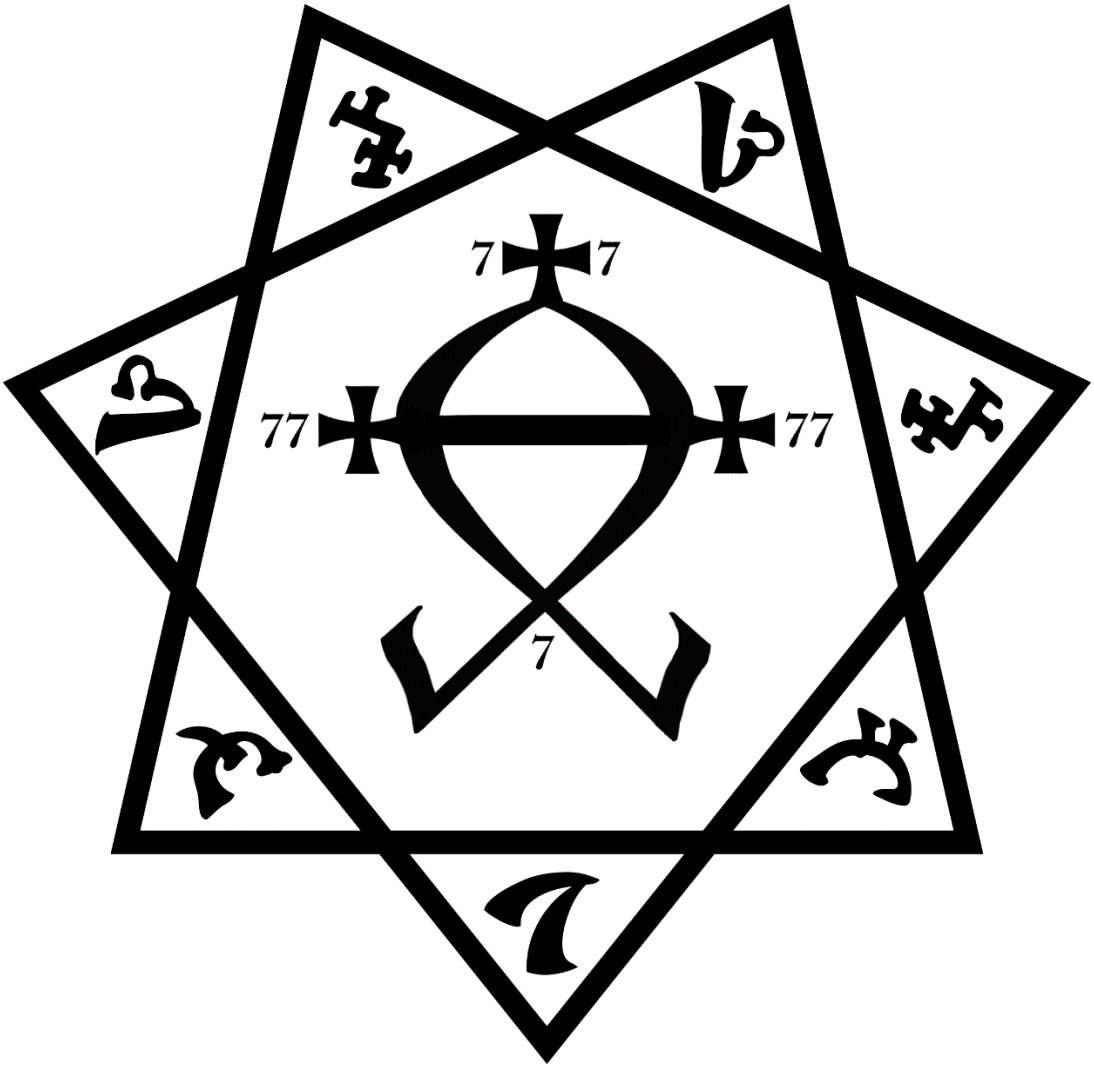
The Vision and the Voice

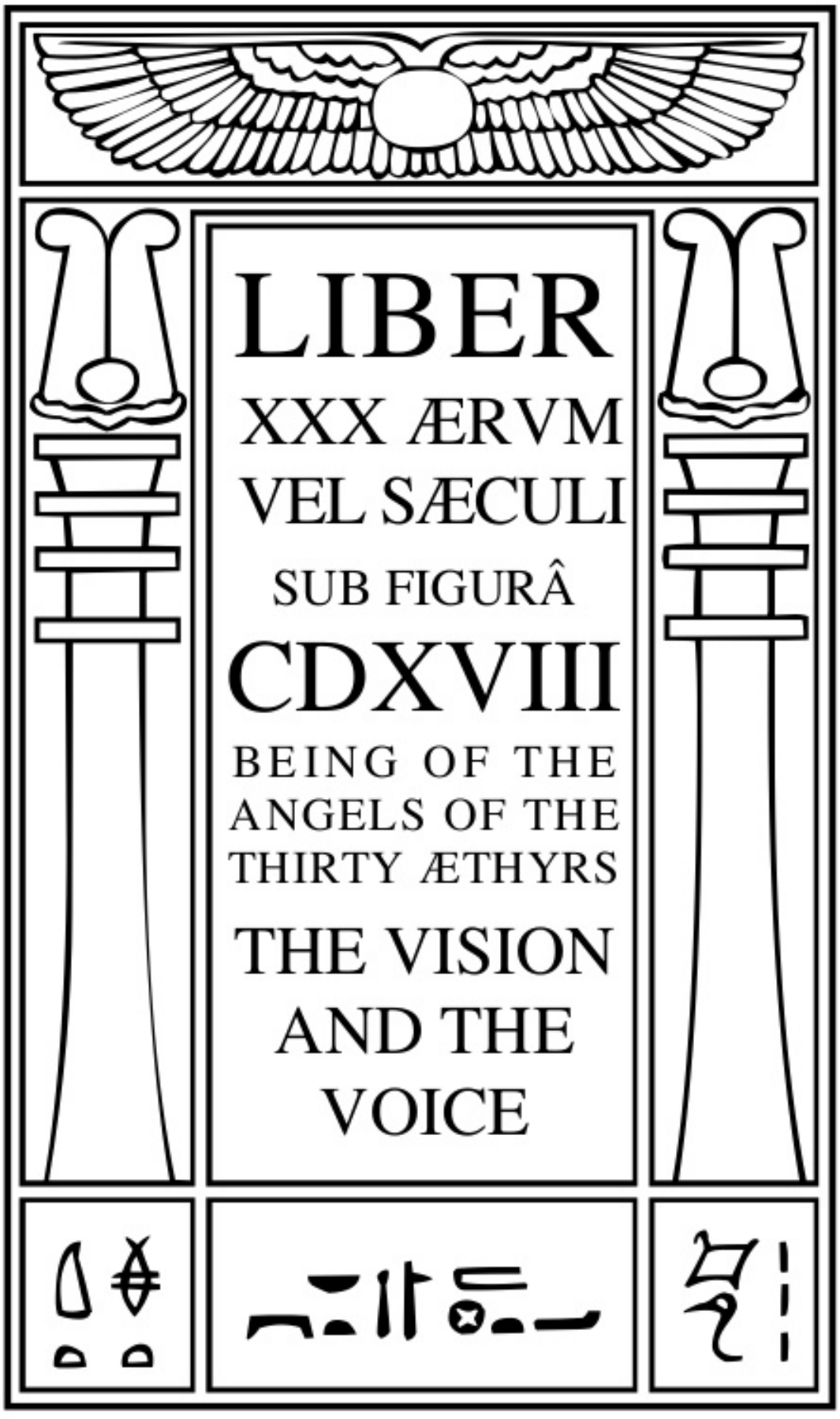
being of the Angels of the Thirty Æthyrs

(Mexico, 1900 and Algeria, 1909)

As delivered to Perdurabo and O.V.

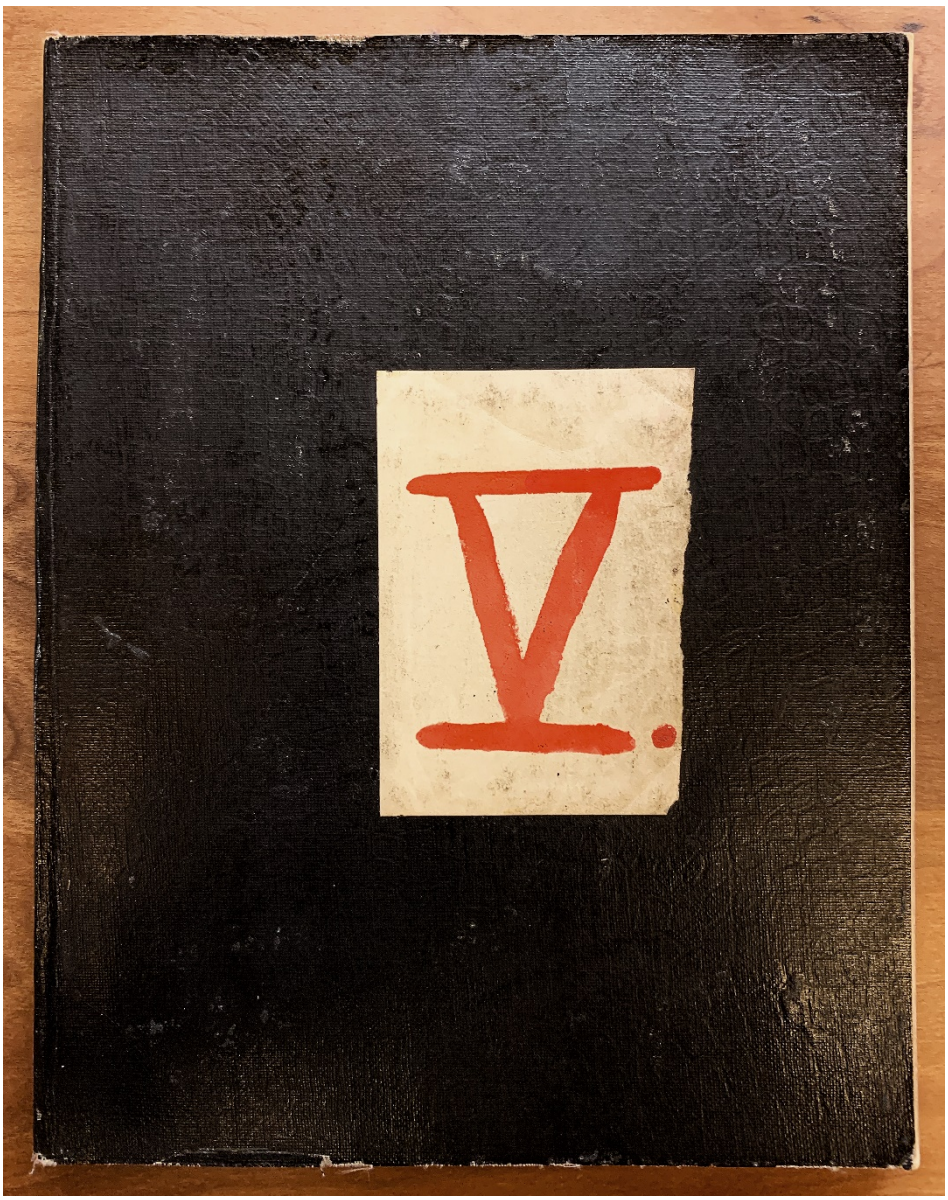


IN NOMINE BABALON


LIBER
XXX ÆRVM
VEL SÆCULI
SUB FIGURÂ
CDXVIII
BEING OF THE
ANGELS OF THE
THIRTY ÆTHYRS
THE VISION
AND THE
VOICE



A∴A∴
Publication in Class A.



The Vision and the Voice

Liber CDXVIII

(being the actual notebooks of
the Angels of the Thirty Æthyrs)

Volume V: Notebook V and VI (4th to 1st Æthyrs)
and "A Comment Upon the Nature of the Æthyrs"

Double struck text (~~example~~) is crossed out in the manuscript, but included on the typescript.
Slashed-out text (~~example~~) is indicative of another type of edit to the manuscript that is not a simple crossout and replace.
Greyed out text (example) is pencil additions, overwrites, etc. or a correction in a different ink or writing tool than the original version.

It is advisable to consult the source notebook page in these instances.

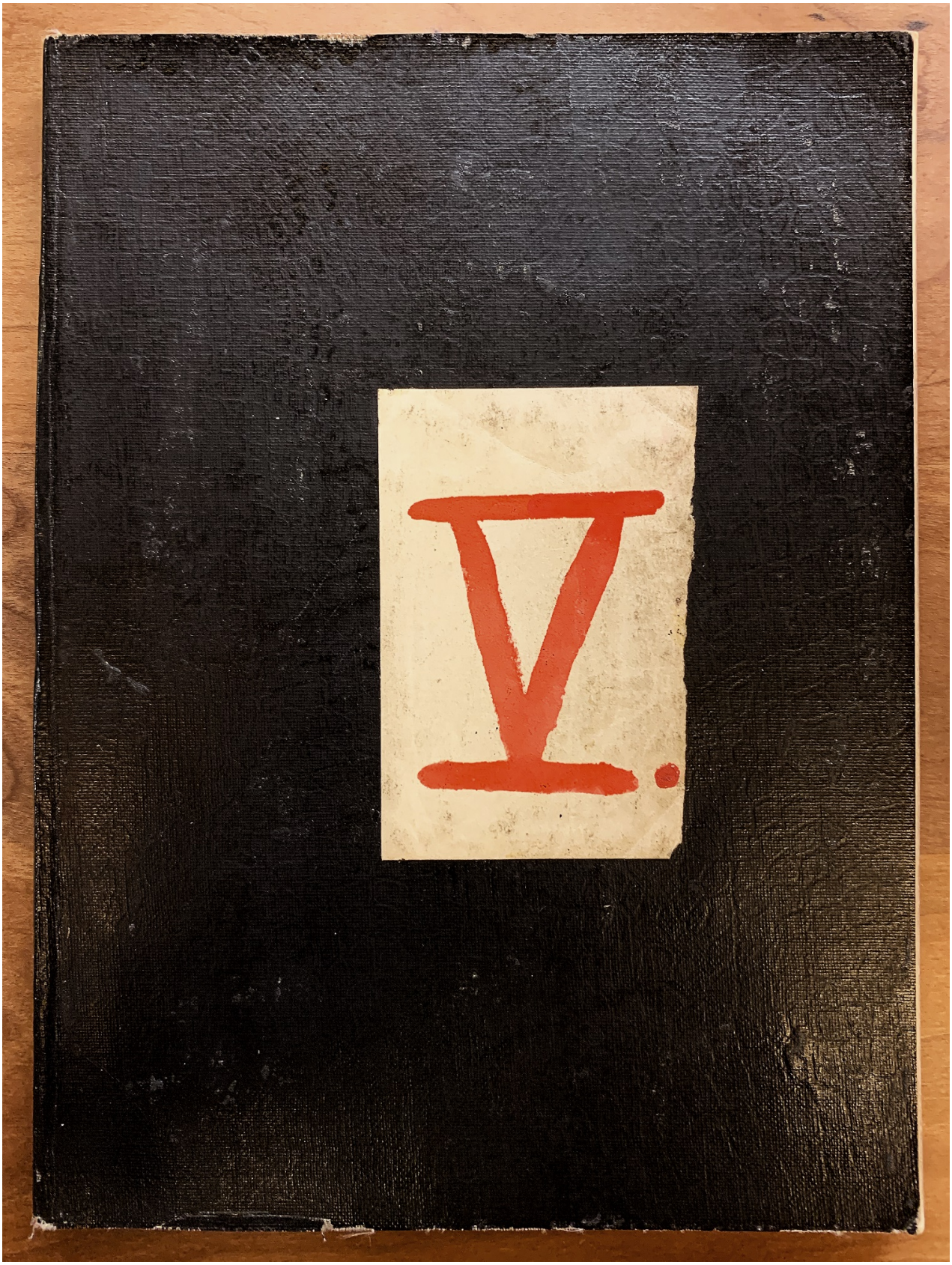
Notebook V's penciled on graph paper section in ARN is fully legible, but color correction was necessary to enhance legibility versus "actual color" – but is fully intact and legible with those corrections in a way it is not in person.

It is also noted that Notebooks V and VI are presented as they are. A careful examination will reveal that 𐤔𐤃𐤉 is concluded the day after 𐤊𐤋𐤊, and as such the proper close of the Work is 𐤔𐤃𐤉's final words.

The purpose here is to make the material available, as it is and was and shall ever be, without second-guessing – search and see, and let the Aires be your guide! As it stands, it is truly a document of our heritage and demands in multiple places for no changes to be made.

IN NOMINE BABALON




V.

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Captain Fuller

89 Overstrand Mansions

Battersea

LONDON

The Virgin and the Voice

Lectures IV – II

Bioscia Dec 16 – 18

The Vision and the Voice

Aethyrs IV-II

Biskra Dec 16-18

Mr White
Portland Mans
4 Tufton St

Mr Edwards wants to hire
12 Park Row. Please reserve
him the right. He will call
between 3.30 & 4 Thurs P.M.

Leslie Vernon
4 L. I St. Partner not back
till Friday or Saturday
Would like refused.

The Cry of the 4th Aethyr, which is called PAZ.

The Stone is translucent & luminous, & no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pastoreth transgression. Behold the six-fold star that flameth in the vault, the seal of the marriage of the great White King & his black slave.

So I looked into the stone, & beheld the six-fold star: the whole Aethyr is as tawny clouds, like the flames of a furnace. And there is a mighty host of Angels, blue & golden, that hurry it, & they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, in the thunders. The end of things is come upon us:



The Cry of the 4th Æthyr,
which is called PAZ.

The Stone is translucent & luminous, & no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the sixfold Star that flameth in the Vault, the seal of the marriage of the great White King & his black slave.

So I looked into the Stone, & beheld the six-fold Star: the whole Æthyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue & golden, that throng it, & they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes & in the thunders! The end of things is come upon us;

The day of Re-arik-us is at hand!
For he hath created the universe, & overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I beheld that God. He hath a thousand arms, & in each hand is a weapon of terrible strength. His face is more terrible than the storm, & from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, & on either side of it are signs of blasphemy. And about him dimpsh a young girl, like unto the King's daughter that appeared in the Aethyr. But she is become rose, by reason of this force, & her purity hath tinged his blank with blue. & they are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet

the day of Be-with-us is at hand!
For he hath created the universe, & overthrown
it, that he might take his pleasure thereupon.
And now, in the midst of the
Æthyr, I behold that god. He hath a
thousand arms, & in each hand is a weapon
of terrible strength. His face is more
terrible than the storm, & from his eyes
flash lightnings of intolerable brilliance.
From his mouth run seas of blood. Upon
his head is a crown of every deadly thing.
Upon his forehead is the upright tau, & on either
side of it are the signs of blasphemy. And about
him clingeth a young girl, like unto the
King's daughter that appeareth in the Ninth
Æthyr. But she is become rosy by reason
of his force, & her purity hath tinged his
black with blue. & they are clasped
in a furious embrace, so that she is
torn asunder by the terror of the god; yet

so tightly clinged she about him, that he is strangled. She hath forced back his head, & his throat is bind with the pressure of her fingers. Their joint cry is as blended anguish, yet it is the cry of their rapture, so that every pain, & every curse, & every bereavement, & every dearth of everything in the whole universe is but one little gust of wind in that tempest-scream of ecstasy. The voice thereof is not articulate. It is in vain to seek comparisons. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer. And these correct an interior voice, which says to the seer that he hath trained his eye well, & can see much, & he hath trained his ears a little, & can hear a little, but his other senses hath he trained scarcely at all, & therefore the

so tightly clingeth she about him, that he is
strangled. She hath forced back his head, &
his throat is livid with the pressure of ₹
her fingers. Their joint cry is an intolerable anguish,
yet it is the cry of their rapture, so that
every pain, & every curse, & every bereavement,
& every death of everything in the whole
universe is but one little gust of wind in
that tempest-scream of ecstasy. The voice
thereof is not articulate. It is in vain to seek
comparison. It is absolutely continuous, without
breaks or beats. If there seem to be vi-
-bration therein, it is because of the
imperfection of the ears of the seer. And
there cometh an interior voice, which
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his eyes well, & can see much, & he hath
trained his ears a little, & can hear a
little, but his other senses hath he
trained scarcely at all, & therefore the

Archys are almost silent to him on those planes. By the senses are meant the spiritual correlatives of the senses, not the physical senses. But this matters little, because he sees, so far as he is a seer, is the synthesis of the spirit of humanity. What is true of him is true of humanity, so that even if he had been able to recite the full Archys, he could not have communicated them.

It as Arjuna speaks: Behold, this vision is utterly beyond human understanding. Yet shall I not endeavour to unite myself with the dreadful warrior-God.

So I am for wonder, ~~Every~~ heroic from hero, & hero from hero, & more intimately—soul from soul, & molecule from molecule, & atom from atom,—

Æthyrs are almost silent to him on
those planes. By the senses are meant
the spiritual correlations of the senses, not
the physical senses. But this matters
little, because the Seer, so far as he is a
seer, is the synthesis of the spirit of
humanity. What is true of him is
true of humanity, so that even if he
had been able to receive the full
Æthyrs, he could not have communicated
them.

& an Angel speaks, Behold,
this vision is utterly beyond thine
understanding. Yet shalt thou endeavour
to unite thyself with the dreadful
marriage-bed.

So I am torn asunder~~=~~,
~~Every~~ nerve from nerve, & vein from vein,
& more intimately, - cell from cell, &
molecule from molecule, & atom from atom, -

† at the same time, all crushed together. Right down at the tearing asunder is a crushing together. All the double phenomena are only two ways of looking at a single phenomenon. & the single phenomenon is peace. There is no sense in my words or in my thoughts. "Face half-formed arose." This is the meaning of that passage: My aim attempts to interpret Chaos, but Chaos is peace. Cosmos is the ~~war~~ war of the Logos & the Chaos. That was a half-formed fear that I said then. All images are useless. Blackness, blackness is tolerable, before the beginning of the light. This is the first verse of Genesis. "Holy art thou, Chaos, Chaos, Eternity. All Contradiction is terms."* Oh, blue! blue! blue! Blake

† Chaos & time.

* A treatise.

&, at the same time all crushed together. Right down at the tearing asunder <u>is</u> a crushing together. All the double phenomena are only two ways of looking at a single phenomenon. & the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half-formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the ~~War~~ War of the Rose & the Cross. That was a half-formed face that I said there. All images are useless. Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. 'Holy art thou, Chaos, Chaos, Eternity. All contradictions in terms.*

Oh, blue! blue! blue! whose

---

* A vocative.

after this is the ~~Abyss~~ Abyss is called the Great Re of the Rights of Twi, + between whom vibrateth the Lord of the Force of Matter.

~~O Light, Light, that~~

~~Courses~~

O Vox, Vox, qui celas
infandi
infamian ~~infandi~~ nefandi. Deo ~~soli~~
sit laus qui dedit signum non
scribendum. Laus virgini caius stigma
tradit salutem.

from Hymnpaper O Light, that guest
such ~~fate~~ ~~Rape~~ Force, + Rape, + Slaughter, + murder, + tyranny, + the
nameless Horror, cover us, cover us,
cover us from the Rod of Destiny, for
Cosmos must come, + the balance be
set up where there was no need of
balance, because there was no in-
-justice, but only trust. But when
the balances are equal, safe marked

reflection in the ~~Abyss~~ Abyss is called the
Great One of the Nights of Time; &
between ye vibrateth the Lord of
the Forces of Matter.

~~O Night, Night, that~~
~~coverest~~

O Nox, Nox qui celas
infamiam ~~inefandi~~ infandi nefandi. Deo solo
sit laus qui dedit signum non
scribendum. Laus virgini cuius stuprum
tradit salutem.

O Night, that givest
suck from thy paps to ~~theft~~ sorcery, & theft, & rape,
& gluttony, & murder, & tyranny, & to
the nameless Horror, cover us, cover us,
cover us from the Rod of Destiny, for
Cosmos must come, & the balance be
set up where there was no need of
balance, because there was no in-
-justice, but only truth. But when
the balances are equal, scale matched

with scorn, he will chase + return.
Yea, as in a looking-glass, so in
thy mind, that is barbed with the
fork metal of Envy, is every
shaft read aright. Do! Everything
wherein thou hast trusted must
confound thee, + that thou didst
flee from as thy saviour. So
therefore didst thou shrink in the
dark sabbath when ~~the quaked god~~
~~tore thee asunder~~, thou didst kiss the
hairy buttocks of the goat, when the
quaked god tore thee asunder, when
the icy cataract of dead sweat
ran cold. Shrink, therefore, shriek
aloud; emulate the roar of the gored
bull + the moan of the torn bull,
+ the cry of the man that is torn by
the claws of the Eagle, + the scream
of the Eagle that is strangled by the

with scale, then will Chaos return.
Yea, as in ~~a~~ a looking-glass, so in
thy mind, that is backed with the
false metal of lying, is every
symbol read averse. Lo! everything
wherein thou hast trusted must
confound thee, & that thou didst
flee from was thy saviour. So
therefore didst thou shriek in the
Black Sabbath ~~when the gnarled god
tore thee asunder,~~ thou didst kiss the
hairy buttocks of the goat when the
gnarled god tore thee asunder, when
the icy cataract of death swept
thee away. Shriek, therefore, shriek
aloud; mingle the roar of the gored
lion & the moan of the torn bull,
& the cry of the man that is torn by
the claws of the Eagle, & the scream
of the Eagle that is strangled by the

hands of the man. Answer all
is the beak-shriek of the Sphinx, for
the blind man hath profaned her
mystery. Who is this, Oedipus, Tiresias,
Erinyes. Who is this, that is blind &
a Seer, a fool above wisdom. Whom
do the hounds of heaven ~~follow~~ follow,
& the crocodiles of hell await. Hoor,
ram, fool, virgin, rich, tan, is his
name. Beneath his feet is the kingdom,
& upon his head the crown. He is spirit
& matter; he is peace & power; in him
is Chaos & Night & Pan, & upon
BABALON his concubine, that hath
head & him drunk upon the blood of
the saints that she hath gathered
in her golden cup, hath he begotten
that virgin that now he doth de-
-flower. And this is what is
written: Malkuth shall be uplifted,

by the hands of the Man. Mingle these all
in the death-shriek of the Sphinx, for
the blind man hath profaned her
mystery. Who is this, Oedipus, Tiresias,
Erinyes. Who is this, that is blind &
a Seer, a fool above wisdom. Whom
do the hounds of heaven ~~foolclow,~~ follow,
& the crocodiles of hell await. Aleph,
vau, yod, ayin, resh, tau, is his
name. Beneath his feet is the Kingdom,
& upon his head the crown. He is spirit
& matter; he is peace & power; in him
is Chaos & Night & Pan, & upon
BABALON his concubine, that hath
made him drunk upon the blood of
the saints that she hath gathered
in her golden cup, hath he begotten
the virgin that now he doth de-
-flower. And this is that which is
written: Malkuth shall be uplifted,

& set upon the throne of Brinds.
And this is the stone of the Philo-
-sophers that is set as a seal
upon the tomb of Tetragrammaton,
& the elixir of life that is distilled
from the blood of the saints, & the
red powder that is the grinding-up
of the bones of Chorazon. Terrible &
wonderful is the Mystery thereof,
O thou ~~Titan~~ Titan that hast
climbed into the bed of Juno!
Surely thou art bound unto, &
broken upon, the wheel; yet hast
thou uncovered the nakedness of the
Holy One, & the Queen of Heaven
is in travail of child, & his name
shall be called Vir, & Vis, & Virus,
& Viritus, & Viriditas, in one name
that is all three, & above all
three. Desolate, desolate, is the

& set upon the throne of Binah.
And this is the stone of the philo-
-sophers that is set as a seal
upon the tomb of Tetragrammaton,
& the elixir of life that is distilled
from the blood of the saints, & the
red powder that is the grinding-up
of the bones of Choronzon. Terrible &
wonderful is the Mystery thereof,
O thou ~~Titan~~ Titan that ~~hath~~ hast
climbed into the bed of Juno!
Surely thou art bound unto, &
broken upon, the wheel; yet hast
thou uncovered the nakedness of the
Holy One, & the Queen of Heaven
is in travail of child, & his name
shall be called Vir, & Vis, & Virus,
& Virtus, & Viridis, in one name
that is all these, & above all
these. Desolate, desolate is the

Acting, for thou must return
unto the habitation of the Owl,
the Bat, unto the scorpion of the
Sand, & the blanded eyeless beetles
that have neither wing nor horn.
Return, bear out the vision. wipe
from thy mind the memory thereof;
shield the foe with green wood;
consume the sacrament; cover the Altar;
veil the shrine; shut up the Temple;
& spread bushes in the market place,
until the appointed time comest when
the Holy One shall declare unto
thee the mystery of the Third Degree.
Yet be thou wake & aware, for the
great Angel Thua is about thee, &
overshadowest thee, & at any moment
he may come upon thee unaware.
The voice of PA2 is ended.

Bikra, Algeria,
Dec: 16, 1909. 9-10.30, a.m.

Æthyr, for thou must return
unto the habitations of the Owl &
the Bat, unto the Scorpions of the
Sand, & the blanched eyeless ~~beetles~~ beetles
that have neither wing nor horn.
Return, blot out the vision. wipe
from thy mind the memory thereof;
stifle the fire with green wood~~:~~;
~~C~~consume the Sacrament; cover the Altar;
veil the Shrine; shut up the Temple;
& spread booths in the market-place,
until the appointed time come when
the Holy One shall declare unto
thee the Mystery of the Third Æthyr.
Yet be thou wake & ware, for the
great Angel Hua is about thee, &
overshadoweth thee, & at any moment
he may come upon thee unaware.
The voice of PAZ is ended.

Biskra, Algeria.
Dec: 16, 1909. 9-10.30, a.m.

The Cry of the 3rd Aethyr, which is called ZON.

There is an angry light in the stone; now it is become clear.

In the centre is that minute point of light which is the True Sun, & in the circumference is the Emerald Snake. And joining them are the rays which are the flames of Maat, & because the distance is infinite, therefore are they parallel from the circumference, although they diverge from the centre.

In all this is no love & no motion.

And yet it seems that the great Snake feeds upon the flames of Truth as upon itself, so that it contracts. But ever so little as it contracts, without it grows the golden sun, which is that minute point in the centre.



The Cry of the 3rd Æthyr,
which is called ZON.

There is an angry light in the stone;
now it is become clear.
In the centre is that minute point
of light which is the True Sun, & in the
circumference is the Emerald Snake.
And joining them are the rays which
are the plumes of Maat, & because the
distance is infinite, therefore are they
parallel from the circumference,
although they diverge from the centre.
In all this is no Voice & no motion.
And yet it seems that the great
Snake feedeth upon the Plumes of Truth
as upon itself, so that it contracteth.
But ever so little as it contracteth,
without it gloweth the golden rim,
which is that minute point in the centre.

And all this is the Spirit of the Sefiroth, Gold & azure & green. But also these are the Seventies.

It is only in the first three Sefiroth that we find the pure Essence, for all the other Sefiroth are but as Mallkah to complete these three Triads, as hath before been said. And this being the secret reflection, therefore is it the palace of Two hundred & eighty Judgments. (comm

For all these paths are in the Sefiroth, for the Flaming Sword, or, the side of Severity. And the other two paths are Jazin, which is a sword; & Shin, which is a tooth. These are the full Seventies which are 280.

All this is communicated to the Seer ultimately. "And the eye of this beingness is closed. Yet it must be opened upon the Sefiroth, lest the Seventies be mitigated, & the house fall." Shadd

N.P. -

And all this is the sigil of the Æthyr, gold & azure & green. Yet also these are the Severities.

It is only in the first three Æthyrs that we find the pure Essence, for all the other Æthyrs are but as Malkuth to complete these three triads, as hath before been said. And this being the second reflection, therefore is it the palace of two hundred & eighty judgments.

For all these paths are in the ~~sign~~ course of the Flaming Sword, from ~~on~~ the side of Severity. And the other two paths are zayin, which is a sword; & shin, which is a tooth. These are then the five se- -verities which are 280.

All this is communicated to the Seer interiorly. "And the eye of ~~h~~His benignancy is closed. ~~Y~~Let it not be opened upon the Æthyr, lest the severities be mitigated, & the house fall." Shall

at the hour fell, + the Dragon sunk?
Verily all things have been swallowed
up in destruction, + Chaos hath
opened his jaws + crushed the universe
as a Bacchanal crushed a grape
between her teeth? Shall not
destruction swallow up destruction, +
annihilation confound annihilation?
Twenty + two are the mansions of the
house of my Father, but here cometh
an ox that shall set his forehead
against the house, + it shall fall.
For all these things are the toys
of the magician, & the maker of
illusion (is?) that barred the understanding
from the Crown.

O thou that hast beheld
the city of the Pyramids, how shouldst
thou behold the house of the Juggler?
For he is wisdom, + by wisdom he
hath made the worlds, + from that wisdom

not the house fall, & the Dragon sink?
Verily all things have been swallowed
up in destruction, & Chaos hath
opened his jaws & crushed the universe
as a Bacchanal crusheth a grape
between her teeth? Shall not
destruction swallow up destruction, &
annihilation confound annihilation?
Twenty & two are the mansions of the
house of my Father, but there cometh
an ox that shall set his forehead
against the house, & it shall fall.
For all these things are the toys
of the magician, ~~&~~ the maker of
illusion, that barreth the Understanding
from the Crown.

O thou that hast beheld
the City of the Pyramids, how shouldst
thou behold the house of the juggler?
For he is wisdom, & by wisdom he
hast made the worlds, & from that wisdom

(Real judgments) Yo by 4 that are like
four eyes of the Double headed one;
that are the four devils, Satan,
Lucifer, Leviathan, Belial & that are
the Great Princes of the evil of the
world, & Satan is worshipped by
men under the name of Jesus. And
Lucifer is worshipped by men under
the name of Brahma, & Leviathan is
worshipped by men under the name of
Allah, & Belial is worshipped by men
under the name of Buddha.

(This is meaning of the passage
in Liber Legis, Chap: III.)

Moreover, here is many a
blasphemy against GOD, for the
Lucifer that brought up, & therefore is
she the Queen of all those wicked
devils that walk upon the earth,
those that those saucer eyes are
little black specks that stained the

issue judgements 70 by 4 that are the four eyes of the double-headed one; that are the four devils, Satan, Lucifer, Leviathan, Belial, that are the great princes of the evil of the world, & Satan is worshipped by men under the name of Jesus. And Lucifer is worshipped by men under the name of Brahma, & Leviathan is worshipped by men under the name of Allah, & Belial is worshipped by men under the name of Buddha.

(This is the meaning of the passage in Liber Legis, Chap. III.)

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up, & therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the

heaven & Urania. & all her are
the & creatures & Theosophia.

And for this is Barbelon
under the power of the magician, that
she hath submitted herself into the
work, & she guardeth the Abyss, &
in her is the perfect purity of that
which is above; yet she is sent as
the Redeemer to them that are below.
For there is no other way into the
Supernal Mystery but through her, &
the beast on which she rideth.
And the magician is set beyond her
to denote the darkness of blackness,
lest they should make unto themselves
a crown; for if there were two crowns,
then should Sophia, that ancient one,
be cast down into the Abyss, upwards
& cast down into the Outermost Abyss,
& the Dragon which is in the
Abyss, then should be profaned, & the

heaven of Urania. & all these are
the excrement of Choronzon.
And for this is BABALON
under the power of the magician, that
she hath submitted herself unto the
work, & she guardeth the Abyss, &
in her is a perfect purity of that
which is above; yet she is sent as
the Redeemer to them that are below.
For there is no other way into the
Supernal Mystery but through her, &
the beast on which she rideth.
And the magician is set beyond her
to deceive the brothers of blackness,
lest they should make unto themselves
a crown; for if there were two crowns,
then should Ygdrasil, that ancient tree,
be cast out into the Abyss, uprooted
& cast down into the Outermost Abyss,
& the Arcanum which is in the
Adytum should be profaned, & the

ark should be founded, ~~with~~ and the
lodge spied upon by them that are
not masters, & the bread of the
sacrament should be the dung of
dromons; & the wine of the sacra-
-ment should be the water of dromons;
& the vessel should be dispersion; &
the fire upon the altar should be
hate. But lift up thyself; stand,
thou Remainder, for behold! these
shall be reunited unto thee the
Great Terror, the thing of fame that
hath no name.

And this is the mystery that
I declare unto thee: that from the
Cross itself upon the three great
delusions: deceit is madness, & belief
is foolishness, & greed is glamour.
And these three be greater than all,
for they are beyond the words that I speak

ark should be touched, ~~with~~ and the
Lodge spied upon by them that are
not masters, & the bread of the
sacrament should be the dung of
Choronzon; & the wine of the sacra-
-ment should be the water of Choronzon;
& the incense should be dispersion; &
the fire upon the Altar should be
hate. But lift up thyself; stand,
play the man, for behold! these
shall be revealed unto thee the
Great Terror, the thing of awe that
hath no name.

And this is the mystery that
I declare unto thee: that from the
Crown itself spring the three great
delusions; aleph is madness, & beth
is falsehood, & gimel is glamour.
And these three be greater than all,
for they are beyond the words that I speak

unto her: how much more therefore are they beyond the words that I have written unto her.

Behold! the veil of the Aeon is rent, & it is torn like a sail by the blast of the tempest, & the Sun shall see them as from afar off, & that is that which is written: "Confound her understanding with darkness" for she can't use speak this thing.

It is the spirit of the blasphemy of the Tao. It is night and the stink of flame, blasting upwards; it is after the cup of poison, a retreat into hell. And upon his head the evil talisman, blasphemy & blasphemy & blasphemy, in the form of a circle. That is the greatest blasphemy of all. On his feet both the sights & sounds & riddles; daggers, knives, envy

unto thee; how much more therefore are
they beyond the words that thou
transmittest unto men.

Behold! the Veil of the
Æthyr sundereth, & is torn, like
a sail by the breath of the tempest,
& thou shalt see him as from
afar off, & this is that which
is written, 'Confound her understanding
with darkness,' for thou canst not
speak this thing.

It is the figure of the
Magus of the Taro; and in his right arm
the torch of the flames blazing upwards; in
his left the cup of poison, a cataract
into hell. And upon his head the
evil talisman, blasphemy & blasphemy
& blasphemy, in the form of a circle.
That is the greatest blasphemy of
all. On his feet hath he the scythes
& swords & sickles; daggers, knives; every

Sharp thing, - a millionfold, rolled in
one. & before him is the Table
that is the Table of Wickedness, the
42-fold Table. This Table is counted
with the 42 Answers of the Dead, for
they are the Answers, which the soul
must baffle, ~~and~~ with the 42-fold
name of God, for this is the Mystery
of Initiation, that there was ever a
Beginning at all. And this Magick
casteth forth, by the angle of his four
wings, veil after veil, a thousand
shining colours, rifting & tearing the
Night, so that it is like fiery gold
seen, broken dark in the fume of a
many ~~flame~~, & disruptions & undoings.
There is a terrible grinding sound,
unbearing. This is the will in
which the Universe subsists, which
is ether, and a sweat down into matter.
The Seer forgets that a cloak

sharp thing,- a millionfold, & all in
one - & before him is the Table
that is a Table of Wickedness, the
42-fold Table. This Table is connected
with the 42 Assessors of the Dead, for
they are the Accusers, whom the soul
must baffle; ~~and~~ & with the 42-fold
name of God, for this is the Mystery
of Iniquity, that there was ever a
beginning at all. And this Magus
casteth forth, by the might of his four
weapons, veil after veil, a thousand
shining colours, ripping & tearing the
Æthyr, so that it is like jagged
saws, & broken teeth in the face of a
young girl, & disruption, & madness.
There is a horrible grinding sound,
maddening. This is the mill in
which the Universal Substance, which
is ether, was ground down into matter.

The Seer prayeth that a cloud

ing come between him + the sun, so that he may share on the terror of the vision. & he is afraid, he is terribly ashamed; & no help can come to him, for the stone-stone blocked out with the fury + the torment + blackness + the stench of human fear. The bowels of little children are torn out & thrust into his mouth, + poison is dripped into his eyes. & God Lilith, a black monkey crawling with filth, running with open sore, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dripping & cancerous, drips to him, kisses him.

(Kill me! kill me!)

Then is a working with Thee art become immortal. Thou would'st look upon the face of the

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

[Kill me! kill me!]

There is a mocking voice:
Thou art become immortal. Thou
wouldst look upon the face of the

magician, I that cast out Edeed it
because of his magick veils.
[Don't torture me!]
Then are all they fallen
into the power of Lilith, who have
dared to look to look upon his face.
The shew-stone is all black
& corrupt. Filth! Filth! Filth!
And this is her great
blasphemy; that she took taken
because of the fruit Adam, & bound
it on her brow, & abhorred Remain to
the shameless God, & the sign
sign of the Cross.
She it is that spurned
upon the crucifix, for the vastness
of her pleasure. So that worship
Christ, took up her filth upon their
tongues, & left for their breaths stink.
I was saved from that
Horror by a black shining trough, with

magician, & thou hast not beheld it
because of his Magick veils.
[Don't torture me!]
Thus are all they fallen
into the power of Lilith, who have
dared to look upon his face.
The shew-stone is all black
& corrupt. O Filth! Filth! Filth!
And this is her great
blasphemy; that she hath taken
the name of the First Æthyr, & bound
it on her brow, & added thereunto
the shameless yod, & the tau, a
sign of the Cross.
She it is that squatteth
upon the crucifix, for the nastiness
of her ₽pleasure. So that they that worship
Christ, suck up her filth upon their
tongues, & therefore their breaths stink.
I was saved from that
Horror by a black shining triangle, with

after upwards, that came upon the face of the sun.

And over the River-stone it all clear & beautiful again.

The fine fold gold of a fair maiden's hair & the green of her girdle, & the deep sapphire blue of her eyes.

NB: In this the gold is Kether, the blue is Chokmah, the green is Binah.

Then she appeared in the Aether, adorned with flowers & gems. It seem that she had incarnated herself upon earth, & that she will appear manifest in a certain office & function in the Temple.

I have seen one picture like her four; I cannot think what

apex upwards, that came upon the face of the sun.

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

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

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

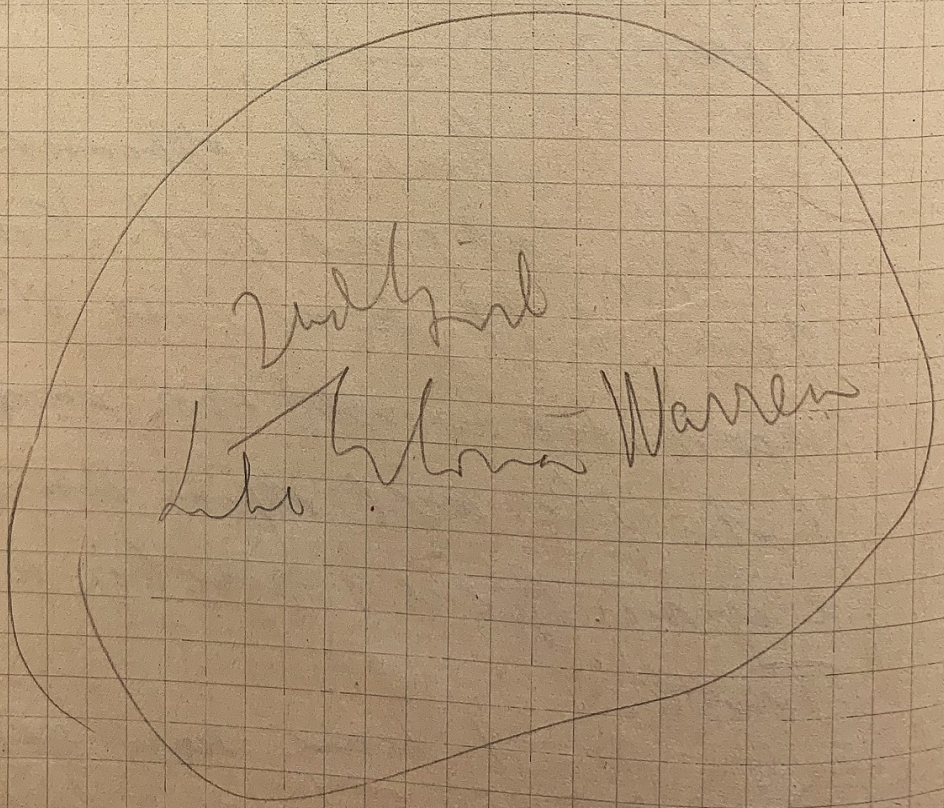
Thus she appeareth in the Æthyr, adorned with flowers & gems. It seems that she hath incarnated herself upon earth, & that she will appear manifest in a certain office & function in the Temple.

I have seen some picture like her face; I cannot think what

features; it is a pleasant face, with
smiling eyes & lips; the ears are
small & pink; the complexion is fair,
but not transparent; not as fair
as one would expect from the hair &
eyes. It is rather an impudent face,
rather small, very pretty. The nose
very slightly less than straight, well-
-proportioned, rather large nostrils, [illegible]
full of vitality, the whole thing. Not
very tall; rather slim & graceful;
a good dancer.

There is another girl
behind her, with sparkling eyes, mis-
-chievous, a smile showing beautiful
white teeth; an ideal Spanish
girl, but fair. Very vivacious.
Only her head is visible, & as it
is veiled by a black lace, casting
soft dull rays of black & grey,

picture; it is a piquant face, with
smiling eyes & lips; the ears are
small & pink, the complexion is fair,
but not transparent; not as fair
as one would expect from the hair &
eyes. It is rather an impudent face,
rather small, very pretty. The nose
very slightly less than straight, well-
-proportioned, rather large nostrils. [no.]
Full of vitality, the whole thing. Not
very tall; rather slim & graceful;
a good dancer.
        There is another girl
behind her, with sparkling eyes, mis-
-chievous, a smile showing beautiful
white teeth; an ideal Spanish
girl, but fair. Very vivacious.
Only her head is visible, & now it
is veiled by a black sun, casting
forth dull rays of black & gold.


Warren

up. — Now the face of the sun is a pair of
balances, held steady, & turned about
the central pole of the balance is
a little green fiery snake, with a
long forked tongue wildly darting.
And the sight that took
spirit with me before, so fill'd me with
the sight of this beauty & power,
therefore veiled the mind's eye from the
vision. Wretched coward that endured,
yet had'st thou been man, thou hadst
not endured, & had'st thou been wholly
that which thou art, thou shouldst
have been caught up into the full
vision that is unspeakable for
ever. And thou shouldst have
beheld the face of the magician that
thou hast not been able to behold.
pass on. — ✕ ——— Of Rain from whose issue
form the Serpents that are upon Earth,

Then the disc of the sun is a pair of
balances, held steady, & twined about
the central pole of the balance is
the little green poisonous snake, with a
long forked tongue rapidly darting.
And the Angel that hath
spoken with me before, saith to me:
The eye of ~~h~~His benignancy is opened;
therefore veileth ~~h~~He thine eyes from the
vision. Manfully hast thou endured,
yet, hast thou been man, thou hadst
not endured, & hadst thou been wholly
that which thou art, thou shouldst
have been caught up in the full
vision that is unspeakable for
horror. And thou shouldst have
beheld the face of the magician that
thou hast not been able to behold. -
Of Him from whom issue
forth the severities that are upon Malkuth,

& his name is Misericordia Dei.
And because he is the dead, thou
must understand it in two ways.
The first way the mercy of God, is that
mercy which Solomon showed to the
Shadrites, & the second way is utterly
beyond mine understanding, for it
is the upright, & thou knowest nothing
but the answer, ~~correct~~

Until we do, thou
inform thine understanding, & open
the book of the Christ Temple
and the smooth point. Veil
therefore thine eye, for thou ~~can't~~
canst not master the Deity, unless
thy mystery match its mystery.
And seal up thy mouth, for thou
canst not make the voice of the Deity,
save only by Silence. And thou
shalt give the sign of the Mother,

& his name is Misericordia Dei.
And because he is the diad, thou
mayest yet understand in two ways.
The first way, the Mercy of God, is that
Mercy which Jehovah showed to the
Amalekites, & the second way is utterly
beyond thine understanding, for it
is the upright, & thou knowest nothing
but the averse. ~~until~~
Until wisdom shall
inform thine understanding, & upon
the base of the Ultimate Triangle
arise the smooth point. Veil
therefore thine eyes, for that thou ~~cans~~
canst not master the Æthyr, unless
thy Mystery match Its Mystery.
And seal up thy mouth, for thou
canst not master the voice of the Æthyr,
save only by Silence. And thou
shalt give the sign of the Mother,

for BABYLON is by Forbes. Upon
the iniquity of the Boys, & the
iniquity of that whole United
Kingdom to the crown, & branch her
from the crown, for wch until
then not made use with CHAOS
cannot then begin that last, that most
terrible projection, the Antifoed
Religion, which alone constitutes the
Great Work. For Babylon is a Whore
here the Shell & Excrement of these
Rats, Rats, & therefore have
the Black Brotherhood Ireland Com
to be the chief Priests & of
understanding, also is but the Bastard
of the Scarlet. & this is that which
is written in the Holy Qabalah, concern
the Behemoth & Leviathan & the
Great Stone.

for BABALON is thy fortress. Against
the iniquity of the Abyss, & the
iniquity of that which bindeth
her unto the Crown, & barreth her
from the Crown, for not until
thou art made one with CHAOS
canst thou begin that last, that most
terrible projection, the threefold
regimen which alone constitutes the
Great Work. For Choronzon is as it
were the shell or excrement of these
~~three~~ three paths, & therefore is his head
raised unto Daath, & therefore have
the Black Brotherhood declared him
to be the child of wisdom & of
understanding, who is but the bastard
of the Svastika. & this is that which
is written in the Holy Qabalah, concerning
the Whirlpool & Leviathan & the
Great Stone.

Now long time I talked with
her in bidding her depart, that the
memory of the Father might be stilled,
for that she come back and bring
it to my mortal frame, that mortal
fallen into madness or death.
For the vision is not such that
any may endure it.

But now my sense is dull,
& the sheer-stone but a stone.
Therefore ankle, & give secretly &
apart the sign of the Mother, &
call four times upon the name of CHAOS,
that is the four-fold word that is
given to her seven-fold word. And
then shalt thou purify thyself, &
depart into the woods.

So I did not what
she commanded me, & returned.

Sikra. April. 1909. 9.30-11.30 a.m.

Thus long have I talked with
thee in bidding thee depart, that the
memory of the Æthyr might be dulled,
for hadst thou come back suddenly
into thy mortal frame, thou hadst
fallen into madness or death.
For the vision is not such that
any may endure it.

But now thy sense is dull,
& the shew-stone but a stone.
Therefore awake, & give secretly &
apart the sign of the Mother, &
call four times upon the name of CHAOS,
that is the four-fold word that is
equal to her seven-fold word. And
then shalt thou purify thyself, &
return into the world.

So I did that which
was commanded me, & returned.

BISKRA. Dec: 17, 1909. 9.30-~~11~~ 11.30 a.m. .

the Cry of the 2nd Deity, which is called ARN.

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



The Cry of the 2nd Æthyr,
which is called ARN.

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

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed. And that is external religion, but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned of all men, until he had shed blood. And this blood was the blood of his brother. This is a mystery of the sixth Key of the Tarot, which ought not to be called The Lovers, but The Brothers.

In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, & it is all red with his blood. And his left hand he holdeth open as a sign of innocence, & on his right hand is his mother Eve,

The shedding of blood is necess-
-ary, for God did not hear the children
of Eve until blood was shed.
And that is external religion, but
Cain spake not with God, nor had
the mark of initiation upon his brow,
so that he was shunned by all
men, until he had shed blood.
And this blood was the blood of
his brother. This is a mystery of
the sixth Key of the Taro, which
ought not to be called The Lovers,
but The Brothers.

In the middle of the card
stands Cain; in his right hand
is the Hammer of Thor with
which he hath slain his brother,
& it is all wet with his blood.
And his left hand he holdeth open
as a sign of innocence, & on
his right hand is his mother Eve,

around which the serpent is entwined, with its hood spread behind her head, & on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. yet I know it to be Lilith. And above him is the Star fixed of the Arrow, downward, but it is struck through the heart of the Child. This Child also is Abel, too. And the meaning of this part of the card is obscure, but that is the correct drawing of the TARO card, & that is the correct magical fable from which the Hebrew Scribes, who were not complete initiates, stole their legend of the Fall, & the subsequent events. They joined different fables together, & try & make a

around whom the serpent is entwined,
with his hood spread behind her
head, & on his left hand is a
figure somewhat like the Hindoo
Kali, but much more seductive.
Yet I know it to be Lilith.
And above him is the Great
Sigil of the Arrow, downward,
but it is struck through the
heart of the Child. ~~The~~ This
Child also is Abel~~, too~~. And the
meaning of this part of the card
is obscure, but that is the correct
drawing of the Taro card, &
that is the correct magical
fable from which the Hebrew
scribes, who were not complete
Initiates, stole their legend of
the Fall, & i~~ts~~ the subsequent
events. They joined different
fables together, to try & make a

connected story, & they sophisticated them to suit their social & political conditions.

All this while, no manuscript has come into the Store, & no one has been heard.

I cannot get any idea of the source of what I have been saying.

All I can say is that there is a sort of dew, like a mist, upon the stone, & yet it has become hot to the touch.

All I get is that the Apocalypse was a ~~recension~~ recension of a dozen, totally disconnected allegories, that were fitted together, & altered unlessly planned from to make them into a connected account; & that recension was re-written & edited, in the interests of Christianity.

connected story, & they sophisticated
them to suit their social &
political conditions.
All this while, no
image hath come unto the Stone,
& no voice hath been heard.
I cannot get any
idea of the source of what I
have been saying.
All I can say is, that
there is a sort of dew, like a
mist, upon the Stone, & yet it has
become hot to the touch.
All I get is that
the Apocalypse was the ~~recension~~ recension
of a dozen or so totally disconnected
allegories, that were pieced to-
-gether, & ~~altered~~ ruthlessly
planed down to make them into a
connected account; ~~A~~and that
recension was re-written &
edited, in the interests of Christianity,

because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: Knowing but mysteries, which only deceived the most ignorant, & theology, which only suited pedants.

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

Then is nothing whatever in the Store but a white Rose.

And a one come: There shall be no more sea nor sea, for she had emptied all the blood of all things into her cup.

because people were complaining that
Christianity could show no true
spiritual knowledge, or any
food for the best minds: no-
-thing but miracles, which
only deceived the most ignorant,
& Theology, which only suited
pedants.
        So a man got
hold of this recension, & turned
it Christian, & imitated the style
of John. And this explains why
the end of the world does not
happen every few years,
as advertised.
        There is nothing whatever
in the stone but a White Rose.
        And a voice comes:
there shall be no more red
roses, for she hath crushed all
the blood of all things into
her cup.

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

And now I see the white rose, as if it were in the beak of a swan, in the picture by Michelangelo in Venice. And that legend too is a legend of BOREDOM.

But all this is before the veil of the Deity.

Now will I go & make certain preparations, & I will return & repeat the call of the Deity yet again.

Biba. Dec: 18, 1907. 9.20 - 10.5 a.m.

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

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

But all this is before
the veil of the Æthyr.

Now will I go and make
certain preparations, & I will return
& repeat the call of the Æthyr
yet again.

Biskra. Dec: 18, 1909. 9.20-10.5,
a.m.

It is not a question of being unable to get into the darkness & trying to struggle through; but one isn't anywhere near it.

A comic comes: when she first should steer the earth whereon she walketh, then may she hope to behold the impress of her foot. And not hitherto to behold her face!

The sun is become of the most brilliant whiteness, & yet is that whiteness all the other colours are implicit. The colour of anything is not its falseness, it's destructiveness. So is it with human vices. See that they are in falsity. Every idea marks where Reason & the senses were too stupid to receive the light & therefore reflected it. ~~in the~~ ~~of~~

It is not a question of
being unable to get into the Æthyr,
& trying to struggle through; but one
isn't anywhere near it.

A voice comes: when thy
dust shall strew the earth
whereon She walketh, then mayest
thou bear the impress of her foot.
And thou thinkest to behold her
face!

The Stone is become of the
most brilliant whiteness, & yet,
in that whiteness, all the other
colours are implicit. The colour
of ~~the~~ anything is but its dullness,
its ~~it's~~ obstructiveness. So is it
with these visions. All that they
are is falsity. Every idea merely
marks where the mind of the Seer
was too stupid to receive the Light,
& therefore reflected it. ~~in the ——— of~~

~~his mind.~~ Therefore, as the pure light is colourless, so is the pure soul black.

And this is the mystery of the union of CHAOS with his daughter.

There is nothing whatever visible.

But I ask from style that it at any time if the ceremony had been duly performed. And he says: Yes; the Archon is present. It is true that I cannot affirm it, even as I cannot perceive it, because it is entirely beyond my conception that there is nothing in my mind or to which it can cast a symbol, even as the eye of space is not touched by the fire of the sun. And to pure is the light that it pre-vented the formation of images, & therefore have we called it darkness. For with any lesser light, the mind

~~his mind.~~ Therefore, as the pure light is
colourless, so is the pure soul black.

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

There is nothing whatever
visible.

But I ask of the Angel
that is at my side if the ceremony
hath been duly performed. And he
says: ~~y~~Yes, the Æthyr is present. It
is thou that canst not perceive it,
even as I cannot perceive it,
because it is so entirely beyond
thy conception that there is nothing
in thy mind on to which it can
cast a symbol, even as ~~a vacuum~~ the emptiness of space
is not heated by the fire of the sun.
And so pure is the light that it pre-
-venteth the formation of images, &
therefore have men called it darkness.
For with any lesser light, the mind

responds, & looks for itself likens
palaces. This is that which is
written; "In my father's house, there
are many mansions;" but if he have
be destroyed, but must work the
mansions that are, therein. For
this is the victory ~~of~~ that overcometh over
the magician that encircled her.
For as the mother she is 3 by 52,
& as the harlot she is 6 by 26; but
she is also 12 by 13. That is the
pure unity. Moreover, she is 4 by
39, that is victory over the powers
of the 4, & is 2 by 78 last. She
destroyed the great dragon. This is
she the synthesis of 1+2+3+4, which
being added are 10, & therefore cast she
set her daughter upon her own throne,
& defile her own bed with her iniquity.

And I asked the Angel
if there is any way by which I
can make myself worthy to behold

responds, & makes for itself divers
palaces. This is that which is
written; 'In my Father's house, there
are many mansions,' but if the house
be destroyed, how much more the
mansions that are therein ~~herein~~. For
this is the victory of BABALON over
the magician that ensorcelled her.
For as the Mother she is 3 by 52,
& as the harlot she is 6 by 26; but
she is also 12 by 13. That is the
pure unity. Moreover, she is 4 by
39, that is ~~is,~~ victory over the power
of the 4, & in 2 by 78 hast. she ~~she~~
destroyed the great Sorcerer. Thus is
she the synthesis of 1 & 2 & 3 & 4, which
being added are 10, therefore could she set
her daughter upon her own throne,
& defile her own bed with her virginity.
And I ask~~e~~ the Angel
if there is any way by which I
can make myself worthy to behold

the mysteries of this Scripture.

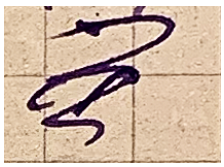
& he said: It is not in my knowledge. For do not make me arise in silence the call of the Archon, & avoid partaking upon the favour of the Angel, for he is a mighty Angel, & I never yet have I heard the whisper of his wing.

This is the translation of the call of the Archon.

O ye heavens which dwell in the first Aeon, & are mighty in the parts of the earth, & execute therein the judgment of the highest, unto you it is said, "Behold the face of your God, the beginning of creation whose eyes are the brightness of the heavens which provide for the Governance of the earth, & her

the Mysteries of this Æthyr.

& he saith: It is not
in my knowledge. Yet do thou
make once more in silence the Call
of the Æthyr, & wait patiently
upon the favour of the Angel, for
he is a mighty Angel, & I
never yet have I heard the
whisper of his wing.



. . - - - - - -

This is the translation
of the Call of the Æthyr.

O ye heavens which
dwell in the first Aire, & are
mighty in the parts of the earth,
& execute therein the judgment
of the highest, unto you it is
said, 'Behold the face of your
God, the beginning of comfort, whose
eyes are the brightness of the
heavens which provided you for the
government of the earth, & her

unspeakable comfort, furnishing
you with the power of understand-
-ing, that ye might dispose all
things according to the foreknowledge
of him that sitteth on the
throne, & rose up in the
beginning, saying, The earth,
let her be governed by her
parts, (This is the prostitution of
Babylon to Pan.) & let there
be division in her, (The
formation of the Unity from the
One.) that her glory may be
always ecstasy, & initiation of
orgasm. Her come, let it rend
with the heaven, (that is, let her
orgasm be always harmonic with heaven)
& our handmaid let her
serve them. (This is, the virgin
Ethne climbing into the bed of

unspeakable variety, furnishing
you with the power of under-
-standing, that ye might dispose all
things according to the foresight
of ~~h~~Him that sitteth on the
Holy Throne, & rose up in the
~~be~~ beginning, saying, The earth,
let her be governed by her
parts (this is the prostitution of
BABALON to Pan.) & let there
be division in her,~~.~~ (the
formation of the Many from the
One.) that her glory may be
always ecstasy, & irritation of
orgasm. Her course, let it round
with the heavens (that is, let her
way be always harmonious with heaven.)
 & as an handmaid let her
serve them. (that is, the Virgin
of Eternity climbing into the bed of

Actors.) the reason let it confound another, (that is, let there be meaningful variety of predicates,) & let there be no creature safe or within law the same. (that is, let there be meaningful variety of subjects.) let her members be them differ in their qualities, & let there be no one creature equal with another, (for if there were any duplication or omission, there would be no perfection in the whole.) the reasonable creatures of the earth & men, let them war & accuse one another, (so is the destruction of reason in the course of redemption.) but their dwelling-place, let them forget their names. (this is the arising of Nero.) the cock & man & this sword, let them be

CHAOS.) One season let it
confound another (that is, let
there be unwearying variety of
predicates,) & let there be no
creature upon or within her the
same (that is, let there be an
unwearying variety of subjects.)
All her members let them
differ in their qualities, & let
there be no one creature equal
with another, (for if there were
any duplication or omission, there
would be no perfection in the
whole.) The reasonable
creatures of the earth & men, let
them vex & weed out one another,
(so is the destruction of reason by internecine conflicts
in the course of redemption.)
And their dwelling places, let them
forget their names. (This is the
arising of NEMO.) The work of
man & his pomp, let them be

I afraid. (That is, in the first work
Man and his personality.) This
Building let it be in the Land for the
Beasts of the field. ('His ~~South~~
buildings' mean the vault of the
Heavens, 'the Land' is the Land of
the mountain of Moriyah, 'the
Beasts' is to be upon Mount
BABYLON rich, 'the field' is
the Supreme Eden.) ~~The~~
~~sentence should end, Firstly~~:

Confound her understanding with
darkness. (This sentence is ex-
-plained by what God said
concerning Babel.) For why, it
rejoiceth me concerning the things
of the Man. (Why I do not
understand this call at all, I
would not believe this sentence
was written so, for it seemed to
contradict the rest of the Book, so

defaced. (That is, in the Great Work
man must lose his personality.) His
building ~~then become~~ let it be in a cave for the
Beast~~s~~ of the Field. ('His ~~temple~~
building~~s~~' means the Vault of the
Adepts, & the 'Cave' is the Cave of
the Mountain of Abiegnus, & the
'Beast~~s~~' is ~~He~~ he upon whom
BABALON rideth, & 'the field' is
the Supernal Eden.) ~~This~~
~~sentence should read, this behold:~~
Confound her understanding with
darkness. (This sentence is ex-
-plained by what has been said
concerning Binah.) For why, it
rejoiceth me concerning the Virgin
& the Man. (Kelly did not
understand this Call at all, & he
would not believe this sentence ~~wa~~
was written so, for it seemed to
contradict the rest of the Call, so

he altered it.) One while he
has be known, & another while
a stranger. (This is the mystery of
the Holy Ghost being at the same
time identical with everything, &
yet absolutely apart from it,)
because she is the bed from
which & the dwelling-place of time
that is fallen. (This is that
mystery which was revealed in the
last dispensation, the Christian being, as
it were, a temple wherein the
Holy Ghost was to take their place.)

Mk 8.

O ye heavens, and
the lower heavens be glad for, let
them sing for. (This is a
command for the whole of
things to join in universal
rejoicing.) Sing, ye mountains,
forests; cast down rocks & fall-

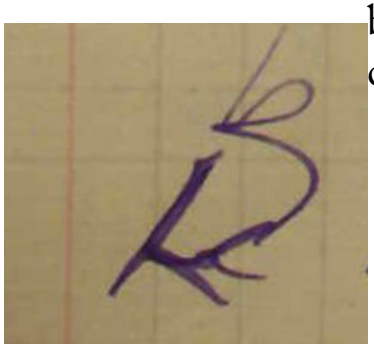
he altered it.) One while let
her be known, & another while
a stranger, (this is the Mystery of
the Holy Ones being at the same
time identical with everything, &
yet absolutely apart from it),
because she is the bed of an
harlot, & the dwelling of him
that is fallen. (That is that
Mystery which was revealed in the
last Æthyr; the universe being, as it
were, a garden wherein the
Holy Ones may take their pleasure.)
O ye heavens, arise;
the lower heavens beneath you, let
them serve you. (This is a
command for the whole of
things to join in universal
rapture.) Govern those that
govern; cast down such as fall;

being for the Most Great increase; & being the Letter. (This accord that everything shall take its own pleasure in its own way.) To place let it remain in one number. ('To place' is the Infinite Air. 'Let it remain in the number' that is let it be concentrated in Kether.) Add & Finish until the stars be numbered. (~~That is~~ It is a mystery of the Yoga being formulated by the Qabalah, because the stars are all letters of the Holy Alphabet, as it was said in a former Aethyr.) And! more! & appear! before the covenant of this work shall be kept shown unto us in his justice. (The 'Covenant'

bring forth those that increase; &
destroy the rotten. (This means
that everything shall take its
own pleasure in its own way.)
No place let it remain in
one number. ('No place' is the
Infinite Ain, 'Let remain in
one number'; that is, let it
be concentrated in Kether.)
Add & diminish until the
stars be numbered. (~~That is,~~
It is a mystery of the Logos being
formulated by the Qabalah,
because the stars are all
letters of the Holy Alphabet, as
it was said in a former Æ-
-thyr.) Arise! move! & appear!
before the covenant of his mouth
which he hath shewn unto us in
his justice. ('The Covenant'

is the letter aleph. 'his mouth' the letter pē, 'his justice, law', & then add up again to aleph, so that it is in the letter aleph, which is zero for the circle of the Ophyt, that he called them forth. But now Rosko that aleph was the initial of ~~ARR~~ ARR, cursing, when it was ~~how~~ really the initial of ~~A (aleph~~ ACLO ~~dark dalet)~~ (mist). & AHBH, love. So that it was the most horrible & wicked ~~blasphemy~~ of the blackest fall, the black brothers to begin Banarbitk with a bark, the letter of the magician. Yes, by this simple device, Rosko created the whole illusion of

is the letter aleph; ‘his mouth’
~~the letter~~ pé; ‘his justice,’
lamed; & these add up again
to aleph, so that it is in
the letter aleph, which is
zero, for the circles of the Æthyrs,
that he calleth them forth.
But men thought that aleph
was the initial of ~~arr~~ ARR,
cursing, when it was ~~was~~
really the initial of ~~A (aleph~~ AchD,
~~cheth daleth)~~ unity. & AHBH,
Love. So that it was the most
horrible & wicked blasphemy
of the blackest of all the
black brothers to begin
Barashith with a beth, the
letter of the magician. Yet,



b this simple device, hath
created the whole illusion of

sorrow. / Open the mysteries of your creation, & make us for whom the work of filled knowledge. (the word here ~~[illegible]~~ 'ADNAM AD' is not the ordinary word for knowledge. It is a word of eight letters, which is a secret name of God, summarised in the letter cheth; for which see the Sepher which corresponds to that letter, the 12th (9) Sephyr. ~~[illegible]~~).

Now from time to time I have looked into the stone, but never is there any image therein, or any hint thereof.

But now there are these arrows, arranged thus:-

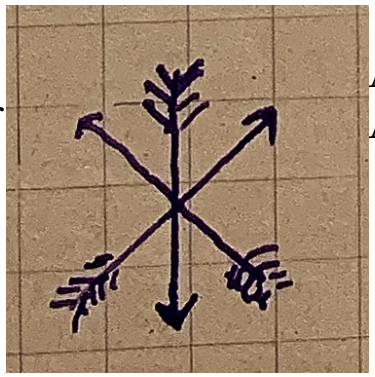


That is the letter Aleph in the Alphabet of Arrows.

sorrow.) Open the mysteries of
your creation, & make us partakers
of the undefiled knowledge. (The
word here ~~'iadaaamadana'~~ 'IADNAMAD' is
not the ordinary word for know-
-ledge. It is a word of eight
letters, which is the secret name
of God, summarized in the letter
Cheth; for which see the Æthyr
which correspondeth to that letter,
the 12th(?) Æthyr.~~(?)~~).

Now from time to time
I have looked into the stone,
but never is there any image
therein, or any hint thereof.

But now there are three arrows, arranged thus:-



That is the letter
Aleph in the Alphabet
of Arrows.

I want to say that while
I was doing the translation of
the Acts, the soles of my feet
were burning as if I were
on red-hot steel.

And now the fire
has spread all over me,
it pastes me + tortures me.
All my sweat is bitter like
poison. And all my blood
is acrid in my veins, like
gleet. I seem to be all
festering, + the worms
eating me while I am yet
alive.

A voice within
my self, as out from my self, is
saying: Remember Prometheus,
remember Lycion.

I am learning at
nothing. I will not heed.
For even this fact must be

I want to say that while
I was doing the translation of
the *Æthyr*, the soles of my feet
were burning, as if I were
on red-hot steel.
        And now the fire
has spread all over me,
& parches me, & tortures me.
And my sweat is bitter like
poison. And all my blood
is acrid in my veins, like
gleet. I seem to be all
festering, rotting; & the worms
eating me while I am yet
alive.
        A voice, neither in
myself nor out of myself, is
saying: Remember Prometheus;
remember Ixion.
        I am tearing at
nothing. I will not heed.
For even this dust must be

be crowned with fire.

And now, although there is no danger, at last there is a sense of obstacle, as if one were at length drawing near to the frontier of the darkness.

But I am dying. I can neither stir nor rest. There is a fog in my ears, and in my throat, and mine eyes have been so long blind that I cannot remember that there ever was such a thing as light.

So it comes to me that I should go away, and await the coming of the veil of the darkness: and here, I think I will go to the hot springs.

So I set away

consumed with fire.
And now, although
there is no image, at last
there is a sense of obstacle,
as if one were at length
drawing near to the frontier
of the Æthyr.
But I am dying.
I can neither strive
nor wait. There is agony in
my ears, & in my throat, &
mine eyes have been so long
blind that I cannot remem-
-ber that there ever was such
a thing as sight.
& it cometh to
me that I should go away,
& await the coming of the
veil of the Æthyr; not here.
I think I will go to the
hot springs.
So I put away the

The stone upon my breast.

Bikra, 10·15–11·52, a.m.

Flashes of lightning are playing in the stone, at the top; & at the bottom of the stone is a black pyramid, & on the top thereof is fixed a ~~vesicula~~ vesica piscis. The ~~vesica~~ piscis is of colourless brilliance.

The two cones of force (Num: are,) (; they are the same cones as the cones of ~~vesicula~~ vesica piscis, but turned round.

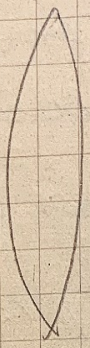
And a voice comes: How can that which is buried in the pyramid behold that which descendeth upon its apex?

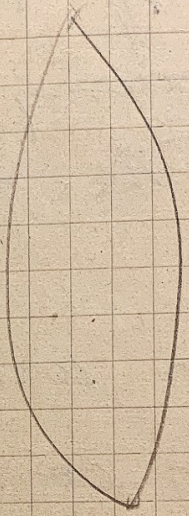
the stone upon my breast.
Biskra, 10.15-11.52, a.m. .

Flashes of lightning are
playing in the Stone, at the top; &
at the bottom of the stone is
a black pyramid, & at the top
thereof is formed a ~~vesicea~~ vesica piscis.
The vesica piscis is of colourless
brilliance.

The two curves of Pisces
thus
are:-  ; they are the same curves
as the curves of ~~vesicea~~ vesica piscis, but
turned round.

And a voice comes: How
can that which is buried in the
pyramid behold that which des-
-cendeth unto its apex?





(VEHEMENT.)

(VEHEMENT?)

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

All this while the
vision in the show-stone stays, as
it was, save that the lightning
grows more vehement & clear; &
behind the ~~vesica~~ pisces is a black
cross extending to the top & to the

vesica

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

All this while the
vision in the shew-stone stays as
it was, save that the lightning
grows more vehement & clear; &
behind the ~~vesicea~~ vesica piscis is a black
cross extending to the top & to the

edge of the stone. And now
blackness spreads, & swallows
up the image.

Now there is nought but
a vast black triangle having the
apex downwards, & in the centre
of the black triangle is the face of
Typhon, the God of the Tempest,
& he cries aloud: Despair!
Despair! For thou mayest de-ceive
the Virgin, & thou mayest cajole
the Mother; but what shalt thou say
unto the ancient Whom that is
throned in Eternity? For if she
will not, there is neither force
nor cunning, nor any art that
may prevail upon her. Thou canst
not woo her with love, for she is
love. And she hath all, & hath no
need of thee. And thou canst not woo

edges of the stone. And now
blackness spreads, & swallows
up the images.

Now there is naught but
a vast black triangle having the
apex downwards, & in the centre
of the black triangle is the face of
Typhon, the Lord of the Tempest,
& he crieth aloud: Despair!
Despair! For thou mayest ~~perceive~~ deceive
the ~~v~~Virgin, & thou mayest ~~control~~ cajole the
Mother; but what wilt thou say
unto the ancient Whore that is
throned in Eternity? For if she
will not, there is neither force
nor cunning, nor any wit that
may prevail upon her. Thou canst
not woo her with love, for she <u>is</u>
love. And she hath all, & hath no
need of thee. And thou canst not woo

her with gold, for all the kings & captains of the earth & all the gods of heaven, have showered their gifts upon her. She hath she all, & hath no need of thee. Oh thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned. She hath it all, & hath no need of thee. Thou canst not woo her with wit, for her lord is Wit. She hath it all, & hath no need of thee. Despair! Despair!

Nor canst thou cling to her knees & ask for pity, ~~for she~~ nor canst thou cling to her breast & ask for love, nor canst thou put thine arms about her neck & ask for understanding, for she hath had all these, & they avail her not. Despair! Despair!

her with gold, for all the Kings &
captains of the earth, & all the gods
of heaven, have showered their
gold upon her. Thus hath she
all, & hath no need of thee.
& thou canst not woo her with
knowledge, for knowledge is the
thing that she hath spurned. She
hath it all, & hath no need of
thee. & thou canst not woo her
with wit, for her Lord is Wit. ~~s~~She
hath it all, & hath no need of
thee. Despair! Despair!

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

Then I took the Flaming Sword, & I let it loose against Typhon, so that his head I was cloven asunder, & the blank firmament dissolved in lightnings.

But as he fainted, his soul broke out again: for I cast Thor arm her with the sword for her eyes are fixed upon the eye of him, in whose hand is the hilt of the sword. Despair! Despair!

& the echo of that cry was this word, which is indefinite, although it be diverse: for I cast Thor arm her by the serpent for it was the serpent that seduced her first. Despair! Despair!

I am Leviathan, the great lost serpent of the sea. I writhe eternally in torment & I lash the ocean with my tail

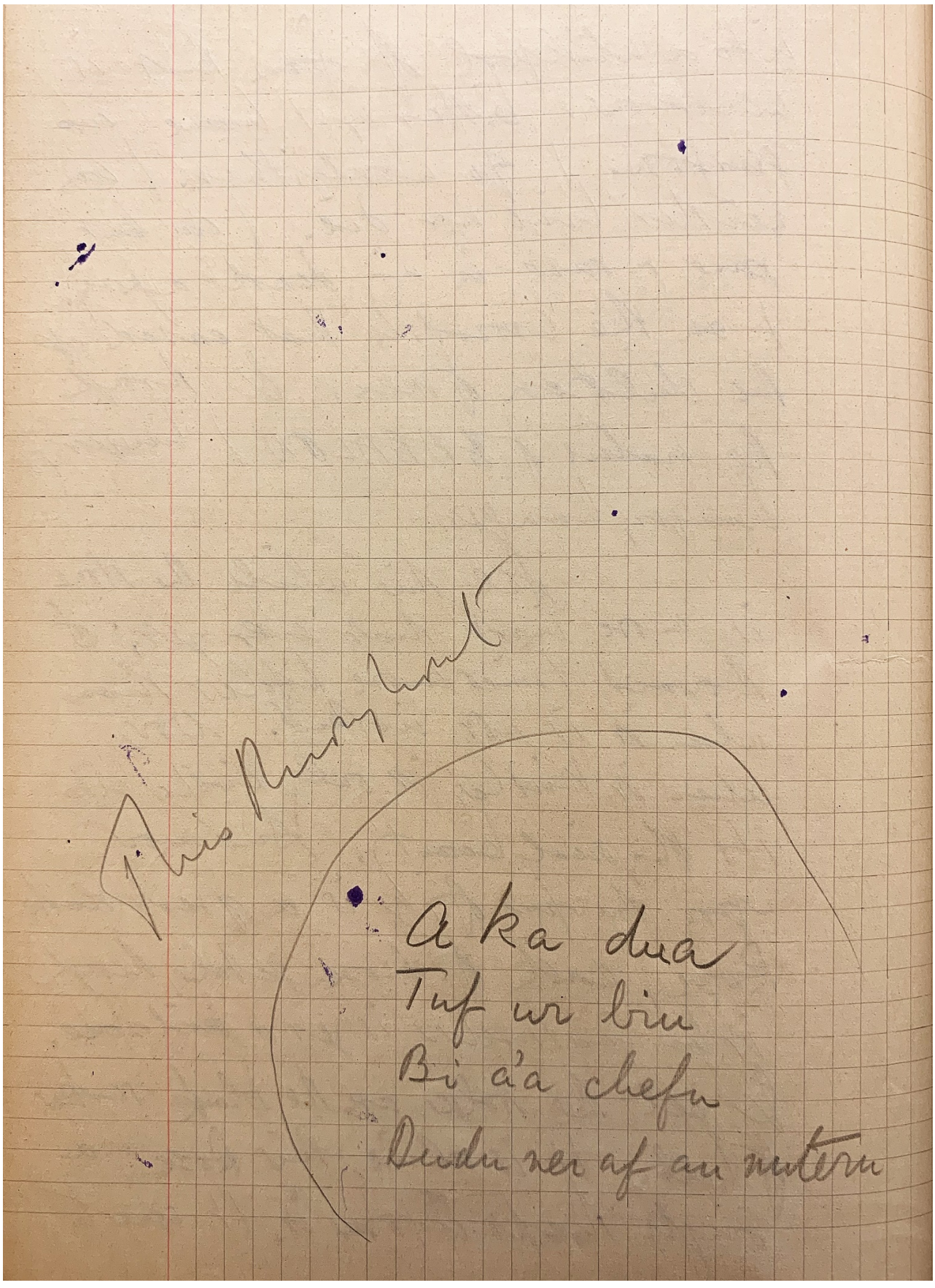
Then I took the Flaming
Sword, & I let it loose against
Typhon, so that his head was
cloven asunder, & the black
triangle dissolved in lightnings.
But as he parted, his
voice broke out again: Nor canst
thou win her with the sword, for
her eyes are fixed upon the eyes
of him in whose hand is the
hilt of the sword. Despair! Despair!
& the echo of that
cry was his word, which is iden-
-tical, although it be diverse:
Nor canst thou win her by the
Serpent, for it was the Serpent
that seduced her first. Despair!
Despair!
I am Leviathan, the
great lost Serpent of the Sea.
I writhe eternally in torment,
& I lash the ocean with my tail

into a whirlpool of foam that is venomous + bitter, + I have no purpose. I go nowhither. I can neither live nor die. I can but rave + rave in my death-agony. I am the crocodile that eated up the children of men. & through the mouth of BABALON I hunger, hunger, hunger.

All this while the Rose is more inert that ever yet; & thousand times more lifeless than when it is not sucked. Now, when it kindles, it only kindles into its physical beauty. And over upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. & all the stalk are the black snakes of hell. It is alive, this Rose; a single thought utters it. It comes to

into a whirlpool of foam that is
venomous and bitter, & I have no
purpose. I go nowhither. I can
neither live nor die. I can but
rave & rave in my death-agony.
I am the Crocodile that eateth up
the children of men. & through
the malice of BABALON I hunger,
hunger, hunger.

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


Aka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af au nutern

This throughout
Aka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru

dark, to master. Sir, because
a single thought alone upon it, I
have hope therein.

I think this Rose has 156
petals, & though it be black, it
has the luminous blush.

Then it is, in the midst
of the stone, & I cannot see anyone
who wears it.

Sha! Sha! Sha!
Shut out the sight! &

Hog, Hog, Hog out &
close!

Light, Light, & love
-arrow at ~~work~~ [illegible] like three glow,
my feet.

The whole universe
of stars, the deserts of the stars
above thee unfurl!

I am quite blind.
Thou art dust;
Strain, strain, strain my whole soul!
Akkadaca, &c.

clutch, to murder. Yet, because
a single thought alone informs it, I
have hope therein.
I think this Rose has 156
petals, & though it be black, it
has the luminous blush.
There it is, in the midst
of the stone, & I cannot see anyone
who wears it.
Aha! Aha! Aha!
Shut out the sight! ~~Ŧ~~
Holy, Holy, Holy art
thou!
Light, Life, & Love~~.~~
~~Ah!~~ are like three glow
~~worlds~~ -worms at ~~(??)~~ thy feet:
The whole universe
of stars, the dewdrops on the grass
whereon thou walkest.
I am quite blind.
Thou art Nuit;
Strain, Strain, Strain my Whole soul!
~~Akkadua, &c.~~

Faithless! Faithless!

I clung with the burning
desire like Lucifer that fell
through the Abyss, & the fury of
his flight kindled the air.

And I am Belial, for
having seen the Sun upon my
breast, I have denied God.

Ah! I am Satan!!
am Satan! I am cast out
upon a burning crag! And the
sea boils about the desolation
round. It already the vulture
gathers, & feasts upon my flesh.

Yea! Before me all
that was holy is profaned, O
thou destructor & Saviour, O thou
falsifier of the Oracles of Truth.
Even as I went, hath it been
thus. The truth of the fortune
was the falsehood of the prophets,
& the truth of the prophecies was the

Falutli! Falutli!
I cling unto the burning
Æthyr like Lucifer that fell
through the Abyss, & by the fury of
his flight kindled the air.
And I am Belial, for
having seen the Rose upon thy
breast, I have denied God.
& I am Satan! I
am Satan! I am cast out
upon a burning crag! And the
sea boils about the desolation
thereof. & already the vultures
gather, & feast upon my flesh.
Yea! ~~For~~ Before thee all
that was holy is profaned, O
thou desolator of shrines.! O thou
~~fortifier~~ falsifier of the Oracles of Truth.
Ever as I went, hath it been
thus. The Truth ~~&~~ of the profane
was the falsehood of the Neophyte,
& the truth of the Neophyte was the

falsehood of the Creator. Again &
again the fetters must be battered
down! Again & again the flesh must
be overthrown! Again & again must
the ~~gods~~ Gods be desecrated!

But now I lie supine
before thee, in terror & abasement.
O Spirit! O Truth! What shall
I say? My tongue cleaves to my
jaws, ~~for~~ O thou Medusa
that hast turned me into stone. Yet
is that stone the stone of the philo-
-sophers. Yet is that tongue Hadit.

Thou! Thou! Yea!
Let me take form & stand before
thee, & sing Arkadia, &c.

Nuit! Nuit! How
art thou manifested in this place!
This is a mystery indeed. & it
is mine & I can never reveal
it either to God or to man.
It is for thee & me!

falsehood of the Zelator! Again &
again the fortress must be battered down!
Again & again the pylon must be
overthrown! Again & again must
the ~~gohs(?)~~ gods be desecrated!
And now I lie supine
before thee, in terror & abasement.
O Purity! O Truth! What shall
I say~~;~~? my tongue cleaveth to my
jaw~~-~~s, ~~For me~~, O thou Medusa
that hast turned me to stone. Yet
is that stone the stone of the philo-
-sophers. Yet is that tongue Hadit.
Aha! Aha! Yea!
Let me take the form of Hadit before
thee, & sing: Akkadua, &c.
Nuit! Nuit! How
art thou manifested in this place!
This is a mystery ineffable. & it
is mine, & I can never reveal
it either to god or to man.
It is for thee & me !

Shiva! Shiva! Shivadeva, etc.

... My spirit is no more;
my soul is no more. My life seeps
out into annihilation! Shivadeva, etc.

It is he who slays my body!
Save me! I have come too close
I have come too close to the heart
which may not be entered. It
must awake the body; it must
assert itself. It must shut out
the destroyer, or else it is dead.

Every pulse aches, throbs
furiously. Every nerve stings like a
serpent. And my skin is icy cold.
Neither god nor man
can penetrate the mystery of
the destroyer.

(Here the scene shifts to the
-tabernacle.)

And even that which
outer starlight cannot bear its voice.
For to the [illegible] the voice of
the destroyer is called silence.

Aha! Aha! Akkadua, &c.
. . . - My spirit is no more;
my soul is no more. My life leaps
out into annihilation! Akkadua, &c.
It is the cry of my body!
Save me! ~~Don't~~ I have come too close~~!~~.
~~Don't~~ I have come too close~~!~~. ~~And~~ to that
which may not be endured. It
must awake, the body; it must
assert itself. It must shut out
the *Æ*thyr, or else it is dead.
Every pulse aches, & beats
furiously. Every nerve stings like a
serpent. And my skin is icy cold.
Neither god nor man
can penetrate the Mystery of
the *Æ*thyr.
[Here the Seer mutters & unin-
-telligibly.]
And even that ~~that~~ which
understandeth cannot hear its voice.
For to the profane the voice of
the Neophyte is called silence,

& to the People the voice of the Zelator is called silence. And so liver it is.

The Light is first, & is the first angle of the Tablet; Spirit is leaning, & the last angle thereof; last thou art therefore, who art all spirit & first, & hast no fuller elements in thy Star. Thou hast art come to light at the end of thy will.

& if thou wilt hear the voice of the Ashyr, do thou invoke it in the night having no other light but the light of the half-moon. Then mayst thou hear the voice, though it may be that thou understandest it not. For shall it be a great spell, whereby thou mayst log how the words of think understanding to the volume of CHAOS.

Why therefore, for the

& to the Neophyte the voice of the
Zelator is called silence. And
so ever is it.

The ~~It's s~~Sight is fire, &
is the first angle of the Tablet ;
~~the~~ spirit is hearing, & is the
~~last angle~~ centre thereof; ~~but~~ thou,
therefore, who art all spirit &
fire, & hast no duller ele-
-ments in thy star; thou ~~hast~~ art
come to sight at the end of thy
will. & if thou wilt hear
the voice of the Æthyr, do thou
invoke it in the night, having no
other light but the light of the
half-moon. Then mayest thou
hear the voice, though it may be
that thou understandest it not.
Yet shall it be a potent spell,
whereby thou mayest lay bare the
womb of thy understanding to the
violence of CHAOS.

Now, therefore, for the

last time, to the end of the
Achyr ba Form.

Sha! Sha! Sha! Sha!
Sha! Sha! Sha! Skkasha, &c.

Shi Achyr must be
Lfr mutfiiled the whole
half, more.

• Hamma Salah, Dec: 18, 3:10-4:35.

In Sbah na aren
Sbah.

Dir acsen adika ba
Paretonu poliax poliax
in val tah ahuma subne
Fifal. Lerthexonax
mama za-la hamtfiala maha.

Sci shi is le
mcodj. A fente, wan
Faint + clear. & shen is a
Sos A subatika, A bell.

last time, let the veil of the
Æthyr be torn.
Aha! Aha! Aha! Aha! Aha!
Aha! Aha! Akkadua, &c.
This Æthyr must be
left unfinished then until the
half moon.

Hammam Salahin. Dec: 18,, 3.10-4.35 p.m.

An olvah nu aseun
olvah.
Oiraeseu adika va
Paretanu poliax poliax
in vah rah ahum subre
fifal. Leorthex onax
Mama ra-la humtitala maha.

All this is the
melody of a flute, very
faint & clear. & there is a
sort of sub-tinkle of a bell.

And here is a stranger
somewhat
in town, like a traveler.
Sometimes. He knows it
human well.

And a wild corner. That
is the soup of the Spanish, about
she wished and in the eyes of
men.

And it is in the story of
the adventure
the Spaniards.
heard it.

And that which that
based in by the dolphin of the
Der from my birds. for I dance
in the night, naked upon the
floor in shadow place, by
running streams.

And there is a stringed instrument, somewhat like a zither. ~~something~~ And there is the human voice.

And the voice comes: This is the Song of the Sphinx, which she singeth ever in the ears of men.

And it is the song of the syrens. And whoever heareth it is lost.

And that which thou hearest is but the dropping of the dew from my limbs, for I dance in the night, naked upon the grass, in shadowy places, by running streams.

Many are they who have loved
the nymphs of the woods, & of
the wells, & of the fountains, & of
the lakes. And of these some
were mythical. For it was not a
myth, but I myself, that woke
upon the earth rejoicing pleasant.
So also there were many images
of Pan, & men adored them, & a
boastful god he was their lives
beas double & their sins innocent,
but some were slain by the god,
for it was I that had woven the
garlands about him.

Now comes a song.
[Song is Book LXVI.]

So sweet is the song
to-me cried twist it. Friend

Many are they who have loved
the nymph of the woods, & of
the wells, & of the fountains, & of
the hills. And of these some
were nympholept. For it was not a
nymph, but I myself that walked
upon the earth taking my pleasure.
So also there were many images
of Pan, & men adored them, & as a
beautiful god he made their olives
bear double & their vines increase,
but some were slain by the god,
for it was I that had woven the
garlands about him.

Now cometh a song.
[Song in Book LXVI.]

So sweet is this song that
no-one could resist it. For in it

is all the passionate tender of the
moonlight, & the great humps of the
sea, & the terror & desolate
places. —

All this that time
has to be reckoned.
Amari tessala
maray / tessala dodi phonapax /
amri tadara polax / armand
pilin // amri tadara pilin sa /
mari naiya barbitin / madara
anaphax sapedon / andala hirlin /

(Betty)

Ja! Everywhere that
I have seen me forget me were, &
I appear flashing in the coals of
the fire, & upon the smooth white
skin of snow, & in the vastness of
the waterfall, & in the eyelids of

is all the passionate ache of the
moonlight, & the great hunger of the
sea, & the terror of desolate
places.
All things that lure
men to the unattainable.

(Poetry.)

Omari tessala

manax / tessala dodi phornepox /
amsi radara poliax / armana
piliu // amsi radasa piliu son) /
masi narya barbiton / madara
anaphax sarpedon / andala hriliu //

Ja! Every man that
hath seen me forgetteth me never, &
I appear oftentimes in the coals of
the fire, & upon the smooth white
skin of woman, & in the constancy of
the waterfall, & in the emptiness of

Desert & mangles, & upon your
cliffs that lookeward, & in
many strange place, where men
seek me not. And many thousand
times he beholdeth me not.
And at the last I smite myself
into him as a thunderbolt into
a stone, & unless I call mercy
~~flo~~ follow.

But I perceive myself
standing in a void, in an
immense plain.

A thousand &
beautiful voices & texts &
sounds & clouds in the sea, green
hazel incantation. But there
is no substance in them.

Answer me: Who is

deserts & marshes, & upon great
cliffs that look seaward, & in
many strange places, where men
seek me not. And many thousand
times he beholdeth me not.
And at last I smite myself
into him as a vision smiteth into
a stone, & whom I call must
~~fo~~ follow.

Now I perceive myself
standing in a Druid circle; in an
immense open plain.

A whole series of
beautiful visions of deserts &
sunsets & islands in the sea, green
beyond imagination. But there
is no subsistence in them.

A voice goes on: This is

the holiness & fruitless labour & aimless toil. For in doing the thing for the thing's sake is creation, & this is the holiness of them that swim not the means & the end. For therein is faith & symbol & a knowledge of the true beauty.

O my beloved that flesh is the air like a bird, because of the fallen. O my beloved that springeth upon the cold like a Falcon, because of the bird.

Then an hundred ages wing by, trembling over the earth. In each one, Angel of the Lord is upstanding & bidden.

Now I will declare the Angel of the Acknowledgement & begin again:

the holiness of fruitless love &
aimless toil. For in doing
the thing for the thing's sake is
concentration, & this is the holiest
of them that suit not the means
to the end. For therein is faith
& sympathy & a knowledge of the
true magick.

O my beloved, that
fliest in the air like a dove,
beware of the falcon, O my
beloved, that springest upon the
earth like a gazelle, beware of the
lion.

There are hundreds of
visions, trampling over one another.
In each one the Angel of the Æthyr is
mysteriously hidden.

Now I will describe the
Angel of the Æthyr until the voice
begins again.

He is like unto
a sapphire colour sky and
serene and dead. His eyes
eyelids, lay lashes, a face like
ivory, wonderful bronzed jewelled
hilted, his lips, very sweet and
fine lines, a proud face.
Now the shoulders is a black
like with a rose collar
He is dressed with jacket
His trousers is short like
black. Now his whole body is
swallowed up in a forest of
unpenetrable fir, spruces
Rock in all, a dark-violet night
flies. And he cries: No
home also dark. Love any
No voice of his is dead,
No sight with which to

He is like one's idea
of Sappho & Calypso. And all
seductive & deadly things, heavy
eyelids, long lashes, a face like
ivory, wonderful barbaric jewellery,
intensely red lips, a very small mouth,
tiny ears, a Grecian face.
Over the shoulders is a black
robe with a green collar; the
robe is spangled with golden
stars; the tunic is a pure soft
blue. Now the whole Æthyr is
swallowed up in a forest of
unquenchable fire, & fearlessly
through it all a show-white eagle
flies. And the eagle cries: the
house also of death. Come away!
The volume of the book is opened, &
the Angel waiteth without, for the

Summons is at hand. Come away! for the
Bridegroom is awakened, & thy sleep
all fled. Come away, for the
mighty sounds have entered in
ears ample. For they have
awakened the dead of the earth &
that slept there have risen
from.

For is the hour when
Christ is risen in the
Body of Truth, that is
holy Spirit in the Truth, that is
God in the tabernacles of the sons of men,
which tomb has been opened, so that this
great cavern may be revealed.

Come away! For the
Second Trial is completed, & the
Promised of the Lord of the Seven
Heavens, the Eighth Ground &

Summer is at hand. Come away! for the *Æ*on is measured, & thy span allotted. Come away, for the mighty sounds have entered into every angle! And they have awakened the Angels of the *Æ*thyrs that slept these three hundred years.

For in the holy letter shin, that is the resurrection in the Book of Thoth, that is the Holy Spirit in the Trinity, that is 300 in the tale of the years, hath the tomb been opened, so that this great wisdom might be revealed.

Come away! For the Second Triad is completed, & there remaineth only the Lord of the *Æ*on, the Avenger, the Child both Crowned &

Corporeity, Blood of the sword Re
sum, the Baba in the Lotus fun
from birth, the child of
suffering, the Feather Justice,
into about the Resurrection and
the dead.

Come away! for the
Word was to be accomplished
is accomplished, seeing that the
Lord fait into the end of
all.

In the letter N the
Voice of the Aethyrs ended.

Rubin, Dec: 20, 1904.

A.·.O.·.-7·.8=, Fra.

Conquering, the Lord of the Sword & the
Sun, the Babe in the Lotus, pure
from his birth, the child of
suffering, the Father of Justice,
unto whom be the glory throughout all
the Æon.

Come away! For that
which was to be accomplished
is accomplished, seeing that thou
hadst faith unto the end of
all.

In the letter N the
Voice of the Æthyr is ended.

Biskra, Algeria. Dec: 20, 1909.
8.35-9.15 p.m.


VI

Captain Fuller

89 Overstrand Mansions

Battersea

LONDON

The Cry of the 1st Aethyr, which is called LIL.

First, let praise & worship & honour & glory & great thanks be given unto the Holy One, who hath permitted us to come thus far, - who hath revealed unto us the inscrutable mystic, that he might be adored before men. And we humbly beseech this infinite goodness that he will be pleased to manifest unto us even the Mystery of the First Aethyr.

[Here followeth The Call of the Aethyr.]

The veil of the Aethyr is like the veil of night; dark again, full of countless stars. And because the veil is infinite, at first one seeks not the winged globe of the sun that burneth in the centre thereof. But dread fear fills me, - Beyond ecstasy, beyond knowledge, beyond being itself, IAIDA. (This word means "I am," but in a sense entirely



The Cry of the 1st Æthyr,
which is called LIL.

First, let praise & worship & honour
& glory & great thanks be given
unto the Holy One, who hath
permitted us to come thus far, -
who hath revealed unto us the
ineffable mysteries, that they might be
disclosed before men. And we
humbly beseech His infinite good-
-ness that he will be pleased to
manifest unto us even the
Mystery of the First Æthyr.

[Here followeth the Call of the Æthyr.]

The veil of the Æthyr is like the
veil of night; dark azure, full of
countless stars. And because the
veil is infinite, at first one seeth not
the winged globe of the sun that burneth
in the centre thereof. Profound peace
filleth me., - bBeyond ecstasy, beyond thought,
beyond being itself, IAIDA. (This word
means 'I am', but in a sense entirely

beyond being. [Note. - In Hebrew letters it adds to 26. In Hebrew letters the name of the Deity is Jehovah, but by turning the letters into their arithmetical values of the letters into Hebrew, it gives 66, and 66 is the sum of the numbers from 0 to 11.]

Yes; here is peace. There is no tension of any sort, and much less any frustration or failing or impression. There is only a faint consciousness, like the scent of jasmine.

The body of the seer is rested in a waking sleep that is deeper than sleep, and his mind is still; he seems like a well in the desert, shaded by ageless palms.

And it is night, because the night is the whole night of space, and not the partial night of dark. There is no hope of dawn. For the light of the Sun marked illusion, blinding man's eyes to the glory of the stars. It

beyond being. [Note. - In Hebrew
letters it adds to 26. In Hebrew
letters the name of the Æthyr is 70, ayin,
but by turning the Yetziratic attri-
-butions of the letters into Hebrew, it
gives 66, & 66 is the sum of the
numbers from 0 to 11.]

Yes; there is peace. There
is no tendency of any sort, much
less any observation or feeling or
impression. There is only a faint
consciousness, like the scent of jasmine.

The body of the Seer is
rested in a waking sleep that is
deeper than sleep, & his mind is
still; he seems like a well in
the desert, shaded by windless palms.

And it is night, &
because the night is the whole
night of space, & not the partial
night of earth, there is no thought
of dawn. For the light of the
Sun maketh illusion, blinding man's
eyes to the glory of the stars. &

unless he be in the shadow of the earth, he cannot see the stars. So also, unless he be hidden from the light of life, can he behold Christ. Here, then, do I abide in unalterable midnight, utterly at peace.

I have forgotten where I am, & who I am. I am hanging in nothing.

Now the veil opens of itself. (Comment: I don't want to speak so loudly. (to Scribe.))

It is a little chapel covered with lilies & roses. He is supported by countless myriads of Archangels. The Archangels are all the same dazzling brilliance, & every one of them is blind. Below the Archangels again are many, many other legions, & so on far below, so far that the eye cannot pierce. And on his forehead, & on his breast, & in his hand, is the secret sigil of the Beast. And of all this the

unless he be in the shadow of the
earth, he cannot see the stars. So
also, unless he be hidden from the
light of life, can he behold ~~me.~~ Nuit.
Here, then, do I abide in unalterable
midnight, utterly at peace.

I have forgotten where I
am, & who I am. I am hanging
in nothing.

Now the veil opens of
itself. [Come nearer; I don't want to
speak so loudly. (to scribe.)]

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

+ There are long intervals between many of these paragraphs, the Seer having been lost to Being. The reader will note that "The Great + Terrible Angel" has not been mentioned, but comes in suddenly. This was because the Seer's speech was inaudible, or never occurred. This Angel was the "Higher Genius" of the Seer.

X There are long intervals between
many of these paragraphs, the
Seer having been lost to
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that "The Great & Terrible Angel
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in suddenly. This was because the
Seer's speech was inaudible, or
never occurred. This angel was
the "Higher Genius" of the Seer.

glory is so great that all the spiritual senses fail, + their reflections in the body fail.

It is very strange. In my heart is rapture, holy + ineffable, absolutely beyond emotion; beyond even that bliss called Ananda, infinitely calm + pure. Yet at the gates of mine eyes stand tears, like warriors upon the watch, that lean on their spears, listening. ×

The great, terrible Angel keeps on looking at me, as if to bar me from the vision. There is another blinding my mind. There is another forcing my head down in sleep.

(It's very difficult to talk at all, because an impression takes such an immense time to travel from the will to the muscles. I've absolutely no idea of time.)

I'll give it again to the

glory is so great that all the
spiritual senses fail, & their
reflections in the body fail.

It is very strange. In my
heart is rapture, holy & ineffable,
absolutely beyond emotion; beyond
even that bliss called Ananda-, infinitely
calm & pure. Yet at the gates of
mine eyes stand tears, like
warriors upon the watch, that lean
on their spears, listening. [x]

The great & terrible Angel
keeps on looking at me, as if to
~~bar/me~~ bar/me from the vision. There is
another blinding my mind. There is
another forcing my head down in
sleep.

(It's very difficult to talk at
all, because an impression takes such
an immense time to travel from the
will to the muscles. I've naturally
no idea of time.)

I've gone up again to the

child, led by two Angels, dancing my head.

This child seems to be the child that we attempted to describe in "The Garden of Dawn."

Every edition is exhibited. I have tried to say a lot, & it always (has) got lost on the way.

Holy art Thou, O more beautiful than all the stars of the night! Thou has never been such peace, such silence. But there are positive things.

w.p.

---- Singing graces of things eternal are the flames of first glory, and every note of every song is a fresh flower in the garland of peace.

This child dances not, but it is because he is the soul of the two dancers, - the right hand & the left hand, & in him they are one dance, the dance without motion.

child, led by two Angels, abasing my
head.

This child seems to be the
child that one attempted to describe
in "The Garden of Janus."

Every volition is inhibited. I
have tried to say a lot, & it~~'s~~ (has) always
got lost on the way.

Holy art thou, O more
beautiful than all the stars of
the night! There has never been
such peace, such silence. But these
are positive things.

Singing praises ~~of things~~ of
things eternal~~, &~~ amid the flames of first
glory, and every note of every song is
a fresh flower in the garland
of peace.

This child danceth not,
but it is because he is the soul of
the two dances, - the right hand & the
left hand, & in him they are one dance,
the dance without motion.

of the

There is dew on all the fair.
Every drop is the quintessence of the
D.H. ecstasy of stars. I felt a kind time
and I led to him, prostrating my-
-self seven times at every step.
There is a perfume in the air,
reflected down even to the body
of the seer. That perfume
knits his body with an ecstasy
that is like love, like sleep.

This is the song: —

I am the child of all
who am the father of all, for
from me came forth all things, that
I might be. I am the fountain
in the mountains and am the eternal
sea. I am the lover and I am the
beloved, and I am the fruit-fruits
of their love. I am the fair
shadowing of the light, and I am
the keen wakeful light weaveth
her impenetrable veil. I am the
captain of the hosts of eternity
of the warrior and the statesman &

There is dew on all ~~the~~ the fire.
Every drop is the quintessence of the
ecstasy of stars. Yet a third time
am I led to him, prostrating my-
-self seven times at every step.
There is a perfume in the air,
reflected down even to the body
of the seer. That perfume
thrills his body with an ecstasy
that is like love, like sleep.
& this is the song:
I am the child of all
who am the father of all, for
from me come forth all things, that
I might be. I am the fountain
in the snows. and I am the eternal
sea. I am the lover~~.~~ and I am the
beloved, & I am the first-fruits
of their love. I am the first faint
shuddering of the Light, & I am
the loom wherein night ~~loometh~~ weaveth
her impenetrable veil. I am the
captain of the hosts of eternity;
of the swordsmen & the spearmen &

the banner + the charioteers. I have led the armies of the east against the armies of the west, + the armies of the west against the armies of the east. For I am peace.

My groves of olive were planted by an harlot, + my horse were bred by a thief. I have trained my vine upon the spears of the most high, + with my laughter have I slain a thousand men.

With the wine in my cup have I mixed the lightning, + I have carved my bread with a sharp sword.

With my foot have I entered the widow of the hayes, even as with my judgments I have overwhelmed the universe. I have eaten the pomegranate in the hour of wrath, + I have crushed out the blood of my mother between mill-stone to make bread. Nor is anything that I have set trampled beneath my feet.

the bowmen & the charioteers. I have
led the armies of the east against
the armies of the west, & the armies of
the west against the armies of the
east. For I am Peace.

My groves of olive were
planted by an ~~&~~ harlot, & ~~my~~ my
horses were bred by a thief. I have
trained my vines upon the spears
of the Most High, & with my laughter
have I slain a thousand men.

With ~~But~~ the wine in my cup
have I mixed the lightnings, & I have
carved my bread with a sharp
sword.

With my folly have I undone
the wisdom of the Magus, even as
with my judgments I have over-
-whelmed the universe. I have eaten
~~the~~ the pomegranate in the House of Wrath,
& I have crushed out the blood of
my mother between mill-stones to
make bread. There is nothing that I
have not trampled beneath my feet.

There is nothing that I have not set,
a garland, on my brow. I have
wound all things about my waist as
a girdle. I have hidden all things
in the cave of my heart. I have
slain all things, because I am
Innocence. I have lain with all
things, because I am Untouched
Virginity. I have given birth to
all things, because I am Death.

Stainless are my lips, for
they are redder than the purple of the
vine, & & the blood wherewith
I am intoxicated. Stainless is my
forehead, ~~because~~ for it is whiter than
the wind & the dew that cooled it.

For I am the Light, & I am
night, & I am that which is beyond
them.

I am speed & I am silence,
& I am that which is beyond them.

I am Gift & I am desire, &
I am that which is beyond them.

I am ear & I am fear, &

There is nothing that I have not set,
a garland, on my brow. I have
wound all things about my waist as
a girdle. I have hidden all things
in the ~~cave~~ cave of my heart. I have
slain all things~~,~~ because I am
Innocence. I have lain with all
things~~,~~ because I am Untouched
Virginity. I have given birth to
all things because I am Death.

Stainless are my lips, for
they are redder than the purple of the
vine, ~~wh~~ & of the blood wherewith
I am intoxicated. Stainless is my
forehead, ~~because~~ for it is whiter than
the wind & the dew that cooleth it.

For I am light, & I am
night, & I am that which is beyond
them.

I am speech & I am silence,
& I am that which is beyond them.

I am life & I am death, &
I am that which is beyond them.

I am war & I am peace, &

I am that which is beyond thee.
I am darkness, & I am strength,
& I am that which is beyond thee.
Yet by none of these can
man reach up to me. Yet by each
of these must man reach up to me.
Thou shalt laugh at the
folly of the fool. Thou shalt learn
the wisdom of the wise. And thou
shalt be initiate in holy things. And
thou shalt be learned in the things
of God. And thou shalt be mighty
in the things of man. And thou shalt
be adept in things occult. And thou
shalt interpret the oracles. And thou
shalt drink all these before thee in
thy cup, & think by none of these canst
thou reach up to me, yet by each of
these must thou attain to me. And
thou must have the strength of the lion,
& the secrecy of the hermit. And thou
must turn the wheel of Life. And
thou must hold the balance of Truth.
Thou must pass through the great Waters,

I am that which is beyond them.
I am weakness & I am strength,
& I am that which is beyond them.
Yet by none of these can
man reach up to me. Yet by each
of them must man reach up to me.
Thou shalt laugh at the
folly of the fool. Thou shalt learn
the wisdom of the wise. And thou
shalt be initiate in holy things. And
thou shalt be learned in the things
of love. And thou shalt be mighty
in the things of war. And thou shalt
be adept in things occult. And thou
shalt interpret the oracles. And thou
shalt drive all these before thee in
thy car, & though by none of these canst
thou reach up to me, yet by each of
these must thou attain to me. And
thou must have the strength of the lion,
& the secrecy of the hermit. And thou
must turn the wheel of life. And
thou must hold the balances of Truth.
Thou must pass through the great Waters,

a Redeemer. Thou must have the tail of the Scorpion, & the feathered arrows of the Archer, & the dreadful horns of the Goat. And so shalt thou break down the fortress that guarded the Palace of the King my son. And thou must walk by the light of the Star & of the Moon & of the Sun, & by the dreadful light of judgment that is the birth of the Holy Spirit within her. When she shall have destroyed the universe, enquire thou out the palace of the Queen my daughter.

Blessed, blessed, blessed, yea, blessed; three & four times blessed is he that hath attained to look upon my face. For I will hurl her forth from my presence as a whirling thunderbolt to guard the ways, & when thou smitest shall be smitten indeed. And when thou lovest shalt be loved indeed. And whether by smiting or by love thou workest each one shall see my face, a glimmer

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dreadful light of judgment that is the
birth of the Holy Spirit within thee.
When these shall have destroyed the
universe, then mayest thou enter the palace
of the Queen my daughter.

Blesséd, blesséd, blesséd; yea,
blesséd; thrice & four times blesséd is
he that hath attained to look upon
thy face. For I will hurl thee
forth from my presence as a whirling
thunderbolt to guard the ways, &
whom thou smitest shall be smitten
indeed. And whom thou lovest shall
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smiting or by love thou workest, each
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through a thousand veils. And they shall not sleep from love's sleep of death's, & gird themselves with a girdle of snakeskin for wisdom, & they shall wear the white tunic of purity, & the aspersorium of flaming orange for will, & over their shoulders shall they cast the panther's skin of courage, & they shall wear the wings of secrecy & the deep cowl of truth. And on their feet shall they put sandals made of the skin of beasts, that they may trample upon all they were, & also that its toughness shall support them, & protect their feet, as they pass upon the mystical way that leads through the glow. And upon their breasts shall be the Rose & Cross of Light & Life, & in their hands the hermit's staff & lamp. Thus shall they set out upon the new - using pain, each step of which is an unutterable reward.

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upon ~~the~~ the never-ending journey,
each step of which is an unutterable
reward.

Holy, Holy, Holy, Holy; yea,
thrice + four times holy art thou,
because thou hast attained to look
upon my face; not by my favour only,
not by thy magic only, may this be
done. Yet it is written, 'unto the
persevering mortal ~~he~~ he blessed
immortals are swift.' might,
might, might, might, yea, thrice +
four times mighty art thou! He
that riseth up against thee shall
be thrown down, though thou raise not
so much as thy little finger against
him. & he that speaketh evil
against thee shall be put to shame,
though thy lips utter not the littlest
syllable against him. & he that
thinketh evil concerning thee, shall
be confounded in his thought, although
it thy mind arise not the least thought
of him. And they shall be brought
into subjection unto thee, + serve thee,
though thou utterest it not. & it
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Sacrament, & ye shall all sit down together at the Supernal banquet, & ye shall feast upon the honey of the gods, & be drunk upon the Wine of immortality, for I am Horus, the crowned & conquering child, whom thou knowest not.

Pass thou on, therefore, O thou prophet of the Gods, unto the Celestial Altar of the Universe; there shalt thou receive every tribe & kingdom & nation into the mighty order that reacheth from the frontier fortresses that guard the uttermost stars unto thy Throne.

This is the formula of the Aeon, & with that ~~the~~ voice of LIL, that is the sound of the invisible Light, is ended.

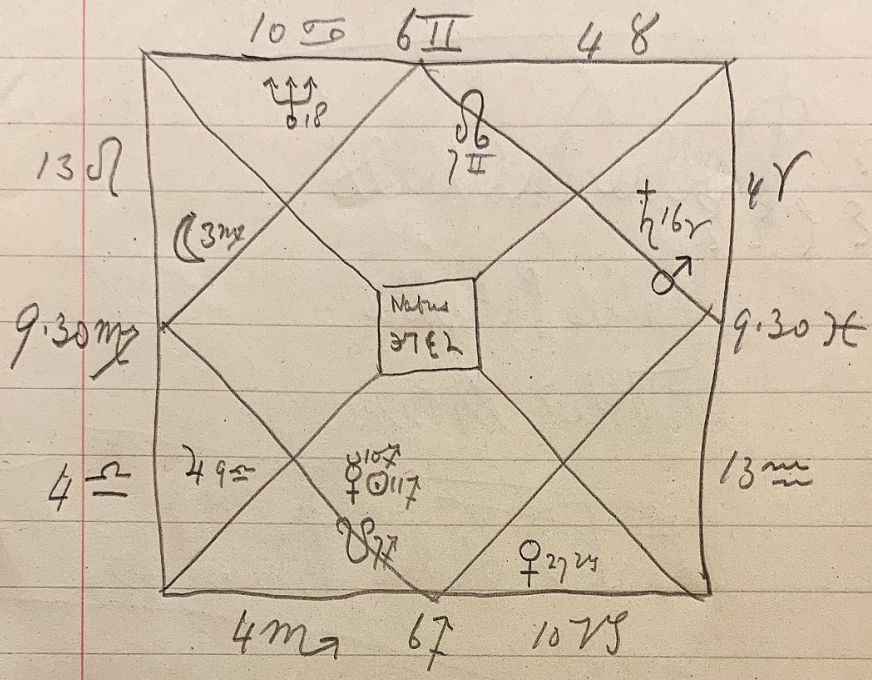
Amen.

Boleskine, Algiers. Oct. 19, 1909. 1.30 - 3.30 a.m.

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Born - Saada Dec 3. 11.20 P.M



16.46.41
11.30.
28.16.41
4

Dollie Frances

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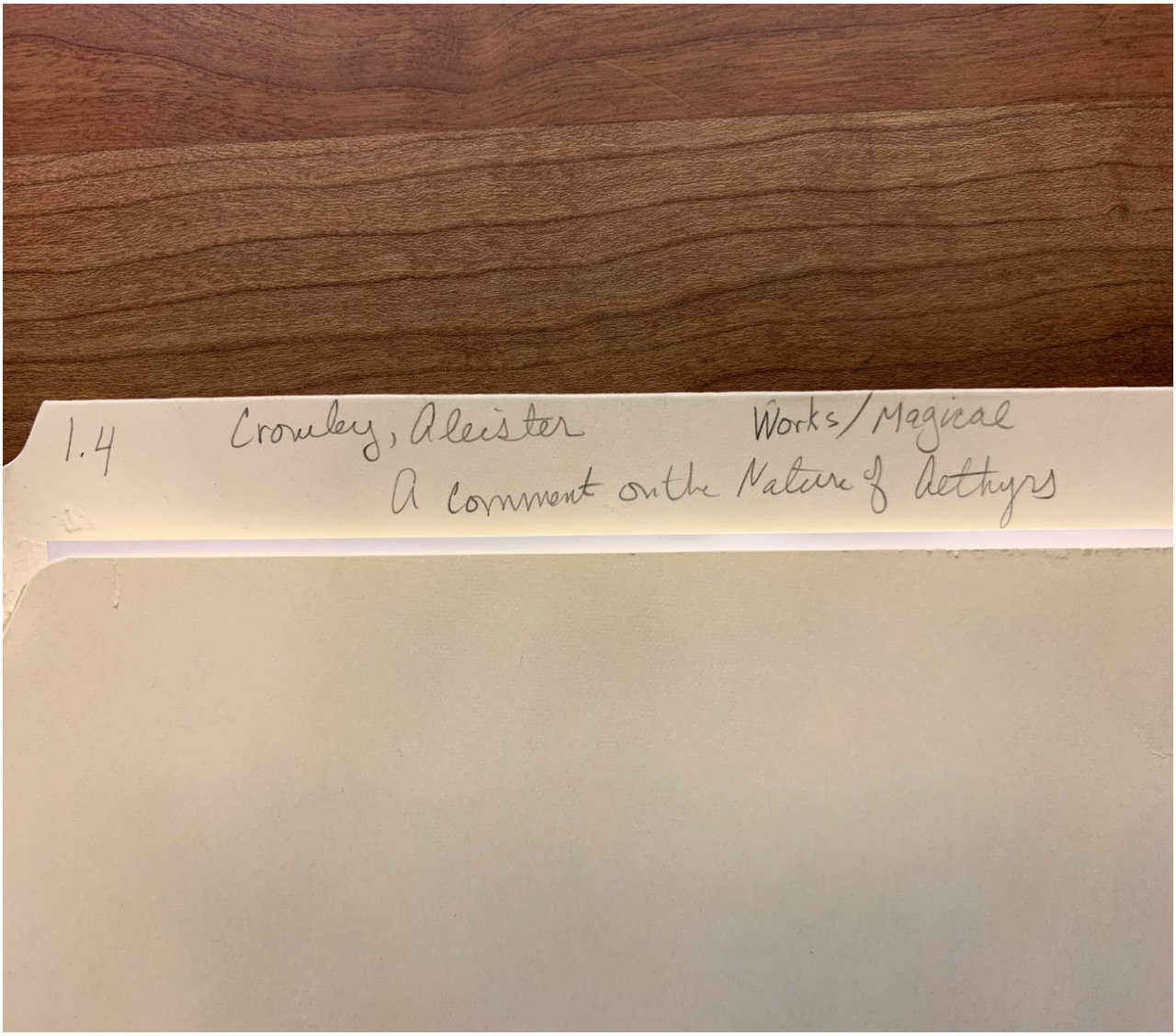
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P O Charlwood St

Temple S.W.



(A comment on the Nature of Aethyrs)

A Comment upon the Natures of the Aethyrs.

30. Without the cube – the material world – is the sphere-system of the spiritual world unfolding it. The Cry seems to be a sort of Exordium, an external showing-forth of the coming of the new Aeon, the Aeon of Horus the crowned child.

29. The disturbance of Equilibrium caused by the Coming of the Aeon.

28. Now is a further and clearer shadowing-forth of the Great Mystery of the Aeon which is to be led up to by the Aethyrs. Note however that the King of the New Aeon never appears until the very first Aethyr.

27. Hecate appears – her son, the Son of a Virgin, a magus, is to bring the Aeon to pass and she, the herald, her function fulfilled,

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26. The death of the past aeon, that of Jehovah and Jesus; ends with adumbration of the new, the vision of the Stele of Ankh-f-n-khonsu, whose discovery brought about in a human consciousness the knowledge of the Equinox of the Gods 21.3.04

25. Appearance of the Lion God of Horus, the child of Nuit that incarnates him. The first angel is Isis its mother.

24. Now appears his mate, the heavenly Venus, the Scarlet Woman, who is thought of as Babalon as he is thought of as Chaos.

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21. This seems to be the Vision of God face to face that is the necessary ordeal for him who would pass the Abyss. As it were, a commission to be the prophet of the aeon coming is given to the Seer. Ra-Hoor-Khuit is the Hierophant in the Ceremony of Magister Templi

20. A guide is given to the Seer, his Holy Guardian angel. and this is attained by a mastery of the Universe conceived as a wheel The letters in the Ceremony of Magister Templi.

19. Now cometh forth the Angel who giveth instruction, in the lowest form. The Hegemone in the Ceremony of Magister Templi which the Seer is about to undergo.

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17. The symbol of the Balance is now given unto the aspirant.

16. The Sacrifice is made. The High Priestess (an image of Babalon) cometh forth upon her beast & meeteth him. (adeptus Ex. debet scribere H.V.F.A.) Cf N: 19

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12. The Second Mystery: the Sub-heaven of Babalon the beautiful. The Holy Grail manifested to the M.T. With the first Knowledge of the Secret Brothers.

11. Now cometh the Frontier of the Holy City; the M.T. is taken into the Abyss

10. The Abyss

9. The M.T. hath passed the Abyss, is led to the Palace of the Virgin redeemed from Babalon unto Binah.

8. The fuller manifestation of the Holy Guardian angel.

7. The Virgin become the Bride, the first great Reward of the Ceremony. Also an adumbration of the Further Progress.

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6. A shadowing-forth of the grade of Magus

5. The reception of the M.T. among the Brethren of the A:.A:. And the manifestation of the Arrow.

4. Further concerning the Magus. The marriage of Chaos with the purified Virgin

3. The Magician. Exhibition of the Guards (Knowledge

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