as Horus of the Horizon, 3, 78
 as Lord of Silence, 257–60
 magickal weaponry of, 138
 martial nature of, 119–20
 represented on Stele of Revealing, 17, 76
 See also Chapter 3, *The Book of the Law*
Randolph, Paschal Beverly, 6, 76, 150, 285, 329
Ra (sun god), 258–59
recognition, 170–71
reintegration, 171–72
Religion in Ancient History, 20–21
Remanifest Word, 132, 141, 163
repression, 215, 267, 275, 304–5
Resurrection Word, 73
return, 175–76
Revelation Word, 208
reyn til runa, 106–7, 165, 247, 273, 321
Right-Hand Path, 166, 220, 226, 262, 265
rituals, 30, 34, 38, 93, 323–26
Rivera, Geraldo, 231
Rose. *See* Kelly, Rose
Rosemary's Baby (film), 306, 307
Rowe, Benjamin, 99
Rudd, Thomas, 282
Runa Word, 132, 141, 146, 165

sacraments, of Xeper, 170–72
sacrifice, formula of, 152–53
salvation, 73, 216
samadhi, 274
sanctuary, 120
satan, 243–44

scarlet woman, 29, 30, 67–68, 125, 131, 180, 281, 286–89, 298
secret, power of, 235–36
Secret of the Golden Flower, 158–59
Self, love of, 224–25, 255
self-awareness, 50
self-empowerment, 317
semet, 157–58
sensual pleasures, 58
serpent, 29, 42, 50, 97
Set
 coming into being, 151
 described, 176
 revealing *The Book of Coming Forth
 by Night*, 166
seal of, 177
Setians view of, 208
ShT and, 243–47
speaking to Crowley, 213
 Word of, 155
 *See also Book of Coming Forth by
 Night*; Temple of Set
sex magick, 40, 42–43, 113–14,
 268–70
“Sh,” 244–45
*Shamanic Wisdom in the Pyramid
 Texts*, 79
Shelley, Percy Bysshe, 75, 180–204
ShT and Set, 243–47
slaves, 134, 136, 230–32
Slaves Shall Serve: Meditations on Liberty, 232
space gnosis, 252–53
Spare, Austin Osman, 250, 251, 302
spells
 in *Book of Coming Forth by Day*, 158,
 159, 160–61, 256
 painted on the stele, 156–57, 160, 161, 256
 for power after death, 166

on walls of the Great Pyramid, 78–79
stars, 24, 82–83, 248–49
St. Columba, 289–90
stele of Ankh-ef-en-Khonsu
 Crowley’s contact with, 79, 255–57
 described, 17, 76–77
 as magickal device, 4–5, 156–61
 numeric value of, 123
 spells painted on, 156–57, 160, 161
 See also Ankh-ef-en-Khonsu
Stranger in a Strange Land, 298
subconscious, 252–53, 267–68
subjective universe, 82, 84, 86, 93–94, 142, 153, 285
suicide “ordeal,” 34, 36
sumble, thelemic, 323–26
Summa Theologica, 148
Sun at night (Xepera), 63, 64, 71, 139
Sword Giving, 143
symbol systems, 264
Symond, John, 164

tantra, 76, 163, 310
Tao Te Ching, 238–39
tarot, 275–78, 322
teaching, 176
Temple of Set
 beliefs of, 207–8
 degrees, 23n
 Ipsissimus grade in, 151
 Magus of, 13, 140–41, 165
 origins of, 5, 207
 sumble ritual, 323–26
 transmission of, 310–11
 Word of, 145, 310
 working with Nuit, 253
 See also Aquino, Michael; Left-Hand
 Path; Webb, Don

Thelema

activating, 321–23

Crowley as Magus of, 139

described, 3, 141, 176–77, 178, 179

discernment and, 220–22

ethical system of, 88–89

Kabbalah used in, 279

LaVey and, 304–6

as Will, 3, 35–36, 177, 178, 261

as Word of the Law, 35–36, 89

thelemic sumble, 323–26

Thelemic system/path, 6, 162–63

Thoth, 108, 241–42, 259

Thoth Tarot deck, 278, 322

Through the Looking Glass, 290

Thus Spoke Zarathustra, 123, 127

Time and Free Will, 215

Tinder, Glenn, 322

tradition, 215

Tree of Life, 278

True Will, 165, 180, 261, 272

Two Babylons, The, 120

2001: A Space Odyssey (film), 27n

tyrants, 266

Uraeus cobra, 29

Utopians, the, 74

Van Gennep rite, 171–72, 285, 296

Vision and The Voice, The, 31

Voarchadumia (Pantheus), 281

war, 61, 68, 244

Wasserman, James, 232

Webb, Don

commentary on *The Book of the Law*, 72–139

initiation as Ipsissimus, 12

as Magus of Set, 13

uttering the Word of Xeper, 167–68
See also “Aleister Crowley: The Force
and the Fire”; Temple of Set

Weishaupt, Adam, 284

Westcott, W. W., 19–20, 149

white magick, 9, 134

Will

of Ankh-ef-en-Khonsu, 161

developing, 221

love under, 42, 222–26

nature of, 35–36, 90–91

Nietzsche’s views on, 75

overview, 261–63

pure, 37

Thelema as, 3, 35–36, 177, 178, 261

True Will, 165, 180, 261, 272

See also Thelema

Wilson, Robert Anton, 322

Word

described, 3

finding, 142

forming, teaching and using, 145–47

of the Magus, 23, 35, 41–42, 53–54, 59, 136

of Nuit, 31–32, 35

of Set, 155

of the Temple of Set, 145, 310

theater of, 143–44

See also specific Words

Word of the Law. *See* Thelema

Work by Will, 274

world, love for, 226

Wronski, Jozef Hoëné de, 299, 300–301

Würzburg, Abraham, 253, 272

wu wei, 152

Xeper

described, 139

- of the group, 173
- of initiation, 173–74
- of ipseity, 175
- as Law of the Elect, 207, 228–29
- nature and purpose of, 169–170, 177–79
- of necessity, 172–73, 175
- overview, 166–67
- of perception, 174–75
- of return, 175–76
- sacraments of, 170–72
- of teaching, 176
 - as Word of the Temple of Set, 145, 310
- Xepera (Sun at night), 63, 64, 71, 139
- Xepera Xeper Xeperu*, 155, 168
- Xeper-neter, 24

- yoga, 270–71

About the Author

[Ipsissimus Don Webb](#) joined the Temple of Set in 1989 and became its High Priest in 1996. He has written and lectured on Left-Hand Path topics and the occult practices of Late Antiquity since 1995. He lives in Austin, Texas.

About Inner Traditions • Bear & Company

Founded in 1975, [Inner Traditions](#) is a leading publisher of books on indigenous cultures, perennial philosophy, visionary art, spiritual traditions of the East and West, sexuality, holistic health and healing, self-development, as well as recordings of ethnic music and accompaniments for meditation.

In July 2000, Bear & Company joined with Inner Traditions and moved from Santa Fe, New Mexico, where it was founded in 1980, to Rochester, Vermont. Together Inner Traditions • Bear & Company have eleven imprints: Inner Traditions, Bear & Company, Healing Arts Press, Destiny Books, Park Street Press, Bindu Books, Bear Cub Books, Destiny Recordings, Destiny Audio Editions, Inner Traditions en Español, and Inner Traditions India.

For more information or to browse through our more than one thousand titles in print and ebook formats, visit www.InnerTraditions.com.

BOOKS OF RELATED INTEREST

[Aleister Crowley: The Beast in Berlin](#)

Art, Sex, and Magick in the Weimar Republic
by Tobias Churton

[The Morning of the Magicians](#)

Secret Societies, Conspiracies, and Vanished Civilizations
by Louis Pauwels and Jacques Bergier

[Lords of the Left-Hand Path](#)

Forbidden Practices and Spiritual Heresies
by Stephen E. Flowers, Ph.D.

[Ritual Magic of the Golden Dawn](#)

Works by S. L. MacGregor Mathers and Others
Edited by Francis King

[The Path of Initiation](#)

Spiritual Evolution and the Restoration of the Western Mystery Tradition
by J. S. Gordon

[Introduction to Magic](#)

Rituals and Practical Techniques for the Magus
by Julius Evola and the UR Group

[Lords of Light](#)

The Path of Initiation in the Western Mysteries
by W. E. Butler

[The Book of Grimoires](#)

The Secret Grammar of Magic
by Claude Lecouteux

INNER TRADITIONS • BEAR & COMPANY

P.O. Box 388

Rochester, VT 05767

1-800-246-8648

www.InnerTraditions.com

Or contact your local bookseller

Inner Traditions
One Park Street
Rochester, Vermont 05767
www.InnerTraditions.com

Copyright © 2013 by Don Webb
The Book of the Law commentary by Michael A. Aquino © 1979, 2013 by
Michael A. Aquino

Part Two of this text, “Aleister Crowley: The Force and the Fire,”
was originally published by Rûna-Raven Press in 2005 under the
title *Aleister Crowley: The Fire and the Force*. Used with
permission.

“Alastor; or, The Spirit of Solitude” by Percy Bysshe Shelley is
provided by Project Gutenberg.

All rights reserved. No part of this book may be reproduced or utilized in
any form or by any means, electronic or mechanical, including
photocopying, recording, or by any information storage and retrieval
system, without permission in writing from the publisher.

Library of Congress Cataloging-in-Publication Data

Webb, Don, Ipsissimus.

Overthrowing the old gods : Aleister Crowley and the Book of the law /
Don Webb.

pages cm

Includes bibliographical references and index.

print ISBN: 978-1-62055-189-9

ebook ISBN: 978-1-62055-190-5

1. Crowley, Aleister, 1875-1947. Book of the law. 2. Spirit writings. 3.
Magic. 4. Occultism. I. Title.

BF1301.C7533W43 2013

130.92—dc23

2013016044

To send correspondence to the author of this book, mail a first-class letter to
the author c/o Inner Traditions • Bear & Company, One Park Street,

Rochester, VT 05767, and we will forward the communication.

Electronic edition produced by



www.antrikexpress.com