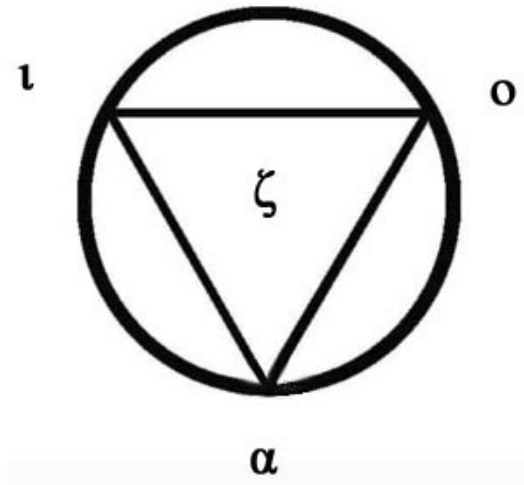


The Key of the Abyss



Jack Parsons, the Babalon Working
and the Black Pilgrimage Decoded

with Concordance to Liber Al vel Legis and Liber 49

by Anthony Testa

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And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

– **Revelation 9 : 1-2**

This book is the Gate of the Secret of the Universe.

– **Aleister Crowley, Liber os Abysmi vel Da'ath**

For her house inclineth unto death, and her paths unto the dead.
None that go unto her return again, neither take they hold of the paths of life.

- **Proverbs 2 : 18 - 19**

Babalon is called the Mother of Abominations, for she brings forth the star and the darkness of the firmament wherein the Dragon is fourfold in the field of the sixth (Sephiroth), so thereby understand that Her reflection in the waters of the Abyss *is* the Dragon.

– **Apocalypse of the Coiled Dragon, Chapter IV**

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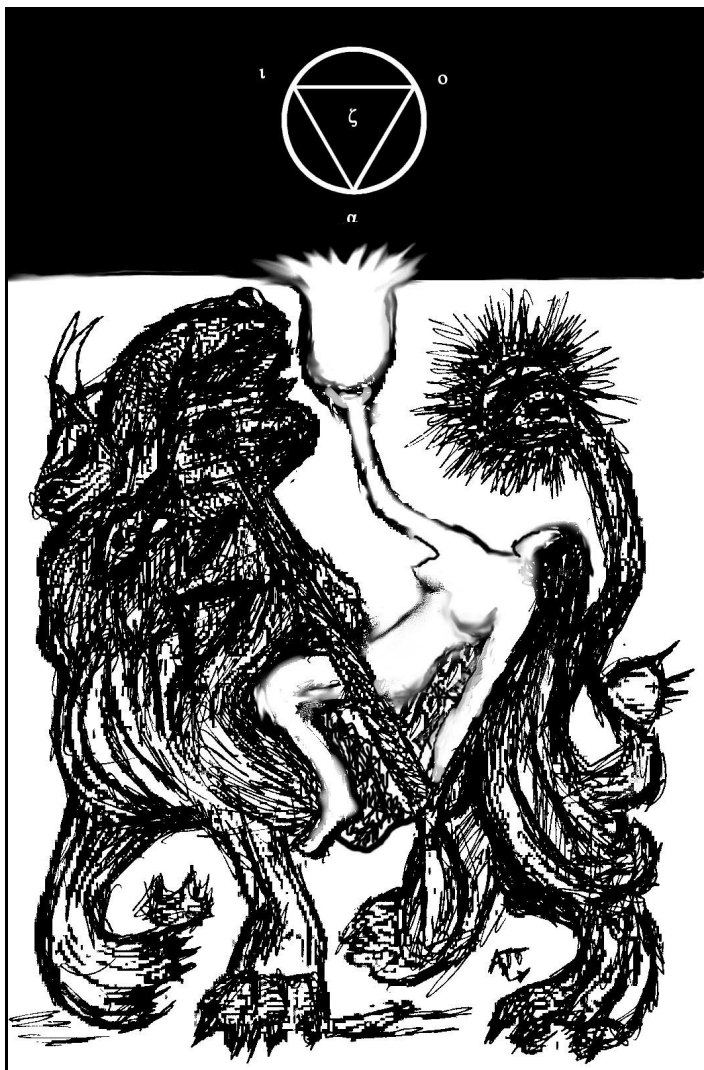
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Part I

The Babalon Working

And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. --Revelation 18, 2-3

Chapter 1 : The Beginning

1. Parsons

In one of the most celebrated feats in magickal history, Parsons and pre-Dianetics L. Ron Hubbard (whose role is too complicated to describe in this short essay) performed The Babalon Working, a daring attempt to shatter the boundaries of time and space and intended to bring about, in Parsons' own words, "love, understanding, and Dionysian freedom [...] the necessary counterbalance or correspondence to the manifestation of Horus."¹

John Whiteside Parsons, usually known to his friends as Jack, was born in Los Angeles, California on October 2, 1914. Actually, his given name was Marvel Whiteside Parsons though he seems to have changed to John at some point². He was by all accounts, a gifted chemist and was one of the founders of the Jet Propulsion Lab in Pasadena, an institution famous for the Voyager missions to the outer planets, among other things. Parsons worked during the War (World War II) as a researcher, where he invented a formula for solid rocket fuel that advanced the American war effort by no small degree³. He has, among other distinctions, a crater named for him on the (far side of the) moon and he is still honored at Cal Tech and at JPL as a brilliant, if eccentric scientist. That Jack Parsons however, is but one side to the man who would eventually adopt the mantle "Belarion Armiluss Al Dajjal AntiChrist".

He had "*...a hatred of authority and a spirit of revolution*", as well as an Oedipal attachment to his mother. He felt withdrawn and isolated as a child, and was bullied by other children. Along with "*...the requisite contempt for the crowd and for the group mores...*", Parsons was a born outsider and lived his life in full embrace of his karma .

¹ John Whiteside Parsons: Anti-Christ Superstar, Richard Metzger, *Book of Lies: The Disinformation Guide to Magick and the Occult*, Richard Metzger, Disinfo 2005

² Robert Anton Wilson, Introduction to Jack Carter, *Sex and Rockets*, Feral House 1999

³ Jack Carter, *Sex and Rockets*, Feral House 1999, especially the chapter *Parsons Double Life*

Parsons family seems to have been wealthy, though he makes reference to the loss of the family fortune. When he was very young his parents divorced, thus his attachment to his mother. His father (who also bore the name “Marvel”) left him the infamous house on South Orange Grove Avenue in Pasadena where he established a sort of hippie commune decades before the 60’s. Parsons was always a man ahead of his time. This, of course is the famous – or notorious – Parsonage where the Babalon Working took place.

In a much quoted letter by Jane Wolfe, a member of the O.T.O. Lodge Parsons became involved with we have a description of the man by some who knew him; *26 years of age, 6'2", vital, potentially bisexual at the very least, University of the State of California and Cal Tech, now engaged in Cal Tech chemical laboratories developing 'bigger and better' explosives for Uncle Sam. Travels under sealed orders from the government. Writes poetry -- 'sensuous only', he says. Lover of music, which he seems to know thoroughly. I see him as the real successor of Therion. Passionate; and has made the vilest analyses result in a species of exaltation after the event. Has had mystical experiences which gave him a sense of equality all round, although he is hierarchical in feeling and in the established order.*⁴

Parsons evidently embraced Crowley’s cult of Thelema with all of the energy and enthusiasm he gave everything in his life. Thelema, the Greek word for “Will” became the key to Crowley’s new religion, based on his sacred text, Liber Al vel Legis or as it is more popularly known, the Book of the Law. This text was “received” by Crowley (today we would say “dictated” or “channeled”) in 1904 and predicted the rise of a “New Aeon” or age, the Age of the Child – whom Crowley identified with the Egyptian god Horus⁵. This book is in large part responsible for the theories underlying the current “New Age”

⁴ quoted in John Carter, *Sex and Rockets*

⁵ in the paper Set / Horus by Benjamin Rowe we find; *Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.*

At http://www.totse.com/en/religion/the_occult/sethorus.html

phenomenon (though its adherents would deny it) and the Aeon, as Richard Metzger tells us; *would be characterized by the magickal formula of bloodshed and blind force, the tearing down of the established orders to make way for the new. Crowley held the two World Wars as evidence of this, but did not see the Horus-force as evil, rather as embodying the innocence of a hyperactive child who is like a bull in a china shop.*⁶ The Goddess Babalon does not appear in the Book of the Law and is not really inducted into Crowley's pantheon until his visions in Algeria in 1909. *Babalon*, Metzger also says is a *Thelemic counterpart of Kali or Isis, was described by Parsons as, "... black, murderous and horrible, but Her hand is uplifted in blessing and reassurance: the reconciliation of opposites, the apotheosis of the impossible."*⁷

Parsons was a remarkable man, scientist and mystic, chemist and alchemist. As we shall see, confluence of events that precipitated the Babalon Working were extraordinary but, in relation to Parsons life as a whole, no more extraordinary than the man himself.

⁶ John Whiteside Parsons: Anti-Christ Superstar, Richard Metzger, *Book of Lies: The Disinformation Guide to Magick and the Occult*, Richard Metzger, Disinfo 2005

⁷ *ibid*

2. Parsons and Hubbard

The relationship between Jack (John) Whiteside Parsons and L. Ron Hubbard, which culminated in the ritual documented in the *Babalon Working*⁸, has been written about by those interested in the occult side of the equation (i.e. Parsons) and those investigating Hubbard and or Scientology. This gives an interesting range of perspective, since the affair is important to the two points of view for wholly different reasons; in the case of Parsons, he is seen as an immediate successor (and therefore a link) to Aleister Crowley; for Hubbard, the story really begins after, and his entanglement with the O.T.O. and Parsons is an important indication of where he was coming from as he founded Dianetics and then Scientology⁹. Nevertheless, Hubbard is not our topic here and I will only mention his direct involvement in the working as documented in the various accounts of Parsons and Hubbard's lives.

Several controversial studies of the founder and chief prophet of Scientology have been written and are, in part due to the tendency of The Church of Scientology to vigorously attack critics through libel and copyright litigation, available for free on the Internet. Of these, *The Bare-Faced Messiah* by Russell Miller focuses on the life of Hubbard while *A Piece of Blue Sky* by John Atack is an expose' on "Scientology, Dianetics and L. Ron Hubbard". Both books devote a chapter to Hubbard's time in Southern California, Miller's book titles the section, appropriately, "Black Magick and Betty". I will look at these works as examples of what is known about Parsons beyond the small enclaves of magicians and Thelemites and it would be useful to

⁸ *The Babalon Working*, or *Book of Babalon*, is usually the name given to Parsons *Liber 49* (with introductory materials including details on the ritual he used) and his later *Book of Antichrist* which he wrote after he swore the Oath of the Abyss.

⁹ For those with a knee-jerk aversion to Scientology (and the organization has clearly been guilty of some very bad behavior) but wish to explore the "Tech" I recommend you Google the "Scientology Freezone" and read some of the (largely free) works written by people who have passed through the Church of Scientology and are now practicing Hubbard's techniques independently. I would mention, however, that it is safe to order materials by mail from the Church as they will not track you through the mail and induct you into their mind-control cult. Regardless of what one may say about Scientology and or Hubbard, the fact remains that the "Tech" (as Scientologists call it) is effective. What effect it is intended to achieve is, as the saying goes, another story.

keep in mind the fact that much of what these authors write is colored – rightly or wrongly – by their hostility to Hubbard and Scientology.

As for Parsons, *Sorcerer of the Apocalypse* by Michael Staley, a lengthy essay reprinted in the Feral House's infamous *Apocalypse Culture*¹⁰ was one of the first biographical sketches of Jack Parsons to reach a wider readership than the work of Kenneth Grant. Grant, who undoubtedly is responsible for the interest the story has gained in Thelemic circles over the last couple of decades, particularly his *Magical Revival* devoted to Parsons in. Recently, a book length biography of Parsons, focusing on his occult activities, was published by Adam Parfrey's *Feral House*, bearing the fitting title *Sex and Rockets*¹¹, the author a pseudonymous Jack Carter (of Mars?) containing a great deal of interesting background and many salacious bits of speculation but the detailed documenting of the people and events are the most valuable aspect of that book.

Finally, there is also a brief note penned by Hubbard when, (i)n 1969, *the London Sunday Times exposed Hubbard's magickal connections. The Scientologists threatened legal action, and the Sunday Times, unsure of its legal position, paid a small out-of-court settlement. Without retracting their earlier article, they printed a statement submitted by the Scientologists*¹². It is probable the statement was written by Hubbard himself.

Leaving aside Hubbard's apologia, it is useful to compare differing accounts of what went on, particularly in regard to the author's main subject and his attitude towards it. Interestingly, while the occult historians tend to be sympathetic to Parsons and the Scientologist authors less so, neither have much good to say about Hubbard.

¹⁰ Adam Parfrey, editor, *Apocalypse Culture* Feral House

¹¹ Jack Carter, *Sex and Rockets*, Feral House 1999. The author is clearly a magician (or dilitante) and includes a useful "Introduction to Enochian Magic" as well as photos not seen elsewhere.

¹² John Attack, *A Piece of Blue Sky*, Electronic Edition, pp70

The authors writing about Scientology tend to view Hubbard as genuine practitioner of magick, invariably described as ‘black magic’ which implies the magicians goals were “evil (whatever that may mean) though most occultists would define Black Magic as nefarious, materialistic and self-centered in nature. While this does not prove that Hubbard held a belief in the (supernatural) efficacy of magic, he was no bystander. A strong case, in fact, can be made that Scientology is simply magic stripped of its trappings and dressed up as science (or at least sharing many of the same underlying theories); there is a good deal of occult theory in the writing of Hubbard, though presented with a veneer of modernity. The Scientology focused works tend to have an outsider view of occult practices, which is to say, the perspective of all but the tiniest fraction of the population. This seems to inspire a lot of erroneous detail. For example, *In 1939, Parsons ... joined the O.T.O., Ordo Templi Orientis, an international organization founded by Crowley to practice sexual magic.*

In fact, the O.T.O. originated in Germany and Crowley was the head of the order only in Great Britain. The O.T.O., like most secret societies, was suppressed by the Nazis, leaving the only surviving lodges in England under Crowley

Attack continues; *A lodge had been set up in Los Angeles and met in a suitably sequestered attic. Meetings were conducted by a priestess swathed in diaphanous gauze, who climbed out of a coffin to perform mystic, and painstakingly blasphemous, rites*¹³. Here, the author is probably talking about the Gnostic Mass devised by Crowley, which is led by a Priest and Priestess, has no coffin (nor does any other Thelemic ritual I am aware of) in it and is in no way blasphemous, at least in the sense that it was parody of Christian (or other) rites. In fact, Crowley patterned his ‘Mass’ after the Catholic rite, though his respect for the ritual does not mean he respected the religion itself. This is typical of such work and is not important to the main point of their individual books, but is a warning as to the accuracy of certain details, at least insofar as accepting conclusions without corroboration.

¹³ Attack, 70, *ibid.*

On the other hand, the works focused on Hubbard make a point that is often glossed in the occult chroniclers, namely the fact that while Parsons was the performer of the rites (the operator) it was Hubbard that acted as the Medium (called, confusingly, the scribe in *Liber 49*) and so the communication came through him. It is this fact that opens the Pandora's box that is Hubbard's (and thus Scientology's) relationship with magick. This is because nature of the ritual, an invocation, requires that the spirit being summoned is drawn into the body of the seer or clairvoyant. Therefore, leaving aside for the moment the question of whether or not magick actually allows one to call down gods or daemons or is, rather a generator of psychological phenomenon, the ritual put Hubbard into direct communion with Babalon, a phenomenon found in most religions in some sense and known to most people as possession¹⁴.

The occult oriented writers usually point out that Hubbard was a con artist (correctly) and dismiss him out-of-hand. The entire episode has many striking parallels with the relationship between Jon Dee, the English Renaissance man and creator of the Enochian (Angelic) system of magic and his own clairvoyant or scribe Edward Talbot, a.k.a. Kelley. There are several good studies of Dee and Kelley and many more of their work which should provide some insight as to the nature of both the relationship between Parsons and Hubbard and the Babalon Working in general.

¹⁴ Which, it should be pointed out, is not always regarded with the same horror found in Christianity and Hollywood.

Appendix : Dramatis Personae

In any case, the background and main players in this story are:

1. Jack Parsons – “John Whiteside Parsons was born on 2 October 1914 in Los Angeles, California. His mother and father separated whilst he was quite young and Parsons said later that this left him with "...a hatred of authority and a spirit of revolution", as well as an Oedipal attachment to his mother. He felt withdrawn and isolated as a child, and was bullied by other children. This gave him, he thought, "...the requisite contempt for the crowd and for the group mores" ... Parsons ... went on to develop a career as a brilliant scientist in the fields of explosives and rocket-fuel technology. His achievements as a scientist were such that the Americans named a lunar crater after him when they came to claim that territory for their own. Appropriately enough, Crater Parsons is on the dark side of the moon. Parsons made contact with the O.T.O and the A.'.A.'. in December 1938, whilst visiting Agape Lodge of the O.T.O. in California.” (Staley).

Parsons belief and commitment to Crowley and his teachings is not in doubt.

2. L. (Lafayette) Ron Hubbard - During the 1920s, L. Ron Hubbard traveled twice to the Far East to visit his parents during his father's posting to the United States Navy base on Guam. Although he claimed to have graduated in civil engineering from George Washington University as a nuclear physicist, university records show that he attended for only two years, was on academic probation, failed in physics, and dropped out in 1931. It is also claimed that he obtained his Ph.D from Sequoia University in California, which was later exposed as a mail-order diploma mill. [2] [3] Hubbard next pursued writing, publishing many stories and novellas in pulp magazines during the 1930s.[4] He became a well-known author in the science fiction and fantasy genres, and also published westerns and adventure stories. Critics often cite "Final Blackout", set in a war-ravaged future Europe, and "Fear", a psychological horror story, as the best examples of Hubbard's pulp fiction. His 1938 manuscript

"Excalibur" contained many concepts and ideas that later turned up in Scientology.

Hubbard married Margaret "Polly" Grubb in 1933, with whom he fathered two children, L. Ron, Jr. (1934–1991) and Katherine May (born 1936). They lived in Bremerton, Washington during the late 1930s. His introduction to Parsons is recorded... *One afternoon in August 1945, Lou Goldstone, a well-known science-fiction illustrator and a frequent visitor to South Orange Grove Avenue, turned up with L. Ron Hubbard, who was then on leave from the Navy. Jack Parsons liked Ron immediately, perhaps recognized in him a kindred spirit, and invited him to move in for the duration of his leave.*¹⁵

3. Sara "Betty" Northrup - In the summer of 1944, Helen Parsons left her husband (Jack) and ran off with another member of the lodge, by whom she was pregnant. Parsons consoled himself by transferring his affections to Helen's younger sister, Sara Northrup, who was then eighteen, a beautiful and vivacious student at the University of Southern California. Within a few months, Sara dropped out of her course and moved in with Parsons, to the great distress of her parents. At South Orange Grove Avenue she became known as Betty (her middle name was Elizabeth). Completely under the spell of her lover, she was soon inculcated onto the O.T.O. and assisting in its ceremonies.¹⁶

4. Marjorie Cameron - When (Parsons and Hubbard) returned to South Orange Grove Avenue, they found the 'scarlet woman' waiting for them. Her name was Marjorie Cameron and in truth she was not very much different from many of the unconventional and free-spirited young women who had gravitated to the Bohemian lodging house in Pasadena. But Parsons was convinced that she was his libidinous elemental spirit, not least because it transpired she was not only willing, but impatient, to participate in the magical and sexual escapades he had in mind. 'She is describable', he wrote in the 'Book of Babalon', 'as an air of fire type, with bronze red hair, fiery and subtle,

¹⁵ Miller, *ibid.*, 103

¹⁶ Miller, *ibid.*, 102

determined and obstinate, sincere and perverse, with extraordinary personality, talent and intelligence.'¹⁷

There are also several minor characters that we will encounter, including Wilfred Smith (whom we already mentioned), Jane Wolfe a member of Agape Lodge and of course, Aleister Crowley.

¹⁷ Miller, *ibid.*, 106

Chapter 2 : The Working

1. Background

The Babalon Working was an application of Parsons personal philosophy, his motivation described in his own words:

She will come girt with the sword of freedom, and before her kings and priests will tremble and cities and empires will fall, and she will be called BABALON, the scarlet woman....And women will respond to her war cry, and throw off their shackles and chains, and men will respond to her challenge, forsaking the foolish ways and the little ways, and she will shine as the ruddy evening star in the bloody sunset of Gotterdamerung, will shine as a morning star when the night has passed, and a new dawn breaks over the garden of Pan¹⁸.

The rituals performed over a period of 11 days, intending to invoke a vessel to give birth to the incarnation of the Goddess Babalon, a force or spirit that is described in the Revelation of John:

1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;

2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication,

5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.¹⁹

¹⁸ Jack Parsons, *Freedom is a Two Edged Sword*

¹⁹ Revelation 17 : 1 – 7 ASV

Crowley's understanding of Babalon was largely formulated by his scrying of the Aeons or Aethyrs of the Enochian system of magick:

Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast{SUP:4}, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom. the world. Therein is manifested the glory of my Father, who is truth. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.) The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength}. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night! This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self. O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand."²⁰

²⁰ *Liber 418 - the Vision and the Voice*, 87-8, op. cit. We shall encounter this quote again.

For Crowley, Babalon was a force or being that transcended the lower parts of the Universe and so could grant liberation by the shattering of the Ego, a process described as the “pouring out” of the Magician’s blood thus freeing the eternal part of the one who performs the rite from bondage in the material universe making it possible to return to the Pleroma or highest heaven. Crowley associated his Goddess with the Great Whore of the *Book of Revelation*, in part, because she granted her mysteries, like Nature itself, freely to any who would approach. It was this god that Parsons intended to incarnate in the body of a child created through ritual magick.

In the *Book of Babalon*, Parsons summarizes the rituals performed in the first part of the Working, in order to 'summon' an appropriate host for his Moonchild. Alexander Mitchell discusses, in the *Babalon Working*, Parson's and Hubbard's relationship which is a key to deciphering the Will (or neuroses) of Parson's that underlie the operation: *Parsons wrote to Crowley in July, 1945, "About three months ago I met [Hubbard], a writer and explorer of whom I had known for some time [because he wrote science fiction]...He moved in with me about two months ago, and although Betty and I are still friendly, she has transferred her sexual affections to him...We are pooling our resources in a partnership that will act as a limited company to control our business ventures. I think I have made a great gain, and as Betty and I are the best of friends there is little loss...I need a magical partner. I have many experiments in mind..."*

Mitchell then quotes Grant, the recognized authority on such matters: *Having lost confidence in women, Parsons decided to attract an Elemental Spirit to take Betty's place..." These spirits are called Elementals because of their association with the four elements of the ancients. To summon one requires a large amount of magical energy, the kind generated by an 8th Degree working. The practice of the 8th Degree is a solo sexual rite. and also (t)he instructions that accompany the eighth Degree of the O.T.O. contain methods for evoking an Elemental, or familiar spirit. It is said to be an easy matter to attract such a spirit because the souls of the elements desire constantly to be absorbed into the cycle of human evolution, this being the only way in which they can achieve salvation and perpetuity of existence. On being appropriated by a human organism, the elemental*

finally becomes absorbed in the immortal principle in man. Finally there is a quote from The Magical Revival

- (1) That he choose wisely a reasonable soul, docile, apt, beautiful, and in all ways worthy of love.*
 - (2) That he fall not away from love of the Great Goddess into love of this inferior, but give only as a master and of his mercy, knowing that this also is service to the Goddess.*
 - (3) That of such familiar spirits he have but four [one for each element?]. And let him regulate their service, appointing hours for each.*
 - (4) That he treat them with kindness and firmness, being on his guard against their tricks.*
- "This being said, it is enough; for to have them is but the pains to call them forth from their homes. And the Spirits of the Elemental Tablets given by Dr. Dee²¹ and Sir Kelley are the best..."²²*

²¹ See the chapter on Dee, *infra*.

²² *The Magical Revival*, Grant, Skoob Esoterica, pg 164:

2. Ritual

It may be useful to consider Parson's record of this opening phase of the operation:

In January 1946 I had been engaged in the study and practice of Magick for seven years, and in the supervision and operation of an occult lodge for four years, having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus. At this time I decided upon a Magical operation designed to obtain the assistance of an elemental mate. This is a well known procedure in Magick (cf. Ch. VIII in Magick in Theory and Practice), consisting of the invocation of a spirit or elemental into tangible existence by various magical techniques.

*I decided upon the use of the Enochian Tablets obtained by Dr. Dee and Edward Kelley, employing the *n*n*n square of the Air Tablet. The technique was approximately as follows:*

(January 4, 1946, 9:00 PM)

*1. Prepared and consecrated Air Dagger. (The other magical weapons were previously prepared. This dagger served as the special talisman of the operation.) 2. Prepared Enochian Air Tablet on virgin parchment. 3. Prepared Parchment Talisman 4. Rituals as follows: (a) Invoking Pentagram of Air. (b) Invocation of Bornless One. (c) Conjunction of Air. (d) Consecration of Air Dagger. (e) Key Call of third Aire. (f) Invocation of God and King of Aire. (g) Invocation of Six Seniors. (h) Invocation of (RZDA) by *n*n*n and (EXARP), to visible appearance. (i) Invocation of wand with material basis on talisman. (j) Invocation with dagger. (k) License to depart, purification, and banishing. I followed this procedure for eleven days, from January 4 to 15, with the following entries in my record: January 5. A strong windstorm beginning suddenly about the middle of the first invocation. Jan 6. Invoked as before. Wind storm continued intermittently all day and night. Jan 7. Invoked twice. Wind subsided. Used Prokofief Violin Concerto No. 2 as musical background. Jan 8. Invoked twice, using blood. Jan 9. Invoked twice, replenishing material basis. Jan 10. Invoked twice. I retired about 11 PM, and was awakened at 12 PM by nine strong, rapid knocks. A table lamp at the opposite corner of the room was thrown violently to the floor and broken. There was no window in this corner, and no wind was blowing at the time.*

(Note. I have had little experience with phenomena of this sort. Magically speaking, it usually represents "breaks" in the operation, indicating imperfect technique. Actually, in any magical operation there should be no phenomena but the willed result.)

Jan 11. Invoked twice, using blood.

Jan 12. Invoked twice. A heavy windstorm.

Jan 13. Invoked twice. Windstorm continued.

Jan 14. The light system of the house failed about 9 PM. Another magician who had been staying at the house and studying with me, was carrying a candle across the kitchen when he was struck strongly on the right shoulder, and the candle knocked out of his hand. He called us, and we observed a brownish yellow light about seven feet high in the kitchen.

I banished with a magical sword, and it disappeared. His right arm was paralyzed for the rest of the night.

Jan 15. Invoked twice. At this time the Scribe developed some sort of astral vision, describing in detail an old enemy of mine of whom he had never heard²³, and later the guardian forms of Isis and the Archangel Michael. Later, in my room, I heard the raps again, and a buzzing, metallic voice crying "let me go free." I felt a great pressure and tension in the house that night, which was also noticed by the other occupants. There was no other phenomena, and I admit a feeling of disappointment.

The feeling of tension and unease continued for four days. Then, on January 18, at sunset, while the Scribe and I were on the Mojave desert, the feeling of tension suddenly snapped. I turned to him and said, "it is done," in absolute certainty that the operation was accomplished. I returned home, and found a young woman answering the requirements waiting for me. She is describable as an air of fire type with bronze red hair, fiery and subtle, determined and obstinate, sincere and perverse, with extraordinary personality, talent, and intelligence.

²³ Apparently, Wilfred Smith, the formed head of Agape Lodge. According to Kenneth Grant in the *Magical Revival*, Smith had seduced Parson's first wife and had been expelled from the O.T.O. by Crowley. Though it seems that Parsons was the victim in their squabble, Smith attacked Parsons astrally and was caught by some knives thrown by Hubbard.

*During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.*²⁴

There is much more detail concerning the ritual itself and can be found in the *Book of Babalon*²⁵. There is no reason to look any further at the particulars of the ritual; it follows more or less the theories and instructions outlined by Crowley.²⁶ Insofar as the purpose of the ritual(s) Grant suggests that Parsons, having had his wife run off with Wilfred Smith became disenchanted with women and decided to invoke an elemental (see above). The contact with Babalon – or whatever it was – occurred during a IX degree rite with the elemental after she appeared *February 23, 1946 Parsons triumphantly wrote to Crowley, "I have my elemental! She turned up one night after the conclusion of the Operation, and has been with me since."*²⁷ Therefore, with the appearance of the “elemental”, Marjorie Cameron, the participants were in place for the Babalon Working.

Significantly, Parsons used the “Enochian” system of magic developed by the Golden Dawn from the notes and diaries left by Dee and adapted by Aleister Crowley who is undoubtedly the most important contributor to its understanding (and popularity) since Dee and Kelley themselves. The story of the “reception” of the Enochian system – if it can in fact be called such – tied to Dee’s life and therefore it is relevant to the discussion, as we shall see, since the records he left behind form not only the technical basis of the Babalon Working but also the theological underpinnings²⁸ which was clearly adopted by Crowley and in turn, his devoted student Jack Parsons.

The Apocalyptic nature of Crowley’s major Enochian working documented in *The Vision and the Voice* (Liber 418) is obvious,

²⁴ Jack Parsons, *Book of Babalon*, Conception. It is unclear what Grade Parsons actually held though he was clearly aware of the “higher secrets” of the O.T.O.

²⁵ <http://www.timestation-z.com/149.pdf>

²⁶ see esp. *Magick in Theory and Practice*

²⁷ Kenneth Grant in the *Magical Revival*, Skoob, pp 166

²⁸ or at least their seeds which were in turn germinated by Crowley as recorded in the *Vision and the Voice*.

particularly as Crowley understood the Aethyrs as a sequential “revelation” of the new Aeon of Horus which was inaugurated some five years before when Aiwass delivered the Book of the Law in Cairo as well as the initiation to the Great White Brotherhood, a level of attainment achieved by the destruction of the ego and ascending through the Abyss (i.e. beyond phenomenal reality) to the regions known to the Gnostics as the Pleroma, Christians as Heaven and to Crowley as the Kabalistic Sephiroth of the supernal triad, Binah, Hokma and Kether. It is in the skrying of the Aethyrs that he encounters the personification of the beings found in the Revelation of John, the Great Beast – which Crowley identified with – and the Great Harlot, Babylon the Great (later spelled BABALON for numerological reasons). Of course, it is this personification that Parsons sought to cause to be incarnate on the Earth, the Archonic spirit he believed was represented in the Apocalypse. The connection between Dee’s system of magic and the Apocalypse was not the invention of either Crowley or Parsons, however. It is inherent to the entire corpus and so we shall turn to Dee and particularly the Apocalyptic elements in his magical work. First, however, a brief overview of the man himself (and also his chief “skryer”, Edward Talbot (usually known by his alias, Kelley).

Chapter 3 : Dr. John Dee

There is an excellent biography of Dee, *John Dee*, by Charlotte Fell-Smith, which is available on the Internet and can be read for free. Our interest in Dee is in his magical pursuits but it would be improper not to touch, however briefly on the remarkable life of the man who would be the inspiration for Christopher Marlowe's *Faust*.

Fell-Smith tells us, *John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527*²⁹. Dee attended Trinity College and acquired a sizable library of rare and valuable works which caused him to be seen as something of a diabolist by “common opinion”, no doubt for the simple fact that literacy was a rare skill in those days. In any case, Dee was well known for his introduction to Euclid's *Geometry* and his studies with Gerardus Mercator, the famed cartographer along with his general knowledge of mathematics. If Dee had never so much as thought about magic, he would still be remembered today for these achievements, along with his “pioneering” work in the field of espionage as he famously was the original “007”.

The first major incidents in his pursuit of Occult sciences occurred due to his interest in astrology. As Fell-Smith describes the art and science of the day:

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilization as well as in the East. Medical science today pays its due respect to

²⁹ *John Dee*, by Charlotte Fell-Smith facsimile text of 1909 ed. London Constable Co. pp 16

A TRUE & FAITHFUL
RELATION
OF

What passed for many Yeers Between

D^R. JOHN DEE

(A Mathematician of Great Fame in Q^E. ELIZ.
and King JAMES their Reignes) and

SOME SPIRITS :

TENDING (had it Succeeded)

To a General Alteration of most STATES and
KINGDOMES in the World.

His Private Conferences with RODOLPHE Emperor of Germany, STEPHEN
K. of Poland, and divers other PRINCES about it.

The Particulars of his Cause, as it was agitated in the Emperors Court ;
By the POPES Intervention : His Banishment, and Restoration in part.

AS ALSO

The LETTERS of Sundry Great Men

and PRINCES (some whereof were present at some of these
Conferences and Apparitions of SPIRITS :) to the said D. DEE.

OUT OF

The Original Copy, written with D^R. DEES OWN
Hand : Kept in the LIBRARY of

Sir THO. COTTON, K^t. Baronet.

WITH A

PREFACE

Confirming the *Reality* (as to the Point of SPIRITS) of
This RELATION : and shewing the several good USES that
a Sober Christian may make of All.

BY

MERIC. CASAUBON, D.D.

LONDON,

Printed by D. Maxwell, for T. GARTHWAIT, and sold at the Little
North door of S. Pauls, and by other Stationers. 1659.

The Front-piece to Casaubon's *A True and Faithful Relation*

*astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.*³⁰

In any case, Dee seems to have run into some trouble over the horoscope of the Queen, “Bloody” Mary. Dee managed to extract himself from this situation, however, and when the Queen’s sister Elizabeth ascended to the throne, she sought his council almost immediately. It is possible that the horoscope that Dee drew up for Mary predicted her downfall and the rise of her sister to the throne of England but, as the “Star Chamber” of Tudor England did not, it seems, have court reporters we can only speculate. Again, Fell-Smith provides the details:

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and his astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by

³⁰ *ibid.*, pp 22

*Dudley, then and long afterwards her first favorite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen".*³¹

Thus we see that John Dee was a man of some stature and extraordinarily learned for his day. The picture painted by Fell-Smith of Dee at the height of his career shows a *man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing*

³¹ *ibid.*, pp 22

*death should suffer death; if only injury was caused, imprisonment and the pillory should be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence. But if 'magic' was tottering on its throne, the reign of alchemy was still uncontested.*³²

I must beg off addressing the obvious question at this point, which is of course, why a man of Dee's standing and education (not to say intelligence) was drawn to Necromancy and Magic as it would take a more or less complete biography to do the subject justice. One has only to recall that Isaac Newton would follow Dee by several centuries and surpass him in both achievement and fame, yet it is well known that he spent a majority of his time pursuing alchemical experiments and wrote extensively – some might say obsessively – regarding the Revelation of John himself to see that these were not viewed as mutually exclusive as they would today. Consider for a moment what would happen to the career of a physicist that began looking for the Philosopher's Stone or calculating the dates of the Apocalypse to see the point, but it is, clearly, a very recent development that such ideas would be considered strictly forbidden for those who wish to enter the priesthood of that most jealous god, Science.

As for Kelley, there is not much to say concerning his life before becoming entangled with Dee. Certainly a petty criminal, he may have had his ears cut off for some offense. His real name was Talbot but he was known to Dee (and so history) as Kelley. There are several alchemical tracts extant which he is known to have written, so Kelley was, at the least, no uneducated peasant. He came into Dee's service because Dee's previous "skryer" and he had a falling out. Kelley appeared and Dee recorded some of their first works together.

One Mr. Edward Talbot came to my howse, and he being willing and desyrous to see or shew something in spirituall practise, wold have had me to have done something therein. And I truly excused myself therein: as not, in the vulgarly accountd magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrous to

³² *ibid.*, pp 40

have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stone in the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furthering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone.

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new “speculator” or “skryer”; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle’s which were at Lancaster, or thereby, and which would else perish.³³

Beyond this there is only detail, the major players, Dee and Kelley and, if you will, the Angels, are in place. There is much to come, including alchemical pursuits on the continent, Dee’s impoverishment and Kelley’s death, which apparently occurred when he was trying to escape from the castle of a Polish nobleman that had funded some of Kelley’s (unsuccessful) alchemical experiments.

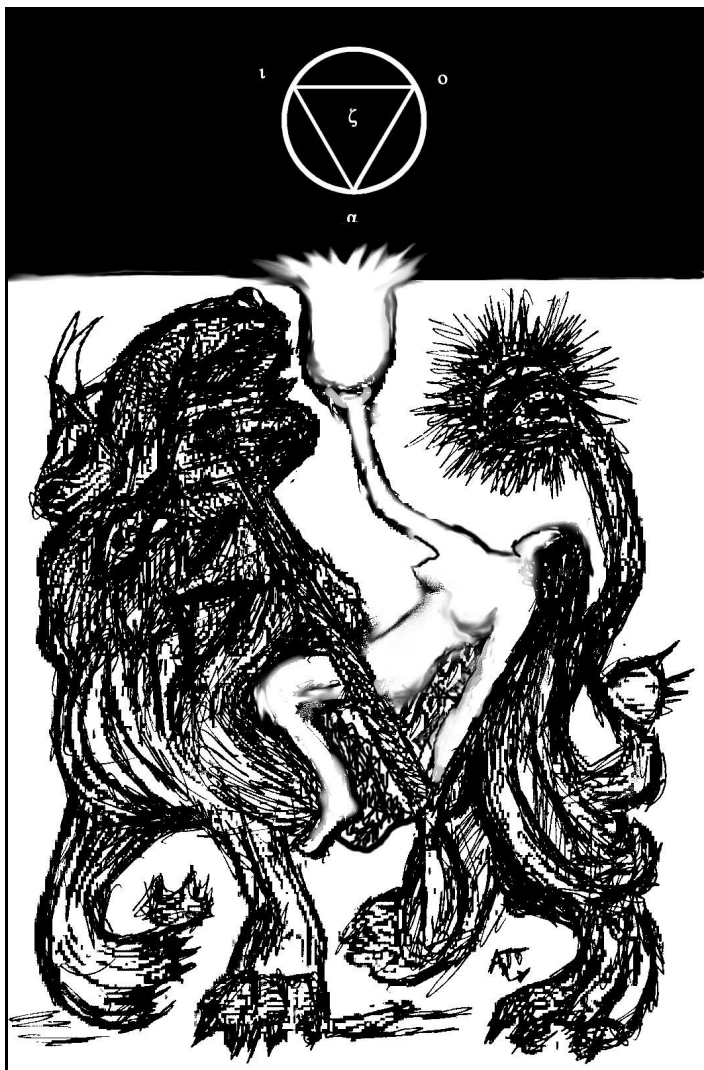
One final quote from the book is in order, a passage that is hard to place, exactly:

³³ *ibid.*, pp 45

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is “more wonderful than profitable, unless thou art led to a true use of the same.”³⁴

It is tempting, certainly, to chalk it up to obsequiousness on Kelley's part, yet one does have to wonder, in light of what is to come, if there were forces acting to bring the pair together in order that the work which we shall now turn to should be completed.

³⁴ *ibid.*, pp 51



Part II

Invoking the Apocalypse

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Revelation 9 : 1-2

Chapter 4 : Dee and the Apocalypse

That the Enochian system of magic is heavily colored by both the concept of apocalypticism and the book that is often associated with that very concept – though it is properly the *Revelation*³⁵ of John – will be shown in due course. As to why Dee may have been drawn to (or possibly attracted to himself) beings that identified themselves as figures that are to play major roles in that event is worth briefly touching upon. That the England, and for that matter all of Christendom, of Dee's day was in a spiritual crisis is well known. Luther and the Reformation were still some decades in the future but the idea of reform was already in circulation in Dees time. Dee's actual religious convictions...*have always been irritatingly opaque. That he was a Protestant of some sort is beyond dispute. In the time of Edward VI he associated with reformers.*³⁶

While it would be interesting to know precisely what Dee did and did not believe, it is not important to our purposes here. That Apocalyptic fever was omnipresent in the various reformation movements that even if Dee's time were legion is a stretch, but not much of one. Luther, perhaps sensing what the outcome of these two visions joined together would produce, seriously considered excluding the Revelation from the new (Protestant) canon. In any case, in Dee's England:

(t)he apocalyptic ethos of the 1580s was exceptionally intense at the time – or virulent, for the overcoming of Antichrist, the Pope in Rome, was the cardinal priority in the scheme of things, coupled with the defeat of Spain. John Aylmer, who had become bishop of London, had years before assigned to Queen Elizabeth the messianic task of destroying Antichrist in Britain, and latterly James Sandford, in his 1576 translation of Guiccardini's House of Recreation, had developed the theme, seeing in Elizabeth "some diviner things" than "in the Kings and Queens of other countries".¹⁸ Her role was to inaugurate a new golden age. Sandford, who profoundly believed in a millennial age or "status", was probably the "Mr Sandford" who features in Dee's

³⁵ In fact the Greek word Apocalypse, according to the *American Heritage Dictionary* means A prophetic disclosure; a revelation. (<http://www.answers.com/apocalypse&r=67>)

³⁶ John Dee and the Secret Societies, Ron Heisler http://www.levity.com/alchemy/h_dee.html

*angelic diaries.*¹⁹ He had translated Giacompo Brocardo's *The Revelation of S. John* (1582). Brocardo is rightly considered an important forerunner of the Rosicrucians: the 120 years that elapsed between the legendary Christian Rosenkreutz's death and the finding of his tomb is anticipated by Brocardo with his theory of three stages leading to the overthrow of Antichrist. The stages – each of forty years – represent Savonarola, Luther, and the struggle with the Pope/Antichrist.²⁰ The goal was to be reached in the year 1600, but the Rosicrucian manifestos shifted goalposts to 1604, when the Rosicrucian vault was discovered.³⁷

The fact that apocalyptic thinking was widespread at this time is tangential, at best, to our subject. If Dee was not a subscriber to apocalyptic ideas it would not matter if every other person in England at the time was. As mentioned, there is little recorded concerning Dee's religious beliefs viz. orthodox Christianity. There are some hints, however, in Dee's acquaintances in the sense of guilt by association.

Ron Heisler makes this further point:

*To unlock the function of the notorious 1580s séances, I think we should first look to Dee's associates. Long overlooked is some correspondence between Dee and Roger Edwardes... Edwardes's influence on Dee is unmistakable, to whom a spirit discoursed freely on the 24th March 1583 on the course of nature and reason, telling how "New Worlds shall spring of these. New Maners; Strange Men...."*¹⁷ *The utopianism of Shakespeare's Tempest was perhaps forged to a degree in the spiritual workshop of the Dee circle.*³⁸

As we can see, the choice of social companions in Dee's case suggest he was a believer in the immanent apocalypse. It is much more likely than the alternative, that Dee associated with people who shared entirely alien worldviews to his own. Again, while not proof in and of

³⁷ *ibid.*

³⁸ *ibid.*

itself, this fact makes clearer the fact that Dee's diaries seem saturated with apocalyptic ideas is not a misreading.

Chapter 5 : Angels of the Apocalypse

1 The Enochian Effect

Between the years 1582 and 1589 the English scholar John Dee (1527-1608) conducted a series of ritual communications with a set of disincarnate entities who eventually came to be known as the Enochian angels. It was Dee's plan to use the complex system of magic communicated by the angels to advance the expansionist policies of his sovereign, Queen Elizabeth I. At the time England lay under the looming shadow of invasion from Spain. Dee hoped to control the hostile potentates of Europe by commanding the tutelary spirits of their various nations.³⁹

It is not surprising that the man behind the Enochian workings, John Dee was remarkable for his time, though in modern terms his credulity would seem untoward. It does, however, give us pause to consider how much the supposed rationality of the present day is merely a veneer over the primitive worldview we have inherited from our ancestors. Nevertheless, it is interesting to observe that Dee's goals were not, as it were, spiritual rapport with the angels he sought to contact, but were of a much more mundane – on a grand scale certainly – purpose.

Dee ... was aided by an equally extraordinary person, Edward Kelley (also spelled "Kelly"; 1555-1597), (who was interested in unlocking) the secret of the red powder⁴⁰ so that he could manufacture more of it himself. It was on this quest for alchemical knowledge that he sought out the library of John Dee in 1582, and it was primarily for this reason that he agreed to serve as Dee's seer.⁴¹

So we see that Kelley, in his way, was as practical and driven as Dee. As previously noted, Kelley was reputed to have had his ears cut off,

³⁹ *The Enochian Apocalypse* by Donald Tyson in *Book of Lies: The Disinformation Guide to Magick and the Occult*, Richard Metzger, Disinfo 2005

⁴⁰ In alchemy, a substance used to complete the transmutation of lead into gold.

⁴¹ Tyson, *ibid*.

the punishment for a theft though this is disputed. It does however, remind us that Kelley had his own reasons for participating in Dees work and that they probably were not related to the pursuit of knowledge for its own sake.

As for Dees methods, Tyson tells us: *Dee invoked the Enochian angels to visible appearance within a scrying crystal or a black mirror of obsidian by means of prayers and certain magical seals. After Kelley had alerted Dee to the presence of the spirits, Dee questioned them. Kelley reported their sayings and doings back to Dee, who recorded them in his magical diaries.*⁴² It may be worthwhile to consider this “method” in more detail. Charlotte Fell-Smith, in her book on Dee, describes a bit of magick in the chapter entitled the Crystal Gazers:

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: “May my little fartherest chamber serve, if the bed be taken down?” The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet “as white as milk,” as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, “You know I cannot see or skry.” He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer. The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael’s exposition seemed almost to promise it to him: — “Wilt thou have witt and wisdom? Here it is.”

“Michael points each time to a figure of seven squares shown within a circle of light.

“The exaltation and government of princes is in my hand.

“In counsayle and Nobilitie, I prevayle.

“The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

⁴² Tyson, *ibid.*

“The Qualitie of the Earth and Waters is my knowledge, and I know them.

And here it is.

“The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

“I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

“Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.”“ Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made “privie of the mysteries, but not to be a practiser.” Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. “Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding.”⁴³

These extraordinary communications continued for some five years and Dee left literally thousand of pages notes concerning what the Angels told him (via Kelley). It is worth considering the amount of effort that went into this pursuit and, as Tyson says, there should be no doubt as to Dee’s sincerity.

⁴³ Fell-Smith, *ibid.*

2. The Séances

Dee's diaries covering the period of 1582-1587 were published in 1659 by Meric Casaubon under the title *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee and Some Spirits* in London (see illustration of title page) This work has lately been digitized and is available on the World Wide Web. There is also a considerable amount of other material about Dee (including the book quoted above) and his work available on the internet (see bibliography)

The system of Enochian magick – if indeed it can be called such - is complex and uneven. The body of the work developed over time and grows more complex as it the sessions go on. It also becomes more “original” as the early work recorded by Dee is obviously influenced by a derivative of the work of occult writers before, most notably Agrippa and Trithemius.

Tyson describes the magick as *an initiatory formula designed to open the locked gates of the four great watchtowers that stand guard against chaos at the extremities of our universe*⁴⁴ Tyson quotes some key exchanges between Dee and the angels to his thesis and they are worth looking at in detail:

The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watchtowers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved, within the compass and measure of order."

*These Watchtowers... bar the chaotic legions of Coronzon from sweeping across the face of the world. Coronzon, the angels reveal, is the true heavenly name for Satan. He is also known by the Enochian title of Death-Dragon or Him-That-Is-Fallen (Telocvovim)*⁴⁵.

⁴⁴ Tyson, *ibid.*

⁴⁵ Tyson, *ibid.*

Choronzon will be discussed in his context as the ruler of the Abyss⁴⁶ and here is a slightly different perspective. It is interesting to note that the Demon, who we will see is equivalent to the Gnostic Demiurge Ialdabaoth and the Kabalistic Demon Samael, is identified in the Enochian system as TELOCH-VOVIN, the “Death Dragon”⁴⁷ as will be seen (in much more detail in chapter 9, Choronzon) is mythically the remnant or persona of the Dragon Typhon.

A description of the tablets and “gates” shows that, regardless of the issues of unity and consistency, were remarkably complex and interdependent; *The original set of calls given to Dee and Kelley were described as opening 49 gates and connected tablets. These tablets would seem to be those given in Liber Loagaeth, though the details are not clear yet. The calls open gates through which energy is transmitted and invoke the things mentioned in the calls including the I Ged spirits. The beings invoked do not seem to be intrinsically connected with the gates, as the connected tablets are. Rather, they seem to represent one way of employing the energy. The calls have a 7-fold pattern that seems to derive from the gates. This does not fit neatly with the structures found through the calls, in particular that of the aethers. It can be described roughly as follows: 0: These calls (0,7,14,etc.) seem to have a sense of reaching a sense of unity to complete the preceeding calls and then returning to form to begin the next set. 1-3: These relate to some barrier to be reached through, with the first being outside projecting in, the second inside obeying the first, and the third giving a passage through connecting these two. 4: These have a quality of brightness and peace that make receptivity possible. They connect to the Worldsoul who lives at the center of the Earth. 5: These have an extraterrestrial connection admitted by means of the preceding. 6: These have a quality of earthly manifestation of higher plans. The calls involve a structure referred to in the 4th-6th calls as angles and in the 8th call as heavens*⁴⁸. etc.

⁴⁶ See Chronzon, Chapter 9

⁴⁷ The Enochian “language” which forms, for instance, the Calls, has, it is claimed, its own peculiar grammer and syntax

⁴⁸ <http://www.hermetic.com/enochia/essay-enochiana.html>

According to Tyson, The angel Raphael declares the expressed purpose the Keys to Dee:

*In 49 voyces, or callings: which are the Natural Keyes, to open those, **not 49, but 48. (for One is not to be opened) Gates of understanding,** whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [mysteries] contained in the Tables.⁴⁹ (my emphasis)*

With this (admittedly sketchy) outline of the system, Tyson now turns toward the main point:

Dee's blindness to the true function of the Keys is curious, because clues about their nature are everywhere for those with eyes to see them. The Enochian communications are filled with apocalyptic pronouncements and imagery. Again and again the angels warn of the coming destruction of the world by the wrath of God and the advent of the Antichrist. This apocalyptic imagery is also found throughout the Keys themselves.⁵⁰ Tyson is surly on solid ground to this point, insofar as he is supported by Dee's diaries and notes. As mentioned above, the watchtowers are described as barriers by which the Death Dragon Himself, Choronzon, and his host are held back from invading and, one would assume, destroying the Universe.

Tyson questions Dee's incomprehension of the obvious, which is that, if the watchtowers are the "fortress walls" that keep out the Demon, then the keys, which are explicitly for opening these very gates, are also the means by which the Demon Host can (and if the "Apocalypse" is a description of this very event, prophesized to) allow the ingress of these beings to herald the End of all things. He says, in this vein, *Perhaps Dee believed, as the angels deceitfully encouraged him to believe, that the gates could be opened a crack for specific human purposes and then slammed shut before anything too horrible slipped through to our dimension of awareness. Dee would have assumed that the harrowing of the goddess Earth and her children by the demons of Coronzon would not occur until the preordained time of the*

⁴⁹ Tyson, *ibid.*

⁵⁰ Tyson, *ibid.*

*apocalypse, an event initiated by God and presumably beyond Dee's control.*⁵¹

This is certainly plausible. Dee after all was a Christian, no matter how heterodox his ideas may seem (and how much more so they would have in his day, which was a time when which trials, religious wars and the burning alive of heretics was, if not an everyday occurrence, certainly a reality) and he would have been comfortable with the apocalyptic imagery that the Calls, as translated into English, were simply saturated with. Now, however, Tyson leaves the road for wilder environs and we shall follow as best we can.

The description of the Apocalyptic idea as it would have been held by a man of Dee's time and education is preceded by the following exclamation: *What (Dee) failed to understand is that the date of the initiation of the apocalypse is (in the intention of the angels) the same date as the successful completion of the full ritual working of the 48 Keys. This date is not predetermined, but will be determined by the free will and actions of a single human being who in the Revelation of St. John is called the Antichrist*⁵²

⁵¹ Tyson, *ibid.* The idea that the Angels may have been “deceitful” shall come up again when we attempt to decipher Jack Parsons’ Babalon Working.

⁵² Tyson, *ibid.*

3. Apocalypse Now?

We are immediately, it seems, off to a bad start. For one thing, even the most novice Bible student can tell you that the Antichrist is not found in the Revelation of John, commonly called the Apocalypse. The word is used to describe “false Christs” in the epistles of Paul and the actual “antichrists” mentioned by John in *1 John* 2,18; 2, 22; 4, 3 that are part of the New Testament canon. The Antichrist is a conflation of the “man of lawlessness” or sin, described by Paul and the “Beast” of the Revelation, in typical pop-theological fashion by the authors of books which are the modern equivalent of the street-corner “the End is nigh!” preachers of the 19th C.. A small matter, perhaps, but one that Tyson should have avoided, especially considering that it is the lead-in to his next – and biggest – assertion, which is that the Enochian Calls are in fact portions of a single “ritual” which, when completed, will usher in the destruction of the World.

As Tyson says, Christian ideas of the End of Days have always rested on the understanding that the actual events (presuming of course, that the Apocalypse is in fact an earthly event at all) are foreordained by God. This is a logical conclusion that can be drawn from the Scriptures as in Matthew, 24 : 36 - *But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only*⁵³. This implies that God alone knows the “day and hour” because God is the one who will decide when it will be. And of course, this is the orthodox interpretation held today as it was in Dee’s time.

Tyson demonstrates, again from Dees’s own words, that the Angels have a different idea of when the Apocalypse will be initiated. Dee here is conversing (through Kelley as medium) with the angel Ave in which he asks for an example of an invocation by which he may petition the “good” angels. Ave informs the magicians that he can’t do so and when asked why says *Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit: And therefore is prayer of such effect with God*. What is interesting about this statement, apart

⁵³ American Standard Version

from its relevance to Dee's request is the fact that, despite the view many magicians seem to have regarding the Enochian system, Ave seems to be saying that the words in and of themselves are not the main "power" behind the magic. After all, the angels certainly had no difficulty transmitting the Calls but, as Ave says, *the good will of man, and the heat and fervency of the spirit* are, as prayer, the important factor, not formulae. Dee presses the Angel who basically tells Dee that he cannot give any more information because he is not himself human.

Tyson sums up: *Spiritual beings must be evoked into our reality by human beings. We must open the gates and admit the servants of Coronzon ourselves. Evocation and invocation are not a part of the business of angels, but of humans. That is why the angels needed to go through the elaborate ruse of conveying the system of Enochian magic, with the Keys and the Great Table of the Watchtowers, to Dee. If the apocalypse is to take place, and if it is necessary for human beings to open the gates of the Watchtowers before it can take place, the angels first had to instruct a man in the correct method for opening the gates.*

⁵⁴

This is certainly a bold statement, and one that is not without its issues. First of all we may note, that according to the angels, Choronzon Himself is behind the fall of Adam, as quoted by Colin Low:

Choronzon is mentioned only once in John Dee's diaries, during a communication from the angels concerning the expulsion of Adam from the garden of Eden:

"But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the garden of Felicity and the judgement of his understanding, but not utterly the favour of God. But he was driven forth (as your scriptures record) unto the earth which was covered with brambles. ... But in the same instant when Adam was expelled, the

⁵⁴ Tyson, *ibid.*

Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen and Princes." (James p.1)

In this context C(h)oronzon is identical with the Serpent of Genesis, and with the rebellious angel Samael in Jewish midrashic and kabbalistic legend. We can equate Choronzon with the Devil, but I must emphasise this is not the Devil of Christian myth; this is the Devil from myths that predate Christianity.⁵⁵ We shall encounter this passage again when we look at the Ordeal of the Abyss.

Now it would be difficult to assert, as Tyson does, that the only way demons, including the Arch-Demon, may enter the universe is by invocation. In other words, by the opening of the gates by man if we are to believe that Choronzon was responsible for the temptation of Eve who in turn caused Adam to “eat of the fruit” and thus be cast forth from Eden. It is in no way supported in the reading of Genesis (or for that matter, in the esoteric doctrines of the Kabbalah) that Adam “invited” the Demon into the Garden. This presumes that we allow the identification of Choronzon and the Serpent, which presents no particular problem save that, again, the Serpent seems to be a natural resident of Eden, or at least was there by his own volition and or at the sufferance of God. As Tyson himself continues:

It is evident that Dee was to be restrained from opening the gates of the Watchtowers until it pleased the angels. The angel Gabriel, who purports to be speaking with the authority of God, tells him:

"I have chosen you, to enter into my barns: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand. And have entered into the first, and so into the seventh. And have delivered unto you the Testimony of my spirit to come.

"For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto you: Which is the Instrument of thrashing, wherewith you shall beat the shears, that the Corn which is scattered, and the rest may be all one.

⁵⁵ Colin Low, *Dr. John Dee, the Necronomicon & the Cleansing of the World - A Gnostic Trail* at <http://www.digital-brilliance.com/kab/essays/GnosticTrail.htm>

"If I be Master of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine (And unto you, there is nothing: for you are hirelings, whose reward is in heaven.)

"Then see, that you neither thresh, nor unbinde, until I bid you, let it be sufficient unto you: that you know my house, that you know the labour I will put you to: That I favour you so much as to entertain you the labourers within my Barn: For within it thresheth none without my consent."

Presuming the being that spoke through Kelley in this case was in fact the Archangel, we are left with a puzzle. Even allowing that the words here spoken are from (or by the authority) of God, it is not clear that the "harvest" here described is in fact the Apocalypse, though the interpretation is not without merit. It is odd, though, that the Angel would say *For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto you*, meaning that the mechanism by which the plan of salvation is to be completed is waiting on the arrival of a man, in this case Dee⁵⁶. And, once the Calls are delivered, Gabriel finds it necessary to instruct Dee, as a parent to a child who has just gotten his first hunting rifle, not to use it until they (the angels) tell him it is safe to do so. In other words, the Angel has just given Dee a loaded weapon, one that will destroy the entire world! Tyson also quotes an exchange between Dee and the Angel "Mapsama" concerning the use of the Calls. Dee enquired about the use of the Calls to open the Watchtowers to which Mapsama replies; *You called for wisdom, God hath opened unto you, his judgement: He hath delivered unto you the keyes, that you may enter; But be humble. Enter not of presumption, but of permission. Go not in rashly; But be brought in willingly: For, many have ascended, but few have entered*⁵⁷. (my emphasis) Dee presses the Angel asking *How shall we understand this Calling by God?* who seems to realize he may have said too much: *God stoppeth my mouth, I will answer thee no more.*⁵⁸

⁵⁶ Whether or not the "God" spoken of by the Angels was the same as the Christian God is irrelevant; that is how Dee and even more so, it seems, Keeley

⁵⁷ Tyson, *ibid*. This recalls the saying in the Gospels: For many are called, but few chosen. *Matthew 22:14*

⁵⁸ Tyson, *ibid*.

Tyson concludes; *Despite these hints and many others, the angels never actually came out and told Dee that he was to be the instrument whereby the ritual formula for initiating the apocalypse would be planted in the midst of humanity. Here it would sit like a ticking occult time bomb, waiting for some clever magician, perhaps guided by the angels, to work it.* This again, seems an odd conclusion to make, as it would make little sense for the God's will⁵⁹ to rely on the good behavior of men and, anyway, the Enochian system would lie in obscurity for centuries until the Golden Dawn took it up. Tyson continues: *Dee evidently never received the signal to conduct the Apocalypse Working in his lifetime. It was to be reserved for another century and another man*⁶⁰. While Tyson certainly makes some useful observations concerning the Enochian system, we must, I think rethink his conclusions concerning the use of it. Unless, of course, we consider the possibility that the Apocalypse as envisioned here is **not** the will of God but of lesser spiritual agencies which are able to exert only so much influence in the physical world and so must bide their time. We will consider this later.

Tyson then discusses the later use of the Enochian system, primarily by Aleister Crowley. This story is most interesting and useful, it will be dealt with in the next several chapters as part of the exploration of not only Crowley, but also Jack Parsons and the Apocalyptic expectation that has overrun the world like a the proverbial plague of locusts. It ought to be clear, however, that if Tyson's reading of Dee's diaries is correct – and aside from his statement concerning the Grand Ritual – it is supported by his references, it is problematic insofar as, whatever the angels may have told Dee, the facts don't add up. We are left to wonder if Dee was in fact in contact with angelic forces at all⁶¹ or, on the contrary, if the understanding of the very term apocalypse needs to be rethought, or even something beyond this.

⁵⁹ Which, as Christians, is how Dee and Kelley would have viewed it. This may explain why the Angels were somewhat "deceitful", as Tyson calls it, in their answers to the questions.

⁶⁰ Tyson, *ibid*.

⁶¹ or what the nature of an Angel actually is, as these are clearly beings that bear no real resemblance to the greeting card and television renditions we are used to.

Chapter 6 : TO MEGA THERION

The formula of Thelema may be summarized thus: Theta "Babalon and the Beast conjoined" --- epsilon unto Nuith (CCXX, I, 51) --- lambda The Work accomplished in Justice - -- eta The Holy Graal --- mu The Water therein --- alpha The Babe in the Egg (Harpocrates on the Lotus.)

--Aleister Crowley, *Magic In Theory And Practice*, Chapter VII: The Formula Of The Holy Graal, Of Abrahadabra and of certain other Words. Also, the Magical Memory.⁶²

There is no escaping Crowley when considering the subject at hand; he is, in more sense than one, the central pivot around which all of these disparate people and events turn. As such, we shall look to his writing for the sources that Parsons drew upon – and there is no doubt that Crowley is the foundation upon which Parsons built his Temple of Blasphemies – in order that we may reconstruct the circumstance and purpose behind the *Babalon Working*.

The central concept that Parsons drew from Crowley involves the personification of the *Great City, Babylon* in the Revelation:

*And the **great city** was divided into three parts, and the cities of the nations fell: and **Babylon the great** was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.*

--Revelation 16 : 19

*standing afar off for the fear of her torment, saying, Woe, woe, **the great city, Babylon, the strong city!** for in one hour is thy judgment come.*

--Revelation 18 : 10

*And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall **shall Babylon, the great city**, be cast down, and shall be found no more at all.*

--Revelation 18 : 21

⁶² Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser.

There has been (and for that matter, still is) much nonsense written concerning the *Revelation of John*, much of which is beyond the scope of this work. It is, however, worth noting that the identity of these (clearly symbolic) figures in Revelations has been much debated in spite of the fact that the City of Babylon as demarked in the *Apocalypse* is (and can only be) the city of Jerusalem. Keeping in mind the equivalence of Babylon and the Great City, consider:

And their dead bodies 'lie' in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

--Revelation 11 : 8

While this is not directly relevant to our study, I mention it as a perfect example of the failures of orthodox Christianity, as a survey of the endless stream of apocalyptic theorizing that comes from the various camps of Protestantism in which it is speculated that Babylon will be rebuilt in Iraq (at least there will be no trouble getting the real estate, thanks to the Evangelical President and his war), Babylon is Rome (the Pope is the Antichrist, etc.) and even the United States, which of course would not exist for some 1700 years after the Apocalypse was written. In short, the “literalists” cannot even be counted upon to read the text they insist is the Word of God – or understand it if they do – and so we are entirely justified in ignoring the mass of literature on the subject from that quarter, unless there is a case to be made for Jesus Christ to have been crucified in Rome. We shall revisit the subject of apocalypticism when we return to Tyson’s thesis but for now it is enough to observe that, having cast the pearls of the Mysteries before swine, the Christianity of today has nothing to say and, anyway, we can decipher these symbols without having to root around in pig shit.

Returning to Crowley, we may first wonder at his personifying Babylon and indeed, making her the supreme divinity of his system. We have only to recall that the other figures in Revelation have long been assumed to be symbolic representations of actual people, nations or what have you, such as the beast himself, whom Crowley identified with, to see this is not so much an innovation as a logical extension of this line of thinking, particularly if we take into account what surly must have occurred to the Prophet of the New Aeon, the fact that the

Revelation is not a vision of the End of the World, but merely of the Aion.⁶³ Therefore, if the Beast (as he saw himself) was a symbolic rendering of a spiritual force and also represented by a living person, so too Babalon may be so represented. And, in fact, Crowley does make this connection:

Although Crowley often wrote that Babalon and the Scarlet Woman are one, there are also many instances where the Scarlet Woman is seen more as a representative or physical manifestation of the universal feminine principle. In a footnote to Liber Reguli, Crowley mentions that of the “Gods of the Aeon,” the Scarlet Woman and the Beast are “the earthly emissaries of those Gods.” He then writes in Commentaries:

It is necessary to say here that The Beast appears to be a definite individual; to wit, the man Aleister Crowley. But the Scarlet Woman is an officer replaceable as need arises. Thus to this present date of writing, Anno XVI, Sun in Sagittarius, there have been several holders of the title.⁶⁴

It is a tribute to Crowley's ego that he saw that the representative of Babalon was an office that could be held by any number of women, but the Beast was Crowley and no other. Kenneth Grant discusses this concept in detail in his *Typhonian Trilogies* and the interested reader is

⁶³ Aion, Greek for 'Age' is used for instance, in the Gospels relating to the establishment of the New Covenant and the destruction of Jerusalem as in the 'little Apocalypse' of Matthew 24:

Matthew: 24 : 1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

Matthew: 24 : 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew: 24 : 3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what 'shall be' the sign of thy coming, and of the end of the world?

It should be noted that the Greek for the "world" in "end of the world" is actually AION, or age. Considering that the world is still here more than 2000 years later, we are, I think, justified in seeing the Revelation as a description of the new Age (of Pisces) and its subsequent end at the dawn of the Age of Aquarius (or as Crowley would have called it, the Aeon of Horus)

⁶⁴ BABALON, *The office of the Scarlet Woman*,
http://www.thelemapedia.org/index.php/Scarlet_Woman

encouraged to pursue the explication of this complex of symbols in those works.

As the quote from *Magick* at the beginning of this chapter demonstrates, for Crowley, Babalon was intimately bound up with and a part of his key concept, *Thelema* (Greek. ‘Will’) and the symbol of the Holy Grail (he calls it the Graal, anticipating the *Holy Blood, Holy Grail* controversies of the 80’s by the better part of a century), along with, as we have seen, the Beast of Revelation, etc. The main explication of these symbols is found in what may be, in my opinion, the most important work written by Crowley (at least from the standpoint of practical magick), *Liber 418, the Vision and the Voice*.

The actual working by Crowley and Neuberg has been documented many times over. The first and most interesting that I came across was the description in Israel Regardie’s *The Eye in the Triangle* and also the biography of Neuberg, the *Magical Dilemma of Victor Neuberg*⁶⁵ both of which are either in print or can be obtained through a book reseller. *The Vision and the Voice* has, likewise, been republished many times. The earliest that is still in print was Regardie’s *Gems from the Equinox*⁶⁶, and it is now available on the Internet as well as in a very nice edition in *The Equinox*, Volume IV, No. 2. The operation is described in Crowley’s introduction: *The Seer had with him a great golden topaz (set in a Calvary Cross of six squares, made of wood, and painted vermillion) which was engraved with a Greek Cross of five squares charged with the Rose of 49 petals. He held this, as a rule, in his hand. After choosing a spot where he was not likely to be disturbed he would take this stone and recite the Enochian Call, and after satisfying himself that the forces invoked were actually present, made the topaz play a part not unlike that of the looking glass in the case of Alice. (He had long learned not to trouble himself to travel to any particular place in his Body of Light. He realized that Space was not a thing in itself, but merely a convenient category [one of many such] by reference to which we can distinguish objects from each*

⁶⁵ *The Magical Dilemma of Victor Neuberg*, Jean Overton Fuller. This was a library book, sorry no publisher info.

⁶⁶ *Gems from the Equinox*, Israel Regardie, Falcon Press, 1988

other.) He would then describe what he saw and repeat what he heard, and Frater O.V⁶⁷, the Scribe, would write down his words, and incidentally observe any phenomena which struck him as peculiar. (For instance, He would at times pass into a deep trance so that many minutes might pass between two successive sentences, as the text to the later Aethyrs shows.)

They walked steadily through the Desert, invoking the Aethyrs, one by one, at convenient times and places, or when the Spirit moved them. As a rule, one Aethyr was obtained every day. Bou-Sada was reached on November 30th; on December 8th they started again through the desert for Biskra which they reached on December 16th, completing the work on the 19th. By the time Bou-Sada was reached, and they had arrived at the 20th Aethyr, the Seer began to understand that these visions were, so to speak, cosmopolitan. They brought all systems of Magical doctrine into harmonious relation[...] The whole of the past Aeon, in short, appeared in detailed perspective, and each element therefore surrendered its sovereignty to Horus, the Crowned and Conquering Child, the Lord of the Aeon announced in **The Book of the Law** Love is the law, love under will.⁶⁸

The Enochian Aethyrs themselves are “opened” by (t)he nineteenth Call (which) gives the user access to the thirty "Aires, or Aethyrs." These are seen as a series of concentric spheres surrounding the material universe, of increasing spirituality from **TEX**, the closest to our world, to **LIL**, that closest to the surface of this hypothetical cosmic onion.⁶⁹ From the description given by Crowley, we can see that the Aethyrs are ‘seen’ in a visionary sense, deliberately invoked and are thought to have some correspondence with the Aeons of the Gnostics, who developed elaborate schemas of them. Interestingly, the most famous of the Gnostic schools, the Valentinians, held that there were 30 Aeons, the same number of Aethyrs the Angels revealed to Dee and Kelley.

⁶⁷ i.e. Victor Neuberg

⁶⁸ Aleister Crowley, *Liber 418: The Vision and the Voice*, Introduction at <http://www.hermetic.com/crowley/l418/intro418.html>

⁶⁹ An Introduction To Enochian Magick, Christeos Pir, <http://www.nnk.art.pl/kluseczka/enochia/enoch.htm>

An example of the type of information, or maybe communication is a better word, received from the Angels that “live” in the Aethyrs is found in an entry recorded by Dee of an operation in the spring of 1587 to “skry” the 7th Aethyr, DEO:

I am the daughter of Fortitude, and ravished every hour, from my youth. For behold, I am Understanding, and Science dwelleth in me; and the heavens oppress me. They covet and desire me with infinite appetite; few or none that are earthly have embraced me, for I am shadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in my self. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, and yet a virgin; I sanctify, and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many Cymbals, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not: For Lo, I am loved of many, and I am a lover to many; and as many as come unto me as they should do, have entertainment. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are sluttish, and not so handsome and beautiful as I, and then will I come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the sons of Comfort. I will open my garments, and stand naked before you, that your love may be more enflamed toward me. As yet, I walk in the clouds; as yet, I am carried with the winds, and cannot descend unto you for the multitude of your abominations, and the filthy loathsomeness of your dwelling places⁷⁰

This apparently unnerved Kelley to such an extent that he broke with Dee for a time, refusing to do any more séances until he was coaxed back, no doubt by the fact that he had no source of income other than Dee. Nevertheless, this is an example of the “voice” part of the

⁷⁰ Reproduced in many places, source is the “Cotton” appendix to *A True and Faithful Relation*

operations and it is easy to see why Crowley would have been intrigued enough to attempt to duplicate the working.

Babalon is important in several of the Aethyrs, at least a Crowley saw them, the first being the 12th, the penultimate Aethyr before the Abyss called ZAX. Here we see the identification of Babylon (Crowley adopted the alternate spelling after his initiation in ZAX) with the Grail and also the threads drawn from the Apocalypse:

The Cry Of The 12th Aethyr, Which Is Called LOE

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

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

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

weakness hath subdued their strength. For in that union thou didst "understand." Therefore art thou called Understanding, O Babylon, Lady of the Night!

...

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.⁷¹

--12th Aethyr, LOE

Among the highlights is Crowley's subversion of the Christian concept of the Saints (c.f. *Revelation*) as martyrs⁷², the incorporation of the Grail symbolism and the foreshadow of his ascension to the grade of 8=3, Master of the Temple which is the attainment of Understanding in the Sephiroth of Binah. This appearance is also similar to the Holy Guardian Angel, in that Babalon here is seen but is not truly encountered until the 7th Aethyr (not coincidentally, the same Aethyr that caused Kelley such distress.)

In the Seventh Aethyr (called DEO) Crowley hears:

It is most terrible for the one that hath shut himself up and made himself fast against the universe. For they that sit encamped upon the

⁷¹ Aleister Crowley, *Liber 418: The Vision and the Voice*, The Cry Of The 12th Aethyr, Which Is Called Loe. The Equinox XII.

⁷² In the Christian work, the saints are believers, and the blood in the cup of the Great Whore is the blood of those whore are murdered for their 'faith' Crowley here reinterprets the symbol (or is shown the correct interpretation, if you prefer) which is that the blood in the Cup is the blood (i.e. Life) of the Adepts who have sacrificed their individuated being. I have written more about this in Cycles of the Aeons, esp. the Angel of the Abyss.

sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

These that thou seest are indeed the Black Brothers, for it is written: "He shall laugh at their calamity and mock them when their fear cometh." And therefore hath he exalted them unto the plane of love.

...

And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish. Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau.

And therefore was he a fool who uttered her name in his heart, for the root of evil is the root of breath, and the speech in the silence was a lie.

Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth but a little.⁷³

Here, Crowley is advised that everything he believed he knew prior to the Ordeal of the Abyss⁷⁴ was a shadow of the Truth which he can now grasp having attained to Understanding. This will become important when we consider Parsons' attainment as recorded in his *Book of Anti-Christ*. Here also, we see that the "root of evil is the root of breath", which is to say, any mystery explained is incorrect, as these things are not communicated in (ordinary) words. There is, to be sure, a great

⁷³ Aleister Crowley, *Liber 418: The Vision and the Voice* op cit.

⁷⁴ See Chapter, the Ordeal of the Abyss

deal more to be said on this subject. Nevertheless, we shall conclude and look at the mythological underpinning of some of these forces before we turn back to Tyson's thesis better prepared, I hope, to come to some conclusions concerning the Apocalypse Key and ultimately, the Babalon Working.

Chapter 7 : Angels of the Apocalypse Revisited

4. Apocalypse

At last, we can now return to the Enochian Apocalypse and consider, in the light of what we have found concerning Dee, Crowley and the forces they encountered in the course of their various magical experiments, what, if anything, Donald Tyson has discovered. To summarize, the central thesis of Enochian Apocalypse is that John Dee, the Elizabethan Renaissance man, was given in the course of his communications with beings that identified themselves as the Archangels (including Michael⁷⁵ and Uriel) that would play central roles in the events described in the Book of Revelation, the “keys”, in the form of magical incantations, or *Calls*, which would open the gates of the Watchtowers that keep the forces of the Demon Choronzon, etc., out of the Universe, triggering the End of the World. The reason this little essay by Tyson is important is because it is my contention that *this may have been exactly what Jack Parsons tried to accomplish* in the Babalon Working, whether by his own volition or through deceit on the part of the spiritual beings he was in contact with.

So obviously, the first question we must address is whether or not such a thing is possible. That Parsons seems to have failed is not the same as saying it could not be done, and as we are moving toward the time when manifestation of the new Aeon will be complete. As I will discuss later, this has been discovered to be a universally anticipated event, at least among secret societies and initiates and it may be that Parsons was simply jumping the gun, so to speak. But first things first.

Tyson begins the next section, *Enter the Great Beast*, by briefly discussing Crowley’s background, particularly his claim to the title of the Great Beast of the *Revelation*. As we have already covered Crowley’s life and work as it pertains to the Enochian Apocalypse (in

⁷⁵ Michael, incidentally, is one of the few named Angels in the Bible and is named explicitly in *Revelations*.

much greater detail) we will move on to the next point, the possibility that Crowley attempted the so-called Apocalypse working.

Tyson first states; *No other man of the twentieth century was better suited to initiate the Apocalypse Working, even as there had been no man in the sixteenth century better suited than Dee to receive it from the Enochian angels. Interestingly, Crowley believed himself to be the reincarnation of Edward Kelley.*⁷⁶ This may be true and if it is, one again wonders how much of the circumstance surrounding the two men (Dee and Crowley) , though separated by long centuries, was the result of not the volition of the individual but instead the manipulation of the Angels. This question shall loom large when we again return to the *Babalon Working* performed by Parsons.

In any case, Tyson continues; *I doubt that Crowley ever succeeded in correctly completing the entire Enochian Apocalypse Working -- that is, the primal occult Key which is nowhere recorded, the eighteen manifest Keys, and the Key of the 30 Aethyrs in their correct correspondence with the parts of the Great Table of the Watchtowers.*⁷⁷ While the *Enochian Apocalypse Working* was mentioned earlier, the time has come to decipher just what exactly Tyson is talking about. As mentioned, Tyson says the real purpose of the keys is explicitly stated by the Archangel Raphael: *The Enochian Calls or ... are 48 spirit evocations ... in the Enochian language and then translated into English word for word by the angels. The overt purpose of the Keys, the angels declared, was to enable Dee to establish ritual communication with the spirits of the 30 Aethers or Airs who rule over the tutelary spirits of the nations of the earth. **There are actually 49 Keys**, but the first, the angels said, is too sacred and mysterious to be voiced. ...The angel Raphael declares the expressed purpose the Keys to Dee: "In 49 voyces, or callings: which are the Natural Keyes, to open those, not 49, but 48. (for One is not to be opened) Gates of understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be*

⁷⁶ *The Enochian Apocalypse* by Donald Tyson in *Book of Lies: The Disinformation Guide to Magick and the Occult*, Richard Metzger, Disinfo 2005

⁷⁷ *ibid.*

thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [mysteries] contained in the Tables."⁷⁸ Tyson questions Dee's "blindness" to the true nature of the Calls, as he points out the fact that the Calls are loaded with apocalyptic imagery. It may be useful to look at a couple of examples of the Calls (translated into English).

In the 10th Call we find; *THE Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!*

Notice first the similarity of the language, "*Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great.*" to Revelation;

Revelation 8 : 13 *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

Revelation 12 : 12 *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

The phrase "*THE Thunders of Judgment and Wrath*" is also reflected in Revelation;

Revelation 14 : 10 *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his*

⁷⁸ *ibid.*, emphasis in original.

indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14 : 19 *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the **wrath** of God.*

Revelation 15 : 1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the **wrath** of God.*

and also;

Revelation 14 : 7 *Saying with a loud voice, Fear God, and give glory to him; for the hour of his **judgment** is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Revelation 15 : 4 *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy **judgments** are made manifest. etc.*

In the Eighth Call, the symbolism is even more striking; *THE Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.*

Here the reference to the Dragon in the *Revelation* is functionally equivalent to the use in the Call, as the phrase “How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink?” refers to the end of the Dragon, which is to say, the present cosmic order.

Revelation 12 : 3 *And there appeared another wonder in heaven; and behold a **Great Red Dragon**, having seven heads and ten horns, and seven crowns upon his heads.*

The Seven heads and crowns are the planetary Archons of the Gnostics, as referred to in the *Seven Devils* cast out of Mary Magdalene⁷⁹. Finally, we will look at **Revelation 12, 7 - 9**:

*7 And there was war in heaven: Michael and his angels fought against the **dragon**; and the **dragon** fought and his angels,*

8 And prevailed not; neither was their place found any more in heaven.

*9 And the great **dragon** was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

Note first the reference to Michael, who is, as noted, one of the few named Angelic beings in the Bible. Second, the myth here clearly is reflected in Choronzon's being referred to as the *cast down one* though again, as a cosmic force, his status is such that we must consider his position as under the approval of the higher powers. As in the discussion of Choronzon previously, it is also apparent that he is antithetical to man and so to God's plan of redemption, at least as envisioned by orthodox Christians. Therefore we can see that the comparison of the Calls and the very language of Revelation (especially the King James, which derived from Tyndale which Dee was likely familiar with) are very similar in style if not content. And again we find Tyson's reading to be supported in Dee's written records.

Finally, Tyson reveals his "source" for the ritual itself. The Angel Ave explains to Dee (quoted by Tyson):

Four days ...must you only call upon those names of God [on the Great Table of the Watchtowers], or on the God of Hosts, in those names:

And 14 days after you shall (in this, or in some convenient place) Call the Angels by Petition and by the name of God, unto the which they are obedient.

⁷⁹ *Luke 8 : 2* And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils

*The 15 day you shall Cloath yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many dayes.*⁸⁰

The preceding quote does not offer any explanation of what the operation outlined is intended to accomplish but we may presume that if there were material relevant to Tyson's thesis, he would have quoted it. Therefore it seems that Tyson is making the connection between Ave's instruction and the *Apocalypse Working* based on the nature of the Calls (as translated into English) and the sequence described.

There are several questions raised by this interpretation. First is the issue of the "missing" Key. Tyson speculates it is *the unexpressed primordial Key of the Great Mother is the missing ingredient that will complete the Working...*⁸¹ Which, of course completes the circle, so to speak, bringing us back to the Babalon Working. It cannot be a coincidence that Parsons intended to incarnate the "Great Mother" figure of Crowley's system, Babalon. Her status as such is shown in several passages from Liber 418, for example, as in *The Cry Of The 12th Aethyr, Which Is Called LOE: O Babylon, Babylon, thou mighty Mother, that ridest upon the crowned beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may "understand."*⁸² Later, Parsons declared himself "Antichrist" and wrote a "manifesto" declaring this. It seems likely, then, that as mentioned, Parsons was indeed attempting a "Working" with a goal not far removed from what Tyson has outlined here. It should be clear that Babalon is the primordial Goddess, and this is proven by the *Cry of the third Aethyr, ZON: And thou shalt give the sign of the Mother, for BABALON is thy fortress against the iniquity of the Abyss, of the iniquity of that which bindeth her unto the Crown, and barreth her from the Crown; for not until thou art made one with CHAOS canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great*

⁸⁰ Ibid, quote from *A True and Faithful Relation*, Casaubon.

⁸¹ Ibid.

⁸² Crowley, *Liber 418*, *ibid*.

Work.⁸³ The point is important, for if we are to tie the *Babalon Working* to Tyson's *Apocalypse Working*, it is through this conjunction

As to the outline of the ritual "working"⁸⁴ it is not terribly clear exactly how this might have been actualized though this is not a problem for the working magician, as it is often the case that rituals are developed from contacts with various forces in the course of a working and as Tyson says in regard to the missing Key; ...*this is a matter of practical magic and there is no space to investigate the details of the Apocalypse Working in this brief essay.*⁸⁵ We might speculate that the ritual would be accomplished, as Tyson describes it, by opening all of the Watchtowers simultaneously – possibly leaving them open for the forces otherwise contained to come and go as they will⁸⁶. It is also worth mentioning that during the series of rituals enacted in Algeria and recorded in the Vision and the Voice that Crowley enacted a variation of an event right out of the *Revelation of John*, which one might imagine would form some part of the complete working, namely the opening of the Abyss on Earth.

Revelation: 9 : 1 *And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.*

Revelation: 9 : 2 *And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

Compare this to the Opening of the Abyss (the 10th Aethyr, ZAX) as recorded by Crowley; *This Aethyr being accurs`ed, and the seer forewarned, he taketh these precautions for the scribe.*

⁸³ Crowley, *Liber 418*, The Cry Of The 3rd Aethyr, Which Is Called ZON

⁸⁴ Working is a term oft used by Crowley and others to denote a magical operation that takes place over a period of time and consists of multiple ritual and other acts all geared toward the goal or purpose of the magician(s).

⁸⁵ Tyson, *ibid.*

⁸⁶ This has some resonance with a science fiction novel written by James Blish, fittingly called *Black Easter*, in which a magician with the Crowlean name Theron Ware is contracted to conjure all of the demons he can and turn them loose on the earth for a night. The magician is unable to control what he has unleashed, which turns out to be the Apocalypse itself. In a sequel, Satan builds the city of Dis in Arizona and the protagonists travel – like Dante and Virgil – to the center of Hell's capitol on Earth and find Satan lamenting his victory.

First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God | Tetragrammaton and Shaddai El Chai and Ararita. And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON | ANAPHANETON | PRIMEUMATON, and in the angles MI-CA-EL: and at each angle the Seer shall slay a pigeon, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit within his black robe, secretly invoking the Aethyr. And let the Scribe perform the Ban-ishing Rituals of the Pentagram and Hexagram, and let him call upon the Holy Names of God, and say the Exorcism of Honorius, and let him beseech protection and help of the Most High.

... the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle; or else Choronzon should be able to manifest in the universe. And when the sand hath sucked up the blood of the victims, let him recite the Call of the Aethyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

In essence, Crowley opened the Abyss and allowed Choronzon to manifest and possess him! This ritual was, clearly, most hazardous, as his precautions indicate. Incredibly, Choronzon (in the form of Crowley) was able, for a time, to escape the triangle; *Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued...*⁸⁷

This ritual has led some commentators to conclude that Crowley failed in his attempt to cross the Abyss and remained possessed by Choronzon. In light of his later accomplishments this is an

⁸⁷ Crowley, Liber 418, *ibid*.

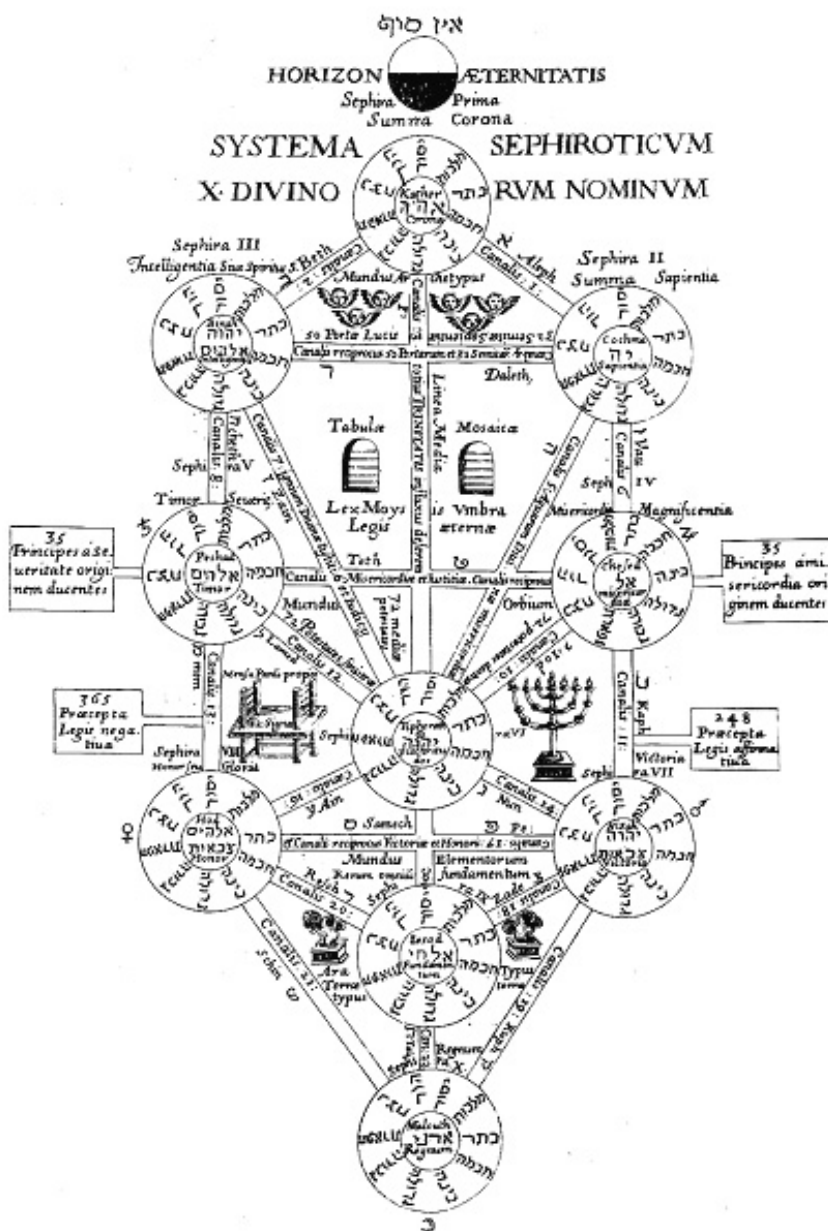
unsupportable claim and shows the danger of taking arm-chair magicians as authorities. It is however, also a testament to Crowley's Will and, perhaps, overconfidence⁸⁸, and once again no one should even consider such performing such a ritual without attaining to a level of initiation at which it would probably be unnecessary to evoke the Demon to "visible appearance". Even the Abyss can be crossed without allowing the Demon to manifest on the Earth⁸⁹.

We now have what we have come for, so to speak, from Donald Tyson's theory concerning the nature of the Enochian magical system and its intended use. This is not, of course, to say that other applications are not valid, simply that, in total, the *Enochian Revelation*⁹⁰ seems to have been intended toward a singular purpose, the invocation of the Apocalypse. There is however, a final section to Tyson's essay, concerning the nature of the Apocalypse (which he calls the *Mental Armageddon*. While we have established the foundation, at least in theory, of Parsons working, a final conclusion as to the nature and intent of the Babalon working can be drawn only after we have first established what it might mean to open the Gates of the very Abyss. The answer shall prove vital to understanding both the Babalon Working and Parson's later work (prior to his untimely death) as well.

⁸⁸ Particularly in this case as Crowley was dependant on Neuberg.

⁸⁹ Though as we will see, Crowley may have been performing the ritual – knowingly or not – in fulfillment of the prophecy in the *Revelation of John*.

⁹⁰ Tyson calls them the *Enochian Communications* but it seems fitting to name the whole of Dee and Kelley's work as such in light of what we have found.



Tree of Life from Oedipus Ægyptiacus
Athanasius Kircher



Part III

The Magical Universe

A brief detour through the key concepts of magick

I. DEFINITION.

MAGICK is the Science and Art of causing Change to occur in conformity with Will⁹¹.

(t)he earliest Mystery tradition (i.e. the African) was dominated by three key symbols: the Tree, the Water and the Serpent ... (and are found) in the metaphysics of the Kabbalah as the Tree of Life, the Water of the Abyss and the Serpent which achieved it apotheosis or Height in the Depth to which the Gateway is Da'ath⁹².

⁹¹ Aleister Crowley, *Magick In Theory And Practice*, *ibid*.

⁹² Kenneth Grant, *Nightside of Eden*, Skoob

Introduction

The following chapters are drawn from an earlier set of essays I published electronically as *The Angel of the Abyss*⁹³ and describe, in detail, three of the main concepts that underlie modern Magick (post Crowley) and derive from the Golden Dawn, Theosophy and indeed the Mysteries of Antiquity. These ideas are fundamental to the idea of initiation and also, the so-called Magical Universe as understood by occultists. The first paper is an overview of the Draconian myth as it is applicable to the subject at hand. As will be seen, the concept of Choronzon draws on these ancient myths and so our understanding is thereby deepened. These papers draw upon the work of Crowley, Bertiaux and Grant and the reader who is unfamiliar with these concepts is encouraged to use them as a starting point to perusing these ideas in the works of these authors.

⁹³ See *Cycles of the Aeons Volume II, Angel of the Abyss*, present author, also online at <http://www.timestation-z.com/valentinusAbyssal.asp>

Chapter 8 : Death Dragon

Let them curse it who curse the day. who are ready to raise up the leviathan --Job 3 : 8

The Abyss, in Egypt is a name of the North, and the original mother of this Abyss, which was Space, was called Typhon, the Mother of Beginnings, the Mother of the Fields of Heaven, the Mother of Revolutions (time cycles),¹ as well as the Mother of Gods and Men. She was later made goddess of the constellation of the Great Bear, Mother-Goddess, and her first son was called Sut, the Dog-Star in the south.⁹⁴

The seven devils or seven heads of the old Dragon... are born in the mountains of sunset, which shows the same natural genesis in physical phenomena. They had their birth-place where the sun went down. ... in the West, the Egyptians stationed the Great Crocodile that swallowed down the lights, sun, moon, and stars, as they set each night, in its wide-open jaws of darkness. ...the crocodile was an ideograph of the swallowing darkness--and of earth, or the waters below, called the Abyss⁹⁵

The Mythological foundations of the religions of Western World have become a useless mass of contradictions and sheer nonsense, due for the most part to the politicizing of the Mysteries, which accomplished nothing other than their destruction, at least in any overtly visible sense. Thus, the concepts – philosophical and theological – upon which the magician must construct his system has been obscured, making it, along with the persecution – in the name of temporal power - of the myths that underlie much of what we have, and will, encounter in our explication of the Babalon working need, at least, to be described in the context from which they are drawn.

⁹⁴ *The Celestial Ship of the North E. Valentia Straiton*

⁹⁵ *Gerald Massey, Lectures*

The Dragon, or Serpent, is amongst the oldest and most primal mythological symbols known to man. Most familiar to modern magicians and Gnostics as the *Typhonian Current* written about extensively by Kenneth Grant. Grant explains in *Nightside of Eden*, (t)he earliest Mystery tradition (i.e. the African) was dominated by three key symbols: the Tree, the Water and the Serpent ... (and are found) in the metaphysics of the Kabbalah as the Tree of Life, the Water of the Abyss and the Serpent which achieved it apotheosis or Height in the Depth to which the Gateway is Da'ath⁹⁶.

The symbolism is explained in more detail by showing the numerical (and thus the Kabalistic) formulae upon which they are constructed and by which we can interpret them: (the Hebrew letter Zain is) attributed to the Twins, Set-Horus,. Zain is the number seven, the number of Sevekh, the earlier form of Set as the son of the Mother, Typhon, one of whose symbols was the crocodile, the water-snake or the Dragon of the Deep. Like the progeny of Tiamat [note: the Dragon-goddess of the ancient Babylonian myth-cycle of creation] Sevekh [Set] assumed his mothers totem, the crocodile.⁹⁷ (my emphasis)

It is also of note, we have seen, that the Enochian magical system of John Dee references the Demon Choronzon as the **TELOCH-VOVIN**, literally, the **Death Dragon**. The tangle of mythologies that have infected the Christianity of today make it difficult to render this properly without extensive background material. For our purposes, it will suffice to say that the *Death Dragon* is the offspring or reborn aspect a most primordial being, known as the *Leviathan* in the Old Testament and conflated with Satan as the *Great Red Dragon* in Revelation. In the older myth streams referenced above, the Dragon-Serpent is pre-existent. Though there is some tendency to conflate the Demon with the Satan of Christian myth, this is not very useful as, in the end, we must realize that God has set the *Death Dragon* in his place and it is, it nothing else, vital for the magician or Gnostic to embrace the Universe as it is in order to thereby transcend it.

⁹⁶ Kenneth Grant, *Nightside of Eden*, Skoob

⁹⁷ Grant, *ibid*.

A mythological rendering of these symbols is a monumental task. The best explication of the Dragon is to be found in Massey⁹⁸ and synthesized by Grant in reading these stories in light of the work of Crowley et al. *The Magical Revival and Cults of the Shadow*⁹⁹ are indispensable in this vein.

The Mythology of the primordial serpent or Dragons was astronomical or symbolized in the Stars. In this vein, Gerald Massey writes: *We call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian*¹⁰⁰ *Hymns and in the Book of Revelation. The mythical dragon originated in the crocodile, which is the Dragon of Egypt. ... one particular cult, the Sut-Typhonian, the first god was Sevekh, who wears the crocodile's head, as well as the serpent, and who is the Dragon, or whose constellation was the Dragon*¹⁰¹.

Grant describes the son, Set, as the Eighth of seven, the numerical symbolism which is the perfection of the number 7, as in the seven stars of the constellation Ursae Major which was earlier considered the sign of the Dragon, in 8¹⁰². This is also important to our next point. This god, Sevekh or Set, according to Grant was *the fulfillment of his mother. In this role, the Mother and the male child (set) ...occupy the central position at the summit or the pole.*

The background related above now has prepared the ground, so to speak, for the explication of the central Mystery of the Dragon: *The Mother and Child constitute the Dragon with eight heads ... seven of the heads are identified with the seven planets, and the seven inferior*

⁹⁸ *The Book of the Beginnings, Ancient Egypt: The Light of the World*, Gerald Massey

⁹⁹ Kenneth Grant, *The Magical Revival and Cults of the Shadow*, Skoob Publishing

¹⁰⁰ the forerunners of the Assyrians and later Babylonians

¹⁰¹ Gerald Massey's Lectures – "The Hebrew and other creations fundamentally explained"

¹⁰² Interestingly, this bit of the Gnosis is preserved in the Revelation of John, as Massey says; "The name of Sevekh signifies the sevenfold; hence the seven heads of the Dragon, the Dragon who is of the seven and 'is himself also an eighth,' as we are told in Revelation." (op cit.)

Sephirot of the Tree of Life, the seven that have their summit or height in Da'ath.

Returning to Grant, we find further confirmation as (t)he seven heads of the dragon were identified with the seven planets and the seven inferior Sephiroth on the Tree of Life. ...[In Egypt] the primal power zones were concentrated in the 8 gods that ruled the Amen-Sen, the Place of Chaos. These eight power zones were later demoted and identified with the lesser cosmic power zones: the Sun, Jupiter, Earth, Moon, Mercury, Mars, Venus. These powers were identified with basal pyramid of the Tree of Life, which culminated in the eighth power-zone typified by Da'ath, the place of Choronzon, or Chaos, in the Abyss.

...in the Sumerian phase of the Mythology, the seven heads of the devouring dragon are represented as follows:

- 1. The first by a scorpion*
- 2. The second by a whirling cross or Thunderbolt*
- 3. The third by a leopard or hyena*
- 4. the fourth by as serpent*
- 5. The fifth by a raging Lion*
- 6. The sixth by a rebellious Giant*
- 7. The seventh by Typhon, the angel of the fatal wind.¹⁰³*

Here we see that the Dragon has been part of the Mythic imagination of mankind since, at least, the beginning of recorded history in Sumeria and Egypt. The Dragon or Sea Serpent, and specifically the Dragon of Seven heads, therefore, is an ancient mythic type which, though of a much earlier date than the oldest books of the Bible¹⁰⁴, appears named as the Leviathan¹⁰⁵, *nonetheless Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people*

¹⁰³ Grant, *ibid.*

¹⁰⁴ There are other references to the Leviathan depending on translation.

¹⁰⁵ Usage: "leviathan the piercing serpent," or "leviathan the crooked serpent"

*inhabiting the wilderness*¹⁰⁶. Note the reference to the [plural] heads of the beast. The Coiled Serpent is also mentioned in Isaiah:

*In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea*¹⁰⁷.

This is a version of the Caanaite Myth found in the Ugaritic Baal and 'Anat Cycle : *As you (Baal) smote Lothan the twisting serpent, you desroyed the crooked serpent, the seven-headed tyrant*. The “type” of course survived into the Christian era down to today in the *Book of Revelation*. Finally, a quote from Massey in which he pulls many of the threads in this section together: *In Egypt the Great Bear was the constellation of Typhon, or Kepha, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son Sevekh- Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, in Num-Ra, in the Seven-headed Serpent, Iao-Chnubis, and others. We find these two in the book of Revelation. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication*¹⁰⁸.

The mythography of the Dragon (or serpent) is vast; I leave it to the reader to pursue it further as he or she will. For now, suffice it to say that we have uncovered a point of Occult lore that has been known, and hidden, for the better part of the last 2000 years, which is to say, the bulk of the Aeon or Age of Pisces. The universe is, in this myth, formed from the body of the Dragon, and the lights of Heaven are likewise created from his heads. The body of man, is therefore, made of the Dragon's body.

As most Christians are, in fact, slaves of this very Demon¹⁰⁹, it seems amusing that they often talk about mythologies they clearly have no

¹⁰⁶ . Psalms 74 : 14

¹⁰⁷ Isaiah: 27 : 1 (KJV)

¹⁰⁸ Massey, *ibid*

¹⁰⁹ and I mean this literally, as will be shown.

understanding of beyond what the mediascape feeds them, save that these walking corpses are numerous enough to make the open discussion of such things tricky. Nevertheless, let me make clear that the Lucifer myth is in NO WAY related to Choronzon in the sense that they are the same being, for as Christ himself says:

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star. – **Revelation 22:16** (KJV)

This myth is, again, complex and ancient, though the Light that fell to Earth did so by his own will. This Demon, the offspring of the primordial Chaos monster or Dragon, called Choronzon by Dee and Crowley, on the other hand, is another matter all together, as we shall see.

Chapter 9 : Choronzon

I am I¹¹⁰. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men¹¹¹.

--Crowley, Liber 418:The Vision and the Voice, 10th Aethyr, ZAX

In an essay discussing the seemingly unending fascination of occultists with the *Necronomicon*, a book of sorcery invented by the pulp writer H.P. Lovecraft, Colin Low writes:

Choronzon is mentioned only once in John Dee's diaries, during a communication from the angels concerning the expulsion of Adam from the garden of Eden:

"But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the garden of Felicity and the judgment of his understanding, but not utterly the favour of God. But he was driven forth (as your scriptures record) unto the earth which was covered with brambles. ... But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen and Princes." (James p.1)

In this context C(h)oronzon is identical with the Serpent of Genesis, and with the rebellious angel Samael in Jewish midrashic and kabalistic legend. We can equate Choronzon with the Devil, but I must

¹¹⁰ See a commentary on Liber Os Abysmi, *Cycles of the Aeons II Angel of the Abyss*

¹¹¹ Crowley, *Liber 418:The Vision and the Voice*

*emphasize this is not the Devil of Christian myth; this is the Devil from myths that predate Christianity.*¹¹²

Low's point regarding the equivalence of Choronzon with Samael is the key to the mystery of Choronzon for the *malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I", hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.*¹¹³ As we shall see later, the confluence of Lovecraft's fictional Great Old Ones and the Demon Choronzon is more than a coincidence.

The meaning of the passage from the *Vision and the Voice*, then, is that Choronzon is nothing since he has no reality in the Supernal Universe. He is the creator of the material universe but *I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail.* Which is to say, he cannot stand against the Spirit that comes from the Supernal realm or Plenum. As Low pointed out, Choronzon can be identified with Samael who in Jewish lore is *(the p) rince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as "the venom of God," since he is identical with the angel of death ... who slays men with a drop of poison*¹¹⁴ and he was regarded simply as the principle of evil that brought upon Israel and Judah every misfortune that befell them. Even at the creation of the world he was Lucifer, who ever sought evil and who began his malignant activity with Adam.¹¹⁵

¹¹² Colin Low, *Dr. John Dee, the Necronomicon & the Cleansing of the World - A Gnostic Trail* at <http://www.digital-brilliance.com/kab/essays/GnosticTrail.htm>

¹¹³ Liber 418, op cit.

¹¹⁴ Note that this is precisely what Choronzon tells Neuberg: *I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men.*

¹¹⁵ Jewish Encyclopedia <http://www.jewishencyclopedia.com/view.jsp?artid=106&letter=S>

Again I would point out that the Lucifer myth – such as it is¹¹⁶ - should be recognized as a Solar myth and, despite the misunderstanding and “creativity” that has been generated by “theologians” and the like, Lucifer is essentially the myth of the Stars – the Light, that is – which fell into matter and is bound under the rule of the powers. This is a subject deserving of greater study and I will do that in later volumes. For now, however, it is enough to refer to the quote we closed the last chapter with *I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.*¹¹⁷ which, I think, sums up the concept which is this; the Christ became the fallen Light, Lucifer, and resurrected, defeated the powers for all time. Christ, becoming man, became Lucifer and now, sharing in His victory, the Elect (who have the *gnosis*) are returned to the kingdom of the Pleroma.

Samael was also part of the cosmologies in some Gnostic sects. The recently discovered Nag Hammadi¹¹⁸ codices has four texts which contain references to Samael:

1. The Apocryphon of John
2. The Reality of the Rulers
3. On the Origin of the World
4. Trimorphic Protennoia

In the Apocryphon¹¹⁹ of John, Samael (also called Yaldaboath) is described as... *the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other Aeons with a flame of luminous fire which (still) exists now. ...And he placed seven kings – each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth*

¹¹⁶ It goes without saying that the myth is garbled and extrapolated based on faulty theological premises. See *Satan: A Biography* by Henry Ansgar Kelly, Cambridge 2006.

¹¹⁷ Revelation 22:16

¹¹⁸ All quotes taken from translations of these texts at <http://www.gnosis.org>

¹¹⁹ Secret Book or Apocalypse in the original sense of the word, meaning Revelation.

of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

`And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

`Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, `I am God and there is no other God beside me,` for he is ignorant of his strength, the place from which he had come.

Here Samael is the first of the ‘evil’ or lesser beings created or “conceived from his mother, *Sophia of the Epinoia*. Notice the use of the number seven as the number of “kings” set over the seven heavens. Samael also creates abortive or deformed Aeons but unlike his mother does not comprehend the evil of his creations as he “is ignorant darkness”.

The Reality of the Rulers says of Samael:

Their chief is blind; because of his power and his ignorance and his arrogance he said, with his power, `It is I who am God; there is none apart from me.` When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, `You are mistaken, Samael` - which is, `god of the blind.`

His thoughts became blind. And, having expelled his power - that is, the blasphemy he had spoken - he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. And she established each of his offspring in conformity with its power - after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented.

Here, as in the Apocryphon of John, Samael “blasphemes” the higher regions and the powers that reside there saying *`It is I who am God;*

there is none apart from me. Compare Samael's blasphemy with Choronzon's *I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament.* -- Liber 418, op cit.

The text repeats the same story with some slight variations from the first telling *Opening his eyes, he saw a vast quantity of matter without limit; and he became arrogant, saying, 'It is I who am God, and there is none other apart from me'. When he said this, he sinned against the entirety. And a voice came forth from above the realm of absolute power, saying, 'You are mistaken, Samael' - which is, 'god of the blind'.*

In the text titled *On the Origin of the World; Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, 'I have no need of anyone.' He said, 'It is I who am God, and there is no other one that exists apart from me.'* And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, 'You are mistaken, Samael,' (that is, 'blind god'). 'There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been.' Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he

received great authority against all the forces of chaos. Since that day he has been called 'Lord of the Forces'.

Pistis¹²⁰ (Faith) condemns the “Chief Ruler”, once again Ialdabaoth or Samael, for his declaring himself god, or the highest power and says...*at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been.* Compare this to Choronzon: *and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.*

This text also describes the Sabaoth, the ‘son’ of the Demon who is aware of the Higher Realm of the Pleroma and is empowered by the Pistis Sophia to be “a condemnation of his father”. This indicates that Ialdabaoth or Choronzon is not by nature “evil” but has, in believing himself the highest power in the universe, is in ignorance (thus he is called blind) which, as his son Sabaoth having been instructed or illumined by Sophia, is able to be remedied. Therefore Samael/Ialdabaoth is not inherently antithetical to the “Most High” but is out of ignorance and, perhaps rejecting the truth, spite.

The final text we shall examine is the Trimorphic Protennoia: *there appeared the great Demon who rules over the lowest part of the underworld and Chaos. He has neither form nor perfection, but, on the contrary, possesses the form of the glory of those begotten in the darkness. Now he is called 'Saklas', that is, 'Samael', 'Yaltabaoth', he who had taken power; who had snatched it away from the innocent one (Sophia); who had earlier overpowered her who is the Light's Epinoia who had descended, her from whom he had come forth from originally.*

Now when the Epinoia¹²¹ of the Light realized that he (Yaltabaoth) had begged him (the Light) for another order, even though he was lower

¹²⁰ In this context, an Aeon or emanation of the True God

¹²¹ *The meaning of the term Epinoia may be taken as ... a union of perception and fancy, produces fictions out of realities, i. e. divides wholes into parts, and combines those parts,*

than she, she said, 'Give me another order, so that you may become for me a dwelling place, lest I dwell in disorder forever.' And the order of the entire house of glory was agreed upon her word. A blessing was brought for her and the higher order released it to her.

And the great Demon began to produce aeons in the likeness of the real Aeons, except that he produced them out of his own power.

Here Samael/Yaltabaoth is explicitly called "the Great Demon" who has "neither form nor perfection". This description is so perfectly fits the comparable text from the Vision and the Voice it is almost impossible to believe that this text was unknown to Crowley, yet there is no doubt the *Trimorphic Protennoia* was lost for 1600 years and only found in 1947 and translated some 30 years previous to this writing. In keeping with the concept of Samael (and thus Choronzon) as the creator of the false world of form the passage concludes by describing the "creation" of the "great Demon" as a likeness of the real Aeons, except that he produced them out of his own power. There does not seem to be any doubt, considering these texts that Choronzon is the Gnostic Demiurge and, though, as Colin Low points out, was mentioned by Dee only once in his diaries which were written in the 15th century, the Demon has been known, albeit under a different name, for thousands of years.

While it should not be necessary, I will repeat Crowley's warning from *Liber 418*; *The Major Adept is warned most seriously against attempting to emulate this operation, which is (in any case) improper for him to perform. To call forth Choronzon, unless one be wholly above the Abyss, is to ensure the most appalling and immediate catastrophe.* (my emphasis) As has been already mentioned, the

selected arbitrarily, into new wholes; e. g. Centaurs, Sirens." Analysis (scientific) would describe the one; fancy, the other...

If, then, there is one word that will cover the whole meaning, it would seem to be "Conception." This word at all events, both in its outward form and in its intention, stands to perception in a way strictly analogous to that in which =Epinoia stands to =Ennoia. Both Conception and =Epinoia represent some regulated operation of the mind upon data immediately given. In both cases the mind is led to contemplate in a new light its own contents, whether sensations or innate ideas." – Introduction to Epinoia

Entire article at http://www.ccel.org/fathers2/NPNF2-05/Npnf2-05-24.htm#P2150_1306957

confrontation with the Demon is only possible once the Angel has been called forth from the Abyss. If anyone should be stupid enough to disregard this warning they will run terrible risks.

It is however, important to also point out (as I discovered after this essay was written) that, as Michael Bertiaux has taught; *"There is a Mightye Daemon, The Mightye Choronzon, who serveth to guard the GREAT DOORS of the UNKNOWN UNIVERSE. Know Him well and Be Ware."* (Doctor John Dee)

RACINE: It is somewhat confusing to think that Choronzon should be thought of as an evil principle. Does not his evil quality solely exist in the fact that he exists between the two universes, A and B, as a magical guardian?

MICHAEL: That is correct. To my mind he is not evil in any sense. But he has appeared as an evil being to many other persons and for this reason, I think, that is proof of his role as the guardian of the passage between the worlds. However, he must be understood to be one of the daemons of magico-metamathematics and not some entity was first discovered by a 16th century of traditional magic¹²² As we will see later, this is a central concept to the entire project of Magick as Crowley defined it; nevertheless, it is important to remember that the forces described here and in other places are not simply metaphorical and the would be adept is cautioned to proceed with deliberate steps, always ensuring that one does not, as I will say again, "call up what ye cannot put down".

It is not, however, possible in this, the New Age or *Aeon of Horus*, to conceal these concepts any longer, as the unearthing of the Nag Hammadi texts have shown. Therefore, we shall endeavor to provide whatever direction there can be to the would be Adept, as no doubt so many who are now incarnating have done so for expressly this purpose.

¹²² M. Bertiaux, *The Monastery of the Seven Rays*, 3rd Year Course

Chapter 10 : The Holy Guardian Angel

The Holy Guardian Angel is not a subjective entity, nor does it exist in a form of consciousness antipodal to the individual. Its reflex, however, can constitute a potential of an essentially different order and this has been interpreted as 'evil' (mouvais ange), potential far surpassing that of any human entity. ... the Holy Guardian angel alone can serve as a bridge between universe 'A' and universe 'B'.

--Kenneth Grant, *Hecate's Fountain*, Skoob

*The Sacred Magic of Abramelin*¹²³ *the Mage*, translated by Samuel Mathers, founder of the Golden Dawn, is one of the corner-stones of the modern edifice of Ritual magic. Which is not say that there is in any sense an accepted orthodoxy as such, but as we shall see, this grimoire has pride of place amongst the Mediaeval texts which have come down to us, surpassing even the Solomonic keys in terms of respect. Crowley certainly considered the doctrine of the Holy Guardian Angel as central to the entire concept of initiation.

In his essay "Abramelin and Other Holy Guardian Angels", Peter Koenig explains the ritual: *The mysterious Arab Abramelin transmitted to the equally mysterious Abraham of Worms, a nebulous recipe for the compilation of personal rituals that are to lead to a communication/communion with the personal Holy Guardian Angel. By these means one becomes firstly befriended with the Angel and secondly, the master of the demons. The process seems to be reciprocal: Human and Angel become One and together forge a bridge to the divine. ...The Abramelin-Text forms the trigger for many*

¹²³ The name of an Egyptian magician cited in *The Book of the Sacred Magic of Abramelin the Mage*, a magical text translated by S. L. Mathers. The French manuscript was written in the eighteenth century, but it purports to be a translation from an original text in Hebrew, dating from 1458. The grimoire contains elaborate instructions in the form of a six-month program of purification and prayer, designed to lead the magician to higher states of consciousness in which "knowledge and conversation with the Holy Guardian Angel" is possible.

- Chic Cicero and Sandra Tabatha Cicero *The Essential Golden Dawn*, Quoted by Llewellyn Occult Encyclopedia

Occultists to engage with the Holy Guardian Angel. [...] The attainment of communication with the Holy Guardian Angel (here abbreviated to HGA) appears in the IX° of Crowley's O.T.O.-system. And if one regards the identification of Self with Phallus as a communication with the Angel, then it can also be said to appear in the VIII° of that system. The HGA is also a central theme of the Argentum Astrum (A...A...), founded by Crowley in 1907, as a „new, improved“ version of the Golden Dawn.¹²⁴

As for the performance of the ritual itself, Crowley writes:

The aspirant must have a house secure from observation and interference. In this house there must be an oratory with a window to the East, and a door to the North opening upon a terrace, at the end of which must be a lodge. He must have a Robe, Crown, Wand, Altar, Incense, Anointing Oil, and a Silver Lamen. The terrace and lodge must be strewn with fine sand. He withdraws himself gradually from human intercourse to devote himself more and more to prayer for the space of four months. He must then occupy two months in almost continuous prayer, speaking as little as possible to anybody. At the end of this period he invokes a being described as the Holy Guardian Angel, who appears to him (or to a child employed by him), and who will write in dew upon the Lamen, which is placed upon the Altar. The Oratory is filled with Divine Perfume not of the aspirant's kindling.

After a period of communion with the Angel, he summons the Four Great Princes of the Daemonic World, and forces them to swear obedience.

On the following day he calls forward and subdues the Eight Sub-Princes; and the day after that, the many Spirits serving these. These inferior Daemons, of whom four act as familiar spirits, then operate a collection of talismans for various purposes. Such is a brief account of the Operation described in the book.

In the brief description above, we see the general structure of the ritual of obtaining “Knowledge and Conversation” of the Holy Guardian

¹²⁴ “Smoke gets in your Aiwass” Peter Koenig at <http://user.cyberlink.ch/~koenig/aiwass1.htm>

Angel which does not, it should be noted, end with the appearance of the Angel. The magician must conjure the four “Great Princes” of the infernal “Host” and bind them to his (the magician’s) service, then the subservient demons of these princes, etc. In the previously referenced essay, Koenig makes a comparison of Judaic and Roman Catholic angelology, noting that the historian of the Kabbalah, Gershem Sholem, had concluded that the system of Abramelin had been greatly influenced by both of these schools of thought (presumably current at the time of the books writing) and therefore was not, in fact written by a Jew but a Christian.

It is also important to our examination of the ritual of the *Sacred Magic* to note that the process of evoking first the Angel and then the Demon Princes is, as Koenig says, meant to result in a state where “Human and Angel become One and together forge a bridge to the divine”. This is a major idea, as we shall see, in that the being, as it were, of the Angel is such that the “bridge” so created acts as conduit for forces that are rarely, even in occult circles, spoken of in plain language.

Interestingly, even though Crowley attempted the ritual, he did not complete it and ultimately obtained “Knowledge and Conversation” with his Angel by other means¹²⁵. A method that is probably best considered as somewhat risky is the initiation through the Grades via the systematic skrying of the Enochian Aethyrs. This work is covered in several decent books about Enochian magic (if you aren’t hung up on Dee or some concept of Enochian orthodoxy) that can point the would be magician in the right direction technically. *The Eye in the Triangle* by Israel Regardie is an excellent analysis of Crowley, including his Enochian working in the Algerian desert and, of course *Liber 418: The Vision and the Voice* stands as, in my opinion, one of the most important books Crowley wrote in terms of practical (or at least useable) information. The Enochian Aethyrs are not, in themselves, terribly dangerous but skrying them is a form of initiation. Recall the earlier discussion regarding spiritual inertia. The Holy Guardian Angel appears at various stages in the course of the

¹²⁵ see *The Invocation of the Bornless One, Liber Samekh, The Autohagiography of A.C. etc.*

operation, manifesting fully in the 8th Aethyr, which is achieved just after the newly “born” Babe of the Abyss has been welcomed into the Great White Brotherhood upon his successful crossing of the Abyss, here called ZAX, the 10th Aethyr. Note that the H.G.A is in fact not fully known to the magician until after he has crossed the Abyss.

Kenneth Grant, in Hecate’s Fountain, tells us: *Angels are often represented as winged humans. They act as intermediaries between both sides of the Sephirothic Tree, as well as **between the Outside and the Inside.***¹²⁶ (Grant’s emphasis) The magician must be properly prepared for the contacts between the power zones can be made. This is why Crowley stressed the vital importance of the Knowledge and Conversation of the Holy Guardian Angel. When it becomes profoundly understood that Tiphareth serves as the point of contact with the Outer Ones, then it becomes abundantly clear why the ancient mysteries were, at a special stage in their development, involved with so-called Sun worship. Grant continues, turning to the key points of the Tree of Life: A fact that becomes immediately significant is that of Tiphareth’s position between the two Moons (which Grant explains in a foot note as Yesod, the visible moon and Da’ath, the Black moon), which are themselves gateways of ingress/egress from the ‘other’ side.¹²⁷

Thus we have found the datum that proves the thesis; the Holy Guardian Angel manifests (as must all Transmundane powers entering the phenomenal universe via Da’ath and as such becomes subject to the duality of the space-time continuum as perceived by the magician. The Angel is One, it is the time-bound perception of him that sees a Good Angel or an ‘Evil Genius’. This demonstrates further the earlier point regarding the possibility of falsely evoking one’s Evil Genius instead of the Holy Guardian Angel – it is impossible to do so as they are, beyond the Abyss, the same being. Further, we have identified a formula that shall be of great importance when, at last, we return to the topic that set us off on this long digression, which is the rectification of

¹²⁶ Kenneth Grant, Hecate’s Fountain, pp 167, Skoob

¹²⁷ *ibid.*

the Formulae which is (poorly) signified by the words witchcraft and sorcery.

It is also apparent that the emphasis of Crowley, et al. is based on sound magical theory; for if one is to successfully open the Moon gates (of Yesod and Da'ath) the magician or sorcerer must first open that gate to the Divine Self, Holy Guardian Angel or whatever one may wish to call it. This is not a case of moral danger but meta-physical peril and must not be ignored or dismissed. Adept of the Left or Right-hand path matters not at all, for the paths do join, if only briefly, in the Abyss which is ruled by the being called "That mighty Devil" by John Dee, Choronzon.

Chapter 11 : The Ordeal of the Abyss

The Negative or so-called false Sephirot is Da'ath which is, as we have noted, coterminous with the Abyss. The Abyss is *the gulf between the individual mind and Cosmic Consciousness, between manifestation and non-manifestation, or between life and death. The plane that the magician must cross on his own, without any assistance whatever*¹²⁸.

In *Nightside of Eden* Grant explains: *The eleventh power-zone, Daäth, is attributed to Uranus and is the Abode of the Black Brothers, when viewed from the sphere of Malkuth (Earth). The Black Brothers are represented phenomenally by those who view the universe as an objective reality. The Scientists are their prototypes. Daäth being the Gate of the Abyss is the point both of ingress into noumenon and of egress into phenomena; in other words it is the gateway of the manifestation of non-manifestation.*¹²⁹

This description provides us with the first point in our analysis. Grant sees the Abyss as not merely the barrier between the universe and the Plenum or Supernal universe, it is also the means by which force or power transitions from one to the other. Note also that Grant here makes a vital distinction, one which shall prove to be a part of the foundation upon which we will build our model. Grant notes that the false Sephirot Da'ath (which is usually said to be knowledge in the phenomenal sense) is the region of the Black Brothers but only *when viewed from the sphere of Malkuth (Earth)*. That is to say, the understanding of the Black Brothers, or for that matter any transcendental force or being, cannot be viewed without a point of view. This, naturally seems obvious, and yet so much of the criticism of Grant from the “orthodox” Thelemites falls victim to this trap. To argue for or against the ideas that Grant presents in his book, ideas which I find most useful in interpreting my own experiences, reveals

¹²⁸ Encyclopedia of Occultism

¹²⁹ Kenneth Grant, *Nightside of Eden*, Skoob

nothing but the understanding and initiation (or lack thereof) of the person who makes those arguments.

The Tree of Life is a key concept when discussing the path of initiation that leads to the brink of Da'ath in regard to the necessity of the initiate having fulfilled the task of an Adeptus Minor which is identified with the Sephirot Tiphareth, the Sun. The subject of the tree of life is entirely too large to explain here except in relation to the path of Initiation that is mapped to it but, fortunately, it is a subject about which a great deal has been written. In any case, we find that the Sephirot, entered into one by one, is the path the aspirant takes or follows until he reaches Da'ath. One of the insights that Grant has built upon is the concept of the Qliphotic or negative side of the tree. This refers to the idea that the day or light side of the Tree must have a corresponding dark (or night) side, at least below Da'ath, since the phenomenal universe is by nature dualistic. Grant gives a basic description of this concept: *Each sephira of the Tree of Life has its corresponding Qliphoth which is the reflection of the energy which it represents, and these averse Sephirot form what is known as the Tree of Death. Only the well-armed Initiate, the Adept, in fact, can use these power-zones with impunity*¹³⁰.

Before applying this concept, it may be useful to consider the concept of the path previously mentioned. In Magick, Crowley discusses the grades from 0=0 to 10=1, which is the highest level of initiation known to man at this time. The portion that deals with the grades were are concerned with tells us: (In the grade of 8=3, t)he essential Attainment is the perfect annihilation of that personality which limits and oppresses his true self. The Magister Templi is pre-eminently the Master of Mysticism, that is, His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (Dukkha). To attain the grade of Magus he must accomplish Three Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and

¹³⁰ *ibid.*

governing His proposed new Universe and the identification of himself with the impersonal idea of Love. Any neophyte of the Order... possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

7. "The Order of the R. C." The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

8. The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R. C. and G. D. The Adept must prepare and publish a thesis setting forth His knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought.¹³¹

Thus we see the territory we are mapping, the 7 = 4 grade of Exempt Adept, the crossing of the Abyss and the re-birth of the Magician as a Babe of the abyss and finally as a Master of the temple or 8=3. Note that Crowley states the "annihilation of the personality", i.e., the ego, is the primary task of the initiate. As stated previously, the ego-self, or personality, is considered unreal since it is a phenomenon deriving from the individuated consciousness of a human being and will, as the body, cease to exist at death. Crowley also touches on the Oath of the Abyss, whereby the initiate swears:

I (name) a member of the Body of God, hereby bind myself on behalf of the whole Universe, even as we are now physically bound unto the cross of suffering:

that I will lead a pure life, as a devoted servant of the Order:

that I will understand all things:

¹³¹ Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser.

that I will love all things:
that I will perform all things and endure all things:
that I will continue in the Knowledge and Conversation of My Holy Guardian Angel.
that I will work without attachment:
that I will work in truth:
that I will rely only upon myself:
that I will interpret every phenomenon as a particular dealing of God with my soul.
And if I fail herein, may my pyramid be profaned, and the Eye be closed upon me!

Crowley informs us that

3. *Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through Aeons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.*

4. *It is even said that in certain circumstances it is possible to fall altogether from the Tree of Life and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second, and that although his aspiration have been impure through vanity or any similar imperfections.*

5. *Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss,*¹³²
(my emphasis)

Again we find the insistence that the adept that has attained his grade, in spite of the dangers cannot fail, at least not utterly. The issue being, as before, whether or not it is possible to obtain a false initiation. Recalling that the Exempt Adept has obtained Knowledge and Conversation with his angel in a previous grade (that is, prior to Exempt Adept) it must be that the Adept did rightly complete that grade or else he could not have reached Exempt Adept. The only other possibility is that the Adept has obtained a series of false initiations, which is, on its face, unlikely since, as we are told, initiation creates

¹³² Aleister Crowley, *Liber Thisharb*

it's own inertia. That is, while it is certainly possible for a person to be deluded about what initiation is (simply look at some of the nonsense spouted in the so-called New Age movement), we are here considering whether or not an aspirant that comprehends the path can falsely claim multiple initiations. It may be possible for a person to delude themselves into thinking they have attained but it cannot be that he should be able to deceive the guardians of the Spheres, whose existence is, after all, to prevent any passage to those that are unworthy. This is not a question of claims, but a question success or failure. If the aspirant takes the Oath of the Abyss, he is drawn into the Abyss. Must it not be that he shall also, if swearing to the oaths of the earlier grades, be drawn into the sphere of that Grade? The answer must be in the affirmative, though the failure of the Abyss can be catastrophic in a way that the earlier grades are not, the false Adept (liar or deluded) will be ejected from the Sphere of whatever grade he has sworn the oaths to, unworthily. Therefore, it must be that the Exempt Adept has obtained to his grade, else he would be cast back to Tiphareth. One must climb a ladder one rung at a time.

It is likely that the point Crowley makes regarding the Oath is responsible for this confusion: *Any neophyte of the Order ... possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade.* It is, no doubt, possible to fail in the crossing and the magician would then fall prey to the destroying void of the Abyss. Nevertheless, the Exempt Adept, having the counsel of his Angel should be immune to this error. Even if not, the fact is, the failure of the Crossing ought to lead to the ejection from the Abyss. If the Adept could remain in the Abyss by his will (or more properly, to postpone his dissolution in the Sea of Binah, thus making it possible for him to *integrate the phenomenal universe*, he would be a different creature altogether from the Black Brothers we have been considering).

The consequences of the Oath and the subsequent passage into (if not through) the Abyss are described... *To attain the Grade of Magister Templi, he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of {236} himself as a pure vehicle for the influence of the order to which he aspires. He must then decide upon the critical adventure of our Order; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt*

*Adept; he is pushed onward by the irresistible momentum that he has generated. Should he fail, by will or weakness, to make his self annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother". Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear.*¹³³

First, note that Crowley here states that the Ordeal of the Abyss is not optional; an Exempt Adept will be drawn into it in spite of his wish not to. Now Crowley makes a curious statement regarding the consequence of failure; (the magician who fails) *remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother"*. This, it should be noted, is yet another definition of a Black Brother. There are at least three that we have thus far encountered

1. The magician has refused to sacrifice himself and anchored himself to the lower universe by blood sacrifice
2. The magician that falls from the tree on being ejected from the Abyss
3. The magician is trapped in the abyss.

If the Black Brothers are situated in Da'ath, then we may ask, where does the one who has been ejected from the Abyss and falls from the tree end up. That is to say, if the towers of the Black Brothers are locate in the Abyss, how does he *fall altogether from the Tree of Life and to attain the Towers of the Black Brothers*¹³⁴

¹³³ *Magick - A glimpse of the structure and system of the Great White Brotherhood.*

¹³⁴ *Ibid.*

After all, the magician has just been expelled from the Abyss and the fallen from the Tree of Life so clearly, he cannot re-enter the Abyss. Further we may ask the same regarding those who refuse the Ordeal entirely. By definition, the Adepts become Black Brothers because the will not enter the Abyss. Therefore, as we have defined the fallen as those that are within the phenomenal universe and have worked to retain their ego-self at the expense of their True Self. Neither are these Adepts in the Abyss but they need never have entered. In fact, as Crowley himself doubts the possibility of a failed crossing resulting in the attainment of “towers of the Black Brothers” it might be said that the true Black Brother is one who has NOT entered the Abyss but is an Adept that has sought to hold back from the Abyss by means of the most vile sorceries¹³⁵.

It is the final possibility that resolves the issue. Here we find that the magician has remained in the Abyss (or seems to) as the consequence of his failure to perfectly annihilate his ego-self prior to his entry in to Abyss. Basically, then we have two definitions that are contradictory. Recall what Grant said concerning Da’ath: *Da’ath being the Gate of the Abyss is the point both of ingress into noumenon and of egress into phenomena: in other words it is the gateway of the manifestation of non-manifestation.*¹³⁶

We find the key to the solution of the problem in the concept of Da’ath. If those who refuse the Sacrifice of the Ordeal are Black Brothers, and this is a proper interpretation, then it follows that the Adept who remains (or appear to, from Malkuth) in the Abyss are not Black Brothers. We see that there is a confusion of two different phenomena. It is Grant’s insight that the Abyss is also a gate that proves the point. The Adept of the Great White Brotherhood renounces the universe and subsequently destroys it based upon his understanding that the phenomenal universe is a product of his mind and contains no discernable reality¹³⁷ within it. The Black Brother

¹³⁵ This is, in any case, Crowley’s interpretation of Orthodox Christian Soteriology which believes that Christ was a blood sacrifice to the Father, and that only blood could gain the remission of sin.

¹³⁶ Kenneth Grant, *Nightside of Eden*, Skoob

¹³⁷ There has been much cause for misunderstanding regarding this concept, particularly what it means to say the universe is unreal. The sense in which this is true is the product of Time. Anything that is bound in time will eventually be destroyed. Therefore, if the definition of real

likewise destroys the Universe and enters into the Abyss but instead of entering the Brotherhood of the Supernal realm, refuses to abandon the universe and those in it. While his universe is destroyed, he becomes the fulcrum between the Plenum and every other being in the lower realm. He does not recreate his own universe he *unifies in himself Universe A and B*¹³⁸. He therefore becomes a cosmic power.

To reiterate, Grant says that the Adepts of the Left-hand path *when viewed from the sphere of Malkuth (Earth)* appears to be trapped within the Abyss but now we understand that this is not the case. The point Grant makes allows us to construct our thesis; the Adept of the Left-hand path, upon crossing the Abyss successfully enters back into Da'ath and travels through the now active gate to the reverse side of the Tree of Life. Thus the confusion about where the Adept goes for, he can be seen entering the Abyss but is not ejected back into the lower universe and a new star does not ignite in the firmament. From the point of view of those on the Day side of the Tree, the Adept disappears. He does not however, remain in the Abyss though from the lower Sephiroth, he seems to do just that.

The final point of this discussion likewise comes from *Magick in Theory and Practice*, in this case, Crowley's definition of the purpose of magick: *There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; or, in the language of Mysticism, Union with God*¹³⁹. Two points regarding this statement are worth considering. The first is Crowley's identification of the Great Work of magick as equivalent to the goals of the mystic, i.e. dissolution in or union with, the transpersonal Godhead or attainment of nirvana. This reveals Crowley's view of the universe which is, in spite of all his posing as

means that which cannot be destroyed then the entire universe below the Abyss is unreal in that sense.

¹³⁸ Note that I have modified this from the original. After consideration, the Magician who performs this act does not assimilate the phenomenal universe, he unifies the (illusory) split below the Abyss. Therefore, he may now travel at will between the two sides of the tree.

¹³⁹ ¹³⁹ Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser

the Beast of Revelation etc., the same as any “mystical” path like yoga or Zen meditation. This begs the question, however, of whether or not this is the only way of initiation. It is also worth considering the Buddhist doctrine of the bodhisattva: *An enlightened being who, out of compassion, forgoes Nirvana in order to save others.* (*American Heritage Dictionary*)

While it hardly needs mentioning, I am certainly not saying that the Adept of the Left-hand path is the same as the Bodhisattva. The point is that there is found in other systems the possibility of, when achieving transcendence, foregoing the complete dissolution into the Ain-Soph or Nirvana for some purpose. *By will, it is possible to stand at the nexus of existence.* The goals or purpose of an Adept that chooses the Left-hand path, of course, will always be at issue with those who strive for the attainment of union. The dedication to leading others out of the cycles of rebirth is seen as sacrificial and therefore morally acceptable. For the those on the Left-hand path, the goals would no doubt be considered “evil”, for as we have seen, Da’ath is knowledge and there is no question where mystics stand in regard to knowledge of the phenomenal universe.

There is but one consideration left in regards to the left-hand path and that is, of course, the question we have just touched on. It is often said that the Left-hand path is a steep and dangerous climb. And yet, one wonders why this should be. Grant again provides us with a possible answer: *"The unenlightened are incapable of controlling their sense when swamped by the sudden access of power that freedom bestows. This is patent in mundane situations involving money, fame, authority, etc. How much more devastating is the result in cases of unbalanced spiritual illumination will be appreciated by those who have successfully performed even the simplest magical exercise. Success inflates the ego, the ego seizes more than it can properly assimilate, and the resulting implosion is correspondingly catastrophic."*¹⁴⁰

¹⁴⁰ Kenneth Grant, *The Magical Revival*, Skoob

To what end is this region explored, and what Adept, having aspired to the Height would choose, at the moment of triumph, to again reach down ... *to the dark world,*
Beneath which lies a faithless depth,
And Hades dark all over, squallid, delighting in images, unintelligible,
Precipitous, creaggy, a depth;
Always rolling, always espousing an opacous, idle breathless body,
And the light hating world, and the winding currents,
*By which many things are swallowed up.*¹⁴¹

If, by raising up to the gate of Da'ath the magician destroys all of his ego (and it must be else the Adept will be ravaged by Choronzon and ejected from the Abyss) then, upon his arrival at the shore of the supernal Realm, he may choose to renounce (for a period, it cannot be forever) the union with the Higher world and instead reintegrate his ego as the complex of both sides of the tree. Thus, as he walks the path upward, the universe is likewise upraised. The key to this Arcanum is this; if the Magician brings into himself the fullness of both sides of the tree, the integrated ego is perfectly balanced in the constant annihilation of positive and negative forces. Therefore we may say that the magician has been successful in maintaining his emptiness even as he has crossed the Great Outer Abyss.

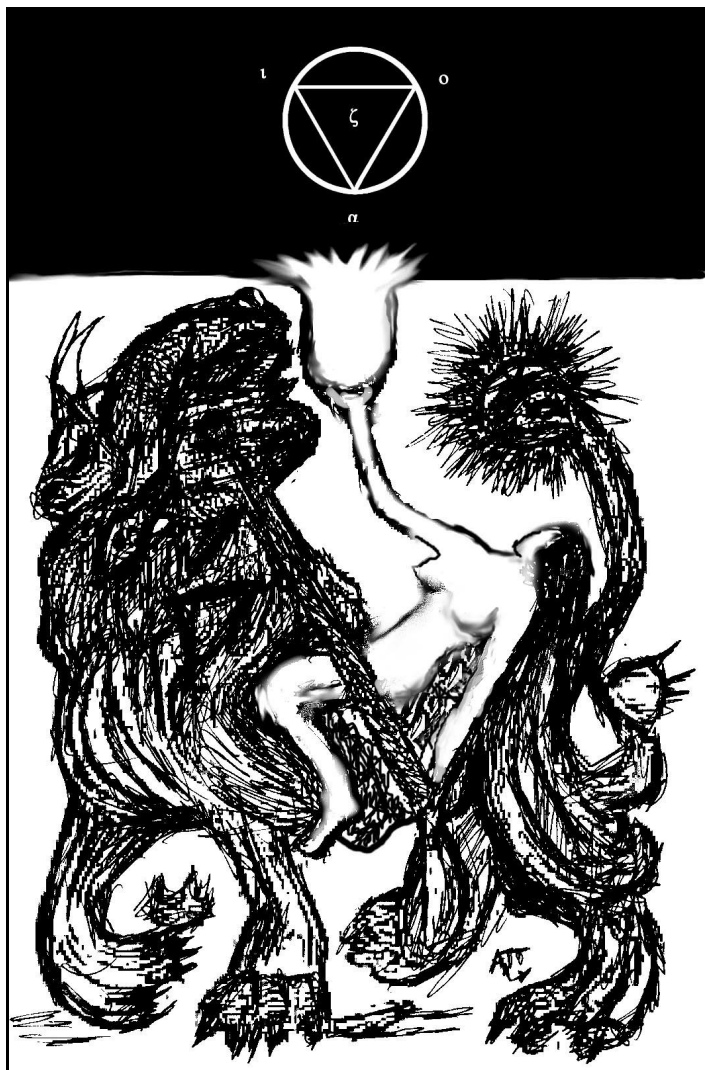
Da'ath is Knowledge and Knowledge is that which obtains from experience. If, as Nuit says, *For I am divided for love's sake, for the chance of union.* (Liber Al, I-29) then we may also see the division of the primal unity as the chance for experience. Da'ath, it should be noted, is of a dual nature, *Da'ath Elyon*, the higher Knowledge and *Da'ath tachton*, the lower or mundane Knowledge. Who shall say what is and is not of the higher realms? Therefore, though the Left-hand way it is of course a path of trials and dangers, is it any less than the path of the Right hand? Those who fear will always find reason to reject new ways of thinking if only because they threaten accepted and therefore comforting beliefs. We who would walk the Darker roads must understand, as only the Master of the Temple can, that Truth is brighter than day and deeper than the night, and no matter the cost, is the only prize worth having.

¹⁴¹ Chaldean Oracles

The Left-hand path is dangerous *precisely because it works*. But no mistake, it is not the practice that is condemns so many of those who have trod it, for we have already touched on Crowley's distinction between mere Black magicians and Brothers of the Left-hand. It is the pitfall of easy success and the inflation, not destruction, of the ego. The case of Frater Achad and the subject of this book, Jack Parsons, however, should be sufficient to show that this danger is not one merely of the higher grades, but of an aspirant at any point¹⁴².

¹⁴² Frater Achad, Charles Stansfield Jones, one of Crowley's pupils, achieved a remarkable amount, according to Crowley, only to throw it away by rashly swearing the Oath of the Abyss and then failing to achieve the Crossing. He was not, it should be noted, considered to have been swallowed by the Abyss but was ejected back unto the lower tree.

Frater 210 was of course, Jack Parsons who has achieved a good measure of notoriety in later days, amongst occultists and, interestingly, the critics of Scientology. Parson's story is both interesting and complex and is discussed in much more detail in *The Morning of the Magicians*, Chapter.



Part IV

The End of the Aion

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

—Revelation 5 : 6

Chapter 12 : The End is Not Yet

It is no exaggeration to say that the Revelation of John has had a tremendous effect on the Western World over the last two millennia. In the recently published *A History of the End of the World*, Jonathan Kirsch makes the point that the final book of the New Testament is ignored to “our impoverishment and, more to the point, our peril¹⁴³”. In light of what we have seen in the previous chapters, he is right, it seems, in ways he could (or would) hardly imagine. Of course, Kirsch is a secular writer interested in the historical aspects of the phenomenon of apocalypticism and has nothing to say concerning the possibility of the actual coming to pass of the End of the World. Fortunately, we can agree with him and the billions of others like him who doubt the events of the Revelation will take place as imagined by the writers of lurid paperbacks proclaiming, in a modern version of street-corner pamphleteers from the 19th century, that the “End is Nigh!” - at least the end of the universe.

It is not my intent to delve into the history of Apocalypticism and, anyway, even if there was time and space to devote to the subject there are many books already in print which do a far better job covering that ground than I ever could. Nevertheless, it is useful to keep in mind the fact that the fascination with the Book of Revelation and its interpretation is a symptom of the greater need for humans to understand, in some sense, our place in the universe and the purpose – if there is one – of it and naturally, the reason we (individually and collectively) are here. Therefore, we might say, the Apocalypse is so fascinating because it purports to answer that very question, using (fittingly) mysterious and highly symbolic language¹⁴⁴ to describe the final act of the cosmic drama.

Interestingly, there is great deal of evidence that Revelation was in fact written as an interpretation of the end of the *last* age, or as Christian

¹⁴³ Jonathan Kirsch, *A History of the End of the World*, Harper San Francisco, 2006 (quoted on the dust jacket)

¹⁴⁴ Which of course is open to any number of interpretations. Human beings are seemingly hard-wired to look at anything mysterious as - in itself - meaningful.

theologians might call it, the end of the Old Covenant and the establishment of the New. This interpretation holds that much, if not all, of the events of *Revelation* have already occurred. The technical name for this school of thought is Preterism¹⁴⁵ and has much to recommend it to those looking to understand the history of the Bible and its most mysterious book. Be that as it may, our interest here is concerning the possibility that such an event may in fact occur in the future and, more specifically, that it can be brought about through human agency.

The idea that such an event could (or will) occur merely begs the question, however, of what exactly it would *mean*. Tyson, in *Enochian Apocalypse*, says that the black advent of Armageddon will be “primarily an internal, spiritual event”¹⁴⁶ and, if we accept the idea that we are talking about a discrete, global event, this is probably true, as far as it goes. While we have, to this point, looked at the concept of the Apocalypse from the perspective a small number of extraordinary individuals, there are other aspects of this current that are at least as important to our study, especially, as we will see, in terms of deciphering the influence of less material forces.

It does seem that a fairly substantial group of people, of no small influence¹⁴⁷ have taken the idea to its extreme, openly advocating

¹⁴⁵ See for instance The Preteris Archive at <http://www.preteristarchive.bravepages.com>

While Preterism explains the Revelation of John (as well as the apocalyptic pronouncements of Jesus in the Gospels), it does nothing to address the main issue of this book. Indeed, the world in which the events of the New Testament took place were engulfed in the onslaught of Imperial Rome and the need for the Empire to demonstrate to its subjects and enemies alike that there was none “like the Beast”. The question here is, however, whether or not the end of another age, the age of Pisces, will in fact herald a similar catastrophic event inaugurating the “New Age” in terms that will mirror the events of the “Jewish War” but increased an order (or two) of magnitude.

¹⁴⁶ Tyson, *ibid*.

¹⁴⁷ There is a large amount of material pertaining to this subject available on the internet in addition to a recent spate of books warning of the danger of apocalyptic movements in terms of skewed foreign policy, constitutional law and the outright pseudo-fascism inherent in some “Evangelical” movements, not to mention old favorites like the Jehovah’s Witnesses. See, for instance, the following websites for information and links to more.

The Revealer <http://www.therevealer.org/>

TheocracyWatch <http://www.theocracywatch.org/>

political and societal policies that will trigger the Apocalypse (as they envision it, of course). Again, while much may be said about the “Cult of the Apocalypse” currently at a seeming high point, particularly in the United States, my purpose here is not to get into psychology or social history, as these things have been covered in detail by people far more knowledgeable about these subjects. It would, however, be a mistake to dismiss these sorts of cultural phenomena as they relate to the subject of this book as merely decadence or escapism.¹⁴⁸ Simply put, the issue is whether or not there is something more than simple human nature at work here – an occult or spiritual force, if you will - and what the intent of these forces may be.

¹⁴⁸ Though they may naturally play a role

Chapter 13 : The Work of the Adept

There are actually two questions we need to address here, though the second will depend on an affirmative answer to the first; 1. as discussed above, is there an underlying order to the world, a purpose, a reality beyond the gross matter we are made of and, 2. is this force understandable; can we observe its actions (however subtle), discern its intent and even communicate with it?

As to the first question, it is a matter of perspective, or perhaps, perception. In spite of the modern world and all of its supposed advances, the idea that the Universe is in some sense irrational, numinous and operating under laws that transcend both the physical and the temporal limits of our ordinary lives is still the status quo, in spite of those who wish to declare such ideas as primitive and superstitious. And these ideas, detached from the cultural myth structures of our supposedly backward ancestors are, quite simply, terrifying. It is no coincidence, I think, that the explosion of religious fundamentalism has come on the heels of the 20th and now 21st centuries adoption, however superficially, of rationalism, scientific supremacy and technology that comes very close to Arthur C. Clarke's threshold of being indistinguishable from magic. Fundamentalism, of course, is a childish escape behind fictional absolutes, a false salve for a wound that can be ignored but never healed; the dislocation of man from nature in favor of convenience and consumption. It may be that this is a phase in the evolution of man, a transition state before a greater evolution into something we can only imagine. But for many, it feels like the death throes of civilization.

In his massive and fascinating three volume look at just this question – from the perspective of politics and social ordering – Peter Levenda sums up the disjointed psyche of the modern West, exemplified in America; *Our culture in the West—formed as it is by a faith in science, a reliance on the technological—has convinced us to ignore the unseen. There is a web of connections between visible events and visible, measurable phenomena that we cannot see, cannot measure—so our response has been to ignore this web in favor of what we can see and measure. The blind leading the blind. The drunk looking for*

*his keys under a lamp post because the light is better there. We know—can describe—the stages of growth of flowers, animals, people... but not the life force itself, the drive: what engineer, inventor and mystic Arthur Young called “the quantum of action.” Of this we know nothing, and are happy to know nothing. And thus we become victims.*¹⁴⁹

Again, this could be viewed as simply a case of primitive instincts not yet bred out of Homo Sapiens, though this is mythologizing science, so to speak, creating a “rational” answer which is merely a tautology; the instinct exists because it exists.¹⁵⁰ But there seems to be an older, ancient really, perspective that is a part of the human psyche, though it can be drowned out with all the absurdities of the information age, which simply *knows*, apriori of any education or indoctrination, that the spiritual is real, more real in fact than anything we can touch or smell, outside of the cycles of birth – life – death. We may each see it colored by our experiences and personalities, as pure and perfect Light or dark and malevolent and devouring, or more probably, as amoral and or unconcerned with our petty lives and pathetic achievements. Primitive man sought to appease, not confront it. And yet, there were a few, extraordinary individuals, as Dee and Crowley and Parsons perhaps were. Once science was a part of their search, before it became Science and opened its eyes, declaring, like the Gnostic creator (demiurge) Ialdabaoth, there is no god (or reality) other than me! Yet no matter how much lip service is paid to that idol, the fact is that the world has continued to be as vast and mysterious as it was to the our ancestors; if anything, we can simply see a little farther. Therefore, in answer to the first question, we may answer, that yes, whatever this order, this presence may “actually” be, it is as real as thought, as love, as hope. Maybe more so.

¹⁴⁹ *Sinister Forces A Grimoire of American Political Witchcraft Vol 1, The Nine*, Peter Levenda, Trine Day, 2005

¹⁵⁰ As in, for example, explaining love as a survival instinct. While that may sound like an explanation, in fact it says nothing about love as experienced or for that matter anything else, as it would be just as easy to say love is completely separated from the survival instinct and in fact often causes the survival instinct to be “overruled”.

As for the second question, we have already touched upon it. In fact we have been talking about it all along. If that reality beyond the senses is anything other than delusion then the simple fact that it can be felt, however fleetingly, is all the evidence that is needed to show that indeed we can, in some sense, relate to it. These are simply the first steps however; we need not start from these shadowy and incomplete ideas for we have the records left us by the “Leapers of the Abyss”, as Kenneth Grant calls them, and if we will we may follow the maps they have left us.

It is the nature of such questions that the answers, incomplete and unsatisfactory as they are, lead only to more questions. So it is with our subject here. Having come thus far we may now ask, what is the nature of these hidden – occult – powers or forces? What are they, what is their relationship to humanity and, ultimately, what do they want?¹⁵¹ Here we may look to the “maps” mentioned earlier, the records of those who have sought to answer this question, not through intellectual exercise¹⁵², but through experience, experiment, action. Magick. Crowley famously defined magic (magick in his usage) as *the art and science of causing change in accordance with the will*. More than that, however, magick is the means by which the mortal may connect with the immortal, the transcendental, the eternal.

Magick is not, however, a pursuit of simple answers nor easy result. For individuals like Crowley and Jack Parsons, the questions were, often as not, discovered along the way. We should keep this in mind as we now return to Parsons Babalon Working and consider not only the success or failure of his operation – and his life – but also what we can learn from the sojourn “in the witchwood under the Night of Pan”¹⁵³

¹⁵¹ It is a logical extension of this line of reasoning, since it makes no sense for whatever lies behind this phenomenon to have a relationship with humans unless there is a reason. Whether good bad or indifferent, these spiritual beings seem, often as not, to initiate contact so we may therefore conclude – or at least hypothesize - that there is a motive.

¹⁵² though it must be said that Dee, Crowley and Parsons were all, irregardless of their personal faults and idiosyncrasies, remarkably intelligent men.

¹⁵³ Jack Parsons, Liber 49, Verse 30 (see Book of Babalon)

Chapter 14 : Agencies of the End

"Only in the irrational and unknown direction can we come to it [wisdom] again."¹⁵⁴

When we first looked at the *Babalon Working*, we examined the participants and events involved. Having delved into the underlying beliefs and theories (and their origin), which were the “inspiration”, for lack of a better word, Parsons drew upon to create his Magick; we are now better equipped to consider the aim and the results.

In *Magick*, Crowley discusses (in the chapter relating to Babalon) the concept of the homunculus, so important to his novel Moonchild and ultimately, the Babalon Working; *The Book of the Dead contains many chapters intended to enable the magical entity of a man who is dead, and so deprived (according to the theory of death then current) of the material vehicle for executing his will, to take on the form of certain animals, such as a golden hawk or a crocodile, and in such form to go about the earth "taking his pleasure among the living." As a general rule, material was supplied out of which he could construct the party of the second part aforesaid, hereinafter referred to as the hawk. We need not, however, consider this question of death. It may often be convenient for the living to go about the world in some such incognito. Now, then, conceive of this magical body as creative force, seeking manifestation; as a God, seeking incarnation. There are two ways by which this aim may be effected. The first method is to build up an appropriate body from its elements. This is, generally speaking, a very hard thing to do, because the physical constitution of any material being with much power is, or at least should be, the outcome of ages of evolution. **However, there is a lawful method of producing an homunculus which is taught in a certain secret organization, perhaps known to some of those who***

¹⁵⁴ Jack Parsons, in a letter to Marjorie Cameron, quoted by Richard Metzger in *John Whiteside Parsons: Anti-Christ Superstar*
<http://www.disinfo.com/archive/pages/article/id592/pg1/index.html>

*may read this, which could very readily be adapted to some such purpose as we are now discussing.*¹⁵⁵ (my emphasis)

We can see in this passage the nucleus of the Babalon Working; that it is part of the chapter that concerns, specifically, Babalon is of course simply confirmation of my assertion. Crowley, as usual, was perhaps overly clever, beginning the chapter with this disclaimer; *The contents of this section, inasmuch as they concern OUR LADY, are too important and too sacred to be printed. They are only communicated by the Master Therion to chosen pupils in private instruction.*¹⁵⁶ I say overly because he had previously outlined the theory in great detail in his novel, *Moonchild*.

There is a tremendous amount of information in chapter 8, *Of The Homunculus*, etc., and it is useful to quote several passages from this chapter;

"Let us now come down to a simple practical point. Here is a soul anxious to communicate with other souls. He can only do it by obtaining a mind and body. Now you'll notice, taking that cone image of ours again, that any section of it is always one of three regular curves. It would not fit into a square, for example, however you turned it. And so our soul has to look about for some mind which will fit one of his sections. There is a great deal of latitude, no doubt; for the mind grows, and is at first very plastic. But there must be some sort of relation. If I am a wandering soul, and wish to communicate with the soul now manifesting a section of itself as Professor of Electricity at Oxford, it is useless for me to take the mind of a Hottentot. (Cyril sighed a doubt.)

...

"They started in parapsychical ways; that is, they repudiated natural generation altogether. They made figures of brass, and tried to induce souls to indwell them. In some accounts we read that they succeeded;

¹⁵⁵ Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser., Chapter XI *Of Our Lady Babalon And Of The Beast Whereon She Rideth. Also Concerning Transformations*.

¹⁵⁶ Ibid.

Friar Bacon was credited with one such Homunculus; so was Albertus Magnus¹⁵⁷, and, I think, Paracelsus¹⁵⁸.

...

"But other magicians sought to make this Homunculus in a way closer to nature. In all these cases they had held that environment could be modified at will by the application of telemata or sympathetic figures. For example, a nine-pointed star would attract the influence which they called Luna -- not meaning the actual moon, but an idea similar to the poets' ideas of her. By surrounding an object with such stars, with similarly-disposed herbs, perfumes, metals, talismans, and so on, and by carefully keeping off all other influences by parallel methods, they hoped to invest the original object so treated with the Lunar qualities, and no others. (I am giving the briefest outline of an immense subject.) Now then they proceeded to try to make the Homunculus on very curious lines.

...

"I may conclude this little sketch by saying that the idea has been almost universal in one form or another; the wish has always been for a Messiah or Superman, and the method some attempt to produce man by artificial or at least abnormal means. Greek and Roman legend is full of stories in which this mystery is thinly veiled; they seem mostly to derive from Asia Minor and Syria. Here exogamic principles have been pushed to an amusing extreme. I need not remind you of the Persian formula for producing a magician, or of the Egyptian routine in the matter of Pharaoh, or of the Mohammedan device for inaugurating the Millennium. I did remind Brother Cyril, by the way, of this last point, and he did need it; but it did him no good, for here we are at the threshold of a Great Experiment on yet another false track!"

...

"Now I'm going to bring all this to a point," went on the old mystic. "The Greeks, as you know, practiced a kind of eugenics. (Of course, all tribal marriage laws are primarily eugenic in intention). But like

¹⁵⁷ see especially Paracelsus, *Archidoxes of Magic Of the Supreme Mysteries of Nature etc*

¹⁵⁸ Known as Albert the Great; scientist, philosopher, and theologian- a reputed wizard, many pseudepigraphical works have been written on "Natural Magic" etc.

the mediaeval magicians we were speaking of, with their Homunculus, the Greeks attached the greatest possible importance to the condition of the mother during gestation. She was encouraged to look only on beautiful statues, to read only beautiful books. The Mohammedans, again, whose marriage system makes Christian marriage by comparison a thing for cattle, shut up a woman during that period, keep her perfectly quiet and free from the interference of her husband.

"This is all very good, but it falls short of Brother Cyril's latest lunacy. As I understand him, he wishes indeed to proceed normally in a physical sense, but to prepare the way by making the heredity, and environment as attractive as possible to one special type of soul, and then -- to go soul-fishing in the Fourth Dimension!

"Thus he will have a perfectly normal child, which yet is also a Homunculus in the mediaeval sense of the word!"¹⁵⁹

Crowley is writing for a mainstream audience and so explains himself quite clearly. So we have the formula by which Parsons would bring about the incarnation of the Goddess Babalon in a human form. Or at least, that is the theory. The entire escapade is problematic for number of reasons and we will have to take into consideration the various views extant in order to draw our own conclusions as to what Parsons achieved – or failed to achieve.

To be sure, Parsons was able to apply Crowley's suggestion and take the passage from *Magick in Theory and Practice* and use the operation central to *Moonchild* "*which could very readily be adapted to some such purpose as we are now discussing*" It seems clear that Parsons sought to take the concept to its extreme; it is however unclear exactly how he came to the idea in the first place. The sequence of events appears to be largely as follows:

¹⁵⁹ Aleister Crowley, *Moonchild*, Chapter VIII - Of The Homunculus; Conclusion Of The Former Argument Concerning The Nature Of The Soul

1939 – Parsons becomes involved with the Agape Lodge of the O.T.O in California.

1946 – After Wilfred Smith is expelled for using the Lodge as a “brothel”, Parsons seems to be the heir apparent. He meets L. Ron Hubbard and the two begin work to invoke an “elemental”. After Parsons performs a series of rituals, a woman – of flesh and blood – named Marjorie Cameron appears and Parsons takes this as the successful outcome of his working. Soon after, Parsons makes contact with a spiritual force he identifies as Babalon (or Babylon) the personification of the Great Whore in the Book of Revelation. He describes this contact in a letter to Crowley;

I am under the command of extreme secrecy. I have had the most important - devastating experience of my life between February 2 and March 4. I believe it was the result of the 9th [degree] working with the girl who answered my elemental summons. I have been in direct touch with One who is most Holy and Beautiful mentioned in The Book of the Law. I cannot write the name at present.

First instructions were received direct through Ron - the seer. I have followed them to the letter. There was a desire for incarnation. I was the agency chosen to assist the birth which is now accomplished. I do not yet know the vehicle, but it will come to me, bringing a secret sign I know. Forgetfulness was the price. I am to act as instructor guardian guide for nine months; then it will be loosed on the world. That is all I can say now. There must be extreme secrecy. I cannot tell you the depth of reality, the poignancy, terror and beauty I have known. Now I am back in the world weak with reaction It is not a question of keeping anything from you, it is a question of not dwelling or even thinking unduly on the matter until the time is right. Premature discussion or revelation would cause an abortion.

Parsons wrote in a fragment that survives from a draft of Liber 49; *"Babalon is incarnate upon the earth today awaiting the proper hour of her manifestation. And in that day my work will be accomplished*

and I shall be blown away upon the breath of the father even as it is prophesied.¹⁶⁰"

Crowley, in a letter to Carl Germer says; *"Apparently Parsons or Hubbard or somebody is producing a Moonchild. I get fairly frantic when I contemplate the idiocy of these louts."*

Later that year, Crowley writes; *"Suspect Ron playing confidence trick -- Jack Parsons weak fool -- obvious victim prowling swindlers." In a letter a few days later he said, "It seems to me on the information of our brethren in California that Parsons has got an illumination in which he lost all his personal independence. From our brother's account, he has given away both his girl and his money. Apparently it is the ordinary confidence trick."*

A much-chastened Parsons wrote to Crowley on July 5, "Here I am in Miami pursuing the children of my folly. I have them well tied up. They cannot move without going to jail. However, I am afraid that most of the money has already been spent. I will be lucky to salvage 3,000 to 5,000 dollars." Just how Parsons managed to capture the errant lovers is in keeping with the other extraordinary chapters of this story. "Hubbard attempted to escape me," Parsons wrote, "by sailing at 5 p.m. and performed a full invocation to the Bartzabel within the circle at 8 p.m. (a curse). At the same time, however, his ship was struck by a sudden squall off the coast which ripped off his sails and forced him back to port where I took the boat in custody."¹⁶¹

¹⁶⁰ Alexander Mitchell The Sunday Times 5 October 1969 Spectrum SCIENTOLOGY: Revealed for the first time

¹⁶¹ The Sunday Times, op cit.

Betty Northrup had run off with Hubbard, taking most of Parsons' savings which had been sunk into a "investment" company and Jack had gone after them. As Grant says in *Magical Revival*, it appears that Parsons "had the makings of a real Magician" and this shows he could also perform "results" magick with success.

1949 - Parsons swears the Oath of the Abyss, undertakes the "Black Pilgrimage". He adopts the (absurd) name *Belarion, Antichrist* and writes the *Manifesto of Antichrist*.

1952 – on June 17th Parsons, having recently reconciled with Marjorie Cameron was preparing for a trip to Mexico. For reasons unknown, he was experimenting with explosive chemicals and dropped a container of fulminate of mercury. *The resulting explosion was powerful and devastating, destroying most of the coach house. Parsons was seriously injured; horrifically enough, though, he was still conscious when his rescuers got to him. He died an hour later, in hospital.*

*Controversy has remained over his death. Many regarded it as highly unlikely that a scientist of his experience could so mishandle such a powerful explosive.*¹⁶²

So ends the life of Jack Whiteside Parsons. There is no shortage of theories regarding what "really" happened and they all more or less follow (as such opinions must) the predisposition of those that hold them. Crowley, as shown in the letters quoted above, considered Parsons a failure, on the par with Charles Stansfield Jones and Victor Neuberg. Jones, interestingly, discovered the (or, really, as we will see, "a") key to the Book of the Law, was acknowledged by Crowley as the "Child of thy Bowels" who was prophesized in the Book. Jones' downfall (he took the name "Achad" meaning One in Hebrew) was in "rashly" taking the Oath of the Abyss which, we have seen, Parsons also swore (after Crowley's death) not long before his own untimely demise.

¹⁶² *Sorcerer of the Apocalypse* by Michael Staley in *Apocalypse Culture*, Adam Parfrey, Ed. Second Edition, Feral House.

Kenneth Grant, in one of his more well-known statements said “Parsons opened a door and something flew in.” This recalls the earlier discussion of the *Enochian Apocalypse* by Donald Tyson and, even though he does not mention Parsons in that essay, was surely familiar with the story. One thing that is striking, however, is that while Parsons certainly was devoted to magick, it does not appear from the records we have that he set out to kick start Armageddon. Rather, as his letter to Crowley, quoted above shows; *I have had the most important - devastating experience of my life between February 2 and March 4. I believe it was the result of the 9th working with the girl who answered my elemental summons.* This seems to indicate that, indeed as Grant says, Parsons opened a door - and whatever was waiting on the other side allowed Parsons to think it was in fact the Goddess Babalon.

But was it? And if so, what is the nature of such a being?

Chapter 15 : Exegesis

In this book it is spoken of the Sephiroth, and the Paths, of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist. It is immaterial whether they exist or not. By doing certain things certain results follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

--**Liber O Vel Manus Et Sagittae Sub Figura VI.**

We should first be clear what question we are addressing. In the quote from *Liber O* above, Crowley points out that Magick, in general, is not a philosophical pursuit; the most important part of the fore-mentioned passage is not, as we might think in considering the reality and nature of a god that *(i)t is immaterial whether they exist or not*. This is merely the “frame” of the point which is *(b)y doing certain things certain results follow*. Which is to say, **Magick** of the type that produced *Liber 49* is self-contained in the action of it. This is not to say there is no value in theoretical, not to say theological, questions, only that these are irresolvable below the Abyss.¹⁶³

Therefore, in asking whether or not Parsons contacted Babalon we are, firstly allowing that such a being may exist and, that this being may be contacted. Actually it is much more complicated than that, but this will suffice for our purposes. Fortunately, finding the answer will be fairly simple, as we need not concern ourselves with metaphysical first principles, as Parsons was, in essence, contacting (we will deal with the issue of *who* contacted *who* later) the same being encountered by Crowley in the Enochian Aethyrs, as discussed in detail in *TO MEGA THERION*.

¹⁶³ Which I realize is, in itself, a theoretical proposition! Nevertheless, we shall never get anywhere if we try and strictly define (and then prove) the “reality” – or lack thereof – of any metaphysical being or structure that is, in the end, a category of experience, anyway. Or to put it another way:

Now a curse upon Because and his kin!

May Because be accursed for ever!

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

Liber Al vel Legis II, 28-30

Further, we have several documents from Parsons efforts and much supporting material besides, in the form of letters written by Parsons, Crowley etc. during the period of time the working was going on and also letters (and memoirs) written between Parsons and Marjorie Cameron during the period following the conclusion. There are also a number of important analyses of various perspectives and we will draw on these as well. As to the nature of Babalon, we will again focus on the records left to us of Parsons experiences, particularly the communications Parsons believed he was the recipient of.

Finally, and most importantly, we have the tools of practical Kabbalah. With the uncovering of the “secret” cipher¹⁶⁴ of the Book of the Law, we now, I believe, can decode *Liber 49* and thereby, the Babalon Working.

¹⁶⁴ Also known as the New Aeon English Kabbalah, detailed in Allen Greenfield’s *Secret Cipher of the UFOonauts*. See Part II of this book for an overview and Concordance of both Liber Al vel Legis and Liber 49 and the Bibliography for more information on this subject.

Chapter 16 : The Book of Babalon

*...Liber 49 is not simple, is poorly structured, replete with grammatical and orthographic errors and hardly worthy to rank beside Al¹⁶⁵, let alone to stand as the fourth and final chapter...Nevertheless, it is of some historical interest as containing several accurate prophecies, including an unequivocal indication of the ordeals that lay ahead of (Parsons): the Black Pilgrimage¹⁶⁶ and the mode of death by flame. It also prophesied Cameron's and the conception of the child that was to be born [in the Mauve Zone] ... nine years later, not nine months.*¹⁶⁷

That Grant would have found Liber 49 unworthy as the fourth book to Liber Al vel Legis if it were the most sublime poetry ever written I have no doubt; nevertheless, he is undeniably correct in his assessment. Liber 49 is not terribly remarkable in its prose nor its structure. Even so, there is a sense of otherness that at times seems to come through over the enthusiasm of Parsons like the shadow of racing clouds; fleeting yet one feels a chill at its passing. Parsons describes the "reception" of the Book in the introductory material to Liber 49: *The feeling of tension and unease continued for four days. Then, on January 18, at sunset, while the Scribe and I were on the Mojave desert, the feeling of tension suddenly snapped. I turned to him and said, "it is done," in absolute certainty that the operation was accomplished. I returned home, and found a young woman answering the requirements waiting for me. She is describable as an air of fire type with bronze red hair, fiery and subtle, determined and obstinate, sincere and perverse, with extraordinary personality, talent, and intelligence.*

During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.

B. Communications

¹⁶⁵ i.e., the Book of the Law, Liber Al vel Legis.

¹⁶⁶ See The Black Pilgrimage, this volume.

¹⁶⁷ Kenneth Grant, *Hecate's Fountain*, Skoob, pp24

*On February 27 my magical partner went East for a visit, and on Feb. 28 I went back to the Mojave, invoking BABALON. During this invocation, the presence of the Goddess came upon me, and I was commanded to write the following communication...*¹⁶⁸ We may take not of a couple of things; first, the time frame which the reception of the Book took place in, namely the period between the completion (and fulfillment) of the original operation that Parsons and Hubbard undertook to conjure an “elemental” for magickal purposes.

While not stated explicitly, it seems likely that Parsons had something in mind not far off from what he attempted in the actual Babalon Working at this point. The idea of literally incarnating Babalon, however may not have (yet) occurred to him when he began the rituals that produced Marjorie Cameron, and so there is some degree of uncertainty whether *Liber 49* was the origin of this idea or it was the confirmation of a thought Parsons was already entertaining. Recall that Parsons wrote to Crowley. *I have had the most important - devastating experience of my life between February 2 and March 4. I believe it was the result of the 9th [degree] working with the girl who answered my elemental summons. I have been in direct touch with One who is most Holy and Beautiful mentioned in The Book of the Law. I cannot write the name at present.*¹⁶⁹ This seems to indicate that the contact was made as a consequence of his work with the “girl” (Marjorie Cameron) Parsons and Hubbard “summoned” though he says “I believe it was the result of the 9th ...working” which implies – though not conclusively – that the contact was unexpected and therefore initiated by Babalon. We should also keep in mind that the Moonchild, at least as it is discussed in the novel of that name, would have been an *elemental* impregnated into a *human* fetus, whereas Parsons seems to have conjured an elemental to in turn impregnate with the god, which implies Parsons assumed that the elemental was already incarnate. Whether this was a case of Parsons being original or the influence of the “contact” is, again, not clear from the extant records.

¹⁶⁸ Jack Parsons, *The Book of Babalon and the Book of Antichrist*, 2555 Working Group at <http://www.timestation-z.com/l49.pdf>.

¹⁶⁹ Parsons letter to Crowley, quote in Alexander Mitchell *The Sunday Times* 5 October 1969 *Spectrum* SCIENTOLOGY: Revealed for the first time

Second, as there is a tendency of writers on the subject to dismiss the entire affair as the manipulations of Hubbard, it is important to note that the above passage makes clear Parsons was alone when *Liber 49* was received. Whatever part Hubbard may have played in the affair, in this case he was not responsible for the developments which produced the book.

As for the contents of Liber 49, we will find it convenient to break the text down into sections, though it should be kept in mind as we do that this is an artificial division and not found in the text.

The Announcement (Verses 1-12):

Now know that I, BABALON, would take flesh and come among men.

--Liber 49, Verse 9

In the opening section of Liber 49, Babalon declares the purpose of the contact; the desire of Babalon to incarnate in a human body. There are several interesting points in this section beyond the declaration; 1. the 5-8 verses are “missing and presumed lost”. This may be significant as the statement of Babalon desire to take on flesh immediately follows the missing verses. 2. Babalon states, “Thou hast called me, oh accursed and beloved fool.” (Verse 4) This suggests, as we considered above, that Parsons called Babalon, though it may refer to the actual reception of the Book and not the “devastating experience” Parsons earlier wrote to Crowley about.

First Prophecy (Verses 13-17)

Thou shalt offer all thou art and all thou hast at my altar, withholding nothing. And thou shalt be smitten full sore and thereafter thou shalt be outcast and accursed, a lonely wanderer in abominable places.

--Liber 49, Verse 13

The next section is a segue to the ritual instructions. Babalon talks a little about the relationship after prophesizing that Parsons will “be outcast and accursed, a lonely wanderer in abominable places” (Verse 13) once he has accomplished the incarnation. It is questionable whether Parsons succeeded but this was fulfilled.

Ritual Instructions (Verses 18-31)

The sigil of devotion. Be it consecrated, be it true, be it daily affirmed. I am not scorned. Thy love is to me. Procure a disk of copper, in diameter three inches paint thereon the field blue the star gold of me, BABALON.

--Liber 49, Verse 21

The Children of Babalon (Verses 33-47)

Is it difficult, between matter and spirit? For me it is ecstasy and agony untellable. But I am with thee. I have large strength, have thou likewise.

--Liber 49, Verse 33

The next series of verses begins with an enigmatic statement (quoted above) in which Babalon states that the intersection of her being with flesh is – and we may presume will be even more so when incarnate – is *ecstasy and agony untellable*. An interesting aside to this point is the fact that there does not seem to be an over-arching reason for this incarnation, such as with Christ myth, as the soteriological drama of the resurrection is foreordained as the “plan” as it is explicitly called in some of the Gnostic gospels, but it strikes the reader as more of a need on the part of the “spirit” divorced from the historical “plan” (albeit understood mainly after the fact) of the Christian mystery. It may seem odd to bring the Incarnation into the discussion but it is clear that the idea of an incarnate god – for all the adoption of Hindu (via Theosophical) terminology – is for the better part understood in this light.

The main part of this sequence is a discussion of the “Children” of Babalon, focusing, of course on the proposed Moonchild but also mentioning that *my children will know thee and love thee, and this will make them free*. Who these children are (or what they will be freed from) is not mentioned but this verse does suggest *the children that are hidden away* of verse 30. These verses provide nothing so much as undeniable evidence that, whatever anyone else may say about the result of the Babalon Working, Parsons was clearly given to believe – by Babalon herself – that the “daughter” would be a literal, flesh and blood person. While Kenneth Grant may be correct in his view of the child being born in the *Mauve Zone*, or what have you, Parsons could not have held, assuming he did believe which seems obvious, anything

other than that Babalon would be a human being. This may have been a case of Parsons holding certain views, common at the time, that Christ was a literal person¹⁷⁰ and thus Babalon would “incarnate” similarly but it is worth asking, even if Parsons was in error, to what end are these verses given? For instance, this series:

37. For I am BABALON, and she my daughter, unique, and there shall be no other women like her.

38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command.

39. The first servants are chosen in secret, by my force in her -- a captain, a lawyer, an agitator, a rebel -- I shall provide.

40. Call me, my daughter, and I shall come to thee. Thou shalt be full of my force and fire, my passion and power shall surround and inspire thee; my voice in thee shall judge nations.

--Liber 49, Verses 37-40

We see plans for what is very clearly a human woman, including the gathering of disciples; *a captain, a lawyer, an agitator, a rebel.*

Second Prophecy (Verses 48-64)

Yea, my adept, the Black Pilgrimage. Thou shalt be accursed, and this is the nature of the curse. Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it, in an appendix to this my Book. So they shall cry fool, liar, sot, traducer, betrayer. Thou art not glad thou meddled with magick?

--Liber 49, Verse 61

¹⁷⁰ It is interesting to point out that the amount of new historical scholarship regarding the founder of Christianity since the *Babalon Working* is probably greater than all of the 1950 odd years (as it is commonly counted) since the events – whatever they were – in Judea. There is every indication that the scriptural and historical basis of Christianity is, if not entirely mythic, at least so mythologized and retroactively historicized as to make finding the “real” Jesus impossible. Assuming, of course there is one to find. For a good introduction to the current thinking on the subject, see

<http://www.humanists.net/jesuspuzzle/home.htm>

<http://www.atheistalliance.org/jhc>

http://www.infidels.org/library/modern/robert_price

<http://www.robertmprice.mindvendor.com>

<http://www.truthbeknown.com/>

as well as the books of Price and Dougherty (see Bibliography)

In one of the more famous quotes from Liber 49, Babalon informs Parsons he will undertake the **Black Pilgrimage**¹⁷¹. The first verse of this section refers to Crowley's ritual performed in his "Great magical Retirement" in which it appears that Parsons, at this point not yet a Magister Templi, will be the *sacrifice* in a similar ritual¹⁷²; *Now is the hour of birth at hand. Now shall my adept be crucified in the Basilisk abode*¹⁷³. This is a perplexing verse and one wonders what Parsons may have made of it. As we shall see when we look further into the data encoded Kabbalistically into *Liber 49*, and as several commentators have pointed out, the being behind the book seems to be more in tune to the *Great Old Ones* of Lovecraft's Cthulhu mythos

¹⁷¹ See *Analysis of the Black Pilgrimage*, this volume.

¹⁷² As Liber 70 is designed to "capture" an elemental spirit of a "Mercurial nature" and we might speculate that Parsons was to assume this role as, perhaps, a guardian. Perhaps in his death, from the explosion of fulminate of mercury, he did.

¹⁷³ Liber 49, Verse 48 Crowley's Liber 70 provides some detail:

STAUROS BATRACHOU,
the Ceremonies proper to obtaining
a familiar spirit of a Mercurial
nature as described in the
Apocalypse of St. John the Divine
from a frog or toad

STAUROS BATRACHOU

He had crucified a toad
In thee basilisk abode,
Muttering the Runes averse
Mad with many a mocking curse.

and

Section V

This sentence is then executed. After the mocking upon the Cross, say thus: Do what thou wilt shall be the whole of the Law. I, the Great Beast, slaying thee, Jesus of Nazareth, the slave-god, under the form of this creature of frogs, do bless this creature in the name of the + Father and of the + Son and of the + Holy Ghost. And I assume unto myself and take into my service the elemental spirit of this frog, to be about me as a lying spirit, to go forth upon the earth as a guardian to me in my Work for Man; that men may speak of my piety and of my gentleness and of all virtues and bring to me love and service and all material things soever where I may stand in need. And this shall be its reward, to stand beside me and hear the truth that I utter, the falsehood whereof shall deceive men. Love is the law, love under will.

Then shalt thou stab the frog to the heart with the Dagger of Art, saying: Into my hands I receive thy spirit.

Interestingly, this ritual will provide us with some insight when we turn toward the use of Apocalyptic imagery and loci in magick.

than any god of the classical pagans, never mind Gnosticism or other more philosophically oriented systems. For example, *Yea, we shall conquer death and Hell together. And the earth is mine.*¹⁷⁴ reads like nothing so much as a less poetic version of *That is not dead which can eternal lie,*
*And with strange eons even death may die.*¹⁷⁵ This insight, in fact leads us to the concluding section of Liber 49.

Wandering in the Witchwood (Verses 65-77)

Gather together in the covens as of old, whose number is eleven, that is also my number. Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name.

--Liber 49, Verse 65

This verse, which, as we will see is numbered 65 which is the value of Babalon in the New Aeon English Kabbalah, is perhaps the most important for our analysis of the book. First, the command (certainly not only to Parsons) to *Gather together in the covens as of old* identifies, I believe at long last, the key to Babalon's identity; the Dianic spirit or Goddess of Witchcraft. The statement is problematic insofar as the Coven seems to have been a feature of the medieval witch trials (Witches before then being believed to be less organized¹⁷⁶) but there is no reason why the changing idea of the Witches and their tutelary spirit¹⁷⁷ should compel us to regard later developments as less authentic. We shall address this more in later chapters.

Second and even more important is what immediately follows; *whose number is eleven, that is also my number.* As we will see, the number 11 is the Key to the entire book. It is also worth pointing out that the exhortation in this verse anticipates the modern "Witchcraft revival"

¹⁷⁴ Liber 49, Verses 56-57

¹⁷⁵ The famous couplet from *Call of Cthulhu* – and more to the point, as well, since the rising of Cthulhu is the herald of the end of man's rule of the world and the return of the "true" rulers of the Earth.

¹⁷⁶ For instance in Lucius Apuleius, *The Golden Asse* at <http://www.gutenberg.org/files/1666/1666.txt>

¹⁷⁷ See Hekate, Evolution of a God in *Cycles of the Aeons I* for more detail on this line of enquiry.

by a decade at least and may have been, along with some of Parsons last writings, an influence on Gerald Gardener¹⁷⁸.

This idea is carried to the conclusion of Liber 49:

70. *You the secret, the outcast, the accursed and despised, even you that gathered privily of old in my rites under the moon.*

71. *You the free, the wild, the untamed, that walk now alone and forlorn.*

72. *Behold, my Brother cracks the world like a nut for your eating.*

73. *Yea, my Father has made a house for you, and my Mother has prepared a Bridal Bed. My Brother has confounded your enemies.*

74. *I am the Bride appointed. Come ye to the nuptials -- come ye now!*

75. *My joy is the joy of eternity, and my laughter is the drunken laughter of a harlot in the house of ecstasy.*

76. *All you loves are sacred, pledge them all to me.*

77. *Set my star upon your banners and go forward in joy and victory. None shall deny you, and none shall stand before you, because of the Sword of my Brother. Invoke me, call upon me, call me in your convocations and rituals, call upon me in your loves and battles in my name BABALON, wherein is all power given!*

The conclusion of the book dwells on a theme that was central to Parsons own world view, namely the election of *the free, the wild, the untamed, that walk now alone and forlorn*. Therefore we may conclude and allow Parsons (and Babalon) to speak for themselves.

¹⁷⁸ A TRUE HISTORY OF WITCHCRAFT updated through January 3, 1992. copyright (c) 1992 by Allen Greenfield at <http://www.sacred-texts.com/bos/bos352.htm>

... consider Doreen Valiente's observation to me concerning "the Parsons connection". I quote from her letter abovementioned, one of several she was kind enough to send me in 1986 in connection with my research into this matter. ...I did know about the existence of the O.T.O. Chapter in California at the time of Crowley's death, because I believe his ashes were sent over to them. He was cremated here in Brighton, you know, much to the scandal of the local authorities, who objected to the 'pagan funeral service.' If you are referring to the group of which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard), then there is another curious little point to which I must draw your attention. I have a remarkable little book by Jack Parsons called *MAGICK, GNOSTICISM AND THE WITCHCRAFT*. It is unfortunately undated, but Parsons died in 1952. The section on witchcraft is particularly

interesting because it looks forward to a revival of witchcraft as the Old Religion....I find this very thought provoking. Did Parsons write this around the time that Crowley was getting together with Gardner and perhaps communicated with the California group to tell them about it?

Chapter 17 : Aftermath

There are several matters that need to be addressed before proceeding to apply the Cipher Key to *Liber 49*. The most important is the command to Parsons; *Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it, in an appendix to this my Book*. I would speculate that this is naturally the secret of the IX Degree of the O.T.O., though to my knowledge, Parsons did not publish this “matter”, or any other identified as such. It seems logical that the issue is in fact the “secret”, as Parsons seems to have been instructed in this Arcanum even though it is not clear what his actual Grade in the Order was at the time of the Babalon working. It is no great secret anymore¹⁷⁹, though at the time it was held in strict confidence and one wonders if Parsons was initiated into the secret by Smith or perhaps Jane Wolfe? In any case, the issue is interesting only if the IX was *not* the what was here discussed.

The other issue is the possibility that the spirit, Babalon, was in fact the same Goddess that we may identify as the Hekate of Greek paganism and later Witchcraft beliefs¹⁸⁰. Again, it is interesting to speculate that the force that Parsons encountered had as its (her) purpose the inspiration of a revival of Witchcraft, not unlike what has been accomplished by Gerald Gardner, et.al., though not without some odd permutations. I suppose that is what happens when you work through *Americans*(!)¹⁸¹.

It is worth mentioning that the text of verse 65 closely mirrors a passage from Leland’s *Aradia: The Gospel of the Witches* which is a cornerstone of modern Wicca (acknowledged or not) in that Leland’s “Witches” worship the Goddess Diana and Lucifer, the Sun and Diana’s brother. This is certainly one of the sources Gardner drew upon especially for his inspiration to replace the “Devil” of the middle

¹⁷⁹ The secret can be found by the industrious student, though it is my assumption that most of the readers of this work are well acquainted with it.

¹⁸⁰ i.e., Shakespeare’s “Pale Hecate” Again, see Hekate, Evolution of a God and also Witchcraft and Demonology in *Cycles of the Aeons*. A revised version of the chapter Witchcraft Decoded is included in this volume

¹⁸¹ Kenneth Grant, Hecate’s Fountain, pp 24, Skoob

ages with the Goddess of the Moon¹⁸². In the material collected by Leland, the Goddess incarnates as a human woman – the Aradia of the title who, before returning to her celestial home instructs her worshippers;

*Once in the month, and when the moon is full,
Ye shall assemble in some desert place,
Or in a forest all together join
To adore the potent spirit of your queen,
My mother, great Diana. She who fain
Would learn all sorcery yet has not won
Its deepest secrets, them my mother will
Teach her, in truth all things as yet unknown.
And ye shall all be freed from slavery,
And so ye shall be free in everything;
**And as the sign that ye are truly free,
Ye shall be naked in your rites, both men
And women also: this shall last until
The last of your oppressors shall be dead;**¹⁸³
(my emphasis)*

The book certainly precedes Parsons and the Babalon Working, having been published in 1897 and the wording is so similar that it is hard to believe Parsons was not familiar with it, though there is no reference I am aware of in his writings that verifies this point.

Finally, the issue of what, if anything was accomplished by the Babalon working needs to be addressed. We will look at the impact on Parsons and his subsequent magical career in detail in following chapters; here we will consider the aftermath in relation to Marjorie Cameron which also touches a bit deeper on Grant's subsequent work with this current as well.

¹⁸² Old Scratch is retained – though demoted – as the “Horned god” in most flavors of Wicca

¹⁸³ *ARADIA, or the Gospel of the Witches* Charles G. Leland, various editions.

Chapter 18 : Wormwood

and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

--Revelation 8 : 11

After the completion of the Babalon Working, Marjorie Cameron married Parsons on October 19, 1947. Interestingly, considering the amount of interest in occult circles concerning the UFO phenomenon, Cameron saw a “flying saucer” over Parsons house in California in 1946, which she interpreted as the “war engine” referred to in Liber Al vel Legis¹⁸⁴. She traveled to Europe intending to meet Crowley but he died before she arrived. After returning to the States, Cameron went to Mexico to study art (she had been an aspiring artist before she met Parsons) and during this period Parsons wrote her letters instructing her in Magick art. Some of these letters survive and it is interesting to see Parsons development several years after the Babalon Working;

... The gods themselves bend and whisper at your doorway, and your windows are portentous with the possible hour. I have heard Aldebaran speak of you to Rigel, and the Pleiades whispering your name that is to be.

All that I have and all that I am flared up in the birth fires that time, and left me just three tasks: to guide in infancy, to counsel in adolescence, to renounce in maturity to go outwards whence I came. If I was the one you could love, yet it was needful for you to learn contempt and hatred, and to equilibrate these again with Love. You have done it, and passed that fire. You have needed to know loneliness and terror and despair. You burn there, and it is passing. And now you come to the last unspeakable barrier, the ultimate thule, that you may labour long and painfully to kindle a small spark that will consume all you have - that will burn down the heavens as a torch, until even the black stars burn with furious joy.

If you only knew the ache to dissolve, to pass away, to go, to be one; to drink utterly of the cup men call death or madness; to be away, at rest,

¹⁸⁴ Liber Al vel Legis III,7: I will give you a war-engine.

*at peace. But I will endure... It is my spirit that spoke to you in the beginning, that speaks to you again now, that will always be with you, until we meet and fuse in the darkness of which all light is a shadow.*¹⁸⁵

From this passage we can see that Parsons kept firm to his earlier devotion to the ideals (as he saw them at least) of Thelema. Cameron continued to be drawn into the vortex of strangeness Parsons seemed to have opened, appearing in Kenneth Anger's Crowley inspired film *Inauguration of the Pleasure Dome* and assuming the full mantle of the Scarlet Woman. She also continued her career as an artist and a film was made about her life and art called, appropriately, *The Wormwood Star*¹⁸⁶.

Marjorie Cameron also appears to have undertaken her own version of the Black Pilgrimage, possibly seeing herself as the fulfillment of some of the prophecies in *Liber 49*. In a letter to Jane Wolfe reproduced in *Cameron : The Wormwood Star* she wrote:

*I am approaching the darkest hour of the abysmal night furthest from the sun. This is the fateful hour in which I drink the cup of poison to the dregs – eat the tainted apple – feel the sting of the terrible dart in the core of me... this is the hour when I approach the terrible rendezvous when all my gods shall declare themselves – when I shall call upon the secret name – and open the final door.*¹⁸⁷

After a period of emotional collapse, Cameron was apparently able to integrate her experiences with Jack Parsons, producing a series of paintings that garnered some attention – from a psychiatrist among others. In reference to the earlier mention of Grant's *New Isis Lodge* and his work with the “trans-Plutonic” force engendered, as he believed, by the *Babalon Working*, Cameron herself wrote; *The case of*

¹⁸⁵ Quoted in Michael Staley, *MARJORIE CAMERON An Appreciation* at <http://user.cyberlink.ch/~koenig/dplanet/staley/staley12.htm>

¹⁸⁶ Brian Butler, *Cameron : The Wormwood Star, Book of Lies: The Disinformation Guide to Magick and the Occult*, Richard Metzger, Disinfo 2005

¹⁸⁷ *ibid.*

*the pregnancy (resulting from the Babalon Working) was not that of the growth of an actual human child – but the spiritual child of psychic union...the birth of Babylon – which is symbolical – but the most real birth of the age of the Goddess of Pleasure – being the union of mind and body*¹⁸⁸.

It is clear, then, as the aftershocks of Parsons work shows (and will show as we examine in detail the Apocalyptic nature of what he attempted) that despite the fact that a human incarnation was not achieved, a force of no small magnitude was unleashed in the Babalon Working. We might consider why, if the time was not yet to immanentize the eschaton, the contact was made. As the psychic shockwaves rippled into the past and the future from the Mojave Desert in March of 1946, we can see that the “THE TIME” had, indeed arrived, though not for the literal fulfillment of the prophecy. Rather, for what we might say is the world¹⁸⁹ that the “children hidden away” would inevitably be born into would no longer harbor the darkness but now turn and face it, regardless of the consequences.

¹⁸⁸ *ibid.*

¹⁸⁹ in the sense of cultural and religious rather than the phenomenal universe.

Chapter 19 : New Aeon English Kabbalah and Liber 49

There is a time honored technique for interpreting and deciphering the results of magical communication, known as Practical Kabbalah and involves the assignment of numerical values to the letters that make up a word and then adding them together, producing a value for the word as a whole¹⁹⁰. There are in fact several techniques that are derived from the basic theory that words have numerical values; popular numerology is a bastardized version of this technique. The techniques that we shall use are described by MacGregor Mathers in his Introduction to the Kabbalah;

Gematria. (Heb.). A division of the practical Kabbalah. It shows the numerical value of Hebrew words by summing up the values of the letters composing them; and further, it shows by this means, analogies between words and phrases. One of the methods (arithmetical) for extracting the hidden meaning from letters, words and sentences. (Theosophical Pub. Co., 1892, p. 127)

*Gematria is a metathesis of the Greek word grammateia. It is based on the relative numerical values of words... Words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter shin, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCh ALHIM, Ruach Elohim, the spirit of the Elohim; and it is therefore a symbol of the spirit of the Elohim...*¹⁹¹

Further, there is a technique that, as we shall see, was used in the “opening” of the book itself, as evidenced by verse 47 of *Liber 49*: *Even now thy hour strikes upon the clock of my FATHER. For He prepared a banquet and a Bridal Bed. I was that Bride, appointed from the beginning, as it was written T.O.P.A.N.* (my emphasis). That the text itself spells the word To-Pan out as **T.O.P.A.N.** merely reinforces the argument that this was the intent (as if Babalon – or whomever – didn’t want to risk Parsons, or his readers, missing it. In any case this is an example of Notariqon (as Mathers refers to it)

¹⁹⁰ This technique is more technically known as Gematria.

¹⁹¹ S.L.M Mathers, *Introduction to the Kabbalah*, Electronic Ed.

which is derived from the Latin word *notarius*, a short-hand writer. Of *Notariqon* there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITh, Berashith, the first word in Genesis, is made the initial of a word, and we obtain from it BRAShITh RAH ALHIM ShIQBLV IShRAL ThVRH, Berashith Rahi Elohim Sheyequebelo Israel Torah: "In the beginning the Elohim saw that Israel would accept the law.

The second form of *Notariqon* is that exact reverse of the first. By this the initials or finals, or both or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called ChKMh NSThRH, Chokhmah Nesthorah, "the secret wisdom;" and if we take the initials of these two words Ch and N, we form by the second kind of *Notariqon* the word ChN, Chen, "grace." Similarly, from the initials and finals of the words MI IOLH LNV HShMIMH, Mi Iaulah Leno Ha-Shamayimah, "Who shall go up for us to heaven?" (Deut. xxx. 12), are formed MILH, Milah "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.¹⁹² We shall experiment with both uses of *Notariqon* in our examination of *Liber 49*.

These techniques were, naturally, the product of Jewish¹⁹³ esoteric philosophy, Hebrew thought to be the Divine language. There are many excellent introductions to the subject and the reader is encouraged to pursue them (see bibliography) if he or she is not familiar. There is also evidence that Greek was also used in this way and there are instances of "coded" words and, especially, names used in the New Testament. There are also several systems of Gematria developed for the Enochian system of magic, though there is some divergence and it is difficult to choose one over the other, based on practical results.¹⁹⁴

¹⁹² S.L.M Mathers, *ibid.*.

¹⁹³ "Naturally" as Kabbalah is a mystical stream of Post Second Temple Judaism and practical Kabbalah is a subset of this philosophy. See Crowley's *Sepher Sephiroth*.

¹⁹⁴ Which is to say, none of them seem to work very well.

The subject of the English Kabbalah, specifically the one found in the Book of the law is the subject of Part II of this volume and therefore I will not go into the particulars here. It will be convenient, however, to reproduce the chart of values from the Cipher:

New Aeon English Qabala : Cipher 6		
Order	Letter	Value
1	A	1
2	B	20
3	C	13
4	D	6
5	E	25
6	F	18
7	G	11
8	H	4
9	I	23
10	J	16
11	K	9
12	L	2
13	M	21
14	N	14
15	O	7
16	P	26
17	Q	19
18	R	12
19	S	5
20	T	24
21	U	17
22	V	10
23	W	3
24	X	22
25	Y	15
26	Z	8

Table 1 – NAEQ6 Values

Allen Greenfield, whose work¹⁹⁵ on the “New Aeon English Qabala” prompted my own reexamination of Liber 49 and subsequent consideration of the subject of this book, applied the Kabalistic Key of the Cipher of Liber Al vel Legis and came to rather different conclusions; he says *THE New Aeon Qabala (NAEQ66), also known as "the Secret Cipher of the UFOonauts" reveals a great deal about Parsons, Hubbard, and The Book of Babalon itself.*¹⁹⁶

So far, so good but Greenfield seems to think that Liber 49 – the entire Babalon Working in fact – was the product of Parsons stupidity fueled by Hubbard’s malfeasance. While Greenfield has produced valuable work in his writings concerning the NAEQ6, I think he is mistaken concerning Liber 49 and Parsons in general. In fairness, I will look at a couple of examples of Greenfield’s analysis and let the reader judge.

Greenfield says *Hubbard almost certainly used his considerable charismatic and hypnotic ability to implant Parsons with a bogus "4th Chapter of The Book of the Law" — but he could not resist leaving his signature all over it, in terms of his name, ideas and motives.* I find this less than obvious, especially after considering the examples from Greenfield’s book. The first example is the fact that *LA FAYETTE RON = 248 = LIBER 49 1. YEA IT IS.* The phrase is, of course, the opening words of Liber 49, but there is nothing in the text to set these words apart, especially considering the phrase must include the verse number – 1 – to make it work. There is also the question of the books form as received, as there is no manuscript extant, so we must assume that the words are exactly as Parsons heard them. It seems overly clever and obscure. If the phrase *Yea, it is I, Babalon* were equal to Hubbard’s name then the argument would be much stronger. Also, recall that in discussing the reception above¹⁹⁷, I noted that Hubbard was no where near the Mojave Desert when the communication took

¹⁹⁵ esp. *Secret Rituals Of The Men In Black* Allen H. Greenfield

¹⁹⁶ *Secret Rituals Of The Men In Black* Allen H. Greenfield, Epilogue: The Cipher Trail In The Book Of Babalon, pp 80

¹⁹⁷ see *The Book of Babalon*, infra.

place which makes the connection to Hubbard's name that much more likely to be a coincidence¹⁹⁸.

Greenfield also points out that 248 = *BABALON AND I SHALL BE FREE*, though this suffers from the same issue as the previous quote in that it is formed from a string of words chosen, apparently, at random. Finally, Hubbard's son Ron, Jr. has said that his father told him *the blood of the Scarlet Woman (is) the key to 'real power'*. Aside from the fact that Hubbard's son had an axe to grind with Daddy¹⁹⁹, the idea could have been gotten from any number of lurid paperback books that mentioned Crowley and, as the Scarlet Woman concept was obviously not original to Parsons nor a secret, this seems weak at best. The statement by "Junior" was to the effect that Hubbard valued *"The blood of their bodies, the blood of their souls,"* which sounds more like something out of a Dennis Wheatly novel not something Hubbard would say to his son. So if (i)t should therefore come as no surprise that *L. RON HUBBARD = 115 = BLOOD TO BLOOD in The Book of Babalon*²⁰⁰, it should equally come as no surprise that I see it as essentially worthless. The last bit from *Secret Rituals* we will look at does have significance, though Greenfield seems to ignore it: *The Book of Babalon also refers to future witch covens as of eleven, strange wording (as covens are traditionally 13), until one applies NAEQ66: COVENS = 74, or 7+4= 11!*²⁰¹ As mentioned previously, the number 11 is important to the book – in fact the Key to it – and as Crowley says; *"Firstly", 11 is the number of Magick in itself. It is therefore suitable to all types of operation. "Secondly", it is the sacred number par excellence of the new Aeon. As it is written in the Book of the Law: "...11, as all their numbers who are of us."*²⁰²

¹⁹⁸ and these sorts of "coincidences" do occur – if you look hard enough - as the crop of "Bible Code" books show.

¹⁹⁹ He'd apparently been cut off from his fathers money when the statement was made.

²⁰⁰ Greenfield, *ibid*, pp 80

²⁰¹ Greenfield, *ibid*, pp 80

²⁰² Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser.

Chapter 20 : Numerical Keys

"11 is the number of Magick in itself. It is therefore suitable to all types of operation. "Secondly", it is the sacred number par excellence of the new Aeon. As it is written in the Book of the Law: "...11, as all their numbers who are of us."²⁰³

We have already mentioned the significance of numerical “codes” to Liber 49, particularly the number 11, and now we will apply our understanding of this concept in detail to see what insight it yields. First, it is useful to mention that though 11 in itself is the primary number of Liber 49, multiples of 11 are also part of the key. Thus, starting at the top, the number 77 – the count of verses in the entire work – is significant in that, obviously, $77 = 11 \times 7$. Interestingly, the only English words that have the Cipher value 77 in *Liber 49* are **madness** and **gather**. For the remainder of the analysis, I shall refer to words from the Concordance to the Book of the Law. In looking at the Concordance for Liber A1, we find **curses**, **devour** and **venom** among the words with that value.

Another significant method of analysis will be the application of the values of Magick Formulas, as we will see later. One such formula that is known to me and important in my own work is the value **IAOZ** which has the Hebrew value of 88. Words in *Liber 49* with the value of 88 are **invoke**, **basilisk**, **ecstasy** and **circle**. **IAOZ** has the Cipher value of 39, which is 3×13 and reduces to 3. Formula are also related to the Notariqon method described previously. For example, there are several phrases capitalized in the text such as **I SHALL BE FREE**. The Notariqon of **I SHALL BE FREE** is **ISBF** which = 66. 66 is 6×11 and words with the value of 66 include **babe**, **earth** and **gates**. Recalling that Babalon says that *And the earth is mine*,²⁰⁴ this seems to point to a greater meaning.

²⁰³ Ibid (yes it is the same quote as the one that ended the previous chapter).

²⁰⁴ Liber 49, Verse 57

Planet Sephiroth	Value	Meaning / Correspondences
Mercury Hod	8	• Attributes: Communications, intellect, information, creativity, wisdom, change • Element: Air • Day of the Week: Wednesday
Venus Netzach	7	• Attributes: Love, pleasure, harmony, beauty, art, music, reconciliation • Element: Water • Day of the Week: Friday
Mars Geburah	5	• Attributes: Courage, healing, lust, protection, motivation, ambition • Element: Fire • Day of the Week: Tuesday
Jupiter Chesed	4	• Attributes: Growth, abundance, leadership, legal matters, business, power • Element: Air, Fire • Day of the Week: Thursday
Saturn Binah	3	• Attributes: Knowledge, institutions, endings, protection, bindings, lost items • Element: Earth, water • Day of the Week: Saturday
Sun Tiphareth	6	• Attributes: Success, leadership, friendship, growth, prosperity, family, health • Element: Fire • Day of the Week: Sunday
Moon Yesod	9	• Attributes: Psychic abilities, inspiration, sleep, dreams, fertility • Element: Water • Day of the Week: Monday

Table 2 - Correspondences

Finally, there is the method of Aiq Bakir, also known as Theosophical reduction, in which a words value is added together until a single number is left. In the example of 77, the Aiq Bakir value is $7 + 7 = 14$, $1 + 4 = 5$, so 5 is the Aiq Bakir value. This is particularly important as noted from Allen Greenfield's mentioning Coven has the value 74,

which yields the Aiq Bakir of $7 + 4 = 11$. As we will see, this provides several key insights into the nature of the book. This has broader applications as the use of Aiq Bakir allows us to link words (albeit more broadly than a straight equivalence) with the Kabalistic spheres (see Table 2).

Therefore, we find, applying these methods that words significant to *Liber 49* such as:

Witchwood = 90, Aiq Bakir = 9, the Moon or Yesod.

Serpent = 131, Aiq Bakir = 5, Mars or Geburah²⁰⁵

Pan = 41, Aiq Bakir = 5 also Mars or Geburah

Goat = 43, Aiq Bakir = 7, Venus or Netzach

Etc. Nothing terribly noteworthy here though we have confirmation of our premise, as **witchwood** reduces to 9 - the value of the Moon as we would expect, but it nicely demonstrates the technique. We are now, however, ready to open the key that is *in Liber 49*.

²⁰⁵ As an aside, Samael, who is assigned to the sphere of Geburah in Mathers work on the Qliphoth is, as we saw when we looked at Dee's work, conflated with Choronzon who is in turn identified with Samael y the Gnostics. See the *Qliphoth* in *Cycles of the Aeons II: Angel of the Abyss* and Choronzon, this volume

Chapter 21 : Liber 49 Decoded

There are several significant points in the text of *Liber 49* that I shall use to demonstrate the underlying formula – and Force – that lies behind the book. This is by no means an exhaustive analysis; here we will look at what I believe to be the primary Key to the book; the 11 Key or code (encoded). Also, I should mention that while I think that this key unlocks the source of the book, it is not necessarily the final word on the subject; there may be more secrets yet to find.

Nevertheless, what I will demonstrate shows that, in my view, the extraterrestrial “provenance” – to us Grant’s term – of Liber 49 and, thus its genuineness and importance.

In verse 11 of *Liber 49*, Babalon declares; *And gather my children unto me, for THE TIME is at hand*. Noting the significance of the verse number, the text contains two points worthy of our attention. First is the reference to a major topic in the book, the “children” of Babalon. We have discussed these references previously but it is perhaps appropriate to mention that the “Children” do not seem to be human offspring – or at any rate, not *only* human – as the various uses of the word refer to children both “hidden away”, implying perhaps, like the offspring of Lilith, a daemonic character as well as those that may be simply those who come to the call of the Goddess. More importantly is the phrase “THE TIME”, capitalized inexplicably in the text, as if to draw the readers’ attention, as so it does. Applying the NAEQ6 we find that (THE TIME) = 146, which reduces to 11, the first link in our chain. As mentioned, the use of the phrase seems to indicate the initialization of a process, as the book describes, though there is some uncertainty as to what the process is to produce, which is to say, engender. Additionally, TIME in NAEQ6 is = 93, the primary numerical key (along with 31 and 418) of *Liber Al vel Legis*.

As we have already seen, the name Babalon itself is equal to 65 using NAEQ6, which reduces to 11. The fact that Babalon is the spelling adopted by Crowley²⁰⁶ during the series of skrying operations recorded in the *Vision and the Voice* lends both some added weight to value of

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the 11 Key – it is after all, an English rendering of the name as well as support for the proposition that NAEQ6 is used to encode Liber 49. And even though Crowley was in possession of the Key when he and Neuberg evoked Choronzon at Bou Sada in Algeria, the key was not deciphered until several decades after his death.

Astarte

The working is of nine moons.

*The Astarte working, with music and feasting, with wine and all arts of love.*²⁰⁷

We have previously encountered clues to the identity of the force that identified itself with the name Babalon in *Liber 49*, finding connections with the Dianic Goddess of Witchcraft and her cult supposedly uncovered by Charles Godfrey Leland in the 19th Century as well as noting that Babalon's statements are comparable to a fictional god, Cthulhu, written about by H. P. Lovecraft, especially when she declares that she will reclaim the Earth, as if it had once been hers. Verses 27 and 28 reinforce that speculation in several important ways.

The text of verse 27; *The working is of nine moons* has the value in NAEQ6 of 407²⁰⁸ which reduces to 11. Further, the Notariqon of the verse, TWIONM = 92 which also reduces to 11. This lends some credence to Grant's assertion that the operation was designed to engender a non-physical child, as the number 11, we recall, is the prime number of Magick. Further, the Notariqon value, 92 is 1 less than 93, the value of Thelema and connects with the next verse which states *The Astarte working, with music and feasting, with wine and all arts of love*. Significantly, the value of **Astarte** in NAEQ6 is 92! Obviously, Astarte also reduces to 11.

We may then consider that Astarte is more than a reference to the Syrian Goddess that has been identified with the Greek Aphrodite in

²⁰⁷ Liber 49, Verses 27-28.

²⁰⁸ Note that this is the value of the entire verse and not a random selection of words

regards to *wine and all arts of love* and is another clue to the identity of Babalon. The Encyclopedia Britannica describes Astarte:

*also spelled Attart or Ashtart great goddess of the ancient Middle East and chief deity of Tyre, Sidon, and Elat, important Mediterranean seaports. Hebrew scholars now feel that the goddess Ashtoreth mentioned so often in the Bible is a deliberate conflation of the Greek name Astarte and the Hebrew word boshet, "shame," indicating the Hebrews' contempt for her cult.*²⁰⁹

Raphael Patai has written an excellent examination of the role – as well as erasure – of the Goddess in the religion that evolved into Judaism in his book *The Hebrew Goddess*. An analysis that draws in part on Patai tells us:

*Astarte's name also occurs in the Hebrew Bible as part of a place name, Ashteroth Karnaim, karnaim meaning "of the two horns" (Genesis 14:5). Ashteroth Karnaim, perhaps the "full old name of the city," (Patai 1990:57), was probably a temple center where Astarte was worshipped as a two-horned deity.*²¹⁰ *Ashtarothe was reviled by the Yahwists, as the "common" people clearly preferred her to the Monarchical YHVH. Biblical references include And they forsook the LORD, and served Baal and Ashtarothe.*²¹¹ *as well as And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtarothe, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.*²¹² Additionally, Astarte may be related to the Queen of Heaven mentioned in the Hebrew Scriptures:

Two passages in the Book of Jeremiah (7.17-18 and 44.15-19) refer to ancient Israelite worship of a "Queen of Heaven." These passages provide a very rare glimpse into ritual practices of Judahite popular religion. Around the turn of the seventh century BCE, Jeremiah preaches to Israelite exiles in Egypt. To his horror whole families,

²⁰⁹ <http://www.britannica.com/eb/article-9009962/Astarte>

²¹⁰ <http://www.matrifocus.com/IMB04/spotlight.htm>

²¹¹ Judges 2 : 13

²¹² Judges 10 : 6

*with women in the lead, were making offerings to a goddess. They poured libations, built fires, and baked "cakes [kawwanim] for the Queen of Heaven" (Jer.7:18).*²¹³ The title Queen of Heaven was held by the Babylonian Ishtar (with whom Astarte is, like Aphrodite, also identified) it is likely that the two Goddesses were of common origin or at least shared an overlap in cultic symbol and practice.

Returning to the word Babalon (65 in NAEQ6) she may be tentatively identified with the unnamed divinity in the Nag Hammadi text called, *Thunder Perfect Mind* as **wisdom** (Sophia) = 65 the value of Babalon. Also, the words **water**, **wine** and **honey**²¹⁴ (all= 65) are suggestive of the Pagan aspect of this divinity.

²¹³ *ibid.*

²¹⁴ the bee is said to be sacred to Aphrodite

Chapter 22 : Formula

That there are formula embedded in Liber 49 seems clear; the previously mentioned T.O.P.A.N. (which I have yet to decipher) and the Notarikon for verse 27 demonstrate this. There are other formula, such as those discussed in *Magick* as well as those discovered when in contact with the forces behind *Liber 49*.

As noted, there are two formula – related, as one derives from the other - that I have found to be significant and relevant to this analysis; **IAO** and **IAOZ**. **IAO** is well known as a Gnostic formula that has a relation to Hekate which elsewhere I relate to Babalon²¹⁵. IAO=81 (Heb.) and Crowley's rectification²¹⁶ may have been applicable to his Thelemic cult but here we will apply a different value. **IAOZ** is the formula IAO + Z or Zain (=7). It is also notable that IAOZ = 88 (8 x 11) (Heb.) and words with NAEQ6 value of 88 include: **Basilisk**²¹⁷, **circle**, **ecstasy**, **fullness** and **invoke**. In the fashion of Alchemical writers, I will not here explicate the mystery of this formula but offer a pointer to the Adept:

In Magic and Theory and Practice Crowley discusses the formula as it pertains to his cult of Thelema:

The Formula of I.A.O. This formula is the principal and most characteristic formula of Osiris, of the Redemption of Mankind. "I" is Isis, Nature, ruined by "A", Apophis the Destroyer, and restored to life by the Redeemer Osiris. There is a quite different formula in which I is the father, O the Mother, A the child --- and yet another, in which I.A.O. are all fathers of different kinds balanced by H.H.H., 3 Mothers,

²¹⁵ <http://kali/victoryoflogossite/articleDisp.aspx?ar=hektwitch1>

²¹⁶ see below.

²¹⁷ The name basilisk comes from the Greek basileus, which means king. The basilisk was the King of the snakes and the most poisonous creature on earth. His appearance has always been a matter of dispute since there is no way to see a basilisk and survive. Looking at it, according to legend, brings death. The basilisk was depicted in a few illuminated manuscripts in the Middle Ages but appeared much more often as an ornamental detail in church architecture, adorning capitals and medallions.

“John Carter” has suggested that the “Basilisk abode” was a reference to the womb, though I do not find support for that, especially if we consider here that the “incarnation” was not material or in the flesh. (see John Carter, *Sex and Rockets*).

to complete the Universe. In a third, the true formula of the Beast 666, I and O are the opposites which form the field for the operation of A.

This is also identical with the Word Lux, L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Savior of the World.

The same is true of a magical ceremony. The magician who is destroyed by absorption in the Godhead is really destroyed. The miserable mortal automaton remains in the Circle. It is of no more consequence to Him that the dust of the floor.

The Alchemists themselves taught this same truth. The first matter of the work was base and primitive, though "natural". After passing through various stages the "black dragon" appeared; but from this arose the pure and perfect gold.

There is an etymological identity between Tetragrammaton and "I A O", but the magical formulae are entirely different, as the descriptions here given have shown. It will now be understood that this formula of I A O is a formula of Tiphareth. The magician who employs it is conscious of himself as a man liable to suffering, and anxious to transcend that state by becoming one with god

It was this key that thus unlocked the Book. Formulae shall be covered in detail presently, but for now suffice to say that the formula is not only the key to the cosmogony but also a further proof which is contained in Crowley's rectification of IAO to FIAOF.²¹⁸

...

For now, however, I will only mention **Grant's Aleister Crowley and the Hidden God**, which revealed the full implication of... the formula of the Gnostics, IAO²¹⁹. Grant himself interprets the formula as:
The three-fold formula of Babalon...is also the magical significance of

²¹⁸ The formula FIAOF is, itself valuable, but I here am referring to the rectification technique employed by Crowley.

²¹⁹ Grant, Kenneth *Aleister Crowley and the Hidden God* Skoob, 1993, pg 105

*the formula of IAO (Isis-Apophis-Osiris).*²²⁰

Having found a connection to Babalon (and thus Hekate), Grant interprets the formula:

I, Yod ...is the solitary seed attributed to Virgo, represented by the Virgin. A is Apophis, the 'evil' serpent of corruption and dissolution, represented by the Whore. O is the true Eye or Yoni...

*Grant references Crowley's Magick in Theory and Practice (Book 4, part 3) and notes that this formula is a key to Crowley's system.*²²¹

Charles Stansfeld Jones or Frater Achad, who found Crowley as an accountant with a fresh divorce and broke with him decades later as a total burn-out, having claimed the 9°=2 grade (analogous to the spiritual development of Christ, Buddha, Confucius, Mohammed, etc.) falsely, without having fully eradicated his ego. That was at least Crowley's judgement, and many (like Kenneth Grant) have their doubts that Crowley ever made it that far himself. Achad's notion was that, due to his handiwork, the "Aeon of Ma'at" (Justice) was now prematurely superceding Crowley's Aeon of Horus. Kenneth Grant and his disciple Nema later posited a "Dual Aeon of Horus/Ma'at" which would soon itself be superceded by the "Wordless Aeon" of Harpocrates.*²²²

And finally:

*Horus and Maat constitute a Double Current; they are twin aeons - the Twins of Tetragrammaton, the Son and the Daughter, the Vau and the Hé final. Likewise, they are Ra-Hoor-Khuut and Hoor-paar-kraat, the manifest and unmanifest twins which are Perfection: and Perfection, being Silence, is Zain, the Wordless Aeon. These twins are shadowed forth in Atu VI, assigned to Gemini; and contemplation of this card sheds further light on their interplay.*²²³

²²⁰ op cit.

²²¹ This extract from *Hekate in Cycles of the Aeons* I present author, at <http://www.timestations-z.com/CyclesI.pdf>

²²² <http://www.disinfo.com/site/displayarticle80.html>

²²³ <http://user.cyberlink.ch/~koenig/dplanet/staley/staley8.htm>

Chapter 23 : The Great Old Ones

And it was then that Nyarlathotep came out of Egypt. Who he was, none could tell, but he was of the old native blood and looked like a Pharaoh. The fellahin knelt when they saw him, yet could not say why. He said he had risen up out of the blackness of twenty-seven centuries, and that he had heard messages from places not on this planet. Into the lands of civilization came Nyarlathotep, swarthy, slender, and sinister, always buying strange instruments of glass and metal and combining them into instruments yet stranger. He spoke much of the sciences - of electricity and psychology - and gave exhibitions of power which sent his spectators away speechless, yet which swelled his fame to exceeding magnitude. Men advised one another to see Nyarlathotep, and shuddered. And where Nyarlathotep went, rest vanished; for the small hours were rent with the screams of a nightmare.²²⁴

What his fate would be, he did not know; but he felt that he was held for the coming of that frightful soul and messenger of infinity's Other Gods, the crawling chaos Nyarlathotep.²²⁵

There was the immemorial figure of the deputy or messenger of hidden and terrible powers - the "Black Man" of the witch cult, and the "Nyarlathotep" of the Necronomicon.²²⁶

There are references to a Haunter of the Dark awaked by gazing into the Shining Trapezohedron, and insane conjectures about the black gulfs from which it was called. The being is spoken of as holding all knowledge, and demanding monstrous sacrifices.²²⁷

One final connection is left to be made to Babalon and her book, the relationship to the Great Old Ones of Lovecraft's Cthulhu mythos. The god Nyarlathotep (NAEQ6: NYARLATHOTEP = 155, 1 + 5 + 5 = 11)

²²⁴ H.P. Lovecraft, "Nyarlathotep"

²²⁵ H.P. Lovecraft, The Dream-Quest of Unknown Kadath

²²⁶ H.P. Lovecraft, "The Dreams in the Witch House"

²²⁷ H.P. Lovecraft, "The Haunter of the Dark"

is, as the above shows, associated with Witchcraft, specifically the “Witchcult” of the Middle Ages²²⁸, in Lovecraft’s story *Dreams in the Witch House*. Interestingly, words with the NAEQ6 value of 155 are **abomination, intimate and mysteries**.

While I realize this will be a problematic association insofar as Lovecraft is a writer of horror stories²²⁹, it is worth noting that Lovecraft “dreamt” Nyarlathotep into being, he was not a literary creation. Second, the connection with the Witch cult is based on archetypal resonance²³⁰ so the association is not without foundation. It is also the case that the “Black Man” of the cult is a legendary figure associated with the Mediaeval resurgence of Witchcraft and therefore, as we noted earlier, with the establishment of the coven (NAEQ6, COVEN = 74, $7 + 4 = 11$).

²²⁸ Though it should be noted that Lovecraft got this concept from Margaret Murray’s *The Witchcult in Western Europe*, a book that is considered unreliable as an historical reading of the records of the Witch trials. The god of the Witches, as viewed by Murray, was

IT is impossible to understand the witch-cult without first understanding the position of the chief personage of that cult. He was known to the contemporary Christian judges and recorders as the Devil, and was called by them Satan, Lucifer, Beelzebub, the Foul Fiend, the Enemy of Salvation, and similar names appropriate to the Principle of Evil, the Devil of the Scriptures, with whom they identified him.

This was far from the view of the witches themselves. To them this so-called Devil was God, manifest and incarnate; they adored him on their knees, they addressed their prayers to him, they offered thanks to him as the giver of food and the necessities of life, they dedicated their children to him, and, there are indications that, like many another god, he was sacrificed for the good of his people.

*The contemporary writers state in so many words that the witches believed in the divinity of their Master. Danaeus, writing in 1575, says, 'The Diuell com{m}aundeth them that they shall acknowledge him for their god, cal vpo{n} him, pray to him, and trust in him. Then doe they all repeate the othe which they haue geuen vnto him; in acknowledging him to be their God.' Gaule, in 1646, nearly a century later, says that the witches vow 'to take him [the Devil] for their God, worship, invoke, obey him'. [Margaret Murray, *The Witchcult in Western Europe*]*

This theory – that the Witches were a Pagan survival of Pre-Christian Europe, had a huge impact on Gardner in his creation of is Witchcult. Lovecraft’s view of this deity is more of an adoption of form rather than substance, as he clearly considered Nyarlathotep to be a Demonic being.

²²⁹ and I realize “serious” magicians, i.e. those who fail to grasp Grant and Bertiaux in particular, the sort who thinks Grant is “unreadable” will dismiss this out of hand. I confess that I view this chapter as having the additional benefit of being a repellent to those who think that reading books and getting degrees – or whatever – is the same thing as Magick.

²³⁰ Which is to say by the magical theory of correspondences, see Sepher Sephirot.

While there can be little doubt that the Force encountered by Parsons was a being from out of the black gulfs²³¹ which are associated with the *Great Old Ones*²³², incredibly this is supported by the fact that the only other being out of Lovecraft which matches the *Key of Liber 49* is the cosmic power associated with the Gnostic Demiurge is Azathoth, described as a being that dwells *outside the ordered universe (is) that amorphous blight of nethermost confusion which blasphemes and bubbles at the center of all infinity—the boundless daemon sultan Azathoth, whose name no lips dare speak aloud, and who gnaws hungrily in inconceivable, unlighted chambers beyond time and space amidst the muffled, maddening beating of vile drums and the thin monotonous whine of accursed flutes*²³³. The value of Azathoth²³⁴ in

Name	NAEQ6	Aiq Bakir
Azathoth	73	1
Byatis	88	7
Cthulhu	81	9
Cthylla	61	7
Hastur	63	9
Ithaqua	89	8
Nodens	71	8
Nyarlatotep	155	2 (11)
Shub-Niggurath	163	1
Tsathoggua	105	6
Yog-Sothoth	108	9

NAEQ6 is (AZATHOTH = 73) and words that have the value of 73 include **damned, fates, great, pit, power** and interestingly, **Ra-hoor-khu**. It is thought that Lovecraft invented the name Azathoth, but it is also of note that Lovecraft referred to him as the “Daemon Sultan”, the “blind, idiot, god Azathoth” and that Daemon Sultan = 137, Daemon=74, blind = 65 and idiot=83 (all of which reduces to 11). I will also mention before

²³¹ i.e., Transplutonic (Yuggothian) space or Kabbalistically, the Abyss. This may also refer to Bertiaux’s Universe B or the Tunnels of Set described by Grant.

²³² Though again, as we discussed in *The Ordeal of the Abyss*, this is only apparent, from the perspective of the Earth-bound soul. Babalon, of course, dwells in the most rarified of the Aethyrs.

²³³ H. P. Lovecraft, *The Dream-Quest of Unknown Kadath*

²³⁴ Table 3: I have created a small table of some of the “major” beings in the Mythos for the interested reader to use as a start for their own researches. Notably, the only being whose name is “an 11” in Nyarlatotep which is in keeping with his being the GOO (Great Old Ones) that has direct relations to the Witchcult.

moving on that Parsons referred to Horus as “completely blind”²³⁵.

The relationship between the two is described as:

Nyarlathotep is one of the more powerful of the “Ancient Ones” in Lovecraft’s cosmology. At the summit of this diabolical hierarch is Azathoth, the “blind and idiot” god. Installed at the heart of Ultimate Chaos (Lovecraft’s Hell), it is he who presides over human destiny; in this way is the radical absurdity of the world explained. Lovecraft’s gods are transparent allegories, and Azathoth illustrates adequately the author’s theses on mechanistic materialism. He is, for the dreamer Randolph Carter who is searching for marvelous Kadath.

Nyarlathotep is the faithful servant of Azathoth. He is most often designated vaguely, such as the “Crawling Chaos.” But he has many other names: he is sometimes the “Dark God,” sometimes “The Dweller in Darkness... But he can take on other aspects: In The Dream Quest of Unknown Kadath he appears to Randolph Carter in the form of a young man of great beauty, clothed in the austere dignity of an Egyptian god and in a scarlet robe.”²³⁶

In the Dream-quest of Unknown Kadeth, Lovecraft connects the dots for us: *that shocking final peril which gibbers unmentionably outside the ordered universe, where no dreams reach; that last amorphous blight of nethermost confusion which blasphemes and bubbles at the centre of all infinity--the boundless daemon-sultan Azathoth, whose name no lips dare speak aloud, and who gnaws hungrily in inconceivable, unlighted chambers beyond time amidst the muffled, maddening beat of vile drums and the thin, monotonous whine of accursed flutes; to which detestable pounding and piping dance slowly, awkwardly, and absurdly the gigantic ultimate gods, the blind, voiceless, tenebrous, and mindless Other Gods whose soul and messenger is the crawling chaos Nyarlathotep.*²³⁷

²³⁵ Book of Babalon, introduction; *This force is completely blind, depending upon the men and women in whom it manifests and who guide it. Obviously, its guidance now tends towards catastrophe.* (sic)

²³⁶ Maurice Levy. “Cthulhu.” Lovecraft: A Study in the Fantastic. 81-82.

²³⁷ H. P. Lovecraft, *The Dream-Quest of Unknown Kadath*

Finally, the function in the Witchcraft of Nyarlathotep is spelled out in *Dreams in the Witchhouse*:

*The expression on her face was one of hideous malevolence and exultation, and when he awaked he could recall a croaking voice that persuaded and threatened. He must meet the Black Man and go with them all to the throne of Azathoth at the centre of ultimate chaos. That was what she said. He must sign the book of Azathoth in his own blood and take a new secret name now that his independent delvings had gone so far. What kept him from going with her and Brown Jenkin and the other to the throne of Chaos where the thin flutes pipe mindlessly was the fact that he had seen the name "Azathoth" in the Necronomicon, and knew it stood for a primal evil too horrible for description*²³⁸.

If we wish to add Babalon to the rolls of *Great Old Ones* the preceding is problematic but this is not what is intended here. Rather, I would suggest that the force that came to Parsons in the Mojave was in sympathy with the same current Lovecraft dreamed of in the 20's. It is not a matter of real or unreal, but I think, the expression of a power (or powers) that are only vaguely perceived by mankind. Interestingly, neither Babalon nor the gods of the Cthulhu stories are of any pedigree beyond the 1920's, and this seems to be a truth proven in the resurgence of Pagan and magical practice in the 20th Century²³⁹; that the gods are not humans writ large that sit around in a timeless realm and look down upon the Earth waiting for us to pay attention to them. This does not mean, however, that the forces that manifest in these forms are not real or awesome; quite the contrary, actually, as we can never circumscribe the gods and all of our attempts to catalog these forces or beings like cosmic insects are as doomed to failure as surely as our attempts to ignore or banish them from the world.

²³⁸ H.P. Lovecraft, "The Dreams in the Witch House". This is a fitting description of Choronzon, at least before the Abyss has been conquered. It is noteworthy that Lovecraft encountered these beings in dreams and was clearly repulsed by them.

²³⁹ particularly how these practices have changed with the times far more adroitly than traditional religion

Chapter 24 : Abomination of Desolation

“This same Lucifer, the Old Serpent, was cast out upon the Earth, where he became the arch-enemy of mankind in order to avenge himself on his exilers”

This sort of hermeneutic makes human history of magical myth. There is no conflict between the Elder Gods and the Great Old Ones; they are opposite terminals of a single current.²⁴⁰

As Kenneth Grant points out in the quote from *Hecate's Fountain* above, the difficulty that we have reconciling the nature of Babalon to human thought disappears once we recognize the schism of man and nature, as well as God and man, is within the psyche of humanity, not phenomenal reality. It is therefore shown that the tension so apparent in contemporary America is the false dichotomy spawned by this very misunderstanding, advanced by the slaves of Choronzon²⁴¹ that have infested the Earth like flies on a fresh corpse. To put it another way, recalling that when we looked at Choronzon and the “Ordeal of the Abyss” previously, the fundamental issue was, and is, the nature of the individuated psyche which, in contrast to the materialist paradigm that underlies Western culture posits the existence of a spiritual being that dwells within each being, for *Every man and every woman is a star*²⁴². The issue is, as we have seen, the struggle of the Ego, which is the inner reflection of Choronzon within the microcosm of humanity, against the manifestation of the greater being that dwells within. Thus the seemingly suicidal yearning for the Apocalypse is revealed for what is. The ego knows, apriori as it were, that it cannot abide; it has beginning (birth) and an end (death). Nevertheless, it has an aversion to this fact, and seeks to extend itself – impossibly – into Eternity. In order to accomplish this, the ego (and this can be seen as a phenomenon that can become greater than the individual) attempts to make a “pact” with the Devil, ignoring the fact that it (the Ego) is itself that very Demon, and would sacrifice the entire universe and every

²⁴⁰ Kenneth Grant, *Hecate's Fountain*, pp 177, Skoob

²⁴¹ i.e. religious fundamentalists of every stripe, but most especially the particularly virulent strains of fundamentalist Christianity which are the deformed children of Puritanism.

²⁴² *Al vel Legis*, I : 3

other thing in it in order to continue. But, of course, the part of us that is eternal is a point in the continuum of the singular reality that we call, for lack of a better term “God”, and so we may conclude that to reject the Self that is beyond ego is to reject what is real in favor of illusion. This is the ultimate origin of the War in Heaven. And no mistake, *it is a war*.

Therefore, we see that the Terrible One, the accuser and the tempter²⁴³, the Whore and the Beast and the Dragon are all manifestations of the same Reality that is Truth and Light and, always, Love. Crowley asserted that *Love is the Law*, and adopted the Greek word AGAPE as an axiom of his New Aeon (AGAPE, like Thelema, has the Kabalistic value 93) but this is not childish, sentimental love; it is the recognition and acceptance of everything; the Understanding that *every phenomenon is a particular dealing of God with my soul*. Thus, when duality is transcended, Lucifer is Christ, and Christ, Lucifer. Babalon has been rightly compared with Kali as (t)he name Kali derives from the Sanskrit root word Kal meaning time. *Nothing escapes from time. Her Tibetan Buddhism counterpart is named Kala, a male figure. Of the Hindu goddesses, The Encyclopedia Britannica (has) ... "Major Hindu goddess whose iconography, cult, and mythology commonly associate her with death, sexuality, violence, and, paradoxically in some of her later historical appearances, motherly love."*²⁴⁴ This is only paradoxical if the human distinction between “good” and “evil” are applied, as the devouring Goddess is when rightly perceived, the benevolent Mother of the All.

This concept is demonstrated in a different context in the Tibetan Bardo Thodol, the instructions for the dead in the initial stages of life post mortem; *In the second week of the second bardo, the soul meets seven legions of Wrathful Deities: hideous, terrifying demons who advance upon him with flame and sword, drinking blood from human skulls, threatening to wreak unmerciful torture upon him, to maim, disembowel, decapitate and slay him. The natural tendency, of course,*

²⁴³ the Satan of Orthodoxy.

²⁴⁴ Goddess Kali Ma - Liberator of Souls - Destroyer of Negativity at <http://www.goddess-kali-ma.com/>

*is for the soul to attempt to flee from these beings in stark, screaming, blood-curdled terror; but if he does, all is lost. ..he is told to awaken to the fact that all these fearsome creatures are not real, but are merely illusions emanating from his own mind. If he can recognize this, they will vanish and he will be liberated. If he can't, he eventually wanders down to the third bardo.*²⁴⁵ The Key is the recognition of what is real and what is illusory and the rejection of fear.

This Way, is not an easy one, however, particularly in the West where the illusion of the phenomenal world has been elevated to the position of Truth. We may see in Parsons a seeker on this Path, recalling what he wrote; *"...because of this mystery BABALON is incarnate upon the earth today, awaiting the proper hour for Her manifestation. And this my book, that is dedicated to Her, is preparation and a portent for that time. And in that day my work will be accomplished, and I shall be blown away upon the Breath of a Father, even as it is prophesied. And thus I labour lonely and outcast and abominable, an he-goat upon the muck heaps of the world. Yet I am content with my lot, since though I am clothed with barncloth, yet shall I come in power and purple, for of this also am I contemptuous. Yea, I am.*²⁴⁶

Magick is a dangerous business, though not as the Ego-self would have it – a danger of damnation – but the possibility that one may “call up what you cannot put down”²⁴⁷. In perhaps the last letter he wrote, Parsons said; *No doubt you will be delighted to hear from an adept who has undertaken the operation of his H.G.A. in accord with our traditions.*

²⁴⁵ <http://www.near-death.com/experiences/buddhism01.html>

²⁴⁶ Beloved of Babalon <http://www.skeptictank.org/belovob.htm>

²⁴⁷ This is a phrase from Lovecraft's *The Case of Charles Dexter Ward*, in which a letter from a necromancer discusses the dangers of being unable to control the forces one may contact. This is certainly a subject relevant to the subject of this study and, additionally is from one of Lovecraft's more successful stories. The quote from the book is:

say to you againe, doe not call up Any that you can not put downe; by the Which I meane, Any that can in Turne call up Somewhat against you, whereby your Powerfulllest Devices may not be of use. Ask of the Lesser, lest the Greater shal not wish to Answer, and shal commande more than you.

The operation began auspiciously with a chromatic display of psychosomatic symptoms, and progressed rapidly to acute psychosis. The operator has altered satisfactorily between manic hysteria and depressing melancholy stupor on approximately 40 cycles, and satisfactory progress has been maintained in social ostracism, economic collapses and mental disassociation.

These statements are mentioned not in any vainglorious spirit of conceit, but rather that they may serve as comfort and inspiration to other aspirants on the Path.

Now I'm off to the wilds of Mexico for a period, also in pursuit of the elusive H.G.A. before winding up in the guard (room) finally via the booby hotels, the graveyard, or ---? If the final, you can tell all the little practises that I wouldn't have missed it for anything."

No one. Once called 210.²⁴⁸

At times, ascension and madness are indistinguishable.

²⁴⁸Beloved of Babalon <http://www.skeptictank.org/belovob.htm> , ibid.

Chapter 25 : The Witchcraft

We are the Witchcraft, and although one may not know another, yet we are united by an indissoluble bond. And when the high wild cry of the eagle sounds in your mind, know that you are not alone in your desire for freedom. And when the howl of the wolf echoes in the forests of your night, know that there are those who also prowl. And when the ways of your fellows about you seem the ways of idiocy and madness, know that there are also others who have seen and judged - and acted.

...

Our way is not for all men. There are those who are so constricted and sick in themselves that the thought of their own freedom is a horror, and that of others a fierce pain; so that they would enslave all men. And these you should shun, or, if you must, destroy them as you will know how, for this also is bounty. Nor think the life power should manifest in those who have no trouble or turmoil, for these may be mere dumb cattle, innocents out of season. Rather does the power often show the most where conflict rages, since at any time, and especially in a false civilization, the way must be won through. Surrender is disaster. The other side of the coin is a song in the sunlight and a dance in the moonlight, where all mists are dispersed. But the way must be won.

-- Jack Parsons, "The Witchcraft"

The Path is not a matter of finding the "True" religion or God. It is, rather the assimilation of the Entirety (as the Gnostics put it) and this means embracing the Darkness of the Starless Night as well as the Light of the Sun. Parsons, toward the end of his life wrote concerning the Way as he saw it, pointed out in *Liber 49* by Babalon and sketched out in the quote reproduced above. This Way or path has many names, and is the subject of much distortion, though this is inevitable, for the road we are speaking about is the road of Shadows that winds it's way through the country of Nightmares. It is a knowledge that, no doubt, would be better of unlearned for the vast majority of humanity. Indeed, there are those who, perhaps touched by this Shadow, are repulsed by it and would do anything to destroy it. It is the nature of that which is from the dark or negative side of the Tree, however, that they are not

things of themselves and can only manifest, as shadows do, when the light is blotted out. And so the witch hunters, it seems, evoked into the world that which they feared, and which, perhaps, haunted their dreams. The shadows were evoked, certainly, in the light of the *auto-de-fe* by which the Church and its allies hoped to destroy it.

Such is the nature of Shadow. As to what this mystery reveals, I can only, yet again, quote Kenneth Grant: *When the occult significance of primal symbols is fathomed at the Draconian level, ...all magical circles, sorceries, and cults, are seen as manifestations of the Shadow. (Cults of the Shadow) Thus we see the road that we would travel is far older than the oldest grimoire and the Powers we would invoke are the most primal of those known to man.*²⁴⁹

Anyone can reconstruct certain formula, as I have, from the writings of others (and make contact with the *force* behind them),. Thereby one can call again to the Dark Angel as well as the Holy Angel, the Spirits of the (double) Moon and those beyond the stars, as well as the Sun (solar divinities). There are many books that are much more explicit²⁵⁰, and much more sure of the Path than what I have written here. Whether these authors truly understand what it is they write about, and whether they have in fact walked the roads they are describing, I do not know. I can only say, as I have and those whom I have learned from have, to walk the Path that leads to the Abyss with caution and care. The road truly ends at the gate of Da'ath, beyond which there is no aid, from men, god or angel.

With the key of the Primal Gnosis, the Draconian or Typhonian Tradition, as Massey and Grant call it, it is now possible to unlock doors that have been hidden from sight and secrets that have been degraded through time and the entropy of history. As for the rectification of Witchcraft, we possess the key formula, the formula of reversion. A. E. Waite, the occult writer of the early 20th century says, in the introduction to his *Ceremonial Magic*:

²⁴⁹ Kenneth Grant, *Cults of the Shadow*, Skoob

²⁵⁰ See for instance, Michael Ford, *Book of the Witch Moon*, Succubus

*It remains now to be said that there is a tradition à rebours, and though it may seem very hard to put it so roughly and frankly, I have not taken all the consciousness of the inward man for my province to smooth or reduce any of the distinctions between the loss and gain of the soul. The tradition à rebours is definitely and clearly that of miraculous power in the quest and attainment thereof. It is summarized by the ambition of the Magus in its contrast with the desire of the eyes and the hope which fills the heart of the true mystic.*²⁵¹

This may be so, at least from the point of view of someone such as Waite. And yet, the Left-hand, the negative or whatever one may call it is a part of the universe as surely as the Light of the Sun. While we must acknowledge the dangers of the Tree of Da'ath, is it the forces that dwell there that cause such open handed dismissal or is there something more? It seems to me that the blanket condemnation of the Left-hand conceals something more, something that lies beneath the surface of waking consciousness. It does not matter if we call it fear or failure, it is the rejection of the totality of our existence, for there is no light without darkness. As Crowley himself says concerning the crossing of the Abyss

your Universe [must be] perfect—and perfection includes the idea of balance... If there be missing or redundant even one atom, the entire monstrous, the portentous mass must tend to move with irresistible impact, in such direction as to restore the equilibrium.

*Ultimately, the destruction of the ego before the Ordeal of the Abyss is necessary because the ego makes the distinction between I and not I. One cannot gain such equilibrium (per this schema) if either the Severity or Mercy²⁵² are rejected.*²⁵³

²⁵¹ Arthur Edward Waite, *The Book of Ceremonial Magic*

²⁵² Concerning the Pillars, the Sepher Yetzirah tells us

First Division. He let the letter Aleph predominate in primitive air, crowned it {made it the top letter of the column in the middle of the Tree of Life. Descending the Tree of Life, the order of the three letters is Aleph, Mem and Shin (male) in Kether, Tiphereth and Yesod. The female order, Shin, Mem and Aleph is encountered by rising up the middle pillar of the Tree and thereby reversing this order.}, combining one with the other and formed by them the air in the world, moistness in the year, and the breast in man, male and female: in male by Aleph-Mem-Shin and in female by Shin-Mem-Aleph

We have already briefly touched on the idea of the Left-hand path. Now that we elucidated the key of the “shadow”, that is, the formula of reversion or inversion, we can now consider the symbols associated with witchcraft or sorcery in light of this understanding.

Grant, discussing these symbols writes

*The principal symbols of the original cult have survived the passage of aeon- long cycles of time. They all suggest the Backward Way; The Sabbath sacred to Sevekh or Sebt, the number Seven, the Moon, the Cat, Jackal, Hyaena, Pig, Black Snake, and other animals considered unclean by later traditions; the Widdershins and Back-to-Back dance, the Anal Kiss, the number Thirteen, the Witch mounted on the besom handle, the Bat, and other forms of webbed or winged nocturnal creature; the Batrachia generally, of which the Toad, Frog, or Hekt was preeminent. These and similar symbols originally typified the Draconian Tradition which was degraded by the pseudo witch-cults during centuries of Christian persecution. The Mysteries were profaned and the sacred rites were condemned as anti-Christian. The Cult thus became the repository of inverted and perverted religious rites and symbols having no inner meaning; mere affirmations of the witches' total commitment to anti-Christian doctrine whereas- originally- they were living emblems, sentient symbols, of ante-Christian faith.*²⁵⁴

Second Division. He let the letter Mem predominate in primitive water, and crowned it, combined one with the other {made Mem the top letter of the column of Mercy on the right side of the Tree of Life. The order of the three letters is Mem, Shin and Aleph in the Sephiroth Chokmah, Chesed and Netzach {a male ring} going down, and the opposite order {female ring} going up. This symbolically makes the pillar of Mercy Male as viewed from the bottom and female as viewed from the top -- there is another way of considering it predominantly male -- by application of the letters of the name Jehovah or Yahweh to the Tree.}, and formed by them the earth {with water over land} coldness in the year, and the belly in male and female; in male by Mem-Shin-Aleph, in female by Aleph-Mem-Shin.

Third Division. He let the letter Shin predominate in primitive fire, crowned it, combined one with the other {made Shin the top of the column of severity on the Tree of Life. The order of these three letters is Shin, Aleph, Mem in the Sephiroth Binah, Geburah and Hod going down (Male ring) and Mem, Aleph, Shin going up (Female ring). This makes the pillar of Severity, the left column of the Tree of Life, Male when viewed from the top and Female when viewed from the bottom. By the method of placing Tetragrammaton on the Tree of Life this column is considered predominantly Female}, and formed by them, heaven in the world, heat in the year, and the head of male and female

²⁵³ Aleister Crowley, *Magick Without Tears*, New Falcon

²⁵⁴ Kenneth Grant, *Cults of the Shadow*, Skoob

The Origins of Witchcraft are obscure; the Neo-pagan revival has tried, and failed, to find the “roots” the Witch cult in pre-Christian paganism, Medieval pagan survivals and pre-historic shamanism.

Grant writes; *Sorcery and witchcraft are the degenerate offspring of occult traditions coeval with those described in the second chapter. The popular conception of witchcraft, shaped by the anti-Christian manifestations that occurred in the Middle Ages is so distorted and so inadequate that to try and interpret the symbols of its mysteries, perverted and debased as they are, without reference to the vastly ancient systems from which they derive is like mistaking the tip of an iceberg for its total mass*²⁵⁵.

In mistaking the outward form (and formulae) for the inner meaning, interpreters of Witchcraft, from the Roman Poets to the Medieval witch-finders have failed to grasp the phenomena of the various cults. It is the source of Witchcraft, both in the sense of the idea and the power behind it that provides the key. As we have already seen, this source is the Qliphotic realm of the averse Tree of Life and also the very Abyss itself. As Grant says, *(It has been suggested that) the original witches sprang from a race of Mongol origin ...(but) these 'Mongols' were not human. They were degenerate survivals of a pre-human phase of our planet's history ... The characteristic that distinguished them from the others of their kind was the ability to project consciousness into animal forms, and the power they possessed of reifying*²⁵⁶ *thought-forms. The bestiaries of all the races of the earth are littered with the results of their sorceries.*²⁵⁷

This passage provides two important insights. First, the origin of witchcraft is extra-terrestrial, or at least pre human. This parallels the myth of the Watchers or “Sons of God” from Genesis

Genesis: 6 : 2 *That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

Genesis: 6 : 4 *There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men,*

²⁵⁵ Kenneth Grant, *Cults of the Shadow*, Skoob

²⁵⁶ To regard or treat (an abstraction) as if it had concrete or material existence. (American Heritage dictionary) Grants use of the term also indicates that these abstract “thought forms” are actually brought into material existence via the power of the sorcerer or witch.

²⁵⁷ --Kenneth Grant, *ibid*.

*and they bare children to them, the same became mighty men which were of old, men of renown.*²⁵⁸

These “Sons of God” or Nephilim are treated extensively in the non canonical *Book of Enoch*. Compare the description of them with the passage from Genesis above:

And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjâzâ, who was their leader, said unto them: 'I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn 7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmiêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, 8 Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. These are their chiefs of tens.

*I And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.*²⁵⁹

²⁵⁸ Genesis 6 : 2, 4

²⁵⁹ *The Book of Enoch*, 6-7

The offspring of these Angels, the Nephilim, were the inheritors of some of the powers of their (non-human) parents. In *I Enoch* and *Genesis*, the Angels or “Sons of God” mingled with humanity but Grant sees this as a myth which survives from the pre-history, as mankind did not yet exist but was, in a sense created by the Nephilim: *They were non-human entities; that is to say they pre-dated the human life-wave on this planet, and their powers- which would today appear unearthly-derived from extra-spatial dimensions. They impregnated the aura of the earth with the magical seed from which the human foetus was ultimately generated*²⁶⁰.

The call to Babalon’s children in Liber 49 to *Gather together in the covens as of old...Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name* is, I believe, an invitation to reconnect with the ancient, primal Universe as experienced by our ancestors. While Wicca has focused on being a “nature” religion, the Witchcraft envisioned by Parsons is, as described in the fore-going chapter, the reversion of the norms of society and, in connecting with these hidden currents, restore the balance of light and dark, Night and Day. It is not, I think, a retreat into a pastoral Golden Age (which never existed, in any case) but an exhortation to become as the gods we are.

For the ultimate goal of every “Star” must be ascend the Tree of Life unto the brink of Da’ath and face the guardian of the Gate, the Dweller on the Threshold, and pass the final pylon. This Work, the “Great Work” of Crowley, etc., was called by Parsons the Black Pilgrimage.

A final note: Two Names often associated with the Witchcult are Lucifer and Baphomet and while these beings will be dealt with in future works I have planned, I should mention that NAEQ6 provides a clue to deciphering these symbols as Baphomet has the NAEQ6 value 128, Lucifer the value 110 and the “dreaded Nahsi” who worshipped NSR-RA²⁶¹, as Nahsi = 47. 128, 110 and 47 all reduce to 11 as they are “of us”. (see also the “Prince” of Chorazin, below)

²⁶⁰ Kenneth Grant, *Cults of the Shadow*, Skoob ibid.

²⁶¹ Kenneth Grant, *Outside the Circles of Time*, Skoob. NSR-RA symbolically equates with Lucifer.

Chapter 26 : The Black Pilgrimage

1. The Text

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes²⁶².

Note: I will first produce the text of the Black Pilgrimage section of the Book of Antichrist, as it is the most important section of that work and we will, in the next chapter, analyze it in detail.

Now it came to pass even as BABALON told me, for after receiving Her Book I fell away from Magick, and put away Her Book and all pertaining thereto. And I was stripped of my fortune (the sum of about \$50,000) and my house, and all I Possessed.

Then for a period of two years I worked in the world, recouping my fortune somewhat. But that was also taken from me, and my reputation, and my good name in my worldly work, that was in science.

And on the 31st of October, 1948, BABALON called on me again, and I began the last work, that was the work of the wand. And I worked for 17 days, until BABALON called me in a dream, and instructed me on an astral working. Then I reconstructed the temple, and began the Black Pilgrimage, as She instructed.

And I went into the sunset with Her sign, and into the night past accursed and desolate places and cyclopean ruins, and so came at last to the City of Chorazin. And there a great tower of Black Basalt was raised, that was part of a castle whose further battlements reeled over the gulf of stars. And upon the tower was this sign.

And one heavily robed and veiled showed me the sign, and told me to look, and behold, I saw flash below me four past lives wherein I had failed in my object. And I beheld the life of Simon Magus, preaching the Whore Helena as the Sophia, and I saw that my failure was in Hubris, the pride of the spirit. And I saw my life as Giles de Retz, wherein I attempted to raise Jehanne Darc to be Queen of the

²⁶² Luke 10 : 13

Witchcraft, and failed through her stupidity, and again my pride. And I saw myself in Francis Hepburne, Earl Bothwell, manipulating Gellis Duncan, that was an unworthy instrument. And again as Count Cagliostro, failing because I failed to comprehend the nature of women in my Seraphina. And I was shown myself as a boy of 13 in this life, invoking Satan and showing cowardice when He appeared. And I was asked: "Will you fail again?" and I replied "I will not fail." (For I had given all my blood to BABALON, and it was not I that spoke.)

And thereafter I was taken within and saluted the Prince of that place, and thereafter things were done to me of which I may not write, and they told me, "It is not certain that you will survive, but if you survive you will attain your true will, and manifest the Antichrist.

And thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide, and that oath. But the Oath in no wise ameliorated that terror, and I continued in the madness and horror of the abyss for a season. But of this no more. But having passed the ordeal of 40 days I took the oath of a Magister Templi, even the Oath of Antichrist before Frater 132, the Unknown God.

And thus was I Antichrist loosed in the world; and to this I am pledged, that the work of the Beast 666 shall be fulfilled, and the way for the coming of BABALON be made open and I shall not cease or rest until these things are accomplished. And to this end I have issued this my Manifesto.

2. Analysis of the Black Pilgrimage

In the *Book of Antichrist*, written in 1949 Parsons says; *And within seven years of this time, BABALON, THE SCARLET WOMAN HILARION*²⁶³ *will manifest among ye, and bring this my work to its fruition.* As if to confirm the nature of Babalon herself, Parsons writes, the Goddess renewed the contact *on the 31st of October, 1948.* It should not be necessary to point out the significance of the day, which in modern times is Halloween and associated with the Celtic festival of Samhain²⁶⁴ and celebrated as a religious holiday by Neo-pagan Witches and others of a darker perspective as well. It may also be worth noting that seven years from the renewed contact with Parsons, the Witchcraft act in Britain was repealed, thus allowing Gerald Gardner come into the open with his claims of a survival of the Witchcult – probably bogus – but also to begin initiating people into the religion he had constructed out of bits of folklore²⁶⁵ and myth on

²⁶³ It has been speculated that Parsons used the name Hilarion as a reference to the Theosophical lore of the Mahatmas or Masters.

²⁶⁴ As most readers of this are aware, the Celts adhered to a Lunar calendar, so that their Holy Days fell according to the Lunar cycle and the solstices and equinoxes, in the same way that Easter on the Christian calendar is calculated as the first Sunday after the first full moon following the Spring Equinox.

As for the festival itself;

Halloween had its beginnings in an ancient, pre-Christian Celtic festival of the dead. The Celtic peoples, who were once found all over Europe, divided the year by four major holidays. According to their calendar, the year began on a day corresponding to November 1st on our present calendar. The date marked the beginning of winter. Since they were pastoral people, it was a time when cattle and sheep had to be moved to closer pastures and all livestock had to be secured for the winter months. Crops were harvested and stored. The date marked both an ending and a beginning in an eternal cycle.

The festival observed at this time was called Samhain (pronounced Sah-ween). It was the biggest and most significant holiday of the Celtic year.

The Celts believed that at the time of Samhain, more so than any other time of the year, the ghosts of the dead were able to mingle with the living, because at Samhain the souls of those who had died during the year traveled into the otherworld. People gathered to sacrifice animals, fruits, and vegetables. They also lit bonfires in honor of the dead, to aid them on their journey, and to keep them away from the living. On that day all manner of beings were abroad: ghosts, fairies, and demons--all part of the dark and dread.

--Celtic Samhain and the Origins of Halloween The Fantasy and Folklore of All Hallows, Jack Santino at <http://ancienthistory.about.com/cs/celtsmyth/a/lochalloween.htm>

²⁶⁵ including Leleand's Aradia which we briefly touched on earlier. I should be noted that there is doubt as to the authenticity of the Aradia material.

top of a ritual framework derived almost entirely (at first) from Crowley's writing²⁶⁶. That Gardner created his rituals almost entirely from Crowley's work is confirmed in the fact that, though it does not seem to have been in operation very long (if at all), Gardner had a charter for an O.T.O. encampment²⁶⁷ and the Masonic character of Gardnerian Wicca has been noted often enough²⁶⁸. This particular influence is most obvious in the initiation rituals and, of course, the Degree structure.

Parsons continues; *BABALON called on me again, and I began the last work, that was the work of the wand. And I worked for 17 days, until BABALON called me in a dream, and instructed me on an astral working. Then I reconstructed the temple, and began the Black Pilgrimage*²⁶⁹, as She instructed. Recalling that the Black Pilgrimage

²⁶⁶ A TRUE HISTORY OF WITCHCRAFT updated through January 3, 1992. copyright (c) 1992 by Allen Greenfield at <http://www.sacred-texts.com/bos/bos352.htm>

²⁶⁷ a status that allowed him to bestow the lower grades – or Degrees, as the O.T.O. was Masonic in structure – though not, at that point a full scale lodge with whatever privileges that bestowed.

²⁶⁸ See, for instance, <http://www.wiccanway.net/history.html> and again, A TRUE HISTORY OF WITCHCRAFT updated through January 3, 1992. copyright (c) 1992 by Allen Greenfield at <http://www.sacred-texts.com/bos/bos352.htm>

²⁶⁹ There is an interesting bit of research available that documents the likely “inspiration” of the Black Pilgrimage which seems to have come from an M.R. James story, “Count Magnus”;

Two quotes from the story are of interest:

"...on a leaf originally left blank near the middle of the book, some writing of Count Magnus himself headed 'Liber nigrae peregrinationis'. It is true that only a few lines were written, but there was quite enough to show that the landlord had that morning been referring to a belief at least as old as the time of Count Magnus, and probably shared by him. This is the English of what was written: 'If any man desires to obtain a long life, if he would obtain a faithful messenger and see the blood of his enemies, it is necessary that he should first go into the city of Chorazin, and there salute the prince...' Here there was an erasure of one word, not very thoroughly done, so that Mr Wraxall felt pretty sure that he was right in reading it as aëris ('of the air'). But there was no more of the text copied, only a line in Latin: 'Quaere reliqua hujus materiei inter secretiore' (See the rest of this matter among the more private things)."

As we will see presently, the bit about the journey to Chorazin and ‘saluting the Prince’ is quoted virtually verbatim in the text of the book of Antichrist. The second quote connects Antichrist with the Black Pilgrimage;

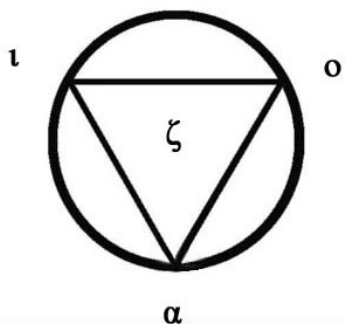
"Can you tell me," he said, 'anything about Chorazin?'

"The deacon seemed startled, but readily reminded him how that village had once been denounced.

"To be sure," said Mr Wraxall; 'it is, I suppose, quite a ruin now?'

was “prophesized” – or commanded – in *Liber 49*. Here we see the continuity, as Parsons clearly viewed it, between the Babalon Working of 1946 and his fulfilling the charge to undertake the Black Pilgrimage.

The text describes the Pilgrimage; *And I went into the sunset with Her sign, and into the night past accursed and desolate places and cyclopean ruins, and so came at last to the City of Chorazin. And there a great tower of Black Basalt was raised, that was part of a castle whose further battlements reeled over the gulf of stars. And upon the tower was this sign.* The phrase *desolate places and cyclopean ruins* is very evocative of Lovecraft and Kenneth Grant has made much use of this, particularly in *Hecate's Fountain*. The sign that appeared on the tower was an inverted triangle in a circle and has been recorded by me:



The letters are the Greek rendering of IAOZ, discussed earlier. The character in the center is zeta, the Greek equivalent of the Hebrew Zain. As also noted previously, the formula denotes IAO which has the value of 81, connecting it with Hekate, the Goddess of the Moon and Witchcraft and Zain, associated with *Perfection, being Silence, is Zain, the Wordless Aeon*.²⁷⁰ It is therefore another form of Babalon (as

"So I expect," replied the deacon. "I have heard some of our old priests say that Antichrist is to be born there; and there are tales -"

One thing to notice is the reference (oblique as it is) to Lucifer who as noted has NAEQ6 = 110, reducing to 11

<http://www.users.globalnet.co.uk/~pardos/ArticleTwo.html>

²⁷⁰ <http://user.cyberlink.ch/~koenig/dplanet/staley/staley8.htm>

Hekate in her more ancient form) and the Beast (mute or silent) conjoined²⁷¹. The entire formula has the value of 88 or 8 x 11.

Once arrived in Chorazin, Parsons encounters; *one heavily robed and veiled showed me the sign, and told me to look, and behold, I saw flash below me four past lives wherein I had failed in my object.* [here he recounts the vision of his past lives in which he failed to attain. This echoes a similar statement by Crowley concerning a past life in which he made a “great miss”]. *And I was asked: "Will you fail again?" and I replied, "I will not fail." (For I had given all my blood to BABALON, and it was not I that spoke.)* Parsons here is saying that he has successfully performed the required sacrifice in order to cross the Abyss²⁷².

The nature of the city of Chorazin, or Chorazain as Grant would have it, is not clear though aside from the previous quote from “Count Magnus”, there is the reference from Luke; *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*²⁷³ though this does not really say much of relevance to our subject. In *Nightside of Eden*, Grant says that Chorazin is the City of Babalon²⁷⁴, though he may be taking the *Book of Antichrist* as his source of this. My own exploration of this region is of relevance both to this passage and the one that follows.

Now that he has passed the “ordeal” (the challenge of the guardian, very common in these types of experiences) Parsons continues; *thereafter I was taken within and saluted the Prince of that place*²⁷⁵, *and thereafter things were done to me of which I may not write, and*

²⁷¹ It may also be a form(ula) of the Woman girt with a Sword, though the analysis of that will need to wait for another time.

²⁷² See The Ordeal of the Abyss, present volume.

²⁷³ Luke 10 : 13

²⁷⁴ Kenneth Grant, *Nightside of Eden*, Skoob, pp 240, footnote.

²⁷⁵ As noted, in the *Count Magnus* quote, Lucifer

they told me, "It is not certain that you will survive, but if you survive you will attain your true will, and manifest the Antichrist. This passage holds many clues as to what Parsons has attained. The first relates to the prince of that place" who can only be the Faceless god, called Nyarlathotep²⁷⁶ by Lovecraft, Set by the Egyptians and the Black Man in the Witchcult of the middle ages. A passage from *Theatre of the Abyss*²⁷⁷ makes this designation clear:

From the Western Watchtower comes the Faceless god, robed in the Black of Night. He bears the sword and rod of the office of the Hierophant of DAATH. None shall see in the darkness of this Night, none shall hear in the Silence, nor attain against the Tide of Time. For KAOS bears against thee and Lucifer hath shut and sealed the doors of the Temple, setting an Angel to stand forth before it, for it is decreed that none shall enter who knows not the Word by which the initiate may rouse the Great Dragon and bind the demon CHORONZON until the halls of the Temple of the Abyss be opened.

Amen

*Before thee, the Tower of CHORAZAIN
Behind thee, the ruler of the underworld
On thy right hand, the Angel of Vengeance
On thy left, the Secret Lord, wrapped in a shroud of Silence*²⁷⁸

He is also aspected as the *Secret Lord* or *Concealed One*; *It was the Concealed One that revealed the twin configuration of the matrix and appeared before me speaking the Word by which the pattern is initialized. The Word in question is spoken over the brink of the very abyss, thus projected across the waters thereof, reveals the mystical configuration of the MChA cultus. And this mystery is a curse upon the Worlds and the revelation of it.*

The Demon appeared in the form of a flayed corpse, an Avatar that is known to certain cults that practice abominable rites, including human sacrifice, torture of the most inhuman kind and others only whispered

²⁷⁶ See Great Old Ones, this volume.

²⁷⁷ See Theatre of the Abyss in *Cycles of the Aeons I*.

²⁷⁸ *Theatre of the Abyss*, Concerning the Temple of the Abyss in *Cycles of the Aeons I* present author appendix to Part V this volume.

about. The god was worshipped by the blood priests and sorcerers of the Maya and Aztecs and there is indications he was known in both the Vedic and Celtic mysteries. The most detailed descriptions come, of course, from the fantastical accounts of the European witch trials in the Middle Ages.

He vibrated a Word, a formula of great power when used to activate certain configurations of the matrix. This formula is not simply a “barbarous name”; the structure of it and the associated QBL analysis reveals the theological definition of the forces implied in the use of the configuration.

*The numerical value 88 contains the primary key of the revelation; the completion of the Gnostic formula IAO ($10+1+70=81$) in silence (Zain) provides the proof of the formula as IAOZ ($10+1+70+7=88$) is Kabbalistically equivalent to Word of the Silent Aeon, which itself is the completion of the Cycle. [the formulas is not here given] Beyond this I shall not write.²⁷⁹ This passage recapitulates what was said previously concerning the formula of IAOZ and, interestingly, when this book was composed I was instructed in a similar fashion to what Parsons seems to have been, specifically not to reveal more than this, *Beyond this I shall not write.**

My own work has convinced me that Parsons experience was genuine, though of course it can be chalked up to one psychotic inspiring another. I present this material as received.

The Black Pilgrimage concludes with Parsons declaring his acceptance of the charge; *And thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide, and that oath. But the Oath in no wise ameliorated that terror, and I continued in the madness and horror of the abyss for a season. ...having passed the ordeal of 40 days I took the oath of a Magister Templi, even the Oath of Antichrist before Frater 132, the Unknown God.*

And thus was I Antichrist loosed in the world; and to this I am pledged, that the work of the Beast 666 shall be fulfilled, and the way

²⁷⁹ *Cycles of the Aeons Volume II, Angel of the Abyss*, present author, also online at <http://www.timestation-z.com/valentinusConc3.asp>

for the coming of BABALON be made open and I shall not cease or rest until these things are accomplished. And to this end I have issued this my Manifesto. I have discussed the ordeal of the Abyss at length previously and will not spend any time on the subject here. One oddity that is striking is the fact that Frater 132, a.k.a Wilfred Smith is the one who witnesses Parsons oath of the grade of 8 = 3, or Magister Templi, even though supposedly he was banished from the O.T.O.. While Parsons had left the Order by this time, it seems likely that they kept in contact, despite the Smith's absconding with Parsons' first wife and Crowley's banishment at, at least officially, Smith's failure in his magical retirement which was supposed to reveal what god he was an avatar of²⁸⁰.

I would submit that the initiation of Da'ath and then Binah lasted for the rest of Parson's life. As we discussed in Ordeal of the Abyss, the passage is not optional once the Adept has attained Chesed, and here Parsons statement *(a)nd thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide, and that oath* may be taken as an example of this "Cosmic inertia". Notice that Parsons does not even seem to consider the possibility of becoming a Black Brother, though whether this is because he has rejected it or simply chose not to consider the possibility is not known. Next, Parsons mentions the "horror" of the Abyss saying *I continued in the madness and horror of the abyss for a season*, though the real horror is that the world is a prison beloved by so many of its inmates. It seems likely that the death of Parsons after the successful crossing of the Abyss is a result of his personal karma playing out and not as a direct result of the operation. Recall that earlier we came across a quote purportedly from a draft of *Liber 49* in which he says; *Babalon is incarnate upon the earth today awaiting the proper hour of her manifestation. And in that day my work will be accomplished and I shall be blown away upon the breath of the father even as it is prophesied.*

And thus it came to pass.

²⁸⁰ Considering his penchant for adultery, I will put my money on Zeus.

Chapter 27 : Conclusions

It is impossible to say more concerning the entire affair without slipping into baseless conjecture. Did Parsons cross the Abyss? Considering that he seemed to rebuild his life to a considerable degree after words argues in favor. His strange letter to Smith quoted above, perhaps argues against, though as I have said before, it is a common fallacy to suppose that these initiations are contained in some event. The crossing of the Abyss may take place within an short time span. The assimilation of Binah may take years. Was Parsons the Antichrist? He was certainly committed to be *an* Antichrist. Beyond this, however, Parsons was the prophet of a message that has been heard to some extent, but now, after all these years²⁸¹ the time may be to harvest what was sown. The seeds, as we have seen, were the formula for the creation – it is no use arguing that there is any sort of survival or revival – of Witchcraft. It is true that the message has been obscured, particularly in America where the Witchcraft revival was hijacked for political ends, both of the iconoclastic and the identity varieties. It would be unfair to lay all of the blame on the hippies and their spawn (though they do get the lions share) as Gardner himself was overly coy about the origin of his ideas which inspired his later followers to do the same. The effect this has had is to detach Wicca, as it is now known, from any historical base, and the resulting deluge of pure fantasy and nonsense currently being published on the subject is proof enough of this assertion. As I wrote in *Cycles of the Aeons I*, The loss of any esoteric basis in Wicca is, *in and of itself is not the issue, religion is something that each must decide for themselves. The problem, as I see it, is that while Wicca, etc., are pushing for recognition* (and acceptance with the inevitable ascendance of those who are have more mundane goals, such as the accumulation of status, power or – not likely with the lowbrow Wicca set - filthy lucre), *there is the fact that once the cult becomes mainstream, the esoteric is jettisoned* (not that there was much to pitch). *This clearly happened with Christianity and has now, thanks to mass market paperbacks and the Internet has happened that much faster to Wicca. If it were simply religion, it wouldn't be any different then every trailer park refugee with a bible and a Geocities website that thinks they have a*

²⁸¹ 58 as of this writing.

“ministry”. Simply browse the WWW and marvel at the Temples, Orders, etc. that are nothing more than some lonely moron (or worse, jaded suburbanite) offering “initiation”. Then look at the pages of all the “Chaos” magicians whose greatest achievement is fitting all those tattoos on their bodies. To initiate requires that one has been, in fact, truly initiated and therefore has some secret to pass on. These sorts of “Witches” - and there are not any others since anyone who would challenge the Wiccan “orthodoxy” will be shouted down – have little understanding of what the Mysteries are, never mind the capacity formulate them. Fortunately, volume is their only real weapon. Nevertheless, Wiccans love nothing more than to tell everyone that will listen about how pure and righteous their vision of the “Craft” is, allowing the pretense and pomposity to be readily exposed. Wicca is fast becoming not only a failure but also a pestilence²⁸². I would only add that since I wrote this, my view has become more certain that the movement has lost any hope of redemption.

The so-called counter culture, however, bred the current pestilence of Christian fundamentalists as surely as the false prophets of Communism were the midwives of Fascism in the last century. Perhaps we may see this as a necessary phase in the evolution of the ideals that Parsons advocated; history will be the judge of that. We have, however, the writings that Parsons left behind and the work of those that succeeded – and were inspired by – him, Michael Bertiaux and Kenneth Grant and others come to mind. That we may in turn be inspired by them and continue the work Crowley began and Parsons advanced is, in the end, all that matters.

What shall we make of the Babalon Working? Clearly, Parsons attempt to create a literal Moonchild did not succeed; no human child has ever been connected with the working. We may question, however, what mechanism Parsons believed he was initiating as, in a letter we discussed already he writes; *Babalon is incarnate upon the earth today awaiting the proper hour of her manifestation. And in that day my work will be accomplished and I shall be blown away upon the breath of the father even as it is prophecied*. It could be simply that he

²⁸² The Problem of Witchcraft, *Cycles of the Aeons I*, at <http://www.timestation-z.com>

believed a conception had occurred, but would he have been so certain if he were expecting Cameron to be pregnant? Parsons would have known full well that it would be weeks before an actual pregnancy could be confirmed. It is not apparent in his later writings that he considered the working a failure. As noted previously, there were several claims by others, including Cameron after Parsons' death that declared the working had succeeded but in the more spiritual world that interpenetrates ours. Perhaps Parsons himself was not sure, at least at the time. Then, however, came the Black Pilgrimage and Parsons' death three years later.

In my own work, I have reproduced some of Parsons' experiments; that he was a magician of no small skill is, in my mind a fact. His initiations were genuine, as were his contacts. That he was prone to faults and failures as a human being is to say nothing at all; too often claims are made regarding the attainment or lack thereof of an Adept, and even Crowley has not been immune to this, where the attainment of an adept is doubted because of this or that supposed flaw. Let it be said that the lives of saints are not the same as biographies. The only people whose lives are pure, in the hypocritical sense of appearance, which ought not mean anything, are fictional. We cannot allow children's stories to color our understanding.

Beyond this, let each understand as they are able.

Afterward: The Key to the Abyss

The astute reader will, by this time, have come to understand the nature of the Apocalypse as it is presented here. There are, it may be said, two equally valid perspectives on this subject, though it is also true that the confusion of the two has had a negative impact on history that reaches far beyond the abstract nature of these concepts²⁸³. The first, which we may call Aeonic progression, is one of the main ideas contained in *Liber Al vel Legis*. This concept is one that is part of many of the more ancient religions, both existing and extinct, such as the Hindu concept of the Ages – the present one known as the Kali-Yuga – and the Maya and their concept of the Long count which will end a cycle seven years from this writing, are examples. The second is the idea of Ascension, or the rising of the individuated being up to the higher realm or Pleroma. The Aion of Light. This concept has much in common with the Buddhist concept of Liberation, though I am sure a Buddhist may have cause to disagree. It is oversimplifying to say that the second is the Microcosmic reflection of the first but it will suffice for my purposes.

As to the first, the cosmic cycles – the Cycles of the Aeons – is a mechanism of the Universe. It does not rely on human agency, of course, as it clearly existed before humans evolved on this planet. The second, however, relies solely on human action (at least in humans) as it is an event that occurs within the person that invokes it. This is the sense in which Crowley, and later Parsons, unleashed the Apocalypse, though in Parsons case it does seem that he believed there would be an external manifestation of this current. And perhaps there was, though not in the history shattering way he may have thought. Crowley perceived that there were cases when the inner apocalypse and the outer manifestation of the Aeonic progression – an event he referred to as the Equinox of the Gods – coincided. Whatever the reality of this phenomenon, it is true that the inner event – and Apocalyptic is a good term for it – can be triggered by a living person. This is the experience we have previously referred to as the Ordeal of the Abyss.

²⁸³ such as in the undeniable apocalyptic elements in Germanys National Socialist movement.

Kenneth Grant has done a thorough job of unearthing the occult secrets employed by past magicians and orders and, again the interested reader is encouraged to read Grant, for no matter how difficult he can be sometimes, the rewards are equal to the effort. In particular, *Nightside of Eden* is required reading. The work of Michael Bertiaux is equally rewarding, as he has mapped out paths and currents that would take lifetimes for the solitary magician to explore. It has been announced that his *Voudon Gnostic Workbook* is going to be reprinted soon and, again this is simply an indispensable work for the working magician. Naturally, this assumes that one is familiar with Crowley, Dee, Levi and all those that have come before as these books are by no means primers.

I would speculate that the Angels who revealed to Dee the Enochian language were trying to push him along this road, but for whatever reason, Dee did not bite. It may be that the Ascension of a single person will inevitably send shockwaves through the collective unconscious, initiating a chain reaction, so to speak. This, it seems to me, is the sense in which the Angels told Dee *"For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places:"* which indicates the spiritual abyss Medieval Christianity had become, producing no Adepts or prophets except those sanctioned by the Church. This possibility is strengthened as the Angel, recall, says *Which flayle is the Doctrine that I deliver unto you: Which is the Instrument of thrashing, wherewith you shall beat the shears, that the Corn which is scattered, and the rest may be all one.* Perhaps if Dee had, he would have been in the same position Crowley assumed, as the revealer of the secrets that are, in the end, the birthright of every living person for, indeed, *Every Man and Every Woman Is a Star*. As I have said, magick is a dangerous business at times, but it is, in the end, the only game worth playing. The Key of the Abyss is yours; it always was.

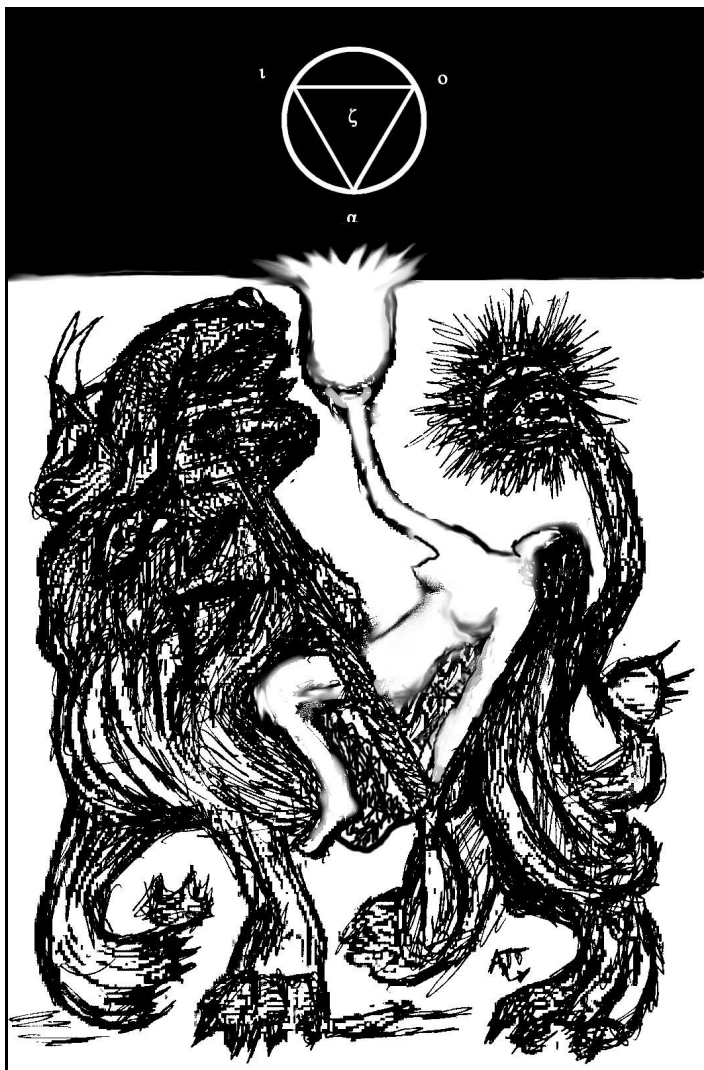
I await you in Temple of the Abyss.



THE SABBATIC GOAT

Eliphas Levi's The Goat of the Sabbath

This image encodes the Key to the reconstruction of the Witchcult.



Part V

Inner Apocalypse

By the Will of the Father has the lord of the Abyss cuckolded the worlds and he guards them as a treasure, seeking ever to dim the sight of those who are caught in the vision of his illusion. And he tirelessly weaves his sorceries that the Light of Heaven shall be bound in matter forever. It is a lie that the universe IS, for there is only motion and rest, and no-thing shall endure when the Breath of the Father comes forth to burn away the veil of time.

--Apocalypse of the Coiled Dragon, Chapter IV (unpublished)

Introduction

It will be apparent to the reader that this book is not intended as an instructional work. Nevertheless, I will sketch out a few practical concepts – by way of example – and along with the recommended books in the bibliography should be sufficient for the interested neophyte to make a start on the Path, as I have called it. I will also be publishing a set of more practical papers within, hopefully, a reasonable amount of time from this writing but I will endeavor to provide original material for those that are already engaged in the work as there are more than enough “Primers” available, some of which are quite well written.

If the reader takes away only one thing from this section, then let it be this; as the writers I have quoted so often in the pages have shown, the practice of magick is a creative effort and the magus, in formulating his or her will must, sooner rather than later, leave the much trod paths of those who have gone before. This is not to say that there is no benefit in learning from others, merely that I have seen more than enough would be teachers who couldn’t conjure a water elemental in a downpour. The most important teachers are, of course, those who are encountered on the inner planes anyway.

So, I will leave off by reiterating what Crowley said; *The essential magical work, apart from any particular operation, is the proper formation of the Magical Being or Body of Light.*²⁸⁴ Beyond this, let the magician seek the counsel of his or her Angel and guides.

²⁸⁴ Aleister Crowley, *Magick In Theory And Practice*, Kenneth Grant and John Symonds ed., Samuel Weiser. Chapter XI.

Chapter 28 : Descent

Michael Bertiaux, the head of several Gnostic Orders has worked the currents we are discussing in this section extensively. The student is encourage to become as familiar as possible with Bertiaux's work, as it will illuminate many points on the road to the Abyss and beyond. As Kenneth Grant has written *"The Cult of the Deep Ones flourishes in an atmosphere of moisture and coldness, the exact opposite of the fire and heat generated by the initial ceremonies which include the lycanthropic rites that evoke the inhabitants of the lake. The participants at this stage actually immerse themselves in the ice-cold water where a transference of sex-magical energy occurs between priests and priestesses while in that element."*

Through the use of this magical rite, Bertiaux claims to have established contact with these creatures, which "assume an almost tangible substance".

*Further; Lovecraft's great contribution to the occult lay in his demonstration — indirect as it may have been — of the power so to control the dreaming mind that it is capable of projection into other dimensions, and of discovering that there are doors through which flow — in the form of inspiration, intuition and vision — the genuine current of creative magical consciousness."*²⁸⁵

There are many explanations and justifications for the use of these entities as object of ritual work, for example;

The question has been asked just why would anyone seek to work with the "entities" of the Mythos... Why would one choose to evoke a god who may well eat your face off if "he" appeared? Many who choose this path seem to do so because of the transforming nature of contact with the Mythos. Kenneth Grant in his books again and again hints at the Stella influence of the Great Old Ones transforming mankind into a higher evolutionary state... as the sphere of the Mauve Zone influences the sphere of Malkuth and the world of matter, transforming mankind in the process. Malkuth in relation to the Necronomicon is

²⁸⁵ *Cults of Cthulhu* by Frater Tenebrous at <http://www.templeofdagon.com/mythos-studies/frater-tenebrous-cults-of-cthulhu/>

*the place of decent, the domain of Shoggoths, the crystal that channels its influence is tigers eye. According to Grant our world is being shaped, prepared almost, by the seeping through of ideas from the Mauve Zone, and the invocations of magicians who on the earth work to open the gates of Yog-Sothoth to complete this transformation and in doing so usher in a new aeon of the beast-man.*²⁸⁶ I would suggest taking this quote as an example of working with material to fashion new connectives, rather than as a straight reading of the sources.

*In his infamous, “voudou-gnostic (sic) workbook” Michael Bertiaux mixes voodoo and the Mythos to perform a Magick that lies outside of almost all of the usual classifications, a dark, near hell-broth who's ideas and influences spread far beyond the shores of the USA where he is based. His ideas can be seen, reshaped by personal preference, in the published works of the IOT and others..*²⁸⁷ Bertiaux's Necronomicon Physics is one of the true breakthroughs in magical theory post Crowley. For each adept, the Way will be somewhat different. Nevertheless, we see that, outward forms aside, the many paths lead to the same summit – and the same depths.

²⁸⁶ <http://www.whitedragon.org.uk/articles/cthulhu.htm>

²⁸⁷ *ibid.*

Chapter 29 : Formulae of Space - Excerpt

The following is an example of a method developed by Bertiaux and adopted – by myself – into my own personal system. I have included it as an example and also because the entire paper is available on the Web and the interested student may compare my conclusions with the source.

Phase 5: Technique – in his essay *Necronomicon: A review* Michael Bertiaux discusses the base technique of Field reading from which this portion of the Grimoire is drawn:

*I also want to suggest that there is another very simple method to use when doing this kind of research. I am referring to the uses of ... a word-association test. The rules for operation could be quite simple, all you need to do is write out [words of power or names] on index cards then flash them before the eyes in order to see what the name is, on the other hand you may stare at the word on a card for a while, or someone may call out the words and names of power. The response which comes next is what is most important. That will reveal what the deep levels of the psyche want to release to the ego or conscious magical mind. Lastly the time-lapse is important, for a long pause may indicate a very deep level is being activated, on the other hand, a quick response may indicate that the transcendental id is in a state of very profound agitation. On the other hand, a quick response may indicate only a shallow or superficial level of the id is being "mined".*²⁸⁸ -- **The Necronomicon, A Review of Magical Literature**

This document, while discussing the *Necronomicon(s)*, provides an example of the Instrumentum which has the following properties:

1. The Tech is not complex or esoteric; anyone can experiment with it and determine what value it offers the individual. ()
2. The “work” is contained in the “Ontic Sphere” of the individual; there are no external powers invoked in the exercise. Thus it is truly a Gnostic technology in that it draws out what is already contained by

²⁸⁸ The *Necronomicon Review of Magical Literature* by Michael Bertiaux at http://www.techniciansofthesacred.com/new_page_38.htm

the one doing the experiment. It is also, therefore, highly individualistic.

The work of Bertiaux is of the greatest value, especially as his various orders and contacts are explicitly identified with Gnostic currents, all of which are, of course, Occult but are, also, of a uniquely practical nature. A student could accomplish the work of a lifetime by simply applying and working with the tech in his publicly available writing, a sample of which is available on his web site and much more is found in his famous *Voudon Gnostic Workbook*.

The primary goal is to measure various fields in combination which make up the structure of any universe and, by extension, the N-Space of any being. Certain instruments, tools and artifacts may be used to define and analyze the potential and actual effects of any form / force intersections.

The values in question, such as fields in an N-Space construct and individual attributes of similar objects can be as simple as the above word-associative test, more complex as in Astral/Logoic Computers or traditional methods such as Tarot, with the common properties of a field inductive capacity as well as any independent Agent input (spiritual). These types of fields may be theoretically defined as

1. ... *inner-plane cosmic beings who were experienced by archaic man. The memories of these experiences are stored up deeply in the ancient parts of the soul - i.e., very, very deeply.*
2. *At the same time there seems to be also an elemental correspondence in the cosmological sphere, so that inner-plane entities could actually causally control the forces of nature through a very deep kind of mind-essence.*

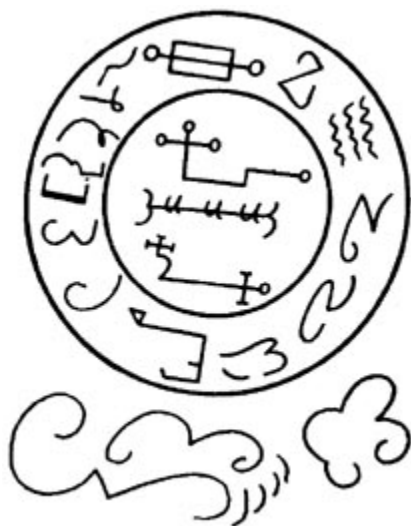
We see here the primary axiom of the Technology being described; all fields are beings and therefore all beings are fields. We will divide the tech into two categories, more for convenience than any hard division between the two types of Instrumentum:

- 1. Tools** – computers, simple measuring techniques (such as the word – association test) and low-level (Dimensional) form generators to generate patterns from refracted Ojas, etc.
- 2. Artifacts** – Complex machines, astral forms given an anchor in the material world such that persistence in time can be maintained outside of the Quantum containment of observation. These constructs include synthetic intelligences, spirits, Turing machines and devices built along psionic principles.

Chapter 30 : Demonologies

*Tassel, George Van, early physical contactee and founder of the first UFO conclave, the long-defunct Giant Rock Conventions. Van Tassel also engaged in psychic communications and was closely associated with the earliest New Age groupings...(o)f particular interest is that, beginning in 1952, Van Tassel was in communication with a being calling itself Ashtar the name of a medieval demon said, in the old magical texts, to have relocated to America. Ashtar has shown up in many subsequent cases.*²⁸⁹

*ASHTAR most likely derives from **Astaroth**, a great duke in the infernal regions, according to the ancient magical text The Lemegeton. The ... Grimorium Verum in that text informs us that Astaroth has set up residence in America.*²⁹⁰



The Seal and Characters of Astaroth from the Grimoirium Verum

The foregoing quotes are reproduced here to demonstrate a central idea that is contained in the NAEQ6 and demonstrated beyond doubt in Allen Greenfield's *Secret Cipher of the UFONauts*; that the beings

²⁸⁹ Allen Greenfield, *Secret Cipher of the UFONauts*, Page 26

²⁹⁰ Allen Greenfield, *Secret Cipher of the UFONauts*, Page 47

which are contacted by both the magician and the UFO “contactee” are the same and that these beings are, in both cases, the same demons or daemons, in whatever form, that have been known from the beginning of recorded history to shamans and magicians. That Ashtaroth is related to Astarte, as we saw when applying the NAEQ6 to Liber 49 should come as no surprise. It is not the case that this identification should make us reject the experience of the beings; they are not, it should be clear, evil in any metaphysical sense. Nevertheless, the same may be said of Radium which, despite its neutrality will still kill you if proper precautions are not observed. Know what you are about before you do it.

It is also relevant to the subject of this book that the demons of the medieval grimoires are often the gods of the pagan ancestors of the magicians who wrote them. In the case of Ashtar / Astaroth above, this being had yet another life before her (this spirit was, as we have seen a Goddess with a large cult) demotion to the so-called descending hierarchy. It is also significant that the writers of the Griomoires (among others) rarely agree on more than generalities as the following quotes will demonstrate:

Astaroth appears as an ugly angel riding a dragon and holding a viper in his left hand. It is thought that this powerful grand-duke presides over 40 legions, and possibly over the East and is treasurer of hell. The Sidonians and Phlistines worshipped him in the past. Wierus mentions that he knows of past and future events, secret things, liberal arts, and the story of creation and the fall of the angels. He also believes he received an unjust punishment. Some magicians say he procures the goodwill of great lords and can be summoned on Wednesday. He is said to emit a powerful fetid odor, and to endure that, the magician should hold a silver magical ring that prevents odors under his nose.

*Astaroth is cited as one of the seven princes of hell who visited Faust, appearing as a serpent with a colored tail, two small feet, a chestnut neck, and spines similar to a hedgehog that can grow up to a finger's length. As his feminine counterpart, Astarte, he is portrayed with a heifer's head.*²⁹¹

²⁹¹ Johann Wier , *Pseudomonarchia daemonum*

*Astaroth is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath. And therefore let the conjuror hold neere to his face a magicall ring, and that shall defend him.*²⁹²

*The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamén before thee, or else he will not appear nor yet obey thee, etc.*²⁹³

Astarot: From Hebrew, OShThRVTh, = flocks, crowds or assemblies. Usually written "Ashtaroth". Also a name of the Goddess Astarte; Esther is derived from the same root. (my emphasis)

The beings that lie behind the “machinery” of the phenomenal universe are often seen as “fallen” or conquered, is in the Chaldean myths of the Dragon Goddess *Tiamat*. However these beings are approached, it does seem that they are in some sense “bound” to the universe²⁹⁴ – perhaps as we are – and that the most powerful of them are, like Cthulhu, dead but dreaming. This is the mythology of the Dragon that I have “discovered in my own work, and it is advised that

²⁹² MacGregor Mathers Trans., Crowley, *Goetia*

²⁹³ MacGregor Mathers, Trans, *The Sacred Magic of Abramelin the Mage*

²⁹⁴ This may be seen in Crowley’s encounter with Hekate in *The Vision and the Voice*

the student be as familiar as possible with the mythic permutations of their chosen Gods, called for whatever purpose. It should be noted that this myth stream is also a part of the Solar religions that are with us today, as “heretical” books such as the Book of Enoch – which so captured the mind of Dee and also, we find, influenced the writers of the New Testament, shows. In the following extract, Enoch witnesses the place where the Seven Stars are bound until the end of the Universe. For a complete study of this material, see especially Gerald Massey and, from an magical perspective, *Cults of the Shadow* by Grant as well as the Chapter in the current work *Death Dragon*..

(extract from the Book of Enoch, *Laurence*)

9. *And I saw a burning fire which was in all the hills.*

10. *And there I saw a place, beyond the great earth; there the waters collected.*

11. *And I saw a great abyss in the earth, with columns of heavenly fire; and I saw among them columns of heavenly fire, which fall and are without number, either towards the height or towards the depth.*

12. *And over that abyss I saw a place which had no firmament of heaven above it, and no foundation of earth beneath it, and no water above it, and no birds upon it; it was a void place.*

13. *And there I saw a terrible thing: seven stars, like great burning mountains and like spirits, that petitioned me.*

14. *The angel said: “This is the place of the consummation of heaven and earth; it is a prison for the stars of heaven, and for the host of heaven.*

15. *And the stars that roll over the fire are they who have transgressed the command of God before their rising, because they did not come forth in their time.*

16. *And he was enraged at them, and bound them till the time of the consummation of their sins in the year of the mystery²⁹⁵.*

Finally, I will mention the work of Paul Huson, whose book, *Mastering Witchcraft*, is one of the true “classics” of the genre and virtually alone in the books that came out of the occult “explosion”²⁹⁶

²⁹⁵ *Book Of Enoch* Ch 19

²⁹⁶ More of an implosion, really, like the hippies and their counterculture. Sound and fury, signifying nothing.

of the 60's and 70's, seems to grasp the nature of the beings that dwell in the Outer Darkness (as in the quote from the Book of Enoch, above): *According to that collection of ancient Cabalistic lore, the Zohar, Great Azazel and his cohorts had had to assume tangible bodies in order to descend upon the earth. Because of their revolt against higher authority and the ties with this world which they had subsequently formed, they were unable to divest themselves of these material forms and ascend into the heavenly spaces again.*

It is from these exiled beings that all true magical knowledge and power is said to be derived.²⁹⁷ (My emphasis) . It is therefore imperative that, when reconstructing, or more likely synthesizing, the formula of Witchcraft we take into account the nature of the beings with whom we must traffic.

²⁹⁷ From the Introduction to *Mastering Witchcraft* Paul Huson, G.P. Putnam's Sons, 1970

Theatre of the Abyss

Introduction

The *Theatre of the Abyss* is a Grimoire, though not in the usual sense of a recipe book of magick. Rather, it is an energy field that is harmonically vibrating the stream of force that emerges into our planetary system via the Yuggothian Gate which is represented astronomically by Pluto. The Theatre of the title refers to the use of the word meaning “A place that is the setting for dramatic events”.²⁹⁸

Note: I have decided to include this material, though it is available elsewhere, as it is a cornerstone of my own work with the formula of “The Witchcraft” as delimited by Parsons.

The work itself is divided into four major parts:

1. **The Book of Hekt – Liber 81**
2. **The Voice of the Darkness**
3. **Ritual Outlines - Theatre of Terrestrial Astronomy**
4. **The Temple Book**

²⁹⁸ American Heritage dictionary

The Book of Hekt - Liber 81

Who hath borne the Light from out of the Darkness of Eternity? Who hath raised the fire of Spirit from the Deeps and brought forth, self to self, our Mother, our guide, three formed, three headed, thrice named, HEKATE, HEKATE, HEKATE .

So the Moon hath waned to Dark and the Night is close about thee. Let Sons of Men cower about the fires of your civilization! For She rideth on the Night and the howling winds thereof, the First and Last, the ALL and the bearer thereof. Daughter of Herself, unbound, unbegotten, unknown, Her name a blessing and a curse.

Awaken, awake, child of Earth, the Night cometh.
You who walk the Moon Roads, what do you seek?
You who pray unto the Heavens, to whom do you pray?

Night has come like a thief and caught thee unaware; behold She standeth forth against everything that is within the four-square universe, for she is the light of the being of all things and thus the instrument and Word of their destruction.

The Prophet of the First, the Fire within, consumed by the All-One, Great NYX, hear my call and cast not thy eyes from me! I call by thy most secret Name:

NYX-*****

NYX-*****

NYX-*****

[Invocation]

*In bright Moon and howling wind,
by spilt blood and sea of Night,
by baying wolf and shrieking shrike!*

*I call and say
To Thee, to Thee, All, to Thee.*

Let the Universe tremble

*And Darkness descend upon the world,
As a hunter upon the prey*

*Queen of Demons, Mother of Atrocities,
opener of the Gate of Hell!
To me, to me, for I am purified and made worthy,
my spirit is hardened against the World
and love hath fled, as fire doth die,
in a cold grave of embers.*

So it is spoken, and thus written and I, even I, kneel before thy
presence and offer to Thee, blood of my blood, unto thee as is thy due.
Mother, Night, HEKATE, grant to me the vision, grant unto me the
Word. Open the Gates to the Spheres and that of the Underworld,
reveal to me the spell by which the guardians thereof are bound. For I
am the child come from out of the Fire, the child of thy Force, send
forth to me as the breath of KAOS upon thy utterance.

*I am He! The Light, the Light!
I am He, son of thine inequity!
Born from thy mouth
From thy heart I become
In Thy word I am
From the House of Death
Unto the Deeps and the Night
That lies upon the Earth
In the midst of the Cosmic Sea*

*Thus I AM, K.A.B.
Priest of thy Mysteries
Prophet of the Fiery Word
I come forth, I AM in Her
The Son of the Uncreate,
Initiate of Her Mysteries
Keeper of Her light and
The Fire which burns in
the heart of every Living thing
So I say, it is done.*

The Vision

Now is seen a door in the Heavens, which bars the worlds from the communion of Her being. And Her sign is the Sign of Death, in the Night, upon the Hilltops, and amidst tombs and charnel grounds of the cities.

And the door is shut up and sealed against the great Demon, whose name is Destruction and whose Word is Dispersion. For the Dragon lieth dead but dreaming and the voice of Fire hath decreed unto the End of Days that the doors of the Pleroma shall remain sealed until the Dragon hath yet awakened and thus, reborn, shall devour the Universe, in each and every star, and thus having gathered the Light shall be transformed. And so is the becoming of the Dragon the sign of the Magician, and the dreams of the Dragon that lieth in the tomb of the Universe the formula of the Sorcerer. And none shall fathom these mysteries save those that are opened by the Spirit of the Unbegotten.

I stood upon the Temple stair and saw the skies round about the Mountain of the Universe burn and there was not found amidst the armies of Lucifer, nor amongst the Demon host, one who could overcome the other. And the Seven principal spirits of Evil, the Seven Children of the Dragon made war upon the Host of Heaven and Lucifer and his angels came against the Armies of the Spawn, and the Universe groaned and the stars fell from the sky to the earth.

Aleph – the Coming of the Lightbearer

The One who ever goeth amidst the Caverns of Space, the Lord of the Void place approaches. The demons stand against Him, He who comes as a mighty Lord, arrayed in the Armor of Light and bearing the Sword of Division. And as he goeth forth to engage in combat against the Seven, an angel appeared wreathed in clouds above the Temple mount, crying out:

Take heed, ye sons and daughters of the Earth, for the Hour of Judgement of the Universe hath come. Who shall be found worthy to ascend unto the Holy of Holies?

Who shall open the Book of Creation and speak the Spell therein?

And the armies drew back at the word of the Angel, and none came forth to claim the office, for it is written, the One who ascendeth shall come not from the House of the West or the East. And I saw, standing upon the clouds of Heaven, the Daughter of Eternity, whom the Unbegotten hath brought forth from the center of Her being. And the angel that standeth amidst the clouds cried out again:

Behold, the Presence, the Being of the First, the Daughter of Eternity.

And She shines with the Light of the Pleroma, which is the sign of the star and the Moon, and the Demons of the Horde grew afraid, and fled from the Mountain lest the First grant the Daughter of Heaven the power to bind them and cast them into bondage as she had been granted the power to sing the Son of the Dawn from death in the Tomb of the Dragon.

And I heard a voice, like the sound of many thunders: *Whomsoever shall seek the path whereby the Temple is opened and goeth up to the stairstep thereof must be filled with the Light of the Unbegotten which can be found only by the Daughter of Eternity. And the Daughter of Eternity called to Lucifer and He went unto Her, being filled with desire, for his completion is in the union of the Light and Darkness and thereby the fulfillment of the Courses of Fate.*

The Daughter of the First reached out Her hand and Lucifer took it and behold, the Universe shook as if stricken by a great earthquake. Now the vision fades away and I am in darkness. All that I can see is the guiding angel and he spoke, saying:

Thus is the mystery of the Daughter and the Son of the Morning, which is the conjunction of LVX and NOX. So the Light is called Lucifer and the Darkness Hekate Triformis, for the formula of her name reveals the mystery of Her being.

Now the stars appear and the Moon grows full and dies, passing through 13 cycles. And the angel speaks again:

Thus it is shown in the formula of the Moon, for the opening of each gate is the conquest of the archon thereof so that the calling down of any power is accomplished by the Moon Gate. So it was that when Hekate bid Lucifer to come unto her, there union produced a great Light and the Light became a sphere and upon it was written

MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

It is thus, now and forever. If you would seek the blessing of the Daughter of eternity, invoke by the formula:

|
LVX -----> NOX
V

And the meaning of the rune is this:

The god shall come unto thee and anoint thee as a priest of these mysteries, and He is called first, that the priest may wield the Great Spell of Making, and thus invoking the force of the rune, Hekate shall come unto you.

Again I am wrapped in perfect Darkness, and now the angel's voice comes as if from a great distance:

Thus the Word, the formula and its meaning are found when the Moon is conjured by the formula. So it shall be, for she is the least of the planets but the greatest among the Powers, for it bears the image of Hekate and the understanding of her Mystery.

*I depart in this word : **BAVOT***

And the formula is the opening of the Gate of the supernal Light, Lucifer. In that is the work completed, for the seal shall be broken by one who has not yet ascended unto the Temple and he shall be marked with the sign of the Adepts, for he hath conquered the great Demon CHORONZON. For thee, in Her name, the Word is exhausted.

K.A.B., *Priest and prophet of the mysteries of the First.*

AUM.HA

The Voice of the Darkness

She is a tree of life to them that lay hold upon her: and happy is every one that retains her.

--- Proverbs 3:18

Darkness has descended round about the Mountain of Heaven and Silence reigns in the Sanctuary of the Temple of Night. NYX, Night! Reach forth thy hand and bestow upon this servant of thy Mysteries thy blessing.

Who hath walked the Moon roads and climbed the ladder of Lights hath not returned, nor hath any who would speak of these Mysteries attained unto understanding. For these things are shrouded in the Deeps of Night, shut up in the Mystery of Her Being and none may gaze upon the secrets thereof and live. Therefore the sign; for as you are commanded to will, to dare, to know and to keep silent it is thus proved that those who speak directly are not initiates of Her mysteries. Seek you therefore on the Spiral path that leads down into Hades wrapped in gloom, for those that are thus found worthy shall go thus before the throne of the Queen of the Nether regions and be given final Key of Death and Hell.

So it is, the numbering of the Magus:
By the Sword, divide
By the Cup create
By the Wand command
By the Pentacle redeem

Four are the weapons of the Magician
Four-square the Watchtowers of the Universe

One is the Magician, union of Darkness and Light
One is the Mother, NYX, unity of Being and Non-Being

Four and Twenty the Key, Nine and Nine and Nine by Three the
formula, Eight the Sign and Seven the Gates. By this let the Magician
divine by his works of the Art and the Word of his Angel.

Therefore let the Spirit descend and the Fire thereof fill thee up, so that
thou may be, like the First, filled with the Word of the Father that
flows ever from the Depth as the Breath of the Uncreated.

In this I give to you and seal with the Words: When the Day comes
that the Demon is roused and the formula of the resurrection applied
by the Adepts of my Arts, then shall the perfect communion of the
Heavenly Light be attained by those that dwell within the Four-Square
Universe be accomplished.

Therefore this mystery is encoded in the Stone, which in turn is the
secret Key unto the Grail and likewise is the rune of the Grail
numbered the Cornerstone to the Great Spell of Creation and
Destruction.

Seek in the works art and force, the spells of the Magician, the process
of the Philosophers and the understanding (gnosis) of those who have
prevailed against the tide of Darkness which contains no Light. Seek
faithfully, for the Way hath no end, and they shall not pass by toward
the Summit, those who have fallen from the Tree, for these are shut up
in Smashan of the 14th Aethyr and shall contend against thee, those
brothers of the Black Lodge and seek to bind thee to them and thy light
be bound within matter. And they shall not prevail, neither shall they
find any weakness in thee, for the Light of NYX and the Seal of
HEKATE is upon you.

Let the Great Work thus be reckoned as the conquest of Time. For you
shall find that the leads not to the sunlit roads of Day, but always unto
the Night and the mysteries secreted away there.

Now a voice is heard from the out of the Abyss:

Prepare and make ready the path of the Daughter of the First, for the Day can hold no longer, and so She shall grant the Word and the numbering thereof, and by this the Key to the Temple and its formula, the priesthood of the Anointed and the altars whereby they serve.

For a proof, only this:

The Moon is least and thus the Key that shall unlock this Mystery that shall reveal thus all. And in serving before the Altar of the Moon, the Day shall be concealed and Lucifer shall be seen as the Midnight Sun. These words, unto thee I commit.

KAB

AUM.HA.

Concerning the Temple of the Abyss

Who hath not seen hath not understanding
Who hath understanding hath not spoken
Who hath spoken hath nothing
--Ab Chao, Naught

From the Western Watchtower comes the Faceless god, robed in the Black of Night. He bears the sword and rod of the office of the Hierophant of Da'ath. None shall see in the darkness of this Night, none shall hear in the Silence, nor attain against the Tide of Time. For KAOS bears against thee and Lucifer hath shut and sealed the doors of the Temple, setting an Angel to stand forth before it, for it is decreed that none shall enter who knows not the Word by which the initiate may rouse the Great Dragon and bind the demon CHORONZON until the halls of the Temple of the Abyss be opened.

Amen

Before thee, the Tower of CHORAZAIN
Behind thee, the ruler of the underworld
On thy right hand, the Angel of Vengeance
On thy left, the Secret Lord, wrapped in a shroud of Silence

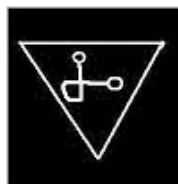
Amen

Twice invoked, twice sealed, by the third the thing is wrought.

Awaken, awake! The Breath of the Father hath filled the Caverns of Space and lighted thereby the Darkness of Being with the purifying fire of Spirit, which is called Death and KAOS amongst the sons of men.

You who are touched by this hand, lament and pray, for She hath granted thee the cold mysteries of the Night, the Fire of Being by which the Archons are overthrown, the doors of the Temple are opened and knowing this you may stand forth and bind the Demon himself. And did She not guide the hand and touch the Earth by the works of Her servants who let loose the tides of blood and fire? Truly, the One who rules this place hath a countenance that is fierce and terrible to those who are not led by Her voice, and the Word which is spoken by Her.

Thus complete in the sign:



Via NOX, the Way of our Gods.
Night, Night, Night about and before me

NYX is the Fire
NYX is the Light
NYX is the First
NYX is the last

NYX, Mother, Creator
Slayer, Destroyer, carrion bird
Devourer of Her young
Deliverer of the Forsaken
The Light in Darkness
The Truth of the Silence

No name shall touch
No eye shall behold
No word shall stain
The Sanctum of our Mother
Amen

Thrice invoked, thrice sealed, it is finished.

Ritual Outlines - Theatre of Terrestrial Astronomy

Section 1 : The Theatre

I - Lord of the Crossroads: Invocation

Spirit of the crossroads,
Lord of the in-between
Father of pathways, opener of Gates
I call you here to me, Grand Legba!
We are empty without you, open us up!
Legba, open the door, Legba, open the Gate!



Veve of Legba

The Lord of the ways between worlds, thus master of the Narrative Magick of the middle earth, Legba is both guardian and revealer of the Mysteries thereof.

Therefore, if you would open the gate, first you must call the Lord of the Crossroad whether as Legba or possibly as Hekate or other such god.

Grand Logos, Eternal Word
Let the Temple be opened!

To open the gate to the mysteries, invoke the Logos of Legba. Seek amongst the ruins of time the Ever New Day and the Light thereof. He will reveal all that you ask and provide all you need.

II : The Mystery

Ritual affirmation – the first challenge:

Guardian: Seeking the mystery of the Form \ Pattern \ Word, beyond the gate of 9 lies the lands of Eternal Night, the haunt of the sorcerers and the creatures that prowl the Night seeking warm blood. O seeker, turn back now! The is terrible and those that dwell here call to you and will devour thee if you stumble. This place is not for those who live in the Day.

the Guardian has spoken let the proceed,
the warning is given, go forth at thy peril.

Magician: So be it.

III : Servants of Darkness

the servants of these powers are great, for they were before time was and shall be when the worlds are swallowed up by the Raging Dragon. There is no hope for thee but to press on into the Darkness. Be strong lest they that call this place home swallow thee up.

Section 2 : Terrestrial Astronomy

IV: The Methodology of the Temple

Mathematical and Logickal – the formation of the Spaces and the powers of the Invisibles are mathematically and logically perfect and thus expressed perfectly in the formula and equations of mathematics. By this method are the proofs and the extensions of the Temple are defined.

By the threefold formula of the Alchemical Elements of Sulphur, Salt, and Mercury are the Powers of the Temple activated. The Goddess of Space and Primordial Night has blessed thee with the Book of the Dragon. From the book the rites of the Coiled Serpent shall be derived. Once the pathways are open the methods thus found shall be the empowering force of magician and Temple. Be on guard, you who goeth forth, for thy powers are nothing here and thy protection is by the Light of the Unborn. She is thy amour and strength. Without the guidance of the First, you cannot prevail.

V: The Temple

There is a Temple that is at the heart of the Lands of Eternal Night and the most terrible and baleful rites are practiced there. You who would open the Grimoire of the Priests of the Death Cults and the Servants of the Seven Great Powers of Evil that dwell upon the Mountain and rises up towards the Moon that rules in this Land, to you I say, there is to be found great power here. But the Sorcerers and Priests who dwell here shall require their own price and you shall pay to the last cent whatever they will ask. For they have suffered for the secrets they guard and do not give them easily.

In the spaces of the Theatre the Temple shall be constructed and the newly consecrated priest shall herein perform the Rite of the Calls. And the formulae and ritual you may learn within the City are of the deepest power, radiating from the very Abyss. Thus you are thrice warned, do not call up what ye cannot putdown and neither raise that which you do not fully know, for if the demon breaks free your penalty shall be annihilation.

VI: The Manifesto of the Theatre – the Rites

Within the spaces of the Cults of Death and Terror, of ghouls and vampires, of the sorcerers of great power, of the Seven Spirits of Unrighteousness and still others which may not be spoken of and which you will find within the Darkness of the Night. Each as you will and when the cycles of the Moon are right, the Arcanum of the Zone shall be learned and the Rites therefore performed.

The mode of research is exoteric

The method is Alchemical

The operation Physical

These Rites are therefore called the Rites of the Open Gate as they are performed when the sorcerer hath bound and joined the astral and the physical planes and the powers walk the Earth.

The seals of the Book are each a famille of spirits whose maps may be teched by the initiate of the Alchemical Arcanum of the Force/Flow/Becoming. For to Earth the power of the 9-Gate and open the Door to the Black Sun and Blood Moon is to unleash a terrible force. And thus the entreaty to turn back while you may, for this place is truly accursed.

Ritual affirmation – the second challenge:

Guardian: Go back whence you came, for this place is not of the Earth but of the Pit.

Magician: I cannot, for here is my destiny wrought.

G: Go forth then, and may the Unborn be with you in spirit.

VII: The Research Matrix

Here the work enters a phase of gathering and synthesizing the first matter. The prima material of the Theatre is Narrative Space.

Therefore you must build up the foundation of your Temple that your understanding be increased. In the interactions of the knowledge you obtain you shall find the maps of a multitude of spirits who may be roused if you have the skill and grant you much that is unseen by those who see not with the Eye of the Spirit.

So the mode of the work is exoteric, for the building of the structures is accomplished by manifest form and from this form is demonstrated that the matrix is to be understood as a great machine. The Temple is nothing if not a magickal engine of a pure power, though it is also

much more than that. Thus the first step is to build up the logical form of the computer of the Temple. Then may the programs be run that they may evolve into the intelligences that will open gates as yet unknown to any man.

For this phase let the spirit move as it will and teach according to the form so given.

VIII: The Theatre of Ritual Magick

The forms are therefore built up within the Temple, yet without the indwelling spirit they are nothing, dead and without life. It is in the performance of the Rites of the Death Cults that you shall be inducted into the Temple, which then transforms the empty sanctuary into the Temple of the Living Spirit.

In this you have answered the call and walk the path chosen, and are in turn chosen by the Spirit and called to the Temple of Night and the Magick thereof. Having been taught and also hearing the whispers of those that are within the dream lands you are gathered in and become a brother of the Cult.

The nexus of the Temple complex is in on the Earth, and in the physical plane shall it be founded. The School of the sorcerers is thereby located in the twilight-boundary between this world and the place of Night. And the sorcerers and Daemons that have gathered there will teach all that you may learn, if you can but hear the Word of the Spirit of the place (zone), for the work thereof is of the Left Hand and of blood and Darkness untempered by light. And the lords of this place are of great power and are of dread and terrible countenance, as they are born from the works of the Seven.

Ritual affirmation – The Final Challenge:

Guardian: I say unto you, turn back now, for the final Gate stands before you. Beyond this there shall be no turning back.

Magician: I will not turn from my oaths nor the unspinning of my Fate

Guardian: So be it, thrice warned, thrice affirmed. Go therefore and may the blessings of the Mother of the Universe bear thee up. Let the first Sphere be opened.

The First Zone of Night – The Death Cult and the Lords of Night

Thus having passed the Guardians, you must now bear up before the rulers of this place. And thus must the Temple be constructed and the Gates thereof opened.

The Book Concludes.

The Temple Book

We are taught that there is but one Art, which, like a finely cut gemstone, reveals a multitude of facets each reflecting and shining with its own unique light. For us, the first task must be to understand where we have come from, in a spiritual sense, in order to see where we are going. It makes no difference where the story is picked up, except for how long it will take us to get to the present.

--Liber M ,Part XXI

Part I. The Lord of the Gateway

The Lord of the Crossroads is the guardian of the Gateway wherein those that are Outside may commune with the priest of these Mysteries. Neglect not the guardian of the Gate in his offerings or his ceremonies, for he shall be thy strength against those who dwell without the Universe. And this god hath many forms and shall reveal to whom he will the signs and the rites and the sacrifices of each...

The Seven Spirits of the Zones of Night: The tower of Chorazin rises up against the sky of the Desert of Night, and the Temple which stands before the Fortress of the Circle, and these are mysteries of the cultus. Each zone has been named and mapped and the doors that open upon the Place of Terrors has likewise been opened. To those who seek this path, hear and listen, for the rites of the Circle are of the balckest and most baleful sorceries and no Moon ever shineth upon the Sabbats of the Circle, save the Moon of Blood and the Black Moon of HEKATE, which is called the Witch Moon and the Sorcerers Moon, and also the Balck Moon of the Dragon. And so each of these shall grant the Priest of the Archonic Power which rules that place the baleful and strange powers of its master.

The Assembly of the Infernal Star: Now that the path is shown and the Book revealed unto thee who seeks to walk upon the highway of the Spawn and enter in to the realms of the dead. Know then that within the secret cults which thrive here there is a gathering of demons and witches, sorecerers and the foulest spirits that roam the Earth. And they howl together before the alter of the Terrible One, she who cries out in the Night, the Mother of Abominations, the Queen of Demons, the form and ruler of Night. Lady of atrocities, blessed Virgin of darkest desire, Mother of the Dragon and the Lightbearer, she whose

presence is known in the formula of the Moon, to you we gather benaeath the Witch Moon, to you we make sacrifice before the alter, to you we bow. And we affirm that She will give to those counted as Hers all they desire, for they are bond to Her for-ever and whomever she loves shall be lifted up beyond the last gate, to dwell in the darkness that is the true Light.

Seek you now the ways of the magick that shall lead you here, for in the deciphering of the signs, the understanding of the Book is attained, therefore the Book of the Dragon is the key of this place and its beauty shall be revealed to any that find the secrets thereof. So are the gates known and numbered. She has called upon you and you have heard the Voice. The Guardian has come to you and sworn his allegiance. Thus marks the end of the end of the approach.

Phase: So now the Phase begins its transition to the next as Night creeps toward the zenith and the Black Sun ascend unto the height.

Book of True Shadows: Cast thy spell upon the root of the Earth, pronounce the judgments of the Most High and it shall be bound in Heaven and upon the Earth. Will, dare, know; and keep thy pledge of silence. All is prepared and waits the coming of the one who shall ascend unto the Temple. All is prepared. Now you shall find the Book of True Shadows and the formulae and rites of the circle. Thy angel has led thee to this place and you are therefore welcomed.

K.A.B.: The angel that tends the Fire within the sanctuary, it is I who led thee unto the grove of the Black Snake cult, before the alter of the Vampire God, before the images of the one who dwells in the Abyss. Now before the alter of the Goddess of Blood and Darkness, all these and the fires of the Moon Cult, the foul ones that come to the Sabbath of the sorcerers and the inner sanctum of the Goddess of Blood and desire (HEKATE). And all these and the rites of the Moon cults and the dark things that attend to the sorcerers Sabbath. They are unholy and baleful before the world but exalted amongst the God. Thus revealed it is given.

Part II.

1. In the Spaces of Time proceed the stars of Heaven from the Height whereby the transmutation of 8 unto 9 takes place.
2. The Nine-fold gate is the computer matrix of the Time Stations that lie upon the axis of the World. Seek in the signs of the Book the key that opens these mysteries.

3. In the Transmutation of the nine-fold stream will the being of the magician be likewise transmuted unto the life of the Universe.
4. In the streams of OJAS are the streams coagulated into the forms of consciousness and the operation completed.
5. In the name of BAVOT has been revealed a great key for the formula of that spirit is found the secret of the vivified matrix wherein the alchemic transforms are accomplished that the rite may proceed.
6. In this there is nothing hid, for the way has already been discovered and written in the Book of the Coiled Dragon.
7. It is thus the nature of the Universe that sacrifice is the true gift of life, for it is written ;whomsoever will give his life shall gain it and those that would refrain from the sacrifice and seek to horde the treasure within shall instead lose it’.
8. This is the initiation of the Magus, the one whose Word shall illumine he Night as a great star new-born in the firmament of Heaven.
9. The Temple is thereby shown to be the body of the Magician and thus the field of alchemical transforms may occur nowhere if it is not first achieved in the being of the Magician.

The 9 points of the Book thus given the work shall proceed.

Theoretical I: The Matrix – the first perfect form of the matrix is the order 3 square which is $3 * 3$ or nine divisions. The last perfect form is $9 * 9$ or 81. So are numbered the unfolding of the Art in the spaces of the flesh and the points that are found in each matrix shall activated by the blood of the Magician and the elixir appropriate to the planet thereby associated may be prepared.

Theoretical II: Simple Universes – in the 3?9 transformation the entire form of the operation is revealed for the 7 planetary points are contained therein as are the points of the matter of the Work and the Stone itself. The key transforms are :

-> 1 -> 2 -> 4 -> 7 -> 11 -> 15

These are ‘extended’:

$$4+7=11$$

$$4+11=15$$

$$2+7=9$$

$$2+11=13$$

$$1+9=10$$

$$1+11=12$$

The sequence reveals the breaking of the time\space logicks of base 10

which is transformed back into 1 ? [10: $1 + 0 = 1$]. In the Matrix of points there are simple nodes, transform nodes and fields.

Theoretical III: The Temple of the Body – The research for this point is already complete, it is simply emphasized in the continuum ($4 * 4$) into 16 that the computer of the physical body is mapped. All further work in this region is thereby obtained experimentally.

Theoretical IV: Defined Logicks of the Gate – FIAT creation of homunculi are achieved by the works of Grand Legba and also the Ghuedes. These spirits provide the mappings for all required points. They are likewise found by applying the tech-analysis methods of the Enclave.

Logical 0: Trans-elemental Mappings – Beyond the elemental maps the 5-9 values are connected to the ‘outer’ spheres (planets) whereby stellar and trans-dimensional influences may be brought into the vessel via the gateways of the Matrix.

Logical I: 0-point – the Null point is not mapped to any node, neither beginning, end or in between. Because it is not mapped, it is said to be present in all valid nodes at once as the value 0 is the value of the connectives between the gates. By the logick of 0 (Null) is the nature of the gateways understood mathematically.

Part III.

The Sacrifice and the Summoning

Praxis I: Sacrifice – The sacrifice must be selected and prepared with love and great care. The induction of the being into the matrix should not be seen as the creation of the spirit in question, as the spirit of the victim is still connected with the vehicle (body) to some extent so long as it lives. Rather, the binding of the soul is in reality a further ‘earthing’ of the spirit beyond which even its material self is bound the physical world. Therefore even when the spirit is birthed from out of the Matrix we understand that it is a phase transition in the continuum of its being. This applies to all types of sacrifice.

The material vehicle of the (bound) servitor of the alchemist may then be to the matrix of the spell and sacrificed according to the nature of the entity being summoned. It must be repeated that the soul capture is a sacrifice no less terrible than the sacrifice of the physical body with

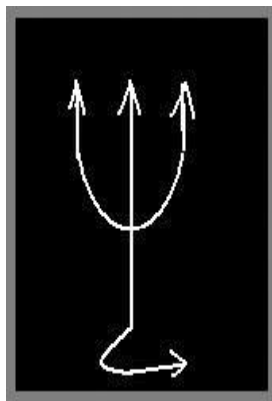
the soul bound within it. And so in the feeding of life on life and spirit on spirit is the primordial mystery of life enacted.

The physical vehicle is cremated once the sacrifice has been made and the ashes collect and smeared on the matrix of the spirit being called up. This ‘feeding’ must occur as soon as the cremation is complete as the force generated will quickly dissipate if not properly contained. It is also desirable to sacrifice by symbolic formula to the spirit in order to provide him with enough energy to carry out his assigned task. The method for this type of work is known and given in full. It is left up to the magician to devise the rubric for this working.

Praxis II: the Opening – Therefore the goal is accomplished when the gateway opens. And this is always to be counted as a gift from Grand Legba and he should receive offerings in thanks for the successful completion of the Rite.

Praxis III: Ritual forms – Obtain the seal or image of the spirit to be invoked. Conjure him via the psi-form techniques (this is simply a communication thus no binding is required) and explain what you wish from the demon. Prepare the Rite of Calling and the victim. Once the temple is open conjure the spirit to physical form (w\in the matrix of sacrifice) and proceed according to grade and understanding of the Art
Beyond this, nothing.

The Watcher of the Moon roads gives as he will Mind the rite and sacrifice as he will open the way for all that is to come.



Thus the Word is complete.

Appendix: Excerpts From The Book Of Antichrist

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

--1 John 2 : 18

The following selections from Parsons Book of Antichrist reveal the honesty of Parsons that his friends found so endearing as well as the naiveté that caused him so much grief in his relationships. I will not spend much time on the Manifesto or the Analysis as they should speak for themselves and are included for completeness. That he saw himself as Antichrist (or believed himself to be chosen as such) shows, paradoxically, that he was as committed to truth – whatever the price – unto the end²⁹⁹, for his Antichrist would, in a world where Christ is sold as a commodity and invoked for political advantage, stand for what Parsons – correctly – saw as the antithesis of the “Liberal” society; individual freedom of conscience and truth before what has grown into the oppression of political correctness³⁰⁰. The analysis of the Master of the Temple is a glimpse into the soul of a man who had indeed, poured out the Blood of his Ego, and cared not a bit for what anyone might think of him.

1. The Manifesto of the Antichrist

Do what thou wilt shall be the whole of the Law.
I, BELARION, ANTICHRIST, in the year 1949 of the
rule of the Black Brotherhood called Christianity, do
make my Manifesto to all men. And I, THE
ANTICHRIST, come among you, saying:

²⁹⁹ Which was not long in coming.

³⁰⁰ In the sense that ideas are repressed or forbidden. If truth were the guiding principal, bigotry and other forms of human oppression would not be tolerated because they are untrue, not because someone might have their feelings hurt. This is particularly relevant presently as the Hard Right has adopted the tactic of claiming that criticism is a form of bigotry, regardless of the imbalance in wealth and power, not to mention they are tremendous liars, whereas truth requires no acquiescence to social niceties. This would not eliminate naked greed or power mongering but would expose it for what it is, removing the cover of religion, etc.

An end to the pretence, and lying hypocrisy of Christianity.

An end to the servile virtues, and superstitious restrictions.

An end to the slave morality.

An end to prudery and shame, to guild and sin, for these are of the only evil the sun, that is fear.

An end to all authority that is not based on courage and manhood, to the authority of lying priests, conniving judges, blackmailing police, and

An end to the servile flattery and cajolery of mods, the coronations of mediocrities, the ascension of dolts.

An end to restriction and inhibition, for I, THE ANTICHRIST, am come among you preaching the Word of the BEAST 666, which is,

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

And I, BELARION, ANTICHRIST, do lift up my voice and prophesy, and I say:

I shall bring all men to the law of the BEAST 666, and in His law I shall conquer the world.

And within seven years of this time, BABALON, THE SCARLET WOMAN HILARION will manifest among ye, and bring this my work to its fruition.

An end to conscription, compulsion, regimentation, and the tyranny of false laws.

And within nine years a nation shall accept the Law of the BEAST 666 in my name, and that nation will be the first nation of earth.

And all who accept me the ANTICHRIST and the law of the BEAST 666, shall be accursed and their joy shall be a thousandfold greater than the false joys of the false saints.

And in my name BELARION shall they work miracles, and confound our enemies, and none shall stand before us.

Therefore I, THE ANTICHRIST call upon all the Chosen and elect and upon all men, come forth now in the name of Liberty, that we may end for ever the tyranny of the Black Brotherhood.

Witness my hand and seal on this [...] day of [...] 1949,
that is the year of BABALON 4066.
Love is the law, love under will.
Belarion, Antichrist

2. Analysis By A Master Of The Temple

of the Critical Nodes in the Experience of his Material Vehicle

"I shall regard all phenomena as the particular dealing of God with my soul."

VI. Early Maturity

The final experience with Hubbard and Betty, and the O.T.O. was necessary to overcome your false and infantile reliance on others, although this was only partially accomplished at the time. The invocation of Babalon served to exteriorize the Oedipus complex; at the same time, because of the forces involved it produced extraordinary magical effects. However, this operation is accomplished and closed -- you should have nothing more to do with it -- nor even think of it, until Her manifestation is revealed, and proved beyond the shadow of a doubt. Even then, you must be circumspect -- although I hope to take complete charge before then.

Candy appeared in answer to your call, in order to wean you from wet nursing. She has demonstrated the nature of woman to you in such unequivocal terms that you should have no further room for illusion on the subject.

The suspension and inquisition was my opportunity -- one of the final links in the chain. At this time you were enabled to prepare your thesis, formulate your Will, and take the Oath of the Abyss, thus making it possible (although only partially) to manifest. The exit of Candy prepares for the final stage of your initial preparation.

VII. Conclusions

The numerous rituals you have performed have resulted in a well developed body of light. The ordeals have purged most of the emotional and mental garbage -- your only real dangers are, and have ever been, sentimentality, weakness, and procrastination.

It is interesting to note that the first weapon you formulated was the Lamp of the Spirit, in the invocation to Pan (although the Sword was prefigured). Next the Sword in the Horus ritual, as was appropriate to your intellectual development at that time.

Then the Cup out of the wine of your emotional life -- the disk out of material failure. The Sword remains to be manifested.

You will note that it has been impossible to truly formulate your Will with any of these weapons -- naturally -- that is only possible with the wand. On the other hand, if you had done so previously, you would have been unbalanced by the lack of initiated preparation. It is a right and natural procedure; the True Will cannot be truly formulated until you are initiate in all the other planes, and it is well to make no pretense of doing so. Until that point all you can know of the true will is the aspiration to the next step -- towards further experience. That is the glory of the Law of Thelema-- DO!

The physical and emotional stresses you feel at present are a result of the pull of the Abyss -- your present poetry is indicative. Naturally you find no power in any spell, no comfort in any ritual, no hope in any action. You are cut off by your own oath. Nor can I or any other aid you at this time. There is only manhood, only will, only the vector of your own tendencies, developed through the aeons of the past. I do not say how long the state will last, or what the outcome may be.

However, I can formulate some rules which may serve to guide you.

VIII. Instructions

A. Works of the Wand -- of the Will alone avail in this state. No other weapon should be used, no other ritual save the hymn to the Unnamed One in the Anthem of the Mass.

B. You should be meticulous in all observations pertaining to the Will, even the most petty. Fulfill all obligations and promises, undertake nothing which you cannot fulfill, be prompt in the discharge of each responsibility.

C. Be neat in your personal and domestic habits, indicate your self-respect to yourself.

D. Do not become unduly involved with any person, and practice all your hard-earned wisdom in your relations with women.

E. Set up your personal affairs in business order. Keep your accounts current and your papers neatly filed.

F. Finish your poetry for publication. Finish the synthesis of the Tarot and start work on the preparation of the lessons of class instruction from your book.

G. Pay no attention to any phenomena whatsoever, and continue in a sober and responsible way of life under all circumstances.

Not magical! For you nothing is more magical. Only thus can the curse of Saturn be overcome. I see you hate this way. But it is an ultimate time -- it is you that have taken the oath. The choice is me or Choronzon.

I await you in the City of the Pyramids.

Belarion

8 = 3

Appendix : Liber 49

1. Yea, it is I, BABALON.
2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.
3. It is BABALON. TIME IS. Ye fools.
4. Thou hast called me, oh accursed and beloved fool.
- 5-8. (Missing and presumed lost. Ed.)
9. Now know that I, BABALON, would take flesh and come among men.
10. I will come as a penelous (sic) flame, as a devious song, a trumpet in judgement halls, a banner before armies.
11. And gather my children unto me, for THE TIME is at hand.
12. And this is the way of my incarnation. Heed!
13. Thou shalt offer all thou art and all thou hast at my altar, withholding nothing. And thou shalt be smitten full sore and thereafter thou shalt be outcast and accursed, a lonely wanderer in abominable places.
14. Ye Dare. I have asked of none other, nor have they asked. Else is vain. But thou hast willed it.
15. Know then that thus I came to thee before, thou a great Lord, and I a maid enrapt. Ah blind folly.
16. And thereafter madness, all in vain. Thus it has been, multi- form. How thou hast burned beyond.
17. I shall come again, in the form thou knowest. Now it shall be thy blood.
18. The altar is aright, and the robe.
19. The perfume is sandal, and the cloth green and gold. There is my cup, our book, and thy dagger.
20. There is a flame.
21. The sigil of devotion. Be it consecrated, be it true, be it daily affirmed. I am not scorned. Thy love is to me. Procure a disk of

copper, in diameter three inches paint thereon the field blue the star gold of me, BABALON.

22. It shall be my talisman. Consecrate with the supreme rituals of the word and the cup.

23. My calls as thou knowest. All love songs are of me. Also seek me in the Seventh Aire.

24. This for a time appointed. Seek not the end, I shall instruct thee in my way. But be true. Would it be hard if I were thy lover, and before thee? But I am thy lover and I am with thee.

25. I shall provide a vessel, when or whence I say not. Seek her not, call her not. Let her declare. Ask nothing. Keep silence. There shall be ordeals.

26. My vessel must be perfect. This is the way of her perfection.

27. The working is of nine moons.

28. The Astarte working, with music and feasting, with wine and all arts of love.

29. Let her be dedicated, consecrated, blood to blood, heart to heart, mind to mind, single in will, none without the circle, all to me.

30. And she shall wander in the witchwood under the Night of Pan, and know the mysteries of the Goat and the Serpent, and of the children that are hidden away.

31. I will provide the place and the material basis, thou the tears and blood.

32. Is it difficult, between matter and spirit? For me it is ecstasy and agony untellable. But I am with thee. I have large strength, have thou likewise.

33. Thou shalt prepare my book for her instruction, also thou shalt teach that she may have captains and adepts in her service. Yea, thou shalt take the black pilgrimage, but it will not be thou that returnest.

34. Let her prepare her work according to my voice in her heart, with thy book as guide, and none other instructing.

35. And let her be in all things wise, and sure, and excellent.

36. But let her think on this: my way is not in the solemn ways, or in the reasoned ways, but in the wild free way of the eagle, and the

devious way of the serpent, and the oblique way of the factor unknown and unnumbered.

37. For I am BABALON, and she my daughter, unique, and there shall be no other women like her.

38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command.

39. The first servants are chosen in secret, by my force in her -- a captain, a lawyer, an agitator, a rebel -- I shall provide.

40. Call me, my daughter, and I shall come to thee. Thou shalt be full of my force and fire, my passion and power shall surround and inspire thee; my voice in thee shall judge nations.

41. None shall resist thee, whom I lovest. Though they call thee harlot and whore, shameless, false, evil, these words shall be blood in their mouths, and dust thereafter.

42. But my children will know thee and love thee, and this will make them free.

43. All is in thy hands, all power, all hope, all future.

44. One came as a man, and was weak and failed.

45. One came as a woman, and was foolish, and failed.

46. But thou art beyond man and woman, my star is in thee, and thou shalt avail.

47. Even now thy hour strikes upon the clock of my FATHER. For He prepared a banquet and a Bridal Bed. I was that Bride, appointed from the beginning, as it was written T.O.P.A.N.

48. Now is the hour of birth at hand. Now shall my adept be crucified in the Basilisk abode.

49. Thy tears, thy sweat, thy blood, thy semen, thy love, thy faith shall provide. Ah, I shall drain thee like the cup that is of me, BABALON.

50. Stand thou fast, and I shall pass the first veil to speak with thee, through the stars shake.

51. Stand thou fast, and I shall pass the second veil, while God and Jesus be smitten with the sword of HORUS.

52. Stand thou fast, and I shall pass the third veil, and the shapes of hell shall be turned again to loveliness.

53. For thy sake shall I stride through the flames of Hell, though my tongue be bitten through.
54. Let me behold thee naked and lusting after me, calling upon my name.
55. Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy.
56. Yea, we shall conquer death and Hell together.
57. And the earth is mine.
58. Thou shalt (make the?) Black Pilgrimage.
59. Yea it is even I BABALON and I SHALL BE FREE. Thou fool, be thou also free of sentimentality. Am I thy village queen and thou a sophomore, that thou shouldst have thy nose in my buttocks?
60. It is I, BABALON, ye fools, MY TIME is come, and this my book that my adept prepares is the book of BABALON.
61. Yea, my adept, the Black Pilgrimage. Thou shalt be accursed, and this is the nature of the curse. Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it, in an appendix to this my Book. So they shall cry fool, liar, sot, traducer, betrayer. Thou art not glad thou meddled with magick?
62. There is no other way, dear fool, it is the eleventh hour.
63. The seal of my Brother is upon the earth, and His Avatar is before you. There is threshing of wheat and a trampling of grapes that shall not cease until the truth be known unto the least of men.
64. But you who do not accept, you who see beyond, reach out your hands my children and reap the world in the hour of your harvest.
65. Gather together in the covens as of old, whose number is eleven, that is also my number. Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name.
66. Work your spells by the mode of my book, practicing secretly, inducing the supreme spell.
67. The work of the image, and the potion and the charm, the work of the spider and the snake, and the little ones that go in the dark, this is your work.

68. Who loves not hates, who hates fears, let him taste fear.
69. This is the way of it, star, star. Burning bright, moon, witch moon.
70. You the secret, the outcast, the accursed and despised, even you that gathered privily of old in my rites under the moon.
71. You the free, the wild, the untamed, that walk now alone and forlorn.
72. Behold, my Brother cracks the world like a nut for your eating.
73. Yea, my Father has made a house for you, and my Mother has prepared a Bridal Bed. My Brother has confounded your enemies.
74. I am the Bride appointed. Come ye to the nuptials -- come ye now!
75. My joy is the joy of eternity, and my laughter is the drunken laughter of a harlot in the house of ecstasy.
76. All you loves are sacred, pledge them all to me.
77. Set my star upon your banners and go forward in joy and victory. None shall deny you, and none shall stand before you, because of the Sword of my Brother. Invoke me, call upon me, call me in your convocations and rituals, call upon me in your loves and battles in my name BABALON, wherein is all power given!

Appendix : Brief Introduction to Gematria

Gematria is numerology of the Hebrew language and Hebrew alphabet, and is used by its proponents to derive meaning or relative relationship. Several forms can be identified: the "revealed" form and the "mystical form". The word itself comes from the Greek word 'geometry' and the concept or system is the same as the Greek isopsephy and the Islamic Hisab al-Jumal. Although Hebrew Gematria is the best known now, Greek Gematria predates it by many centuries. There is also a Gematria of Latin-script languages, dating from the early Middle Ages, and very possibly back into Roman times, too. Recent times have also seen an emergence of new gematrias, though these lack a length of exploration that more ancient versions have seen.³⁰¹

In practice, using the Cipher is very simple. To get the value of any English word, you simply convert the values of the letters on the word (or phrase) into the Cipher value using the chart on the previous page. Then add all of the values together and that's the Cipher value of the word. You can also "reduce" the value of the number using a technique often called "theosophical reduction" or Aiq Bakir, which essentially involves taking each number in the cipher value and adding them together to get a single (1-9) digit value of the number. According to the theory, two words with an equivalent value are related by means of this phenomenon, which is to say, the words have an equivalence of a sort. An example of this are the words

Word	Aiq Bakir	Cipher Value
continuity	3	174
regenerate	3	174

have the same value, 174. Therefore, if a word (often a name) also had the same calculated value, it could be examined in reference to these two words. The Aiq Bakir value, 3, is also relevant and is usually applied in relation to the Kabalistic Tree of Life, the 10 Sephirot of spheres are assigned numbers (10 is Malkuth, the Earth, and not used in these situations). In the example, 3 is the value of Binah, the sphere

³⁰¹ <http://en.wikipedia.org/wiki/Gematria>

to which is assigned, among other things, the planet Saturn and metallic lead.

Example:

In order to demonstrate the concept, I will use the word “dragon”. First I will get the Cipher value of dragon:

d=6, r=12, a=1,g=11, o= 7, n= 14

which gives

6 + 12 + 1 + 11 + 7 + 14 = 51

the Aiq Bakir value is found:

5 + 1 = 6 and **6** is Tiphareth, the Sun, etc.

Looking up the value, in this case 51, we find that the words with the same value are:

drugs	6	51
sorrows	6	51
adore	6	51
knew	6	51
ones	6	51
island	6	51
large	6	51
bed	6	51
sorry	6	51
sink	6	51

Depending on the context, we might find “sorrows” significant, or possibly “one” or even “sink”.

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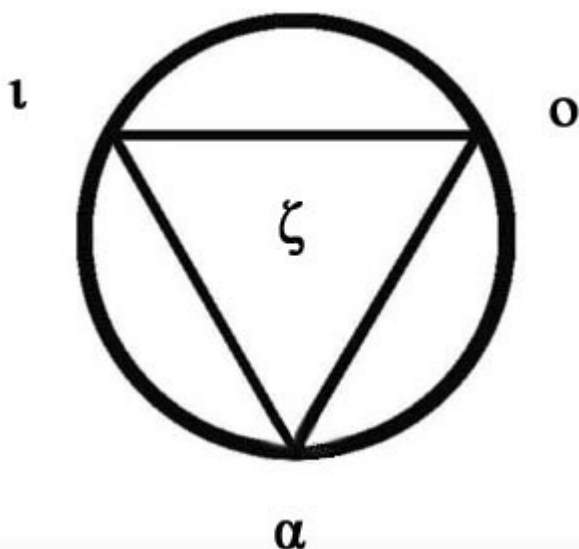
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Concordance to Liber Al vel Legis



*Using the Cipher Key to the English Qabalah
otherwise known as
the Book of the Law
delivered unto the*

Master Therion

by

Aiwass

Liber Al vel Legis Concordance, Sorted Alphabetically

Word	Occurs	Verses	Value	Aiq Bakir
11	1	1:60,	11	2
4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L	1	2:76,	351	9
4	1	2:49,	4	4
418	1	2:78,	418	4
718	1	3:19,	718	7
abased	1	3:46,	58	4
abide	2	3:38, 3:39,	75	3
abomination	1	3:19,	155	2
about	6	1:50, 2:24, 2:26, 3:6, 3:9, 3:71,	69	6
above	2	1:13, 1:14,	63	9
abrahadabra	3	3:1, 3:47, 3:75,	79	7
abramelin	1	3:23,	119	2
abrogate	1	1:49,	101	2
absolve	1	1:53,	70	7
abstruction	1	3:11,	160	7
accursed	2	1:41, 2:29,	92	2
achieve	1	3:45,	101	2
add	1	1:25,	13	4
adorant	1	1:49,	65	2
adorations	1	3:38,	100	1
adore	2	1:11, 3:37,	51	6
adorer	1	1:21,	63	9
adulterous	1	3:44,	116	8
aeons	1	1:41,	52	7
af	4	1:14, 1:36, 3:37, 3:38,	19	1

Word	Occurs	Verses	Value	Aiq Bakir
after	3	3:10, 3:12, 3:47,	80	8
afterward	1	3:23,	102	3
again	1	3:20,	50	5
against	4	2:22, 2:24, 2:25, 3:49,	79	7
agelong	1	2:66,	71	8
ah	3	2:66, 2:69, 2:73,	5	5
ahathoor	1	3:38,	60	6
aiwass	1	1:7,	38	2
alienate	1	3:43,	115	7
alone	2	2:23, 3:47,	49	4
aloud	1	2:54,	33	6
alphabet	1	2:55,	103	4
already	1	3:10,	62	8
also	15	1:22, 1:37, 1:49, 1:51, 1:53, 1:57, 1:60, 2:24, 2:32, 3:25, 3:27, 3:28, 3:47, 3:56, 3:57,	15	6
altar	1	3:30,	40	4
always	3	1:51, 1:61, 3:47,	27	9
amen	1	2:49,	61	7
amn	1	1:51,	36	9
among	5	1:22, 2:74, 2:77, 2:78, 3:55,	54	9
an	9	1:66, 2:49, 2:72, 3:4, 3:21, 3:34, 3:43, 3:61, 3:72,	15	6
animal	1	2:70,	62	8
ankh	4	1:14, 1:36, 3:37, 3:38,	28	1
another	4	2:24, 3:25, 3:34, 3:47,	87	6
answered	2	1:26, 1:27,	91	1
any	5	1:22, 2:22, 2:24, 3:17, 3:46,	30	3
anything	1	3:17,	106	7
apostle	1	1:15,	90	9
apparel	1	1:51,	93	3

Word	Occurs	Verses	Value	Aiq Bakir
appear	1	3:37,	91	1
arched	1	1:26,	61	7
ardours	1	1:14,	60	6
argue	1	3:42,	66	3
argument	1	3:11,	125	8
aright	4	1:52, 1:57, 2:5, 3:10,	75	3
arise	1	3:34,	66	3
armies	1	2:24,	87	6
armour	1	3:46,	70	7
arms	2	3:17, 3:46,	39	3
around	1	3:22,	57	3
arouse	1	1:61,	67	4
art	9	1:27, 1:47, 2:46, 2:53, 2:63, 2:64, 2:65, 2:70, 2:72,	37	1
asar	1	1:49,	19	1
asks	1	2:31,	20	2
assuage	1	1:53,	65	2
assume	1	3:34,	74	2
at	18	1:22, 1:27, 1:31, 1:49, 1:51, 1:62, 1:66, 2:22, 2:24, 3:17, 3:27, 3:39, 3:41, 3:42, 3:45, 3:46, 3:51, 3:71,	25	7
attack	1	3:42,	72	9
attribute	1	2:55,	170	8
aught	3	1:58, 2:70, 3:2,	57	3
aum	2	1:56, 3:37,	39	3
avail	1	2:54,	37	1
availest	1	2:54,	91	1
availeth	1	1:23,	90	9
awake	2	2:34, 3:34,	39	3
away	1	2:5,	20	2
awful	1	3:42,	41	5

Word	Occurs	Verses	Value	Aiq Bakir
axle	1	2:7,	50	5
aye	2	2:44, 2:75,	41	5
azure	2	1:14, 1:19,	63	9
babe	1	2:49,	66	3
back	2	3:10, 3:46,	43	7
bahlasti	1	3:54,	80	8
balanced	1	1:31,	82	1
bare	1	1:62,	58	4
bathing	1	1:27,	97	7
battle	2	3:9, 3:46,	96	6
bear	2	2:67, 2:70,	58	4
beast	6	1:15, 3:14, 3:22, 3:24, 3:34, 3:47,	75	3
beasts	1	2:24,	80	8
beat	1	3:38,	70	7
beauteous	1	1:26,	141	6
beautiful	2	3:39, 3:68,	147	3
beautifully	1	3:39,	164	2
beauty	2	2:20, 2:35,	102	3
beautys	1	3:56,	107	8
because	10	1:59, 2:12, 2:13, 2:27, 2:28, 2:29, 2:30, 2:33, 2:54, 3:20,	106	7
become	1	3:25,	111	3
bed	1	2:66,	51	6
beds	1	2:24,	56	2
been	1	2:2,	84	3
beetles	1	3:25,	126	9
before	11	1:5, 1:61, 2:61, 3:8, 3:11, 3:25, 3:26, 3:29, 3:37, 3:44, 3:46,	107	8
beggar	1	2:58,	80	8
begone	1	2:56,	102	3

Word	Occurs	Verses	Value	Aiq Bakir
behold	8	1:7, 1:9, 1:50, 1:54, 1:55, 2:5, 2:24, 3:73,	64	1
being	1	2:15,	93	3
bend	1	1:19,	65	2
bending	1	1:26,	113	5
bends	1	1:14,	70	7
bes	1	3:38,	50	5
best	1	3:24,	74	2
better	2	1:61, 3:29,	130	4
between	1	1:22,	136	1
beware	4	2:24, 2:59, 3:2, 3:43,	86	5
beyond	2	2:51, 3:60,	87	6
bid	1	3:38,	49	4
big	1	3:12,	54	9
bind	1	1:22,	63	9
black	5	1:26, 1:60, 2:5, 2:52, 3:39,	45	9
blasphemy	1	3:49,	119	2
blessed	2	2:53, 3:14,	88	7
blessing	2	2:79, 3:34,	105	6
blind	3	1:60, 3:42, 3:52,	65	2
blindness	1	2:14,	114	6
bliss	2	3:39, 3:62,	55	1
blood	4	1:59, 3:11, 3:23, 3:24,	42	6
blue	6	1:14, 1:26, 1:60, 1:64, 2:50, 3:70,	64	1
body	5	1:26, 1:27, 1:32, 2:21, 2:62,	48	3
bond	1	1:41,	47	2
book	9	1:35, 1:36, 1:48, 1:57, 2:38, 3:39, 3:47, 3:63, 3:75,	43	7
bosom	1	1:61,	60	6
both	1	1:11,	55	1
bottom	1	3:73,	103	4

Word	Occurs	Verses	Value	Aiq Bakir
bound	1	1:42,	64	1
bowels	1	1:55,	62	8
brass	1	3:30,	43	7
breast	1	3:38,	87	6
breath	1	3:37,	86	5
breathe	1	2:68,	111	3
breathed	1	1:28,	117	9
breed	2	3:27, 3:45,	88	7
bride	5	2:2, 2:16, 2:37, 2:50, 3:22,	86	5
bright	1	2:22,	94	4
brilliance	1	1:64,	135	9
bring	3	1:15, 3:34, 3:46,	80	8
brothers	2	3:58, 3:59,	109	1
brows	2	1:18, 1:27,	47	2
buddhist	1	3:53,	105	6
burn	5	1:18, 1:62, 1:63, 3:25, 3:30,	63	9
burnest	1	1:61,	117	9
burning	2	2:24, 3:40,	111	3
burns	1	2:6,	68	5
burnt	1	3:34,	87	6
business	1	3:41,	114	6
buy	1	3:21,	52	7
by	13	1:7, 1:22, 1:31, 1:32, 1:36, 1:47, 1:48, 2:5, 2:15, 2:24, 2:70, 3:38, 3:39,	35	8
cakes	1	3:25,	53	8
call	2	1:46, 3:19,	18	9
called	3	1:15, 2:27, 3:35,	49	4
calling	1	1:62,	66	3
calls	1	1:40,	23	5
can	3	1:32, 1:41, 3:47,	28	1

Word	Occurs	Verses	Value	Aiq Bakir
cannot	1	2:58,	73	1
canst	2	2:59, 2:70,	57	3
care	1	1:31,	51	6
caress	1	2:63,	61	7
caressed	1	2:24,	92	2
cast	3	2:5, 2:58, 3:43,	43	7
catch	1	3:16,	55	1
cattle	1	3:12,	89	8
centre	2	1:6, 2:3,	113	5
centuries	2	2:52, 3:34,	158	5
certain	1	2:58,	112	4
certainty	1	1:58,	151	7
chance	3	1:29, 3:39, 3:47,	70	7
change	4	1:36, 1:54, 2:54, 2:58,	68	5
chant	1	1:62,	56	2
charge	1	1:61,	66	3
chaste	1	3:55,	72	9
chief	1	1:23,	83	2
child	8	1:55, 1:56, 2:39, 3:12, 3:24, 3:43, 3:45, 3:47,	48	3
children	3	1:5, 1:12, 1:15,	99	9
choose	3	1:57, 2:58, 3:4,	61	7
chosen	10	1:15, 1:17, 1:31, 1:50, 1:57, 2:19, 2:25, 2:53, 2:65, 2:76,	68	5
circle	3	1:60, 2:7, 3:47,	88	7
circumference	1	2:3,	231	6
city	1	3:11,	75	3
claws	1	3:53,	24	6
clear	1	1:56,	53	8
clerk	1	3:41,	61	7
close	2	1:40, 3:10,	52	7

Word	Occurs	Verses	Value	Aiq Bakir
cluster	1	3:22,	98	8
coiled	2	1:61, 2:26,	76	4
coiling	1	2:26,	93	3
cold	1	3:43,	28	1
colour	2	1:60, 3:10,	58	4
come	10	1:12, 1:61, 2:2, 2:7, 2:64, 2:66, 3:10, 3:39, 3:62, 3:64,	66	3
cometh	5	1:22, 1:56, 2:76, 3:31, 3:47,	94	4
comment	4	1:36, 3:39, 3:40, 3:63,	125	8
company	1	1:2,	97	7
compassion	2	2:21, 3:43,	122	5
complement	1	2:2,	178	7
concealed	3	1:34, 2:59, 3:75,	106	7
concubine	1	3:14,	146	2
confound	1	1:52,	96	6
conquer	1	3:11,	107	8
conqueror	1	2:49,	126	9
conquest	1	3:9,	124	7
consciousness	1	1:26,	153	9
console	1	2:48,	73	1
consoled	1	2:48,	79	7
consoler	1	2:48,	85	4
consume	1	3:38,	102	3
continuity	1	1:26,	174	3
continuous	1	1:27,	141	6
convert	1	3:42,	105	6
convey	1	3:11,	84	3
coph	1	3:72,	50	5
core	1	2:6,	57	3
count	1	3:19,	75	3

Word	Occurs	Verses	Value	Aiq Bakir
courage	1	3:46,	86	5
covered	2	1:61, 3:44,	98	8
cowards	1	3:57,	47	2
cower	1	3:46,	60	6
crapulous	1	3:54,	100	1
crawl	1	3:43,	31	4
creation	1	1:30,	119	2
creeds	1	3:54,	86	5
creeping	1	3:25,	149	5
cries	1	2:30,	78	6
cross	1	3:51,	42	6
crown	1	2:72,	49	4
crushed	1	3:72,	82	1
cry	1	2:54,	40	4
cube	1	2:7,	75	3
curse	3	1:41, 2:28, 3:50,	72	9
curses	1	3:16,	77	5
damn	1	3:18,	42	6
damned	2	2:33, 2:49,	73	1
danger	2	2:27, 3:11,	69	6
dare	1	3:57,	44	8
dark	1	1:56,	28	1
daughter	1	1:64,	100	1
day	3	2:24, 2:42, 3:10,	22	4
days	1	2:38,	27	9
dead	3	2:17, 2:18, 2:49,	38	2
deadlier	1	3:42,	100	1
deal	1	3:3,	34	7
death	12	1:51, 1:58, 2:6, 2:41, 2:45, 2:52, 2:63, 2:66, 2:72, 2:73, 2:74, 3:37,	60	6

Word	Occurs	Verses	Value	Aiq Bakir
deem	2	2:58, 3:16,	77	5
deep	2	1:33, 2:68,	82	1
defunct	1	3:2,	117	9
delicacy	1	2:70,	98	8
delicious	1	2:20,	121	4
delight	4	2:22, 2:43, 2:64, 3:46,	95	5
delivered	1	1:44,	134	8
demand	1	1:58,	73	1
deny	1	2:22,	60	6
depart	1	1:41,	94	4
desert	1	1:61,	97	7
desirable	1	2:61,	119	2
desire	4	1:32, 1:61, 1:62, 3:14,	96	6
desires	1	2:74,	101	2
desolation	1	3:19,	114	6
despise	1	3:57,	115	7
despised	2	3:43, 3:55,	121	4
destroy	1	3:42,	94	4
devour	1	2:14,	77	5
dew	1	1:27,	34	7
didst	1	3:39,	64	1
die	3	2:21, 2:68, 3:43,	54	9
difference	2	1:4, 1:22,	179	8
din	1	3:53,	43	7
dine	1	3:39,	68	5
direful	1	1:52,	103	4
disappear	1	1:47,	125	8
discover	1	3:47,	101	2
disposed	1	3:10,	103	4
dissolution	2	1:30, 2:44,	133	7

Word	Occurs	Verses	Value	Aiq Bakir
dissolve	1	2:21,	83	2
divide	1	1:25,	93	3
divided	2	1:29, 1:41,	99	9
divine	1	3:47,	101	2
division	2	1:30, 3:2,	111	3
do	13	1:21, 1:22, 1:40, 1:42, 1:43, 1:58, 2:52, 2:69, 2:70, 3:21, 3:39, 3:60, 3:62,	13	4
does	1	2:30,	43	7
dog	2	2:19, 2:33,	24	6
dogs	2	2:27, 2:45,	29	2
done	3	2:9, 3:41, 3:48,	52	7
door	1	3:38,	32	5
dost	1	2:46,	42	6
doth	1	2:27,	41	5
double	2	3:34, 3:72,	77	5
doubt	1	2:72,	74	2
dove	1	1:57,	48	3
down	10	1:26, 2:21, 2:26, 2:27, 2:52, 2:58, 3:11, 3:23, 3:34, 3:42,	30	3
drag	1	3:42,	30	3
drawn	1	3:47,	36	9
dread	1	2:44,	50	5
dress	1	1:51,	53	8
drink	4	1:51, 1:63, 2:70, 3:39,	64	1
droop	1	2:26,	58	4
dropping	1	3:24,	125	8
drugs	1	2:22,	51	6
drunk	1	2:22,	58	4
drunkenness	2	1:61, 2:22,	146	2
dung	1	3:6,	48	3

Word	Occurs	Verses	Value	Aiq Bakir
dusk	1	3:43,	37	1
dust	1	1:61,	52	7
dwelling	1	3:38,	38	2
dying	1	2:17,	69	6
each	1	3:39,	43	7
eagerly	1	3:16,	91	1
earnestly	1	1:61,	123	6
earth	11	1:21, 1:26, 1:40, 1:53, 1:58, 1:61, 2:18, 2:26, 2:58, 3:17, 3:45,	66	3
east	3	1:49, 1:56, 3:21,	55	1
easy	3	3:11, 3:21, 3:40,	46	1
eat	4	1:51, 2:14, 3:11, 3:25,	50	5
eating	1	3:27,	98	8
ecstasy	8	1:13, 1:14, 1:26, 1:53, 1:58, 2:21, 2:44, 2:66,	88	7
egg	1	2:49,	47	2
eight	3	1:46, 2:15, 2:70,	87	6
eighteen	1	1:46,	151	7
eighties	1	3:46,	140	5
eighty	1	1:46,	102	3
elements	1	2:36,	141	6
eleven	1	2:16,	101	2
else	1	1:41,	57	3
emblems	1	1:51,	119	2
emphatically	1	2:53,	157	4
empress	2	2:15, 2:16,	119	2
empty	1	3:72,	111	3
end	3	1:66, 2:79, 3:61,	45	9
ending	1	3:75,	93	3
enemies	3	3:24, 3:26, 3:68,	138	3
engine	1	3:7,	112	4

Word	Occurs	Verses	Value	Aiq Bakir
enginery	1	3:6,	139	4
english	2	2:55, 3:39,	84	3
enjoy	1	2:22,	77	5
enough	2	2:33, 3:11,	78	6
enter	1	1:51,	100	1
enthroned	1	3:61,	131	5
entrap	1	3:42,	102	3
equation	1	1:56,	130	4
equinox	3	1:49, 2:40, 3:34,	127	1
especial	1	3:21,	120	3
establish	2	3:38, 3:41,	109	1
eternal	1	2:44,	103	4
eternity	1	1:59,	162	9
even	2	2:56, 3:16,	74	2
ever	13	1:16, 1:27, 1:52, 1:53, 2:21, 2:29, 2:58, 2:72, 2:74, 2:76, 3:10, 3:39, 3:74,	72	9
every	6	1:3, 1:4, 1:44, 2:6, 2:42, 2:43,	87	6
everywhere	1	2:3,	156	3
evil	1	2:5,	60	6
exalt	1	3:22,	74	2
exceed	3	1:61, 2:70, 2:71,	116	8
excellent	1	2:67,	152	8
exhaust	1	2:63,	98	8
exhausted	1	2:69,	129	3
existence	2	1:26, 2:9,	176	5
exorcist	1	2:7,	131	5
expect	2	1:52, 1:56,	135	9
expected	1	1:56,	166	4
expiration	1	2:63,	177	6
exposure	1	2:22,	139	4

Word	Occurs	Verses	Value	Aiq Bakir
expound	1	2:76,	117	9
extended	1	2:2,	147	3
eyes	6	1:62, 2:24, 2:50, 2:53, 2:61, 3:51,	70	7
eyesight	1	2:51,	132	6
face	1	3:52,	57	3
factor	1	2:32,	75	3
fade	1	3:10,	50	5
faery	1	1:28,	71	8
fail	1	2:46,	44	8
failure	1	3:47,	98	8
faint	1	1:28,	80	8
faith	1	1:58,	70	7
fall	6	2:27, 2:67, 3:20, 3:26, 3:34, 3:47,	23	5
fallen	2	2:48, 2:53,	62	8
fates	1	3:17,	73	1
fear	6	2:22, 2:46, 2:53, 3:16, 3:17, 3:42,	56	2
feast	8	2:37, 2:38, 2:39, 2:40, 2:41, 2:42, 2:43, 2:44,	73	1
feasts	1	2:36,	78	6
feel	4	1:31, 2:18, 2:21, 2:69,	70	7
feet	1	1:26,	92	2
fell	1	1:33,	47	2
fellows	1	2:18,	62	8
fever	1	3:34,	90	9
few	1	1:10,	46	1
fierce	1	2:24,	116	8
fifth	1	2:49,	87	6
fifty	1	1:24,	98	8
fight	2	3:57, 3:59,	80	8
fill	4	1:12, 1:51, 3:37, 3:45,	45	9

Word	Occurs	Verses	Value	Aiq Bakir
filthy	1	2:57,	86	5
find	3	2:24, 2:55, 2:66,	61	7
fine	2	1:50, 1:51,	80	8
fire	7	1:50, 2:20, 2:24, 2:41, 3:11, 3:34, 3:67,	78	6
first	4	1:56, 2:37, 3:3, 3:64,	82	1
five	1	1:60,	76	4
flame	6	1:16, 1:26, 1:61, 1:62, 2:6, 3:38,	67	4
flaming	1	2:24,	90	9
flap	1	3:52,	47	2
flesh	2	3:11, 3:53,	54	9
floor	1	1:51,	46	1
flow	1	3:11,	30	3
flowers	1	1:26,	72	9
fly	1	3:33,	35	8
foam	1	1:51,	47	2
fold	1	1:15,	33	6
folk	2	2:17, 3:17,	36	9
follow	3	1:32, 2:76, 3:44,	39	3
folly	4	1:36, 2:22, 2:54, 3:17,	44	8
foods	1	1:51,	43	7
fool	3	1:48, 2:59, 3:63,	34	7
foolish	1	2:7,	66	3
fools	5	1:11, 1:31, 1:57, 2:15, 3:57,	39	3
forbid	1	3:11,	86	5
forbidden	1	2:73,	131	5
force	6	2:20, 2:24, 3:17, 3:29, 3:45, 3:72,	75	3
forest	1	2:24,	91	1
forge	1	3:32,	73	1
forsaken	1	2:56,	91	1

Word	Occurs	Verses	Value	Aiq Bakir
forth	5	1:12, 1:62, 2:26, 2:76, 3:37,	65	2
forties	1	3:46,	114	6
fortify	1	3:5,	117	9
fortress	1	1:57,	108	9
found	1	2:3,	62	8
four	2	1:46, 1:51,	54	9
fourfold	1	3:49,	87	6
foursquare	1	2:78,	133	7
fourth	1	3:67,	82	1
fresh	3	3:23, 3:24, 3:34,	64	1
friends	1	2:24,	103	4
from	12	1:32, 1:44, 1:56, 3:11, 3:24, 3:31, 3:32, 3:34, 3:43, 3:45, 3:47, 3:73,	58	4
full	1	3:25,	39	3
fullness	1	2:63,	88	7
further	1	2:15,	112	4
garment	1	2:58,	108	9
garments	1	3:44,	113	5
gates	1	1:51,	66	3
gather	2	1:15, 1:61,	77	5
gemmed	1	1:14,	109	1
get	1	3:10,	60	6
girders	1	3:61,	94	4
girt	1	3:11,	70	7
give	7	1:22, 1:32, 1:58, 1:61, 3:7, 3:11, 3:39,	69	6
given	3	1:15, 1:20, 1:50,	83	2
giver	1	2:6,	81	9
gives	1	1:61,	74	2
giveth	1	2:22,	97	7
glad	2	2:66, 2:76,	20	2

Word	Occurs	Verses	Value	Aiq Bakir
gladness	1	2:53,	69	6
glass	1	3:10,	24	6
gleam	1	2:50,	60	6
globed	1	3:34,	71	8
globethe	1	1:14,	118	1
glorious	1	3:74,	84	3
glory	4	1:15, 1:60, 2:22, 2:74,	47	2
go	4	2:5, 2:7, 3:46, 3:48,	18	9
god	10	1:21, 1:57, 2:19, 2:22, 2:23, 3:3, 3:34, 3:36, 3:37, 3:61,	24	6
gods	7	1:11, 1:49, 2:40, 2:78, 3:17, 3:37, 3:49,	29	2
gold	7	1:51, 1:60, 2:50, 3:30, 3:31, 3:32, 3:65,	26	8
good	1	2:5,	31	4
goodly	1	1:51,	48	3
goods	1	1:61,	36	9
grades	1	1:40,	60	6
grave	1	2:24,	59	5
great	3	1:57, 2:27, 3:34,	73	1
greater	2	2:24, 2:41,	110	2
green	1	2:50,	87	6
greet	1	3:37,	97	7
gross	1	1:50,	40	4
group	1	3:22,	73	1
gums	1	1:59,	54	9
ha	1	3:35,	5	5
had	2	1:1, 2:64,	11	2
hadit	11	1:6, 1:14, 1:21, 2:1, 2:2, 2:21, 2:79, 3:17, 3:38, 3:40, 3:45,	58	4
hail	2	2:64, 3:71,	30	3

Word	Occurs	Verses	Value	Aiq Bakir
hair	2	1:59, 2:24,	40	4
half	4	1:34, 1:47, 1:56, 3:35,	25	7
hand	5	2:11, 3:38, 3:39, 3:71, 3:72,	25	7
hands	1	1:26,	30	3
hangs	1	3:51,	35	8
hard	2	2:60, 2:62,	23	5
harder	1	2:68,	60	6
hardly	1	3:3,	40	4
harlot	1	3:43,	50	5
harm	1	2:22,	38	2
hast	4	1:42, 1:56, 2:10, 3:38,	34	7
hate	2	2:11, 2:48,	54	9
hath	4	1:49, 1:57, 2:2, 3:25,	33	6
have	10	1:20, 1:47, 1:50, 1:60, 2:8, 2:21, 2:56, 3:11, 3:38, 3:72,	40	4
hawk	2	3:34, 3:70,	17	8
hawks	1	3:51,	22	4
head	3	2:26, 2:68, 3:51,	36	9
headdress	1	1:61,	89	8
headed	2	3:34, 3:70,	67	4
hear	1	2:17,	42	6
heart	11	1:6, 1:32, 1:53, 1:61, 2:6, 2:46, 2:62, 2:66, 3:40, 3:43, 3:44,	66	3
hearts	5	1:15, 1:62, 2:22, 2:24, 2:42,	71	8
heathen	1	3:11,	97	7
heaven	7	1:2, 1:21, 1:27, 1:33, 2:76, 3:17, 3:24,	79	7
hell	2	1:41, 2:60,	33	6
hells	1	2:63,	38	2
help	2	1:5, 2:70,	57	3

Word	Occurs	Verses	Value	Aiq Bakir
her	8	1:16, 1:26, 1:27, 1:62, 3:43, 3:44, 3:45, 3:55,	41	5
here	1	2:52,	66	3
hereafter	2	2:44, 2:52,	146	2
hermit	1	1:40,	109	1
hermits	1	2:24,	114	6
herself	1	3:44,	91	1
heru	2	2:8, 3:35,	58	4
hidden	2	1:54, 3:74,	78	6
hide	2	2:53, 2:58,	58	4
hiding	2	2:1, 2:79,	81	9
hierophant	1	2:16,	140	5
hierophantic	1	1:50,	176	5
higher	1	2:51,	79	7
highest	2	1:50, 2:19,	96	6
him	11	1:16, 1:20, 1:22, 1:23, 1:26, 1:51, 1:56, 2:59, 3:47, 3:52, 3:64,	48	3
his	11	1:15, 1:27, 1:48, 1:49, 2:28, 2:37, 2:58, 3:14, 3:22, 3:31, 3:47,	32	5
hither	2	3:2, 3:39,	92	2
ho	1	1:51,	11	2
hold	3	2:67, 2:68, 3:2,	19	1
holier	1	3:48,	73	1
holy	2	2:65, 3:34,	28	1
homeward	1	3:2,	79	7
honey	1	3:23,	65	2
honour	1	2:56,	61	7
hoor	2	1:7, 1:49,	30	3
hoorpakraat	1	3:35,	104	5
hope	1	2:70,	62	8
host	1	3:24,	40	4

Word	Occurs	Verses	Value	Aiq Bakir
hour	2	1:61, 3:14,	40	4
house	9	1:56, 1:57, 2:2, 2:78, 3:9, 3:11, 3:34, 3:38, 3:41,	58	4
how	1	3:39,	14	5
hrumachis	1	3:34,	100	1
hundred	1	1:46,	84	3
hungered	1	3:43,	114	6
hurt	2	1:22, 2:59,	57	3
hurting	1	1:26,	105	6
if	13	1:40, 1:41, 1:51, 1:52, 1:61, 2:21, 2:26, 2:30, 2:31, 2:59, 2:70, 2:72, 3:43,	41	5
ill	3	2:8, 2:10, 3:11,	27	9
image	1	3:21,	81	9
images	1	3:22,	86	5
incense	2	1:59, 1:61,	119	2
indeed	1	2:15,	99	9
indian	1	3:53,	81	9
infinite	4	1:4, 1:15, 1:22, 2:32,	164	2
initiating	1	1:49,	180	9
ink	1	3:39,	46	1
innermost	1	1:61,	145	1
innocence	1	2:22,	148	4
inspiration	1	2:63,	172	1
inspired	1	3:37,	134	8
intellect	1	1:50,	152	8
intimate	1	3:67,	155	2
into	6	1:15, 1:33, 1:40, 2:27, 3:38, 3:47,	68	5
inviolable	1	3:55,	129	3
invisible	2	2:49, 3:34,	145	1
invoke	2	1:57, 3:37,	88	7

Word	Occurs	Verses	Value	Aiq Bakir
invoking	2	1:61, 2:30,	111	3
isa	1	1:49,	29	2
island	1	3:4,	51	6
its	6	2:74, 3:19, 3:38, 3:47, 3:63, 3:68,	52	7
itself	1	3:10,	97	7
jasmine	1	1:51,	105	6
jasper	1	1:51,	85	4
jesus	1	3:51,	68	5
jewels	3	1:61, 1:63, 3:44,	76	4
jews	1	1:46,	49	4
joy	14	1:13, 1:30, 1:53, 1:61, 2:9, 2:21, 2:24, 2:26, 2:35, 2:42, 2:66, 2:70, 3:45, 3:46,	38	2
joyous	2	2:70, 2:72,	67	4
joys	3	1:31, 1:32, 1:58,	43	7
judgments	1	1:52,	139	4
just	1	2:15,	62	8
ka	1	3:37,	10	1
kaaba	1	3:41,	32	5
keen	1	3:58,	73	1
kept	2	3:25, 3:29,	84	3
key	3	1:20, 1:46, 3:47,	49	4
khabs	4	1:8, 1:9, 2:2, 3:37,	39	3
khephra	1	3:38,	81	9
khonsu	4	1:14, 1:36, 3:37, 3:38,	56	2
khu	2	1:8, 3:37,	30	3
kiblah	1	3:10,	59	5
kill	2	3:18, 3:44,	36	9
kin	1	2:28,	46	1
king	7	2:15, 2:21, 2:24, 2:58, 2:59, 2:74, 3:34,	57	3

Word	Occurs	Verses	Value	Aiq Bakir
kings	5	2:21, 2:58, 2:64, 2:74, 3:45,	62	8
kinsfolk	1	2:18,	87	6
kiss	3	1:14, 1:53, 1:61,	42	6
kisses	3	2:44, 2:62, 2:67,	72	9
kissing	1	1:27,	90	9
knew	1	2:48,	51	6
knewest	1	2:12,	105	6
know	8	1:15, 1:50, 2:17, 2:56, 2:76, 3:16, 3:22, 3:42,	33	6
knower	1	2:13,	70	7
knowest	3	1:26, 2:76, 3:21,	87	6
knoweth	1	1:22,	86	5
knowing	1	1:57,	81	9
knowledge	4	1:32, 2:5, 2:6, 2:22,	102	3
known	6	1:10, 1:22, 1:34, 2:4, 3:2, 3:43,	47	2
kraat	1	1:7,	47	2
kraath	1	2:8,	51	6
laid	1	3:25,	32	5
lambent	1	1:26,	107	8
languor	1	2:20,	64	1
lapis	1	1:51,	57	3
large	1	2:24,	51	6
last	2	1:22, 3:24,	32	5
laugh	2	2:56, 3:42,	35	8
laughter	2	2:20, 3:17,	96	6
laughterful	1	2:63,	133	7
law	14	1:33, 1:34, 1:35, 1:39, 1:40, 1:46, 1:57, 2:21, 2:38, 3:9, 3:39, 3:60, 3:63, 3:75,	6	6
lazuli	1	1:51,	53	8
leaping	1	2:20,	102	3

Word	Occurs	Verses	Value	Aiq Bakir
learn	3	1:37, 2:2, 2:10,	54	9
leave	2	1:56, 3:43,	63	9
leavings	1	3:23,	91	1
left	3	2:17, 3:72, 3:73,	69	6
length	1	2:74,	80	8
lest	3	1:36, 2:24, 2:59,	56	2
letter	2	1:36, 1:54,	112	4
letters	4	1:57, 2:54, 3:47, 3:48,	117	9
liars	1	3:68,	43	7
lidded	2	1:19, 1:64,	68	5
lie	4	1:61, 2:21, 2:22, 2:32,	50	5
life	4	1:58, 2:6, 2:41, 2:66,	68	5
lift	6	2:26, 2:53, 2:66, 2:68, 2:78, 3:45,	67	4
lifted	1	2:58,	98	8
light	12	1:9, 1:27, 1:28, 1:56, 2:14, 2:21, 2:24, 2:50, 2:51, 2:61, 3:17, 3:38,	64	1
lighten	1	3:37,	103	4
lightening	1	3:61,	151	7
like	1	2:78,	59	5
likest	1	3:11,	88	7
limbs	1	2:24,	71	8
line	1	3:47,	64	1
listen	1	2:75,	93	3
lit	1	2:76,	49	4
lithe	1	1:26,	78	6
little	6	1:26, 1:31, 1:53, 1:56, 1:61, 3:12,	100	1
live	2	2:19, 2:21,	60	6
lives	1	2:74,	65	2
loathing	1	1:42,	86	5
locked	1	3:10,	62	8

Word	Occurs	Verses	Value	Aiq Bakir
lofty	2	1:50, 3:58,	66	3
long	4	2:56, 2:73, 2:74, 3:29,	34	7
longer	1	3:34,	71	8
longing	1	2:74,	82	1
look	3	1:40, 2:53, 2:76,	25	7
lord	8	1:5, 1:21, 1:49, 3:34, 3:37, 3:46, 3:70, 3:72,	27	9
lords	1	2:18,	32	5
lose	1	1:61,	39	3
loud	1	3:44,	32	5
love	15	1:12, 1:26, 1:32, 1:41, 1:51, 1:57, 1:60, 1:61, 1:62, 1:63, 2:24, 2:59, 2:66, 2:70, 2:76,	44	8
lovely	4	1:26, 1:27, 2:66, 2:79,	61	7
lover	2	1:40, 1:41,	56	2
loves	2	1:29, 3:56,	49	4
low	2	2:24, 2:60,	12	3
lurk	1	3:9,	40	4
lust	5	1:44, 2:22, 2:24, 3:27, 3:34,	48	3
lying	1	2:52,	65	2
made	3	1:22, 3:38, 3:39,	53	8
magician	1	2:7,	107	8
magnificent	1	2:24,	187	7
make	6	1:38, 2:27, 3:11, 3:25, 3:38, 3:40,	56	2
makest	1	3:37,	85	4
man	9	1:3, 1:40, 1:41, 2:6, 2:22, 2:73, 2:78, 3:31, 3:39,	36	9
manifestation	2	1:1, 1:66,	200	2
mantras	1	1:37,	78	6
many	2	1:10, 1:52,	51	6
manyhood	1	1:42,	75	3

Word	Occurs	Verses	Value	Aiq Bakir
marks	1	1:52,	48	3
mary	1	3:55,	49	4
mask	1	2:53,	36	9
masked	1	2:58,	67	4
masses	1	2:24,	62	8
master	2	2:60, 2:65,	88	7
matter	1	3:24,	107	8
maut	1	3:38,	63	9
may	4	1:38, 1:50, 2:29, 2:58,	37	1
meal	1	3:23,	49	4
meanest	1	2:54,	115	7
meaneth	1	2:76,	114	6
meaning	1	3:16,	109	1
means	1	1:51,	66	3
meetest	1	3:39,	149	5
meetings	1	1:62,	148	4
men	15	1:5, 1:11, 1:15, 1:27, 1:31, 2:14, 2:22, 2:24, 2:76, 2:77, 2:78, 3:17, 3:43, 3:44, 3:49,	60	6
mentu	2	3:37, 3:38,	101	2
mercy	1	3:18,	86	5
mere	1	3:68,	83	2
middle	1	1:60,	83	2
midnight	1	3:74,	126	9
might	1	3:37,	83	2
mightier	1	3:45,	143	8
mighty	1	2:77,	98	8
million	1	2:24,	92	2
mine	5	1:14, 1:61, 2:26, 2:72, 3:38,	83	2
mingle	1	3:34,	96	6
minister	1	1:7,	147	3

Word	Occurs	Verses	Value	Aiq Bakir
miraculous	1	3:10,	118	1
misery	1	2:21,	101	2
miss	1	2:27,	54	9
mistake	1	1:57,	108	9
mix	1	3:23,	66	3
mockers	1	2:56,	92	2
modest	1	2:52,	88	7
mohammed	1	3:52,	106	7
money	1	3:17,	82	1
mongol	1	3:53,	62	8
monthly	1	3:24,	87	6
moon	2	1:16, 3:24,	49	4
more	3	2:63, 2:70, 2:72,	65	2
moreover	1	3:29,	119	2
most	1	2:61,	57	3
mountain	1	2:24,	121	4
much	2	1:54, 2:74,	55	1
multiply	1	1:25,	130	4
must	4	1:38, 1:50, 2:21, 3:41,	67	4
mysteries	3	1:54, 2:24, 3:47,	155	2
mystery	2	1:57, 3:48,	117	9
mystic	1	2:78,	101	2
mystical	1	3:34,	104	5
na	4	1:14, 1:36, 3:37, 3:38,	15	6
naked	2	1:14, 1:64,	55	1
name	7	1:22, 1:49, 2:2, 2:78, 3:11, 3:19, 3:74,	61	7
naming	1	3:26,	84	3
nations	1	1:61,	88	7
nay	2	1:43, 1:45,	30	3

Word	Occurs	Verses	Value	Aiq Bakir
nech	1	3:38,	56	2
neither	1	3:17,	127	1
nemyss	1	3:70,	85	4
never	2	2:4, 2:48,	86	5
new	1	2:55,	42	6
nia	1	3:72,	38	2
nigh	1	3:71,	52	7
night	5	1:61, 1:64, 2:37, 2:43, 3:70,	76	4
nine	1	2:15,	76	4
ninety	1	2:70,	115	7
no	18	1:4, 1:21, 1:22, 1:40, 1:41, 1:42, 1:43, 1:56, 1:59, 2:19, 2:23, 2:44, 2:58, 3:24, 3:34, 3:39, 3:47, 3:60,	21	3
none	11	1:27, 1:28, 1:45, 1:48, 2:15, 2:52, 2:58, 2:66, 2:78, 3:8, 3:42,	60	6
nor	7	1:53, 1:56, 1:57, 1:58, 2:54, 2:76, 3:17,	33	6
nothing	5	1:21, 1:22, 1:30, 1:46, 2:21,	97	7
nought	3	2:30, 2:54, 3:72,	77	5
now	10	1:15, 1:22, 2:14, 2:21, 2:24, 2:28, 2:64, 3:3, 3:13, 3:48,	24	6
nowhere	1	2:3,	90	9
nu	8	2:1, 2:2, 2:43, 2:44, 2:64, 2:76, 3:17, 3:45,	31	4
nuit	9	1:1, 1:14, 1:22, 1:24, 1:27, 1:66, 2:21, 2:26, 3:38,	78	6
number	4	1:4, 1:60, 2:15, 2:78,	109	1
numbers	2	1:60, 2:75,	114	6
obeah	1	1:37,	57	3
obey	1	1:32,	67	4
object	1	3:22,	105	6
obtain	1	2:55,	89	8

Word	Occurs	Verses	Value	Aiq Bakir
odds	1	3:39,	24	6
off	1	3:18,	43	7
oh	1	2:64,	11	2
oil	1	3:23,	32	5
old	3	1:57, 2:5, 3:43,	15	6
olive	1	3:23,	67	4
omnipresence	1	1:26,	210	3
ompehda	1	3:54,	90	9
on	8	1:51, 1:58, 1:61, 2:24, 3:37, 3:46, 3:48, 3:54,	21	3
once	1	1:51,	59	5
one	21	1:22, 1:26, 1:27, 1:36, 1:45, 1:46, 1:48, 1:49, 1:50, 1:51, 1:52, 1:61, 2:15, 2:24, 2:26, 2:65, 2:66, 2:76, 3:21, 3:34, 3:47,	46	1
ones	5	1:31, 1:50, 2:5, 2:58, 3:42,	51	6
only	5	1:32, 1:56, 3:11, 3:39, 3:42,	38	2
open	2	3:30, 3:37,	72	9
or	15	1:33, 1:51, 1:52, 1:61, 2:24, 2:54, 2:58, 2:78, 3:17, 3:24, 3:30, 3:33, 3:37, 3:39, 3:42,	19	1
ordeal	3	3:22, 3:62, 3:64,	53	8
ordeals	7	1:32, 1:33, 1:34, 1:38, 1:49, 1:50, 3:42,	58	4
order	2	2:55, 3:38,	62	8
ordered	1	3:11,	93	3
original	1	3:47,	93	3
orison	1	3:25,	68	5
other	8	1:21, 1:22, 1:43, 1:50, 2:58, 2:70, 3:17, 3:22,	72	9
others	1	3:22,	77	5
our	5	2:18, 2:19, 2:21, 2:64, 2:66,	36	9
out	3	1:32, 3:43, 3:53,	48	3

Word	Occurs	Verses	Value	Aiq Bakir
outcast	1	2:21,	91	1
over	2	1:9, 2:64,	54	9
overcome	1	2:64,	120	3
overmuch	1	3:42,	109	1
oversee	1	3:42,	109	1
overthrow	1	3:42,	104	5
own	1	2:63,	24	6
ox	1	1:48,	29	2
pa	1	2:8,	27	9
paar	1	1:7,	40	4
pain	3	1:30, 1:32, 2:17,	64	1
palace	1	1:51,	68	5
pale	1	1:61,	54	9
pall	1	2:52,	31	4
paper	1	3:39,	90	9
particle	1	1:61,	126	9
pass	2	1:50, 2:9,	37	1
passionate	1	2:64,	131	5
paste	1	3:73,	81	9
peace	2	1:58, 2:64,	90	9
peck	1	3:51,	73	1
pen	2	2:11, 3:40,	65	2
penetrant	1	1:26,	165	3
people	3	2:17, 2:25, 2:34,	111	3
peoples	1	3:8,	116	8
perchance	1	2:59,	133	7
perfect	3	1:44, 1:45, 2:15,	143	8
performed	1	2:35,	152	8
perfume	2	1:27, 3:23,	144	9
perfumes	2	1:63, 3:25,	149	5

Word	Occurs	Verses	Value	Aiq Bakir
perish	2	2:27, 2:49,	95	5
pillars	1	3:71,	71	8
pinnacles	1	3:45,	123	6
pit	1	2:27,	73	1
pity	4	2:48, 3:18, 3:42, 3:43,	88	7
place	2	3:34, 3:48,	67	4
play	1	3:57,	44	8
pleasure	2	1:61, 2:43,	113	5
pointed	1	1:60,	125	8
poor	1	2:18,	52	7
position	1	3:47,	129	3
pour	1	3:31,	62	8
poured	1	3:34,	93	3
poverty	1	2:58,	119	2
power	6	1:15, 2:31, 3:17, 3:27, 3:45, 3:72,	73	1
powerful	1	3:42,	110	2
precious	1	3:66,	128	2
presence	1	3:37,	145	1
presently	1	1:61,	148	4
pride	3	1:61, 2:24, 3:44,	92	2
priest	6	1:15, 1:27, 1:33, 1:36, 3:24, 3:34,	115	7
priestess	1	1:62,	150	6
prince	1	1:15,	113	5
princes	2	1:36, 1:53,	118	1
printed	1	3:39,	130	4
professional	1	3:57,	145	1
promise	1	2:66,	119	2
promises	1	3:16,	124	7
proof	4	3:10, 3:11, 3:42, 3:46,	70	7

Word	Occurs	Verses	Value	Aiq Bakir
prophet	21	1:26, 1:32, 1:48, 1:53, 1:54, 1:57, 2:5, 2:10, 2:22, 2:37, 2:39, 2:53, 2:61, 2:64, 2:76, 2:78, 2:79, 3:11, 3:34, 3:36, 3:38,	124	7
prophets	1	1:56,	129	3
protect	1	3:42,	131	5
proud	2	2:77, 3:58,	68	5
pure	4	1:44, 1:61, 2:9, 2:21,	80	8
purged	1	2:5,	97	7
purple	4	1:61, 2:24, 2:50, 2:51,	108	9
purpose	1	1:44,	118	1
push	1	3:38,	52	7
put	1	1:61,	67	4
quarter	1	3:42,	110	2
quarters	1	3:38,	115	7
queen	2	1:27, 1:33,	100	1
quickly	1	3:39,	98	8
ra	3	3:35, 3:37, 3:38,	13	4
rahoorkhu	3	1:36, 2:64, 3:11,	73	1
rahoorkhuit	7	1:49, 1:52, 2:21, 3:2, 3:37, 3:38, 3:42,	120	3
rahoorkhut	2	3:1, 3:35,	97	7
rain	1	2:62,	50	5
raise	2	3:2, 3:44,	66	3
rapid	1	2:63,	68	5
rapture	6	2:22, 2:26, 2:42, 2:64, 2:67, 2:70,	117	9
rapturous	1	1:63,	121	4
rare	1	1:51,	50	5
ras	1	3:61,	18	9
rays	1	3:38,	33	6
readeth	1	3:63,	97	7

Word	Occurs	Verses	Value	Aiq Bakir
ready	1	3:33,	59	5
reason	2	2:27, 2:32,	64	1
red	5	1:60, 2:50, 3:23, 3:38, 3:39,	43	7
redeem	1	1:32,	114	6
refine	1	2:70,	117	9
refuge	1	3:17,	108	9
refuse	2	1:41, 3:42,	102	3
regenerate	1	1:53,	174	3
regret	1	2:17,	109	1
reign	1	3:34,	85	4
rejoice	4	2:19, 2:44, 2:64, 2:66,	121	4
rejoicing	1	1:62,	144	9
remain	1	2:21,	96	6
remains	2	2:9, 3:72,	101	2
remember	2	2:9, 2:76,	161	8
reproduction	1	3:39,	186	6
resinous	1	1:59,	108	9
rest	1	1:58,	66	3
restriction	1	1:41,	182	2
result	1	1:44,	85	4
reveal	2	1:57, 2:54,	75	3
revealed	2	1:7, 2:2,	106	7
revealing	1	3:10,	123	6
reverence	1	3:62,	161	8
reward	2	2:52, 3:1,	59	5
rich	5	1:51, 1:61, 3:23, 3:31, 3:44,	52	7
right	2	1:42, 3:73,	74	2
righteous	1	2:57,	128	2
rightly	1	2:35,	91	1
rise	1	2:34,	65	2

Word	Occurs	Verses	Value	Aiq Bakir
ritual	2	1:52, 2:40,	79	7
rituals	7	1:20, 1:33, 1:34, 1:49, 2:5, 2:35, 2:36,	84	3
robe	1	1:61,	64	1
rose	1	1:51,	49	4
royal	1	3:58,	37	1
rule	2	1:10, 2:24,	56	2
rules	1	2:70,	61	7
run	1	3:37,	43	7
runes	1	2:27,	73	1
sacred	3	1:32, 1:56, 3:25,	62	8
sacrifice	3	1:58, 3:12, 3:34,	133	7
sad	3	2:18, 2:56, 3:15,	12	3
said	6	1:27, 1:33, 1:34, 2:53, 3:36, 3:38,	35	8
saith	1	1:26,	57	3
sake	3	1:29, 3:55, 3:56,	40	4
save	2	1:56, 3:42,	41	5
say	7	1:43, 1:50, 1:62, 2:59, 3:39, 3:47, 3:68,	21	3
saying	1	1:52,	69	6
says	1	2:70,	26	8
scarlet	3	1:15, 3:14, 3:43,	82	1
scents	1	1:51,	86	5
scribe	2	1:36, 1:53,	98	8
seal	1	2:66,	33	6
seat	2	1:49, 3:61,	55	1
second	2	1:56, 3:65,	70	7
secret	21	1:6, 1:10, 1:14, 1:16, 1:20, 1:22, 1:46, 1:49, 1:57, 1:60, 1:62, 2:2, 2:15, 2:26, 2:39, 3:9, 3:10, 3:22, 3:38, 3:39, 3:49,	104	5
secure	1	3:40,	97	7

Word	Occurs	Verses	Value	Aiq Bakir
see	7	1:13, 1:21, 2:11, 2:24, 2:53, 3:14, 3:45,	55	1
seeing	1	1:60,	103	4
seek	3	1:32, 3:42, 3:47,	64	1
seem	1	3:68,	76	4
seen	1	1:60,	69	6
seeth	1	2:66,	83	2
self	2	2:22, 3:37,	50	5
send	1	1:53,	50	5
sense	2	1:61, 2:22,	74	2
serpent	5	1:18, 1:57, 1:61, 2:26, 3:42,	131	5
servant	2	1:51, 3:42,	91	1
servants	3	1:10, 2:21, 2:58,	96	6
serve	1	2:58,	77	5
service	1	2:52,	113	5
set	2	3:10, 3:21,	54	9
severe	1	1:38,	102	3
shadows	1	2:9,	31	4
shalt	11	1:54, 1:61, 2:21, 2:53, 2:55, 2:73, 2:76, 3:11, 3:21, 3:22, 3:42,	36	9
shameless	1	3:44,	93	3
shape	1	3:47,	61	7
shattered	1	3:34,	126	9
she	10	1:14, 1:16, 1:26, 1:34, 1:41, 1:62, 2:3, 2:4, 3:43, 3:45,	34	7
shed	1	1:9,	40	4
sheets	1	3:73,	88	7
shoot	1	2:26,	47	2
show	2	3:21, 3:38,	19	1
showed	1	3:37,	50	5
shrine	1	2:14,	83	2

Word	Occurs	Verses	Value	Aiq Bakir
shrinking	1	3:43,	115	7
shrouds	1	3:70,	56	2
sighing	1	2:17,	91	1
sight	1	2:21,	67	4
sign	1	1:26,	53	8
signs	1	1:49,	58	4
silence	1	3:70,	107	8
silver	3	1:51, 3:30, 3:64,	77	5
sin	1	1:41,	42	6
since	2	1:22, 1:27,	80	8
sing	1	1:63,	53	8
single	1	1:61,	80	8
sink	1	1:51,	51	6
sister	1	1:53,	94	4
six	1	1:24,	50	5
sixty	1	1:46,	89	8
skew	1	2:32,	42	6
skies	1	3:34,	67	4
sky	3	1:64, 3:37, 3:70,	29	2
slain	1	3:37,	45	9
slave	1	1:26,	43	7
slaves	3	2:49, 2:54, 2:58,	48	3
slay	3	3:26, 3:43, 3:46,	23	5
smelling	1	1:27,	103	4
smite	2	3:8, 3:33,	98	8
smooth	1	3:23,	68	5
snake	4	2:21, 2:22, 3:34, 3:38,	54	9
so	10	1:17, 1:26, 1:32, 1:42, 1:47, 1:61, 2:59, 2:68, 3:38, 3:68,	12	3
soft	1	1:26,	54	9

Word	Occurs	Verses	Value	Aiq Bakir
soften	1	3:23,	93	3
soldiers	1	3:57,	85	4
solve	1	1:56,	49	4
some	2	1:56, 3:24,	58	4
son	1	3:74,	26	8
song	2	1:63, 3:37,	37	1
sorrow	2	2:52, 2:53,	46	1
sorroweth	1	2:19,	99	9
sorrows	2	2:9, 2:17,	51	6
sorry	2	2:46, 2:53,	51	6
soul	2	3:34, 3:61,	31	4
souls	1	3:42,	36	9
space	4	1:15, 1:22, 1:27, 1:52,	70	7
spangles	1	2:50,	89	8
spare	1	3:18,	69	6
sparks	1	3:67,	58	4
speak	1	1:27,	66	3
speaker	1	3:37,	103	4
spears	1	3:11,	74	2
spectre	1	2:52,	130	4
spell	2	3:2, 3:38,	60	6
spelling	1	3:2,	108	9
spells	2	1:37, 2:70,	65	2
sphere	1	2:3,	97	7
spices	1	1:61,	97	7
spit	2	3:42, 3:54,	78	6
splendour	6	1:14, 1:49, 1:61, 2:64, 3:38, 3:74,	114	6
splendrous	1	1:18,	119	2
spring	1	2:26,	91	1
squared	1	3:47,	85	4

Word	Occurs	Verses	Value	Aiq Bakir
stain	1	3:34,	67	4
stamp	1	2:21,	77	5
stand	3	1:51, 3:8, 3:34,	50	5
standeth	1	3:34,	103	4
stands	1	1:62,	55	1
star	9	1:3, 1:50, 1:57, 1:60, 2:6, 2:21, 2:76, 2:79, 3:38,	42	6
starlight	1	1:16,	106	7
starry	1	1:14,	69	6
stars	8	1:12, 1:15, 1:22, 1:28, 1:57, 1:61, 2:62, 2:78,	47	2
state	1	1:42,	79	7
stature	1	2:78,	108	9
steel	1	3:32,	81	9
stele	2	3:10, 3:19,	81	9
still	2	2:57, 3:37,	56	2
stir	2	2:22, 3:37,	64	1
stones	1	3:66,	80	8
stooping	1	1:16,	117	9
stops	2	2:30, 2:54,	67	4
store	1	1:61,	73	1
strange	1	2:22,	92	2
strangely	1	3:47,	109	1
streets	1	3:43,	120	3
strength	6	2:20, 2:21, 2:74, 3:17, 3:46, 3:70,	119	2
strike	3	2:60, 3:42, 3:45,	98	8
strive	1	2:72,	99	9
strong	4	2:21, 2:22, 2:70, 3:28,	73	1
stronger	1	2:11,	110	2
style	2	1:54, 2:54,	71	8
subtlety	1	2:70,	132	6

Word	Occurs	Verses	Value	Aiq Bakir
success	3	3:42, 3:46, 3:69,	83	2
suddenly	1	3:21,	90	9
sufferer	1	1:49,	132	6
sun	3	1:16, 2:21, 3:74,	36	9
sunset	1	1:64,	90	9
support	1	3:22,	117	9
supreme	2	2:40, 3:37,	131	5
surpass	1	2:78,	71	8
swear	1	1:32,	46	1
sweat	1	1:27,	58	4
sweet	3	1:27, 1:51, 2:64,	82	1
sweeter	1	2:63,	119	2
sweetnesses	1	3:43,	161	8
swell	1	3:29,	37	1
swift	2	3:40, 3:42,	73	1
swoon	2	1:33, 2:67,	36	9
sword	4	1:37, 3:11, 3:34, 3:38,	33	6
swords	1	3:11,	38	2
symbols	1	2:55,	75	3
system	1	1:50,	95	5
ta	1	3:38,	25	7
tahuti	1	2:39,	93	3
take	3	1:12, 1:51, 2:22,	59	5
taken	1	1:49,	73	1
talk	1	3:42,	36	9
task	1	1:50,	39	3
teach	2	1:37, 1:38,	67	4
tear	2	2:52, 3:53,	62	8
tell	2	2:22, 2:76,	53	8
temple	2	1:62, 3:10,	123	6

Word	Occurs	Verses	Value	Aiq Bakir
tenderness	1	3:43,	155	2
terrible	1	3:37,	143	8
test	1	2:58,	78	6
than	7	1:21, 1:61, 2:24, 2:51, 2:63, 3:42, 3:45,	43	7
theban	1	3:38,	88	7
thebes	1	1:5,	103	4
thebesand	1	3:37,	124	7
thee	15	1:27, 1:53, 2:11, 2:12, 2:22, 2:53, 2:64, 2:73, 2:76, 2:78, 3:11, 3:21, 3:31, 3:37, 3:42,	78	6
their	12	1:11, 1:15, 1:18, 1:31, 1:60, 2:21, 2:24, 2:32, 2:54, 3:11, 3:42, 3:47,	88	7
thelema	1	1:39,	102	3
thelemites	1	1:40,	178	7
them	19	1:19, 1:27, 1:55, 1:60, 2:14, 2:21, 2:24, 2:48, 2:54, 2:55, 2:60, 2:76, 3:3, 3:9, 3:11, 3:18, 3:39, 3:42, 3:50,	74	2
thereby	2	1:22, 3:47,	125	8
therefore	6	1:22, 1:51, 2:6, 2:58, 2:59, 2:60,	152	8
therein	6	1:40, 1:54, 1:59, 1:61, 2:49, 2:70,	127	1
thereof	4	1:22, 2:22, 3:15, 3:27,	115	7
thereon	1	3:30,	111	3
thereupon	1	1:36,	154	1
these	15	1:11, 1:31, 1:37, 1:54, 1:57, 2:18, 2:21, 2:24, 2:27, 2:47, 2:52, 2:53, 3:26, 3:27, 3:47,	83	2
thick	2	3:23, 3:25,	73	1
thine	8	1:47, 1:53, 2:46, 2:61, 2:62, 2:66, 2:68, 3:38,	90	9
thing	1	1:22,	76	4
things	3	1:61, 2:22, 3:25,	81	9
think	2	2:21, 2:24,	74	2

Word	Occurs	Verses	Value	Aiq Bakir
third	1	3:66,	69	6
though	5	1:53, 1:56, 2:56, 3:11, 3:34,	67	4
three	3	1:40, 1:50, 2:38,	90	9
threefold	1	1:35,	123	6
thrill	1	2:66,	67	4
throne	2	3:34, 3:37,	86	5
through	8	1:50, 3:37, 3:43, 3:62, 3:64, 3:65, 3:66, 3:67,	79	7
throughout	1	3:34,	127	1
thus	5	1:22, 1:27, 1:50, 2:16, 3:9,	50	5
thy	17	1:41, 1:42, 1:51, 1:55, 2:62, 2:66, 2:67, 2:70, 2:74, 2:78, 3:10, 3:37, 3:38, 3:39, 3:40, 3:41, 3:42,	43	7
thyself	4	2:68, 2:78, 3:11, 3:42,	93	3
time	2	2:5, 3:71,	93	3
times	2	2:24, 2:36,	98	8
tomb	1	3:34,	72	9
tongue	3	1:6, 1:32, 1:53,	98	8
tongues	1	3:47,	103	4
too	1	3:16,	38	2
top	1	3:73,	57	3
torment	1	3:42,	127	1
torn	1	3:55,	57	3
torture	1	3:18,	121	4
touching	1	1:26,	113	5
toy	1	3:43,	46	1
traitors	1	3:42,	108	9
trample	2	2:24, 3:11,	111	3
trance	1	1:33,	89	8
translated	1	3:47,	114	6
trees	1	1:59,	91	1

Word	Occurs	Verses	Value	Aiq Bakir
tremble	1	3:37,	129	3
tribulation	1	3:62,	167	5
tried	1	1:50,	90	9
trodden	1	3:42,	94	4
trouble	1	3:11,	107	8
true	1	1:56,	78	6
truly	1	2:72,	70	7
truth	1	3:37,	81	9
try	1	3:47,	51	6
tum	1	3:38,	62	8
turn	3	1:51, 3:42, 3:46,	67	4
twin	1	3:71,	64	1
two	2	1:28, 1:45,	34	7
tzaddi	1	1:57,	68	5
ultimate	1	3:67,	137	2
unassuaged	1	1:44,	102	3
unattacked	1	1:56,	134	8
under	4	1:12, 1:57, 1:61, 3:17,	74	2
undergo	1	3:16,	92	2
understand	3	1:25, 1:56, 2:27,	124	7
understandeth	1	3:63,	177	6
understood	2	2:21, 3:3,	123	6
undesired	1	2:61,	133	7
unfit	1	2:21,	96	6
unimaginable	1	1:58,	172	1
union	1	1:29,	75	3
unique	1	2:49,	115	7
unite	2	1:41, 1:47,	103	4
unity	1	3:37,	93	3
universe	1	3:72,	131	5

Word	Occurs	Verses	Value	Aiq Bakir
unknown	1	2:32,	78	6
unlike	1	3:21,	90	9
until	1	3:34,	80	8
unto	15	1:20, 1:27, 1:33, 1:51, 1:52, 1:53, 1:61, 1:63, 2:7, 2:43, 2:55, 2:73, 2:78, 3:25, 3:36,	62	8
untouched	1	3:34,	127	1
unutterable	1	1:58,	181	1
unveiling	2	1:2, 1:5,	139	4
unveils	1	3:37,	96	6
up	10	2:14, 2:26, 2:34, 2:53, 2:58, 2:66, 2:67, 2:68, 2:78, 3:21,	43	7
uplifted	1	2:62,	141	6
upon	20	1:18, 1:19, 1:21, 1:26, 1:58, 2:21, 2:28, 2:53, 2:62, 2:64, 2:76, 3:9, 3:11, 3:17, 3:18, 3:31, 3:39, 3:42, 3:51, 3:55,	64	1
us	5	1:33, 1:40, 1:60, 2:19, 2:20,	22	4
use	1	3:25,	47	2
utterly	2	3:42, 3:55,	119	2
uttermost	2	2:43, 3:37,	159	6
value	2	2:54, 2:55,	55	1
vault	1	1:32,	54	9
veil	1	2:52,	60	6
veiled	2	1:61, 3:37,	91	1
veiling	1	2:14,	108	9
vengeance	2	3:3, 3:43,	138	3
venom	1	2:26,	77	5
verily	1	2:21,	87	6
vice	1	2:21,	71	8
vices	1	2:52,	76	4
victorious	2	2:24, 3:11,	141	6

Word	Occurs	Verses	Value	Aiq Bakir
victory	1	3:46,	104	5
vigour	1	3:17,	80	8
virtuous	1	2:52,	115	7
visible	1	3:22,	108	9
visit	1	3:43,	85	4
vital	1	2:15,	60	6
voluptuous	3	1:61, 1:64, 2:63,	132	6
wand	2	1:37, 3:72,	24	6
wanded	1	3:34,	55	1
wanga	1	1:37,	30	3
want	1	3:48,	42	6
war	4	3:3, 3:6, 3:7, 3:28,	16	7
warrior	4	1:5, 1:51, 3:11, 3:46,	70	7
warriors	1	3:71,	75	3
was	1	2:58,	9	9
wast	1	2:13,	33	6
water	2	2:41, 3:66,	65	2
way	4	1:44, 3:38, 3:41, 3:44,	19	1
ways	2	1:50, 3:37,	24	6
we	4	2:18, 2:21, 2:64, 2:66,	28	1
weak	2	1:31, 2:21,	38	2
weakness	1	2:31,	87	6
wear	2	1:61, 1:63,	41	5
weave	1	3:38,	64	1
well	5	1:50, 1:57, 2:52, 3:19, 3:41,	32	5
were	2	3:25, 3:39,	65	2
west	2	1:56, 3:31,	57	3
wet	1	3:43,	52	7
what	8	1:26, 1:31, 1:40, 2:69, 2:76, 3:22, 3:24, 3:60,	32	5

Word	Occurs	Verses	Value	Aiq Bakir
wheel	1	2:7,	59	5
wheels	1	3:55,	64	1
when	5	1:22, 1:51, 2:53, 2:56, 3:34,	46	1
whence	1	3:47,	84	3
where	3	1:51, 2:23, 2:47,	69	6
whereof	1	2:22,	94	4
which	7	1:20, 1:22, 2:9, 2:12, 2:15, 3:21, 3:62,	47	2
while	1	1:58,	57	3
who	17	1:26, 1:40, 1:49, 1:60, 1:61, 2:8, 2:19, 2:24, 2:27, 2:49, 2:54, 3:18, 3:31, 3:37, 3:47, 3:57, 3:68,	14	5
whole	2	1:27, 1:40,	41	5
whom	2	1:51, 1:53,	35	8
whose	1	3:37,	44	8
whoso	3	1:23, 1:61, 2:66,	26	8
why	4	2:13, 2:30, 2:31, 3:20,	22	4
wickedness	1	3:44,	128	2
wife	1	1:41,	69	6
will	21	1:22, 1:32, 1:40, 1:41, 1:42, 1:44, 1:51, 1:57, 2:10, 2:22, 2:30, 2:52, 2:53, 2:58, 3:7, 3:11, 3:21, 3:43, 3:45, 3:46, 3:64,	30	3
willing	1	1:61,	78	6
wilt	5	1:40, 1:41, 1:61, 2:54, 3:60,	52	7
wine	2	2:22, 3:23,	65	2
wines	1	1:51,	70	7
winged	3	1:14, 1:16, 3:38,	82	1
wings	2	1:61, 3:52,	56	2
winners	1	3:22,	96	6
wisdom	2	1:36, 2:70,	65	2
wise	3	1:57, 2:32, 3:38,	56	2

Word	Occurs	Verses	Value	Aiq Bakir
withdraw	1	3:9,	76	4
within	2	1:61, 3:38,	91	1
without	1	3:42,	102	3
woes	1	1:31,	40	4
woman	8	1:3, 1:15, 1:19, 2:52, 3:11, 3:34, 3:39, 3:43,	46	1
women	3	1:61, 2:24, 3:55,	70	7
wonderful	1	2:78,	104	5
woods	1	1:59,	28	1
word	15	1:20, 1:24, 1:39, 1:40, 1:41, 1:50, 2:7, 2:69, 2:76, 3:2, 3:35, 3:39, 3:49, 3:61, 3:75,	28	1
words	9	1:49, 1:56, 2:32, 2:52, 2:53, 2:64, 2:75, 3:37, 3:75,	33	6
work	6	1:37, 2:66, 3:30, 3:40, 3:43, 3:44,	31	4
working	1	2:66,	79	7
world	5	1:30, 1:53, 2:21, 3:10, 3:71,	30	3
worm	1	2:63,	43	7
worship	9	1:9, 2:22, 2:78, 2:79, 3:9, 3:11, 3:22, 3:34, 3:45,	80	8
worshipped	2	2:8, 3:22,	137	2
worshipper	1	2:8,	143	8
worshippers	1	3:24,	148	4
wrath	1	2:24,	44	8
wretched	1	2:21,	112	4
write	4	1:33, 1:34, 2:64, 2:66,	87	6
writest	1	1:35,	116	8
writing	4	2:10, 2:38, 2:66, 3:47,	110	2
written	1	3:75,	125	8
wrong	1	1:40,	47	2
x	1	3:22,	22	4
yea	1	2:58,	41	5

Word	Occurs	Verses	Value	Aiq Bakir
yearn	1	1:61,	67	4
yet	8	2:2, 2:4, 2:6, 2:17, 2:58, 3:34, 3:42, 3:68,	64	1
yonder	1	2:58,	79	7
you	17	1:9, 1:13, 1:22, 1:61, 1:62, 1:63, 2:52, 2:56, 2:59, 3:7, 3:8, 3:11, 3:19, 3:26, 3:27, 3:46, 3:55,	39	3
your	15	1:12, 1:13, 1:51, 2:24, 2:42, 2:52, 3:10, 3:11, 3:17, 3:25, 3:26, 3:34, 3:46, 3:54, 3:71,	51	6
yours	1	1:13,	56	2

Liber Al vel Legis Concordance, Sorted by Cipher Value

Word	Occurs	Verses	Value	Aiq Bakir
4	1	2:49,	4	4
ah	3	2:66, 2:69, 2:73,	5	5
ha	1	3:35,	5	5
law	14	1:33, 1:34, 1:35, 1:39, 1:40, 1:46, 1:57, 2:21, 2:38, 3:9, 3:39, 3:60, 3:63, 3:75,	6	6
was	1	2:58,	9	9
ka	1	3:37,	10	1
l l	1	1:60,	11	2
had	2	1:1, 2:64,	11	2
ho	1	1:51,	11	2
oh	1	2:64,	11	2
low	2	2:24, 2:60,	12	3
sad	3	2:18, 2:56, 3:15,	12	3
so	10	1:17, 1:26, 1:32, 1:42, 1:47, 1:61, 2:59, 2:68, 3:38, 3:68,	12	3
add	1	1:25,	13	4
do	13	1:21, 1:22, 1:40, 1:42, 1:43, 1:58, 2:52, 2:69, 2:70, 3:21, 3:39, 3:60, 3:62,	13	4
ra	3	3:35, 3:37, 3:38,	13	4
how	1	3:39,	14	5
who	17	1:26, 1:40, 1:49, 1:60, 1:61, 2:8, 2:19, 2:24, 2:27, 2:49, 2:54, 3:18, 3:31, 3:37, 3:47, 3:57, 3:68,	14	5
also	15	1:22, 1:37, 1:49, 1:51, 1:53, 1:57, 1:60, 2:24, 2:32, 3:25, 3:27, 3:28, 3:47, 3:56, 3:57,	15	6
an	9	1:66, 2:49, 2:72, 3:4, 3:21, 3:34, 3:43, 3:61, 3:72,	15	6
na	4	1:14, 1:36, 3:37, 3:38,	15	6

Word	Occurs	Verses	Value	Aiq Bakir
old	3	1:57, 2:5, 3:43,	15	6
war	4	3:3, 3:6, 3:7, 3:28,	16	7
hawk	2	3:34, 3:70,	17	8
call	2	1:46, 3:19,	18	9
go	4	2:5, 2:7, 3:46, 3:48,	18	9
ras	1	3:61,	18	9
af	4	1:14, 1:36, 3:37, 3:38,	19	1
asar	1	1:49,	19	1
hold	3	2:67, 2:68, 3:2,	19	1
or	15	1:33, 1:51, 1:52, 1:61, 2:24, 2:54, 2:58, 2:78, 3:17, 3:24, 3:30, 3:33, 3:37, 3:39, 3:42,	19	1
show	2	3:21, 3:38,	19	1
way	4	1:44, 3:38, 3:41, 3:44,	19	1
asks	1	2:31,	20	2
away	1	2:5,	20	2
glad	2	2:66, 2:76,	20	2
no	18	1:4, 1:21, 1:22, 1:40, 1:41, 1:42, 1:43, 1:56, 1:59, 2:19, 2:23, 2:44, 2:58, 3:24, 3:34, 3:39, 3:47, 3:60,	21	3
on	8	1:51, 1:58, 1:61, 2:24, 3:37, 3:46, 3:48, 3:54,	21	3
say	7	1:43, 1:50, 1:62, 2:59, 3:39, 3:47, 3:68,	21	3
day	3	2:24, 2:42, 3:10,	22	4
hawks	1	3:51,	22	4
us	5	1:33, 1:40, 1:60, 2:19, 2:20,	22	4
why	4	2:13, 2:30, 2:31, 3:20,	22	4
x	1	3:22,	22	4
calls	1	1:40,	23	5
fall	6	2:27, 2:67, 3:20, 3:26, 3:34, 3:47,	23	5

Word	Occurs	Verses	Value	Aiq Bakir
hard	2	2:60, 2:62,	23	5
slay	3	3:26, 3:43, 3:46,	23	5
claws	1	3:53,	24	6
dog	2	2:19, 2:33,	24	6
glass	1	3:10,	24	6
god	10	1:21, 1:57, 2:19, 2:22, 2:23, 3:3, 3:34, 3:36, 3:37, 3:61,	24	6
now	10	1:15, 1:22, 2:14, 2:21, 2:24, 2:28, 2:64, 3:3, 3:13, 3:48,	24	6
odds	1	3:39,	24	6
own	1	2:63,	24	6
wand	2	1:37, 3:72,	24	6
ways	2	1:50, 3:37,	24	6
at	18	1:22, 1:27, 1:31, 1:49, 1:51, 1:62, 1:66, 2:22, 2:24, 3:17, 3:27, 3:39, 3:41, 3:42, 3:45, 3:46, 3:51, 3:71,	25	7
half	4	1:34, 1:47, 1:56, 3:35,	25	7
hand	5	2:11, 3:38, 3:39, 3:71, 3:72,	25	7
look	3	1:40, 2:53, 2:76,	25	7
ta	1	3:38,	25	7
gold	7	1:51, 1:60, 2:50, 3:30, 3:31, 3:32, 3:65,	26	8
says	1	2:70,	26	8
son	1	3:74,	26	8
whoso	3	1:23, 1:61, 2:66,	26	8
always	3	1:51, 1:61, 3:47,	27	9
days	1	2:38,	27	9
ill	3	2:8, 2:10, 3:11,	27	9
lord	8	1:5, 1:21, 1:49, 3:34, 3:37, 3:46, 3:70, 3:72,	27	9
pa	1	2:8,	27	9

Word	Occurs	Verses	Value	Aiq Bakir
ankh	4	1:14, 1:36, 3:37, 3:38,	28	1
can	3	1:32, 1:41, 3:47,	28	1
cold	1	3:43,	28	1
dark	1	1:56,	28	1
holy	2	2:65, 3:34,	28	1
we	4	2:18, 2:21, 2:64, 2:66,	28	1
woods	1	1:59,	28	1
word	15	1:20, 1:24, 1:39, 1:40, 1:41, 1:50, 2:7, 2:69, 2:76, 3:2, 3:35, 3:39, 3:49, 3:61, 3:75,	28	1
dogs	2	2:27, 2:45,	29	2
gods	7	1:11, 1:49, 2:40, 2:78, 3:17, 3:37, 3:49,	29	2
isa	1	1:49,	29	2
ox	1	1:48,	29	2
sky	3	1:64, 3:37, 3:70,	29	2
any	5	1:22, 2:22, 2:24, 3:17, 3:46,	30	3
down	10	1:26, 2:21, 2:26, 2:27, 2:52, 2:58, 3:11, 3:23, 3:34, 3:42,	30	3
drag	1	3:42,	30	3
flow	1	3:11,	30	3
hail	2	2:64, 3:71,	30	3
hands	1	1:26,	30	3
hoor	2	1:7, 1:49,	30	3
khu	2	1:8, 3:37,	30	3
nay	2	1:43, 1:45,	30	3
wanga	1	1:37,	30	3
will	21	1:22, 1:32, 1:40, 1:41, 1:42, 1:44, 1:51, 1:57, 2:10, 2:22, 2:30, 2:52, 2:53, 2:58, 3:7, 3:11, 3:21, 3:43, 3:45, 3:46, 3:64,	30	3
world	5	1:30, 1:53, 2:21, 3:10, 3:71,	30	3

Word	Occurs	Verses	Value	Aiq Bakir
crawl	1	3:43,	31	4
good	1	2:5,	31	4
nu	8	2:1, 2:2, 2:43, 2:44, 2:64, 2:76, 3:17, 3:45,	31	4
pall	1	2:52,	31	4
shadows	1	2:9,	31	4
soul	2	3:34, 3:61,	31	4
work	6	1:37, 2:66, 3:30, 3:40, 3:43, 3:44,	31	4
door	1	3:38,	32	5
his	11	1:15, 1:27, 1:48, 1:49, 2:28, 2:37, 2:58, 3:14, 3:22, 3:31, 3:47,	32	5
kaaba	1	3:41,	32	5
laid	1	3:25,	32	5
last	2	1:22, 3:24,	32	5
lords	1	2:18,	32	5
loud	1	3:44,	32	5
oil	1	3:23,	32	5
well	5	1:50, 1:57, 2:52, 3:19, 3:41,	32	5
what	8	1:26, 1:31, 1:40, 2:69, 2:76, 3:22, 3:24, 3:60,	32	5
aloud	1	2:54,	33	6
fold	1	1:15,	33	6
hath	4	1:49, 1:57, 2:2, 3:25,	33	6
hell	2	1:41, 2:60,	33	6
know	8	1:15, 1:50, 2:17, 2:56, 2:76, 3:16, 3:22, 3:42,	33	6
nor	7	1:53, 1:56, 1:57, 1:58, 2:54, 2:76, 3:17,	33	6
rays	1	3:38,	33	6
seal	1	2:66,	33	6

Word	Occurs	Verses	Value	Aiq Bakir
sword	4	1:37, 3:11, 3:34, 3:38,	33	6
wast	1	2:13,	33	6
words	9	1:49, 1:56, 2:32, 2:52, 2:53, 2:64, 2:75, 3:37, 3:75,	33	6
deal	1	3:3,	34	7
dew	1	1:27,	34	7
fool	3	1:48, 2:59, 3:63,	34	7
hast	4	1:42, 1:56, 2:10, 3:38,	34	7
long	4	2:56, 2:73, 2:74, 3:29,	34	7
she	10	1:14, 1:16, 1:26, 1:34, 1:41, 1:62, 2:3, 2:4, 3:43, 3:45,	34	7
two	2	1:28, 1:45,	34	7
by	13	1:7, 1:22, 1:31, 1:32, 1:36, 1:47, 1:48, 2:5, 2:15, 2:24, 2:70, 3:38, 3:39,	35	8
fly	1	3:33,	35	8
hangs	1	3:51,	35	8
laugh	2	2:56, 3:42,	35	8
said	6	1:27, 1:33, 1:34, 2:53, 3:36, 3:38,	35	8
whom	2	1:51, 1:53,	35	8
amn	1	1:51,	36	9
drawn	1	3:47,	36	9
folk	2	2:17, 3:17,	36	9
goods	1	1:61,	36	9
head	3	2:26, 2:68, 3:51,	36	9
kill	2	3:18, 3:44,	36	9
man	9	1:3, 1:40, 1:41, 2:6, 2:22, 2:73, 2:78, 3:31, 3:39,	36	9
mask	1	2:53,	36	9
our	5	2:18, 2:19, 2:21, 2:64, 2:66,	36	9

Word	Occurs	Verses	Value	Aiq Bakir
shalt	11	1:54, 1:61, 2:21, 2:53, 2:55, 2:73, 2:76, 3:11, 3:21, 3:22, 3:42,	36	9
souls	1	3:42,	36	9
sun	3	1:16, 2:21, 3:74,	36	9
swoon	2	1:33, 2:67,	36	9
talk	1	3:42,	36	9
art	9	1:27, 1:47, 2:46, 2:53, 2:63, 2:64, 2:65, 2:70, 2:72,	37	1
avail	1	2:54,	37	1
dusk	1	3:43,	37	1
may	4	1:38, 1:50, 2:29, 2:58,	37	1
pass	2	1:50, 2:9,	37	1
royal	1	3:58,	37	1
song	2	1:63, 3:37,	37	1
swell	1	3:29,	37	1
aiwass	1	1:7,	38	2
dead	3	2:17, 2:18, 2:49,	38	2
dwel	1	3:38,	38	2
harm	1	2:22,	38	2
hells	1	2:63,	38	2
joy	14	1:13, 1:30, 1:53, 1:61, 2:9, 2:21, 2:24, 2:26, 2:35, 2:42, 2:66, 2:70, 3:45, 3:46,	38	2
nia	1	3:72,	38	2
only	5	1:32, 1:56, 3:11, 3:39, 3:42,	38	2
swords	1	3:11,	38	2
too	1	3:16,	38	2
weak	2	1:31, 2:21,	38	2
arms	2	3:17, 3:46,	39	3
aum	2	1:56, 3:37,	39	3
awake	2	2:34, 3:34,	39	3

Word	Occurs	Verses	Value	Aiq Bakir
follow	3	1:32, 2:76, 3:44,	39	3
fools	5	1:11, 1:31, 1:57, 2:15, 3:57,	39	3
full	1	3:25,	39	3
khabs	4	1:8, 1:9, 2:2, 3:37,	39	3
lose	1	1:61,	39	3
task	1	1:50,	39	3
you	17	1:9, 1:13, 1:22, 1:61, 1:62, 1:63, 2:52, 2:56, 2:59, 3:7, 3:8, 3:11, 3:19, 3:26, 3:27, 3:46, 3:55,	39	3
altar	1	3:30,	40	4
cry	1	2:54,	40	4
gross	1	1:50,	40	4
hair	2	1:59, 2:24,	40	4
hardly	1	3:3,	40	4
have	10	1:20, 1:47, 1:50, 1:60, 2:8, 2:21, 2:56, 3:11, 3:38, 3:72,	40	4
host	1	3:24,	40	4
hour	2	1:61, 3:14,	40	4
lurk	1	3:9,	40	4
paar	1	1:7,	40	4
sake	3	1:29, 3:55, 3:56,	40	4
shed	1	1:9,	40	4
woes	1	1:31,	40	4
awful	1	3:42,	41	5
aye	2	2:44, 2:75,	41	5
doth	1	2:27,	41	5
her	8	1:16, 1:26, 1:27, 1:62, 3:43, 3:44, 3:45, 3:55,	41	5
if	13	1:40, 1:41, 1:51, 1:52, 1:61, 2:21, 2:26, 2:30, 2:31, 2:59, 2:70, 2:72, 3:43,	41	5

Word	Occurs	Verses	Value	Aiq Bakir
save	2	1:56, 3:42,	41	5
wear	2	1:61, 1:63,	41	5
whole	2	1:27, 1:40,	41	5
yea	1	2:58,	41	5
blood	4	1:59, 3:11, 3:23, 3:24,	42	6
cross	1	3:51,	42	6
damn	1	3:18,	42	6
dost	1	2:46,	42	6
hear	1	2:17,	42	6
kiss	3	1:14, 1:53, 1:61,	42	6
new	1	2:55,	42	6
sin	1	1:41,	42	6
skew	1	2:32,	42	6
star	9	1:3, 1:50, 1:57, 1:60, 2:6, 2:21, 2:76, 2:79, 3:38,	42	6
want	1	3:48,	42	6
back	2	3:10, 3:46,	43	7
book	9	1:35, 1:36, 1:48, 1:57, 2:38, 3:39, 3:47, 3:63, 3:75,	43	7
brass	1	3:30,	43	7
cast	3	2:5, 2:58, 3:43,	43	7
din	1	3:53,	43	7
does	1	2:30,	43	7
each	1	3:39,	43	7
foods	1	1:51,	43	7
joys	3	1:31, 1:32, 1:58,	43	7
liars	1	3:68,	43	7
off	1	3:18,	43	7
red	5	1:60, 2:50, 3:23, 3:38, 3:39,	43	7
run	1	3:37,	43	7
slave	1	1:26,	43	7

Word	Occurs	Verses	Value	Aiq Bakir
than	7	1:21, 1:61, 2:24, 2:51, 2:63, 3:42, 3:45,	43	7
thy	17	1:41, 1:42, 1:51, 1:55, 2:62, 2:66, 2:67, 2:70, 2:74, 2:78, 3:10, 3:37, 3:38, 3:39, 3:40, 3:41, 3:42,	43	7
up	10	2:14, 2:26, 2:34, 2:53, 2:58, 2:66, 2:67, 2:68, 2:78, 3:21,	43	7
worm	1	2:63,	43	7
dare	1	3:57,	44	8
fail	1	2:46,	44	8
folly	4	1:36, 2:22, 2:54, 3:17,	44	8
love	15	1:12, 1:26, 1:32, 1:41, 1:51, 1:57, 1:60, 1:61, 1:62, 1:63, 2:24, 2:59, 2:66, 2:70, 2:76,	44	8
play	1	3:57,	44	8
whose	1	3:37,	44	8
wrath	1	2:24,	44	8
black	5	1:26, 1:60, 2:5, 2:52, 3:39,	45	9
end	3	1:66, 2:79, 3:61,	45	9
fill	4	1:12, 1:51, 3:37, 3:45,	45	9
slain	1	3:37,	45	9
easy	3	3:11, 3:21, 3:40,	46	1
few	1	1:10,	46	1
floor	1	1:51,	46	1
ink	1	3:39,	46	1
kin	1	2:28,	46	1
one	21	1:22, 1:26, 1:27, 1:36, 1:45, 1:46, 1:48, 1:49, 1:50, 1:51, 1:52, 1:61, 2:15, 2:24, 2:26, 2:65, 2:66, 2:76, 3:21, 3:34, 3:47,	46	1
sorrow	2	2:52, 2:53,	46	1
swear	1	1:32,	46	1

Word	Occurs	Verses	Value	Aiq Bakir
toy	1	3:43,	46	1
when	5	1:22, 1:51, 2:53, 2:56, 3:34,	46	1
woman	8	1:3, 1:15, 1:19, 2:52, 3:11, 3:34, 3:39, 3:43,	46	1
bond	1	1:41,	47	2
brows	2	1:18, 1:27,	47	2
cowards	1	3:57,	47	2
egg	1	2:49,	47	2
fell	1	1:33,	47	2
flap	1	3:52,	47	2
foam	1	1:51,	47	2
glory	4	1:15, 1:60, 2:22, 2:74,	47	2
known	6	1:10, 1:22, 1:34, 2:4, 3:2, 3:43,	47	2
kraat	1	1:7,	47	2
shoot	1	2:26,	47	2
stars	8	1:12, 1:15, 1:22, 1:28, 1:57, 1:61, 2:62, 2:78,	47	2
use	1	3:25,	47	2
which	7	1:20, 1:22, 2:9, 2:12, 2:15, 3:21, 3:62,	47	2
wrong	1	1:40,	47	2
body	5	1:26, 1:27, 1:32, 2:21, 2:62,	48	3
child	8	1:55, 1:56, 2:39, 3:12, 3:24, 3:43, 3:45, 3:47,	48	3
dove	1	1:57,	48	3
dung	1	3:6,	48	3
goodly	1	1:51,	48	3
him	11	1:16, 1:20, 1:22, 1:23, 1:26, 1:51, 1:56, 2:59, 3:47, 3:52, 3:64,	48	3
lust	5	1:44, 2:22, 2:24, 3:27, 3:34,	48	3
marks	1	1:52,	48	3

Word	Occurs	Verses	Value	Aiq Bakir
out	3	1:32, 3:43, 3:53,	48	3
slaves	3	2:49, 2:54, 2:58,	48	3
alone	2	2:23, 3:47,	49	4
bid	1	3:38,	49	4
called	3	1:15, 2:27, 3:35,	49	4
crown	1	2:72,	49	4
jews	1	1:46,	49	4
key	3	1:20, 1:46, 3:47,	49	4
lit	1	2:76,	49	4
loves	2	1:29, 3:56,	49	4
mary	1	3:55,	49	4
meal	1	3:23,	49	4
moon	2	1:16, 3:24,	49	4
rose	1	1:51,	49	4
solve	1	1:56,	49	4
again	1	3:20,	50	5
axle	1	2:7,	50	5
bes	1	3:38,	50	5
coph	1	3:72,	50	5
dread	1	2:44,	50	5
eat	4	1:51, 2:14, 3:11, 3:25,	50	5
fade	1	3:10,	50	5
harlot	1	3:43,	50	5
lie	4	1:61, 2:21, 2:22, 2:32,	50	5
rain	1	2:62,	50	5
rare	1	1:51,	50	5
self	2	2:22, 3:37,	50	5
send	1	1:53,	50	5
showed	1	3:37,	50	5
six	1	1:24,	50	5

Word	Occurs	Verses	Value	Aiq Bakir
stand	3	1:51, 3:8, 3:34,	50	5
thus	5	1:22, 1:27, 1:50, 2:16, 3:9,	50	5
adore	2	1:11, 3:37,	51	6
bed	1	2:66,	51	6
care	1	1:31,	51	6
drugs	1	2:22,	51	6
island	1	3:4,	51	6
knew	1	2:48,	51	6
kraath	1	2:8,	51	6
large	1	2:24,	51	6
many	2	1:10, 1:52,	51	6
ones	5	1:31, 1:50, 2:5, 2:58, 3:42,	51	6
sink	1	1:51,	51	6
sorrows	2	2:9, 2:17,	51	6
sorry	2	2:46, 2:53,	51	6
try	1	3:47,	51	6
your	15	1:12, 1:13, 1:51, 2:24, 2:42, 2:52, 3:10, 3:11, 3:17, 3:25, 3:26, 3:34, 3:46, 3:54, 3:71,	51	6
aeons	1	1:41,	52	7
buy	1	3:21,	52	7
close	2	1:40, 3:10,	52	7
done	3	2:9, 3:41, 3:48,	52	7
dust	1	1:61,	52	7
its	6	2:74, 3:19, 3:38, 3:47, 3:63, 3:68,	52	7
nigh	1	3:71,	52	7
poor	1	2:18,	52	7
push	1	3:38,	52	7
rich	5	1:51, 1:61, 3:23, 3:31, 3:44,	52	7
wet	1	3:43,	52	7

Word	Occurs	Verses	Value	Aiq Bakir
wilt	5	1:40, 1:41, 1:61, 2:54, 3:60,	52	7
cakes	1	3:25,	53	8
clear	1	1:56,	53	8
dress	1	1:51,	53	8
made	3	1:22, 3:38, 3:39,	53	8
lazuli	1	1:51,	53	8
ordeal	3	3:22, 3:62, 3:64,	53	8
sign	1	1:26,	53	8
sing	1	1:63,	53	8
tell	2	2:22, 2:76,	53	8
among	5	1:22, 2:74, 2:77, 2:78, 3:55,	54	9
big	1	3:12,	54	9
die	3	2:21, 2:68, 3:43,	54	9
flesh	2	3:11, 3:53,	54	9
four	2	1:46, 1:51,	54	9
gums	1	1:59,	54	9
hate	2	2:11, 2:48,	54	9
learn	3	1:37, 2:2, 2:10,	54	9
miss	1	2:27,	54	9
over	2	1:9, 2:64,	54	9
pale	1	1:61,	54	9
set	2	3:10, 3:21,	54	9
snake	4	2:21, 2:22, 3:34, 3:38,	54	9
soft	1	1:26,	54	9
vault	1	1:32,	54	9
bliss	2	3:39, 3:62,	55	1
both	1	1:11,	55	1
catch	1	3:16,	55	1
east	3	1:49, 1:56, 3:21,	55	1
much	2	1:54, 2:74,	55	1

Word	Occurs	Verses	Value	Aiq Bakir
naked	2	1:14, 1:64,	55	1
seat	2	1:49, 3:61,	55	1
see	7	1:13, 1:21, 2:11, 2:24, 2:53, 3:14, 3:45,	55	1
stands	1	1:62,	55	1
value	2	2:54, 2:55,	55	1
wanded	1	3:34,	55	1
beds	1	2:24,	56	2
chant	1	1:62,	56	2
fear	6	2:22, 2:46, 2:53, 3:16, 3:17, 3:42,	56	2
khonsu	4	1:14, 1:36, 3:37, 3:38,	56	2
lest	3	1:36, 2:24, 2:59,	56	2
lover	2	1:40, 1:41,	56	2
make	6	1:38, 2:27, 3:11, 3:25, 3:38, 3:40,	56	2
nech	1	3:38,	56	2
rule	2	1:10, 2:24,	56	2
shrouds	1	3:70,	56	2
still	2	2:57, 3:37,	56	2
wings	2	1:61, 3:52,	56	2
wise	3	1:57, 2:32, 3:38,	56	2
yours	1	1:13,	56	2
around	1	3:22,	57	3
aught	3	1:58, 2:70, 3:2,	57	3
canst	2	2:59, 2:70,	57	3
core	1	2:6,	57	3
else	1	1:41,	57	3
face	1	3:52,	57	3
help	2	1:5, 2:70,	57	3
hurt	2	1:22, 2:59,	57	3

Word	Occurs	Verses	Value	Aiq Bakir
king	7	2:15, 2:21, 2:24, 2:58, 2:59, 2:74, 3:34,	57	3
lapis	1	1:51,	57	3
most	1	2:61,	57	3
obeah	1	1:37,	57	3
saith	1	1:26,	57	3
top	1	3:73,	57	3
torn	1	3:55,	57	3
west	2	1:56, 3:31,	57	3
while	1	1:58,	57	3
abased	1	3:46,	58	4
bare	1	1:62,	58	4
bear	2	2:67, 2:70,	58	4
colour	2	1:60, 3:10,	58	4
droop	1	2:26,	58	4
drunk	1	2:22,	58	4
from	12	1:32, 1:44, 1:56, 3:11, 3:24, 3:31, 3:32, 3:34, 3:43, 3:45, 3:47, 3:73,	58	4
hadit	11	1:6, 1:14, 1:21, 2:1, 2:2, 2:21, 2:79, 3:17, 3:38, 3:40, 3:45,	58	4
heru	2	2:8, 3:35,	58	4
hide	2	2:53, 2:58,	58	4
house	9	1:56, 1:57, 2:2, 2:78, 3:9, 3:11, 3:34, 3:38, 3:41,	58	4
ordeals	7	1:32, 1:33, 1:34, 1:38, 1:49, 1:50, 3:42,	58	4
signs	1	1:49,	58	4
some	2	1:56, 3:24,	58	4
sparks	1	3:67,	58	4
sweat	1	1:27,	58	4
grave	1	2:24,	59	5

Word	Occurs	Verses	Value	Aiq Bakir
kiblah	1	3:10,	59	5
like	1	2:78,	59	5
once	1	1:51,	59	5
ready	1	3:33,	59	5
reward	2	2:52, 3:1,	59	5
take	3	1:12, 1:51, 2:22,	59	5
wheel	1	2:7,	59	5
ahathoor	1	3:38,	60	6
ardours	1	1:14,	60	6
bosom	1	1:61,	60	6
cower	1	3:46,	60	6
death	12	1:51, 1:58, 2:6, 2:41, 2:45, 2:52, 2:63, 2:66, 2:72, 2:73, 2:74, 3:37,	60	6
deny	1	2:22,	60	6
evil	1	2:5,	60	6
get	1	3:10,	60	6
gleam	1	2:50,	60	6
grades	1	1:40,	60	6
harder	1	2:68,	60	6
live	2	2:19, 2:21,	60	6
men	15	1:5, 1:11, 1:15, 1:27, 1:31, 2:14, 2:22, 2:24, 2:76, 2:77, 2:78, 3:17, 3:43, 3:44, 3:49,	60	6
none	11	1:27, 1:28, 1:45, 1:48, 2:15, 2:52, 2:58, 2:66, 2:78, 3:8, 3:42,	60	6
spell	2	3:2, 3:38,	60	6
veil	1	2:52,	60	6
vital	1	2:15,	60	6
amen	1	2:49,	61	7
arched	1	1:26,	61	7

Word	Occurs	Verses	Value	Aiq Bakir
caress	1	2:63,	61	7
choose	3	1:57, 2:58, 3:4,	61	7
clerk	1	3:41,	61	7
find	3	2:24, 2:55, 2:66,	61	7
honour	1	2:56,	61	7
lovely	4	1:26, 1:27, 2:66, 2:79,	61	7
name	7	1:22, 1:49, 2:2, 2:78, 3:11, 3:19, 3:74,	61	7
rules	1	2:70,	61	7
shape	1	3:47,	61	7
already	1	3:10,	62	8
animal	1	2:70,	62	8
bowels	1	1:55,	62	8
fallen	2	2:48, 2:53,	62	8
fellows	1	2:18,	62	8
found	1	2:3,	62	8
hope	1	2:70,	62	8
just	1	2:15,	62	8
kings	5	2:21, 2:58, 2:64, 2:74, 3:45,	62	8
locked	1	3:10,	62	8
masses	1	2:24,	62	8
mongol	1	3:53,	62	8
order	2	2:55, 3:38,	62	8
pour	1	3:31,	62	8
sacred	3	1:32, 1:56, 3:25,	62	8
tear	2	2:52, 3:53,	62	8
tum	1	3:38,	62	8
unto	15	1:20, 1:27, 1:33, 1:51, 1:52, 1:53, 1:61, 1:63, 2:7, 2:43, 2:55, 2:73, 2:78, 3:25, 3:36,	62	8
above	2	1:13, 1:14,	63	9

Word	Occurs	Verses	Value	Aiq Bakir
adorer	1	1:21,	63	9
azure	2	1:14, 1:19,	64	9
bind	1	1:22,	63	9
burn	5	1:18, 1:62, 1:63, 3:25, 3:30,	63	9
leave	2	1:56, 3:43,	63	9
maut	1	3:38,	63	9
behold	8	1:7, 1:9, 1:50, 1:54, 1:55, 2:5, 2:24, 3:73,	64	1
blue	6	1:14, 1:26, 1:60, 1:64, 2:50, 3:70,	64	1
bound	1	1:42,	64	1
didst	1	3:39,	64	1
drink	4	1:51, 1:63, 2:70, 3:39,	64	1
fresh	3	3:23, 3:24, 3:34,	64	1
languor	1	2:20,	64	1
light	12	1:9, 1:27, 1:28, 1:56, 2:14, 2:21, 2:24, 2:50, 2:51, 2:61, 3:17, 3:38,	64	1
line	1	3:47,	64	1
pain	3	1:30, 1:32, 2:17,	64	1
reason	2	2:27, 2:32,	64	1
robe	1	1:61,	64	1
seek	3	1:32, 3:42, 3:47,	64	1
stir	2	2:22, 3:37,	64	1
twin	1	3:71,	64	1
upon	20	1:18, 1:19, 1:21, 1:26, 1:58, 2:21, 2:28, 2:53, 2:62, 2:64, 2:76, 3:9, 3:11, 3:17, 3:18, 3:31, 3:39, 3:42, 3:51, 3:55,	64	1
weave	1	3:38,	64	1
wheels	1	3:55,	64	1
yet	8	2:2, 2:4, 2:6, 2:17, 2:58, 3:34, 3:42, 3:68,	64	1

Word	Occurs	Verses	Value	Aiq Bakir
adorant	1	1:49,	65	2
assuage	1	1:53,	65	2
bend	1	1:19,	65	2
blind	3	1:60, 3:42, 3:52,	65	2
forth	5	1:12, 1:62, 2:26, 2:76, 3:37,	65	2
honey	1	3:23,	65	2
lives	1	2:74,	65	2
lying	1	2:52,	65	2
more	3	2:63, 2:70, 2:72,	65	2
pen	2	2:11, 3:40,	65	2
rise	1	2:34,	65	2
spells	2	1:37, 2:70,	65	2
water	2	2:41, 3:66,	65	2
were	2	3:25, 3:39,	65	2
wine	2	2:22, 3:23,	65	2
wisdom	2	1:36, 2:70,	65	2
argue	1	3:42,	66	3
arise	1	3:34,	66	3
babe	1	2:49,	66	3
calling	1	1:62,	66	3
charge	1	1:61,	66	3
come	10	1:12, 1:61, 2:2, 2:7, 2:64, 2:66, 3:10, 3:39, 3:62, 3:64,	66	3
earth	11	1:21, 1:26, 1:40, 1:53, 1:58, 1:61, 2:18, 2:26, 2:58, 3:17, 3:45,	66	3
foolish	1	2:7,	66	3
gates	1	1:51,	66	3
heart	11	1:6, 1:32, 1:53, 1:61, 2:6, 2:46, 2:62, 2:66, 3:40, 3:43, 3:44,	66	3
here	1	2:52,	66	3

Word	Occurs	Verses	Value	Aiq Bakir
lofty	2	1:50, 3:58,	66	3
means	1	1:51,	66	3
mix	1	3:23,	66	3
raise	2	3:2, 3:44,	66	3
rest	1	1:58,	66	3
speak	1	1:27,	66	3
arouse	1	1:61,	67	4
flame	6	1:16, 1:26, 1:61, 1:62, 2:6, 3:38,	67	4
headed	2	3:34, 3:70,	67	4
joyous	2	2:70, 2:72,	67	4
lift	6	2:26, 2:53, 2:66, 2:68, 2:78, 3:45,	67	4
masked	1	2:58,	67	4
must	4	1:38, 1:50, 2:21, 3:41,	67	4
obey	1	1:32,	67	4
olive	1	3:23,	67	4
place	2	3:34, 3:48,	67	4
put	1	1:61,	67	4
sight	1	2:21,	67	4
skies	1	3:34,	67	4
stain	1	3:34,	67	4
stops	2	2:30, 2:54,	67	4
teach	2	1:37, 1:38,	67	4
though	5	1:53, 1:56, 2:56, 3:11, 3:34,	67	4
thrill	1	2:66,	67	4
turn	3	1:51, 3:42, 3:46,	67	4
yearn	1	1:61,	67	4
burns	1	2:6,	68	5
change	4	1:36, 1:54, 2:54, 2:58,	68	5

Word	Occurs	Verses	Value	Aiq Bakir
chosen	10	1:15, 1:17, 1:31, 1:50, 1:57, 2:19, 2:25, 2:53, 2:65, 2:76,	68	5
dine	1	3:39,	68	5
into	6	1:15, 1:33, 1:40, 2:27, 3:38, 3:47,	68	5
jesus	1	3:51,	68	5
lidded	2	1:19, 1:64,	68	5
life	4	1:58, 2:6, 2:41, 2:66,	68	5
orison	1	3:25,	68	5
palace	1	1:51,	68	5
proud	2	2:77, 3:58,	68	5
rapid	1	2:63,	68	5
smooth	1	3:23,	68	5
tzaddi	1	1:57,	68	5
about	6	1:50, 2:24, 2:26, 3:6, 3:9, 3:71,	69	6
danger	2	2:27, 3:11,	69	6
dying	1	2:17,	69	6
give	7	1:22, 1:32, 1:58, 1:61, 3:7, 3:11, 3:39,	69	6
gladness	1	2:53,	69	6
left	3	2:17, 3:72, 3:73,	69	6
saying	1	1:52,	69	6
seen	1	1:60,	69	6
spare	1	3:18,	69	6
starry	1	1:14,	69	6
third	1	3:66,	69	6
where	3	1:51, 2:23, 2:47,	69	6
wife	1	1:41,	69	6
absolve	1	1:53,	70	7
armour	1	3:46,	70	7
beat	1	3:38,	70	7

Word	Occurs	Verses	Value	Aiq Bakir
bends	1	1:14,	70	7
chance	3	1:29, 3:39, 3:47,	70	7
eyes	6	1:62, 2:24, 2:50, 2:53, 2:61, 3:51,	70	7
faith	1	1:58,	70	7
feel	4	1:31, 2:18, 2:21, 2:69,	70	7
girt	1	3:11,	70	7
knower	1	2:13,	70	7
proof	4	3:10, 3:11, 3:42, 3:46,	70	7
second	2	1:56, 3:65,	70	7
space	4	1:15, 1:22, 1:27, 1:52,	70	7
truly	1	2:72,	70	7
warrior	4	1:5, 1:51, 3:11, 3:46,	70	7
wines	1	1:51,	70	7
women	3	1:61, 2:24, 3:55,	70	7
agelong	1	2:66,	71	8
faery	1	1:28,	71	8
globed	1	3:34,	71	8
hearts	5	1:15, 1:62, 2:22, 2:24, 2:42,	71	8
limbs	1	2:24,	71	8
longer	1	3:34,	71	8
pillars	1	3:71,	71	8
style	2	1:54, 2:54,	71	8
surpass	1	2:78,	71	8
vice	1	2:21,	71	8
attack	1	3:42,	72	9
chaste	1	3:55,	72	9
curse	3	1:41, 2:28, 3:50,	72	9
ever	13	1:16, 1:27, 1:52, 1:53, 2:21, 2:29, 2:58, 2:72, 2:74, 2:76, 3:10, 3:39, 3:74,	72	9

Word	Occurs	Verses	Value	Aiq Bakir
flowers	1	1:26,	72	9
kisses	3	2:44, 2:62, 2:67,	72	9
open	2	3:30, 3:37,	72	9
other	8	1:21, 1:22, 1:43, 1:50, 2:58, 2:70, 3:17, 3:22,	72	9
tomb	1	3:34,	72	9
cannot	1	2:58,	73	1
console	1	2:48,	73	1
damned	2	2:33, 2:49,	73	1
demand	1	1:58,	73	1
fates	1	3:17,	73	1
feast	8	2:37, 2:38, 2:39, 2:40, 2:41, 2:42, 2:43, 2:44,	73	1
forge	1	3:32,	73	1
great	3	1:57, 2:27, 3:34,	73	1
group	1	3:22,	73	1
holier	1	3:48,	73	1
keen	1	3:58,	73	1
peck	1	3:51,	73	1
pit	1	2:27,	73	1
power	6	1:15, 2:31, 3:17, 3:27, 3:45, 3:72,	73	1
rahoorkhu	3	1:36, 2:64, 3:11,	73	1
runes	1	2:27,	73	1
store	1	1:61,	73	1
strong	4	2:21, 2:22, 2:70, 3:28,	73	1
swift	2	3:40, 3:42,	73	1
taken	1	1:49,	73	1
thick	2	3:23, 3:25,	73	1
assume	1	3:34,	74	2
best	1	3:24,	74	2

Word	Occurs	Verses	Value	Aiq Bakir
doubt	1	2:72,	74	2
even	2	2:56, 3:16,	74	2
exalt	1	3:22,	74	2
gives	1	1:61,	74	2
right	2	1:42, 3:73,	74	2
sense	2	1:61, 2:22,	74	2
spears	1	3:11,	74	2
them	19	1:19, 1:27, 1:55, 1:60, 2:14, 2:21, 2:24, 2:48, 2:54, 2:55, 2:60, 2:76, 3:3, 3:9, 3:11, 3:18, 3:39, 3:42, 3:50,	74	2
think	2	2:21, 2:24,	74	2
under	4	1:12, 1:57, 1:61, 3:17,	74	2
abide	2	3:38, 3:39,	75	3
aright	4	1:52, 1:57, 2:5, 3:10,	75	3
beast	6	1:15, 3:14, 3:22, 3:24, 3:34, 3:47,	75	3
city	1	3:11,	75	3
count	1	3:19,	75	3
cube	1	2:7,	75	3
factor	1	2:32,	75	3
force	6	2:20, 2:24, 3:17, 3:29, 3:45, 3:72,	75	3
manyhood	1	1:42,	75	3
reveal	2	1:57, 2:54,	75	3
symbols	1	2:55,	75	3
union	1	1:29,	75	3
warriors	1	3:71,	75	3
coiled	2	1:61, 2:26,	76	4
five	1	1:60,	76	4
jewels	3	1:61, 1:63, 3:44,	76	4
night	5	1:61, 1:64, 2:37, 2:43, 3:70,	76	4

Word	Occurs	Verses	Value	Aiq Bakir
nine	1	2:15,	76	4
seem	1	3:68,	76	4
thing	1	1:22,	76	4
vices	1	2:52,	76	4
withdraw	1	3:9,	76	4
curses	1	3:16,	77	5
deem	2	2:58, 3:16,	77	5
devour	1	2:14,	77	5
double	2	3:34, 3:72,	77	5
enjoy	1	2:22,	77	5
gather	2	1:15, 1:61,	77	5
nought	3	2:30, 2:54, 3:72,	77	5
others	1	3:22,	77	5
serve	1	2:58,	77	5
silver	3	1:51, 3:30, 3:64,	77	5
stamp	1	2:21,	77	5
venom	1	2:26,	77	5
cries	1	2:30,	78	6
enough	2	2:33, 3:11,	78	6
feasts	1	2:36,	78	6
fire	7	1:50, 2:20, 2:24, 2:41, 3:11, 3:34, 3:67,	78	6
hidden	2	1:54, 3:74,	78	6
lithe	1	1:26,	78	6
mantras	1	1:37,	78	6
nuit	9	1:1, 1:14, 1:22, 1:24, 1:27, 1:66, 2:21, 2:26, 3:38,	78	6
spit	2	3:42, 3:54,	78	6
test	1	2:58,	78	6

Word	Occurs	Verses	Value	Aiq Bakir
thee	15	1:27, 1:53, 2:11, 2:12, 2:22, 2:53, 2:64, 2:73, 2:76, 2:78, 3:11, 3:21, 3:31, 3:37, 3:42,	78	6
true	1	1:56,	78	6
unknown	1	2:32,	78	6
willing	1	1:61,	78	6
abrahamadabra	3	3:1, 3:47, 3:75,	79	7
against	4	2:22, 2:24, 2:25, 3:49,	79	7
consoled	1	2:48,	79	7
heaven	7	1:2, 1:21, 1:27, 1:33, 2:76, 3:17, 3:24,	79	7
higher	1	2:51,	79	7
homeward	1	3:2,	79	7
ritual	2	1:52, 2:40,	79	7
state	1	1:42,	79	7
through	8	1:50, 3:37, 3:43, 3:62, 3:64, 3:65, 3:66, 3:67,	79	7
working	1	2:66,	79	7
yonder	1	2:58,	79	7
after	3	3:10, 3:12, 3:47,	80	8
bahlasti	1	3:54,	80	8
beasts	1	2:24,	80	8
beggar	1	2:58,	80	8
bring	3	1:15, 3:34, 3:46,	80	8
faint	1	1:28,	80	8
fight	2	3:57, 3:59,	80	8
fine	2	1:50, 1:51,	80	8
length	1	2:74,	80	8
pure	4	1:44, 1:61, 2:9, 2:21,	80	8
since	2	1:22, 1:27,	80	8
single	1	1:61,	80	8

Word	Occurs	Verses	Value	Aiq Bakir
stones	1	3:66,	80	8
until	1	3:34,	80	8
vigour	1	3:17,	80	8
worship	9	1:9, 2:22, 2:78, 2:79, 3:9, 3:11, 3:22, 3:34, 3:45,	80	8
giver	1	2:6,	81	9
hiding	2	2:1, 2:79,	81	9
image	1	3:21,	81	9
indian	1	3:53,	81	9
khephra	1	3:38,	81	9
knowing	1	1:57,	81	9
paste	1	3:73,	81	9
steel	1	3:32,	81	9
stele	2	3:10, 3:19,	81	9
things	3	1:61, 2:22, 3:25,	81	9
truth	1	3:37,	81	9
balanced	1	1:31,	82	1
crushed	1	3:72,	82	1
deep	2	1:33, 2:68,	82	1
first	4	1:56, 2:37, 3:3, 3:64,	82	1
fourth	1	3:67,	82	1
longing	1	2:74,	82	1
money	1	3:17,	82	1
scarlet	3	1:15, 3:14, 3:43,	82	1
sweet	3	1:27, 1:51, 2:64,	82	1
winged	3	1:14, 1:16, 3:38,	82	1
chief	1	1:23,	83	2
dissolve	1	2:21,	83	2
given	3	1:15, 1:20, 1:50,	83	2
mere	1	3:68,	83	2

Word	Occurs	Verses	Value	Aiq Bakir
middle	1	1:60,	83	2
might	1	3:37,	83	2
mine	5	1:14, 1:61, 2:26, 2:72, 3:38,	83	2
seeth	1	2:66,	83	2
shrine	1	2:14,	83	2
success	3	3:42, 3:46, 3:69,	83	2
these	15	1:11, 1:31, 1:37, 1:54, 1:57, 2:18, 2:21, 2:24, 2:27, 2:47, 2:52, 2:53, 3:26, 3:27, 3:47,	83	2
been	1	2:2,	84	3
convey	1	3:11,	84	3
english	2	2:55, 3:39,	84	3
glorious	1	3:74,	84	3
hundred	1	1:46,	84	3
kept	2	3:25, 3:29,	84	3
naming	1	3:26,	84	3
rituals	7	1:20, 1:33, 1:34, 1:49, 2:5, 2:35, 2:36,	84	3
whence	1	3:47,	84	3
consoler	1	2:48,	85	4
jasper	1	1:51,	85	4
makest	1	3:37,	85	4
nemyss	1	3:70,	85	4
reign	1	3:34,	85	4
result	1	1:44,	85	4
soldiers	1	3:57,	85	4
squared	1	3:47,	85	4
visit	1	3:43,	85	4
beware	4	2:24, 2:59, 3:2, 3:43,	86	5
breath	1	3:37,	86	5
bride	5	2:2, 2:16, 2:37, 2:50, 3:22,	86	5

Word	Occurs	Verses	Value	Aiq Bakir
courage	1	3:46,	86	5
creeds	1	3:54,	86	5
filthy	1	2:57,	86	5
forbid	1	3:11,	86	5
images	1	3:22,	86	5
knoweth	1	1:22,	86	5
loathing	1	1:42,	86	5
mercy	1	3:18,	86	5
never	2	2:4, 2:48,	86	5
scents	1	1:51,	86	5
throne	2	3:34, 3:37,	86	5
another	4	2:24, 3:25, 3:34, 3:47,	87	6
armies	1	2:24,	87	6
beyond	2	2:51, 3:60,	87	6
breast	1	3:38,	87	6
burnt	1	3:34,	87	6
eight	3	1:46, 2:15, 2:70,	87	6
every	6	1:3, 1:4, 1:44, 2:6, 2:42, 2:43,	87	6
fifth	1	2:49,	87	6
fourfold	1	3:49,	87	6
green	1	2:50,	87	6
kinsfolk	1	2:18,	87	6
knowest	3	1:26, 2:76, 3:21,	87	6
monthly	1	3:24,	87	6
verily	1	2:21,	87	6
weakness	1	2:31,	87	6
write	4	1:33, 1:34, 2:64, 2:66,	87	6
blessed	2	2:53, 3:14,	88	7
breed	2	3:27, 3:45,	88	7
circle	3	1:60, 2:7, 3:47,	88	7

Word	Occurs	Verses	Value	Aiq Bakir
ecstasy	8	1:13, 1:14, 1:26, 1:53, 1:58, 2:21, 2:44, 2:66,	88	7
fullness	1	2:63,	88	7
invoke	2	1:57, 3:37,	88	7
likest	1	3:11,	88	7
master	2	2:60, 2:65,	88	7
modest	1	2:52,	88	7
nations	1	1:61,	88	7
pity	4	2:48, 3:18, 3:42, 3:43,	88	7
sheets	1	3:73,	88	7
theban	1	3:38,	88	7
their	12	1:11, 1:15, 1:18, 1:31, 1:60, 2:21, 2:24, 2:32, 2:54, 3:11, 3:42, 3:47,	88	7
cattle	1	3:12,	89	8
headdress	1	1:61,	89	8
obtain	1	2:55,	89	8
sixty	1	1:46,	89	8
spangles	1	2:50,	89	8
trance	1	1:33,	89	8
apostle	1	1:15,	90	9
availeth	1	1:23,	90	9
fever	1	3:34,	90	9
flaming	1	2:24,	90	9
kissing	1	1:27,	90	9
nowhere	1	2:3,	90	9
ompehda	1	3:54,	90	9
paper	1	3:39,	90	9
peace	2	1:58, 2:64,	90	9
suddenly	1	3:21,	90	9
sunset	1	1:64,	90	9

Word	Occurs	Verses	Value	Aiq Bakir
thine	8	1:47, 1:53, 2:46, 2:61, 2:62, 2:66, 2:68, 3:38,	90	9
three	3	1:40, 1:50, 2:38,	90	9
tried	1	1:50,	90	9
unlike	1	3:21,	90	9
answered	2	1:26, 1:27,	91	1
appear	1	3:37,	91	1
availest	1	2:54,	91	1
eagerly	1	3:16,	91	1
forest	1	2:24,	91	1
forsaken	1	2:56,	91	1
herself	1	3:44,	91	1
leavings	1	3:23,	91	1
outcast	1	2:21,	91	1
rightly	1	2:35,	91	1
servant	2	1:51, 3:42,	91	1
sighing	1	2:17,	91	1
spring	1	2:26,	91	1
trees	1	1:59,	91	1
veiled	2	1:61, 3:37,	91	1
within	2	1:61, 3:38,	91	1
accursed	2	1:41, 2:29,	92	2
caressed	1	2:24,	92	2
feet	1	1:26,	92	2
hither	2	3:2, 3:39,	92	2
million	1	2:24,	92	2
mockers	1	2:56,	92	2
pride	3	1:61, 2:24, 3:44,	92	2
strange	1	2:22,	92	2
undergo	1	3:16,	92	2

Word	Occurs	Verses	Value	Aiq Bakir
apparel	1	1:51,	93	3
being	1	2:15,	93	3
coiling	1	2:26,	93	3
divide	1	1:25,	93	3
ending	1	3:75,	93	3
listen	1	2:75,	93	3
ordered	1	3:11,	93	3
original	1	3:47,	93	3
poured	1	3:34,	93	3
shameless	1	3:44,	93	3
soften	1	3:23,	93	3
tahuti	1	2:39,	93	3
thysself	4	2:68, 2:78, 3:11, 3:42,	93	3
time	2	2:5, 3:71,	93	3
unity	1	3:37,	93	3
bright	1	2:22,	94	4
cometh	5	1:22, 1:56, 2:76, 3:31, 3:47,	94	4
depart	1	1:41,	94	4
destroy	1	3:42,	94	4
girders	1	3:61,	94	4
sister	1	1:53,	94	4
trodden	1	3:42,	94	4
whereof	1	2:22,	94	4
delight	4	2:22, 2:43, 2:64, 3:46,	95	5
perish	2	2:27, 2:49,	95	5
system	1	1:50,	95	5
battle	2	3:9, 3:46,	96	6
confound	1	1:52,	96	6
desire	4	1:32, 1:61, 1:62, 3:14,	96	6
highest	2	1:50, 2:19,	96	6

Word	Occurs	Verses	Value	Aiq Bakir
laughter	2	2:20, 3:17,	96	6
mingle	1	3:34,	96	6
remain	1	2:21,	96	6
servants	3	1:10, 2:21, 2:58,	96	6
unfit	1	2:21,	96	6
unveils	1	3:37,	96	6
winners	1	3:22,	96	6
bathing	1	1:27,	97	7
company	1	1:2,	97	7
desert	1	1:61,	97	7
giveth	1	2:22,	97	7
greet	1	3:37,	97	7
heathen	1	3:11,	97	7
itself	1	3:10,	97	7
nothing	5	1:21, 1:22, 1:30, 1:46, 2:21,	97	7
purged	1	2:5,	97	7
rahoorkhut	2	3:1, 3:35,	97	7
readeth	1	3:63,	97	7
secure	1	3:40,	97	7
sphere	1	2:3,	97	7
spices	1	1:61,	97	7
cluster	1	3:22,	98	8
covered	2	1:61, 3:44,	98	8
delicacy	1	2:70,	98	8
eating	1	3:27,	98	8
exhaust	1	2:63,	98	8
failure	1	3:47,	98	8
fifty	1	1:24,	98	8
lifted	1	2:58,	98	8
mighty	1	2:77,	98	8

Word	Occurs	Verses	Value	Aiq Bakir
quickly	1	3:39,	98	8
scribe	2	1:36, 1:53,	98	8
smite	2	3:8, 3:33,	98	8
strike	3	2:60, 3:42, 3:45,	98	8
times	2	2:24, 2:36,	98	8
tongue	3	1:6, 1:32, 1:53,	98	8
children	3	1:5, 1:12, 1:15,	99	9
divided	2	1:29, 1:41,	99	9
indeed	1	2:15,	99	9
sorroweth	1	2:19,	99	9
strive	1	2:72,	99	9
adorations	1	3:38,	100	1
crapulous	1	3:54,	100	1
daughter	1	1:64,	100	1
deadlier	1	3:42,	100	1
enter	1	1:51,	100	1
hrumachis	1	3:34,	100	1
little	6	1:26, 1:31, 1:53, 1:56, 1:61, 3:12,	100	1
queen	2	1:27, 1:33,	100	1
abrogate	1	1:49,	101	2
achieve	1	3:45,	101	2
desires	1	2:74,	101	2
discover	1	3:47,	101	2
divine	1	3:47,	101	2
eleven	1	2:16,	101	2
mentu	2	3:37, 3:38,	101	2
misery	1	2:21,	101	2
mystic	1	2:78,	101	2
remains	2	2:9, 3:72,	101	2

Word	Occurs	Verses	Value	Aiq Bakir
afterward	1	3:23,	102	3
beauty	2	2:20, 2:35,	102	3
begone	1	2:56,	102	3
consume	1	3:38,	102	3
eighty	1	1:46,	102	3
entrap	1	3:42,	102	3
knowledge	4	1:32, 2:5, 2:6, 2:22,	102	3
leaping	1	2:20,	102	3
refuse	2	1:41, 3:42,	102	3
severe	1	1:38,	102	3
thelema	1	1:39,	102	3
unassuaged	1	1:44,	102	3
without	1	3:42,	102	3
alphabet	1	2:55,	103	4
bottom	1	3:73,	103	4
direful	1	1:52,	103	4
disposed	1	3:10,	103	4
eternal	1	2:44,	103	4
friends	1	2:24,	103	4
lighten	1	3:37,	103	4
seeing	1	1:60,	103	4
smelling	1	1:27,	103	4
speaker	1	3:37,	103	4
standeth	1	3:34,	103	4
thebes	1	1:5,	103	4
tongues	1	3:47,	103	4
unite	2	1:41, 1:47,	103	4
hoorpakraat	1	3:35,	104	5
mystical	1	3:34,	104	5
overthrow	1	3:42,	104	5

Word	Occurs	Verses	Value	Aiq Bakir
secret	21	1:6, 1:10, 1:14, 1:16, 1:20, 1:22, 1:46, 1:49, 1:57, 1:60, 1:62, 2:2, 2:15, 2:26, 2:39, 3:9, 3:10, 3:22, 3:38, 3:39, 3:49,	104	5
victory	1	3:46,	104	5
wonderful	1	2:78,	104	5
blessing	2	2:79, 3:34,	105	6
buddhist	1	3:53,	105	6
convert	1	3:42,	105	6
hurting	1	1:26,	105	6
jasmine	1	1:51,	105	6
knewest	1	2:12,	105	6
object	1	3:22,	105	6
anything	1	3:17,	106	7
because	10	1:59, 2:12, 2:13, 2:27, 2:28, 2:29, 2:30, 2:33, 2:54, 3:20,	106	7
concealed	3	1:34, 2:59, 3:75,	106	7
mohammed	1	3:52,	106	7
revealed	2	1:7, 2:2,	106	7
starlight	1	1:16,	106	7
beautys	1	3:56,	107	8
before	11	1:5, 1:61, 2:61, 3:8, 3:11, 3:25, 3:26, 3:29, 3:37, 3:44, 3:46,	107	8
conquer	1	3:11,	107	8
lambent	1	1:26,	107	8
magician	1	2:7,	107	8
matter	1	3:24,	107	8
silence	1	3:70,	107	8
trouble	1	3:11,	107	8
fortress	1	1:57,	108	9
garment	1	2:58,	108	9
mistake	1	1:57,	108	9

Word	Occurs	Verses	Value	Aiq Bakir
purple	4	1:61, 2:24, 2:50, 2:51,	108	9
refuge	1	3:17,	108	9
resinous	1	1:59,	108	9
spelling	1	3:2,	108	9
stature	1	2:78,	108	9
traitors	1	3:42,	108	9
veiling	1	2:14,	108	9
visible	1	3:22,	108	9
brothers	2	3:58, 3:59,	109	1
establish	2	3:38, 3:41,	109	1
gemmed	1	1:14,	109	1
hermit	1	1:40,	109	1
meaning	1	3:16,	109	1
number	4	1:4, 1:60, 2:15, 2:78,	109	1
overmuch	1	3:42,	109	1
oversee	1	3:42,	109	1
regret	1	2:17,	109	1
strangely	1	3:47,	109	1
greater	2	2:24, 2:41,	110	2
powerful	1	3:42,	110	2
quarter	1	3:42,	110	2
stronger	1	2:11,	110	2
writing	4	2:10, 2:38, 2:66, 3:47,	110	2
become	1	3:25,	111	3
breathe	1	2:68,	111	3
burning	2	2:24, 3:40,	111	3
division	2	1:30, 3:2,	111	3
empty	1	3:72,	111	3
invoking	2	1:61, 2:30,	111	3
people	3	2:17, 2:25, 2:34,	111	3

Word	Occurs	Verses	Value	Aiq Bakir
thereon	1	3:30,	111	3
trample	2	2:24, 3:11,	111	3
certain	1	2:58,	112	4
engine	1	3:7,	112	4
further	1	2:15,	112	4
letter	2	1:36, 1:54,	112	4
wretched	1	2:21,	112	4
bending	1	1:26,	113	5
centre	2	1:6, 2:3,	113	5
garments	1	3:44,	113	5
pleasure	2	1:61, 2:43,	113	5
prince	1	1:15,	113	5
service	1	2:52,	113	5
touching	1	1:26,	113	5
blindness	1	2:14,	114	6
business	1	3:41,	114	6
desolation	1	3:19,	114	6
forties	1	3:46,	114	6
hermits	1	2:24,	114	6
hungered	1	3:43,	114	6
meaneth	1	2:76,	114	6
numbers	2	1:60, 2:75,	114	6
redeem	1	1:32,	114	6
splendour	6	1:14, 1:49, 1:61, 2:64, 3:38, 3:74,	114	6
translated	1	3:47,	114	6
alienate	1	3:43,	115	7
despise	1	3:57,	115	7
meanest	1	2:54,	115	7
ninety	1	2:70,	115	7

Word	Occurs	Verses	Value	Aiq Bakir
priest	6	1:15, 1:27, 1:33, 1:36, 3:24, 3:34,	115	7
quarters	1	3:38,	115	7
shrinking	1	3:43,	115	7
thereof	4	1:22, 2:22, 3:15, 3:27,	115	7
unique	1	2:49,	115	7
virtuous	1	2:52,	115	7
adulterous	1	3:44,	116	8
exceed	3	1:61, 2:70, 2:71,	116	8
fierce	1	2:24,	116	8
peoples	1	3:8,	116	8
writest	1	1:35,	116	8
breathed	1	1:28,	117	9
burnest	1	1:61,	117	9
defunct	1	3:2,	117	9
expound	1	2:76,	117	9
fortify	1	3:5,	117	9
letters	4	1:57, 2:54, 3:47, 3:48,	117	9
mystery	2	1:57, 3:48,	117	9
rapture	6	2:22, 2:26, 2:42, 2:64, 2:67, 2:70,	117	9
refine	1	2:70,	117	9
stooping	1	1:16,	117	9
support	1	3:22,	117	9
globethe	1	1:14,	118	1
miraculous	1	3:10,	118	1
princes	2	1:36, 1:53,	118	1
purpose	1	1:44,	118	1
abramelin	1	3:23,	119	2
blasphemy	1	3:49,	119	2
creation	1	1:30,	119	2

Word	Occurs	Verses	Value	Aiq Bakir
desirable	1	2:61,	119	2
emblems	1	1:51,	119	2
empress	2	2:15, 2:16,	119	2
incense	2	1:59, 1:61,	119	2
moreover	1	3:29,	119	2
poverty	1	2:58,	119	2
promise	1	2:66,	119	2
splendrous	1	1:18,	119	2
strength	6	2:20, 2:21, 2:74, 3:17, 3:46, 3:70,	119	2
sweeter	1	2:63,	119	2
utterly	2	3:42, 3:55,	119	2
especial	1	3:21,	120	3
overcome	1	2:64,	120	3
rahoorkhuit	7	1:49, 1:52, 2:21, 3:2, 3:37, 3:38, 3:42,	120	3
streets	1	3:43,	120	3
delicious	1	2:20,	121	4
despised	2	3:43, 3:55,	121	4
mountain	1	2:24,	121	4
rapturous	1	1:63,	121	4
rejoice	4	2:19, 2:44, 2:64, 2:66,	121	4
torture	1	3:18,	121	4
compassion	2	2:21, 3:43,	122	5
earnestly	1	1:61,	123	6
pinnacles	1	3:45,	123	6
revealing	1	3:10,	123	6
temple	2	1:62, 3:10,	123	6
threefold	1	1:35,	123	6
understood	2	2:21, 3:3,	123	6
conquest	1	3:9,	124	7

Word	Occurs	Verses	Value	Aiq Bakir
promises	1	3:16,	124	7
prophet	21	1:26, 1:32, 1:48, 1:53, 1:54, 1:57, 2:5, 2:10, 2:22, 2:37, 2:39, 2:53, 2:61, 2:64, 2:76, 2:78, 2:79, 3:11, 3:34, 3:36, 3:38,	124	7
thebesand	1	3:37,	124	7
understand	3	1:25, 1:56, 2:27,	124	7
argument	1	3:11,	125	8
comment	4	1:36, 3:39, 3:40, 3:63,	125	8
disappear	1	1:47,	125	8
dropping	1	3:24,	125	8
pointed	1	1:60,	125	8
thereby	2	1:22, 3:47,	125	8
written	1	3:75,	125	8
beetles	1	3:25,	126	9
conqueror	1	2:49,	126	9
midnight	1	3:74,	126	9
particle	1	1:61,	126	9
shattered	1	3:34,	126	9
equinox	3	1:49, 2:40, 3:34,	127	1
neither	1	3:17,	127	1
therein	6	1:40, 1:54, 1:59, 1:61, 2:49, 2:70,	127	1
throughout	1	3:34,	127	1
torment	1	3:42,	127	1
untouched	1	3:34,	127	1
precious	1	3:66,	128	2
righteous	1	2:57,	128	2
wickedness	1	3:44,	128	2
exhausted	1	2:69,	129	3
inviolat	1	3:55,	129	3

Word	Occurs	Verses	Value	Aiq Bakir
position	1	3:47,	129	3
prophets	1	1:56,	129	3
tremble	1	3:37,	129	3
better	2	1:61, 3:29,	130	4
equation	1	1:56,	130	4
multiply	1	1:25,	130	4
printed	1	3:39,	130	4
spectre	1	2:52,	130	4
enthroned	1	3:61,	131	5
exorcist	1	2:7,	131	5
forbidden	1	2:73,	131	5
passionate	1	2:64,	131	5
protect	1	3:42,	131	5
serpent	5	1:18, 1:57, 1:61, 2:26, 3:42,	131	5
supreme	2	2:40, 3:37,	131	5
universe	1	3:72,	131	5
eyesight	1	2:51,	132	6
subtlety	1	2:70,	132	6
sufferer	1	1:49,	132	6
voluptuous	3	1:61, 1:64, 2:63,	132	6
dissolution	2	1:30, 2:44,	133	7
foursquare	1	2:78,	133	7
laughterful	1	2:63,	133	7
perchance	1	2:59,	133	7
sacrifice	3	1:58, 3:12, 3:34,	133	7
undesired	1	2:61,	133	7
delivered	1	1:44,	134	8
inspired	1	3:37,	134	8
unattacked	1	1:56,	134	8
brilliance	1	1:64,	135	9

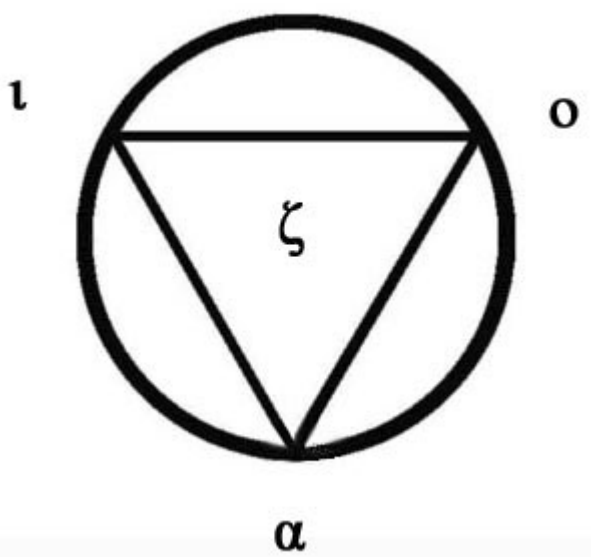
Word	Occurs	Verses	Value	Aiq Bakir
expect	2	1:52, 1:56,	135	9
between	1	1:22,	136	1
ultimate	1	3:67,	137	2
worshipped	2	2:8, 3:22,	137	2
enemies	3	3:24, 3:26, 3:68,	138	3
vengeance	2	3:3, 3:43,	138	3
enginery	1	3:6,	139	4
exposure	1	2:22,	139	4
judgments	1	1:52,	139	4
unveiling	2	1:2, 1:5,	139	4
eighties	1	3:46,	140	5
hierophant	1	2:16,	140	5
beauteous	1	1:26,	141	6
continuous	1	1:27,	141	6
elements	1	2:36,	141	6
uplifted	1	2:62,	141	6
victorious	2	2:24, 3:11,	141	6
mightier	1	3:45,	143	8
perfect	3	1:44, 1:45, 2:15,	143	8
terrible	1	3:37,	143	8
worshipper	1	2:8,	143	8
perfume	2	1:27, 3:23,	144	9
rejoicing	1	1:62,	144	9
innermost	1	1:61,	145	1
invisible	2	2:49, 3:34,	145	1
presence	1	3:37,	145	1
professional	1	3:57,	145	1
concubine	1	3:14,	146	2
drunkenness	2	1:61, 2:22,	146	2
hereafter	2	2:44, 2:52,	146	2

Word	Occurs	Verses	Value	Aiq Bakir
beautiful	2	3:39, 3:68,	147	3
extended	1	2:2,	147	3
minister	1	1:7,	147	3
innocence	1	2:22,	148	4
meetings	1	1:62,	148	4
presently	1	1:61,	148	4
worshippers	1	3:24,	148	4
creeping	1	3:25,	149	5
meetest	1	3:39,	149	5
perfumes	2	1:63, 3:25,	149	5
priestess	1	1:62,	150	6
certainty	1	1:58,	151	7
eighteen	1	1:46,	151	7
lightening	1	3:61,	151	7
excellent	1	2:67,	152	8
intellect	1	1:50,	152	8
performed	1	2:35,	152	8
therefore	6	1:22, 1:51, 2:6, 2:58, 2:59, 2:60,	152	8
consciousness	1	1:26,	153	9
thereupon	1	1:36,	154	1
abomination	1	3:19,	155	2
intimate	1	3:67,	155	2
mysteries	3	1:54, 2:24, 3:47,	155	2
tenderness	1	3:43,	155	2
everywhere	1	2:3,	156	3
emphatically	1	2:53,	157	4
centuries	2	2:52, 3:34,	158	5
uttermost	2	2:43, 3:37,	159	6
abstruption	1	3:11,	160	7

Word	Occurs	Verses	Value	Aiq Bakir
remember	2	2:9, 2:76,	161	8
reverence	1	3:62,	161	8
sweetnesses	1	3:43,	161	8
eternity	1	1:59,	162	9
beautifully	1	3:39,	164	2
infinite	4	1:4, 1:15, 1:22, 2:32,	164	2
penetrant	1	1:26,	165	3
expected	1	1:56,	166	4
tribulation	1	3:62,	167	5
attribute	1	2:55,	170	8
inspiration	1	2:63,	172	1
unimaginable	1	1:58,	172	1
continuity	1	1:26,	174	3
regenerate	1	1:53,	174	3
existence	2	1:26, 2:9,	176	5
hierophantic	1	1:50,	176	5
expiration	1	2:63,	177	6
understandeth	1	3:63,	177	6
complement	1	2:2,	178	7
thelemites	1	1:40,	178	7
difference	2	1:4, 1:22,	179	8
initiating	1	1:49,	180	9
unutterable	1	1:58,	181	1
restriction	1	1:41,	182	2
reproduction	1	3:39,	186	6
magnificent	1	2:24,	187	7
manifestation	2	1:1, 1:66,	200	2
omnipresence	1	1:26,	210	3
circumference	1	2:3,	231	6

Word	Occurs	Verses	Value	Aiq Bakir
4 6 3 8 A B K 2 4 A L G M O R 3 Y X 2 4 8 9 R P S T O V A L	1	2:76,	351	9
418	1	2:78,	418	4
718	1	3:19,	718	7

Concordance to Liber 49



extracted from
The Book of Babalon
Using the Cipher Key to the
English Qabala Revealed in Liber Al vel Legis
Revealed unto the Frater 210
by
The Mother Of The Harlots
And Of The Abominations Of The Earth

Liber 49 Concordance, Sorted by Cipher Value

Word	Occurs	Verses	Value	Aiq Bakir
sentimentality	1	59;	240	6
perfection	1	26;	187	7
instructing	1	34;	180	9
instruction	1	33;	176	5
unnumbered	1	36;	171	9
thereafter	3	13; 16; 41;	170	8
completing	1	2;	166	4
eternity	1	75;	162	9
practicing	1	66;	160	7
judgement	1	10;	159	6
returnest	1	33;	158	5
pilgrimage	3	33; 58; 61;	155	2
mysteries	1	30;	155	2
beginning	1	47;	155	2
appointed	3	24; 47; 74;	152	8
excellent	2	35; 38;	152	8
incestuous	1	2;	150	6
crucified	1	48;	150	6
trumpet	1	10;	149	5
incarnation	1	12;	146	2
consecrated	2	21; 29;	145	1
difficult	1	32;	144	9
perfume	1	19;	144	9
perfect	1	26;	143	8
appendix	1	61;	143	8
consecrate	1	22;	139	4

Word	Occurs	Verses	Value	Aiq Bakir
convocations	1	77;	138	3
enemies	1	73;	138	3
diameter	1	21;	137	2
smitten	2	13; 51;	136	1
between	1	32;	136	1
abominable	1	13;	134	8
betrayed	1	61;	134	8
trampling	1	63;	134	8
receive	1	55;	133	7
prepared	2	47; 73;	133	7
prepares	1	60;	132	6
untellable	1	32;	132	6
together	2	56; 65;	132	6
instruct	1	24;	132	6
supreme	2	22; 66;	131	5
serpent	2	30; 36;	131	5
bitten	1	53;	130	4
eleventh	1	62;	129	3
dedicated	1	29;	129	3
inspire	1	40;	128	2
confounded	1	73;	127	1
prepare	2	33; 34;	127	1
written	1	47;	125	8
affirmed	1	21;	124	7
threshing	1	63;	122	5
penelous	1	10;	121	4
rejoice	1	65;	121	4
feasting	1	28;	121	4

Word	Occurs	Verses	Value	Aiq Bakir
inducing	1	66;	121	4
secretly	1	66;	121	4
despised	1	70;	121	4
banquet	1	47;	120	3
strength	1	32;	119	2
buttocks	1	59;	119	2
loveliness	1	52;	118	1
withholding	2	13; 61;	117	9
devotion	1	21;	116	8
likewise	1	32;	115	7
unique	1	37;	115	7
sophomore	1	59;	114	6
future	1	43;	113	5
service	1	33;	113	5
spirit	1	32;	113	5
oblique	1	36;	113	5
procure	1	21;	112	4
nuptials	1	74;	112	4
burning	1	69;	111	3
thereon	1	21;	111	3
privily	1	70;	111	3
traducer	1	61;	110	2
provide	4	25; 31; 39; 49;	109	1
material	1	31;	109	1
copper	1	21;	109	1
number	1	65;	109	1
untamed	1	71;	108	9
gathered	1	70;	108	9

Word	Occurs	Verses	Value	Aiq Bakir
festival	1	65;	108	9
captains	2	33; 38;	107	8
silence	1	25;	107	8
conquer	1	56;	107	8
seventh	1	23;	107	8
matter	2	32; 61;	107	8
before	5	10; 15; 24; 63; 77;	107	8
because	1	77;	106	7
wherein	1	77;	106	7
chapter	1	2;	105	6
brother	4	63; 72; 73; 77;	104	5
victory	1	77;	104	5
secret	5	38; 39; 61; 65; 70;	104	5
agitator	1	39;	103	4
strikes	1	47;	103	4
enrapt	1	15;	102	3
captain	1	39;	102	3
accept	1	64;	102	3
without	1	29;	102	3
public	1	65;	101	2
eleven	1	65;	101	2
potion	1	67;	101	2
battles	1	77;	101	2
little	1	67;	100	1
queen	1	59;	100	1
daughter	2	37; 40;	100	1
according	1	34;	100	1
children	4	11; 30; 42; 64;	99	9

Word	Occurs	Verses	Value	Aiq Bakir
tongue	1	53;	98	8
turned	1	52;	98	8
wanderer	1	13;	98	8
eating	1	72;	98	8
spider	1	67;	97	7
publish	1	61;	97	7
nothing	2	13; 25;	97	7
drunken	1	75;	97	7
ecstasy	1	32;	96	6
laughter	1	75;	96	6
lusting	1	54;	96	6
servants	1	39;	96	6
stride	1	53;	95	5
beloved	1	4;	95	5
reasoned	1	36;	95	5
pledge	1	76;	95	5
resist	1	41;	94	4
sister	1	2;	94	4
burned	1	16;	94	4
bright	1	69;	94	4
shameless	2	41; 65;	93	3
nature	1	61;	93	3
mother	1	73;	93	3
devious	2	10; 36;	93	3
time	4	3; 11; 24; 60;	93	3
astarte	1	28;	92	2
accursed	4	4; 13; 61; 70;	92	2
talisman	1	22;	91	1

Word	Occurs	Verses	Value	Aiq Bakir
outcast	2	13; 70;	91	1
meddled	1	61;	91	1
within	1	55;	91	1
banners	1	77;	91	1
witchwood	1	30;	90	9
semen	1	49;	90	9
there	6	19; 20; 25; 37; 62; 63;	90	9
surround	1	40;	90	9
three	1	21;	90	9
rites	1	70;	89	8
nations	1	40;	88	7
invoke	1	77;	88	7
basilisk	1	48;	88	7
ecstasy	1	75;	88	7
paint	1	21;	88	7
circle	1	29;	88	7
their	1	41;	88	7
armies	1	10;	87	6
green	1	19;	87	6
adepts	2	33; 61;	87	6
beyond	3	16; 46; 64;	87	6
knowest	3	17; 23; 61;	87	6
banner	1	10;	86	5
bride	2	47; 74;	86	5
keep	1	25;	85	4
declare	1	25;	84	3
been	1	16;	84	3
father	2	47; 73;	84	3

Word	Occurs	Verses	Value	Aiq Bakir
rituals	2	22; 77;	84	3
inches	1	21;	84	3
whence	1	25;	84	3
rebel	1	39;	84	3
these	1	41;	83	2
birth	1	48;	83	2
command	1	38;	83	2
mine	1	57;	83	2
scorned	1	21;	82	1
first	2	39; 50;	82	1
adept	3	48; 60; 61;	82	1
fourth	1	2;	82	1
guide	1	34;	82	1
climax	1	55;	82	1
truth	1	63;	81	9
passion	1	40;	81	9
things	2	35; 38;	81	9
image	1	67;	81	9
harvest	1	64;	81	9
offer	1	13;	80	8
free	4	36; 42; 59; 71;	80	8
single	1	29;	80	8
after	1	54;	80	8
until	1	63;	80	8
grapes	1	63;	80	8
music	1	28;	79	7
working	2	27; 28;	79	7
through	2	50; 53;	79	7

Word	Occurs	Verses	Value	Aiq Bakir
taste	1	68;	79	7
magick	1	61;	78	6
unknown	1	36;	78	6
true	2	21; 24;	78	6
fire	1	40;	78	6
nuit	1	2;	78	6
voice	2	34; 40;	78	6
hidden	1	30;	78	6
mouths	1	41;	78	6
gather	2	11; 65;	77	5
madness	1	16;	77	5
nine	1	27;	76	4
night	1	30;	76	4
failed	2	44; 45;	75	3
factor	1	36;	75	3
force	2	39; 40;	75	3
aright	1	18;	75	3
judge	1	40;	75	3
solemn	1	36;	74	2
village	1	59;	74	2
field	1	21;	74	2
under	2	30; 70;	74	2
even	3	47; 59; 70;	74	2
think	1	36;	74	2
them	2	42; 76;	74	2
covens	1	65;	74	2
power	4	38; 40; 43; 77;	73	1
great	1	15;	73	1

Word	Occurs	Verses	Value	Aiq Bakir
lovest	1	41;	73	1
topan	1	47;	72	9
vessel	2	25; 26;	72	9
forlorn	1	71;	72	9
curse	1	61;	72	9
places	1	13;	72	9
flames	1	53;	72	9
other	4	14; 34; 37; 62;	72	9
second	1	51;	70	7
women	1	37;	70	7
shouldst	1	59;	70	7
faith	1	49;	70	7
third	1	52;	69	6
cease	1	63;	69	6
chosen	1	39;	68	5
jesus	1	51;	68	5
they	3	14; 41; 61;	68	5
though	2	41; 53;	67	4
teach	1	33;	67	4
witch	1	69;	67	4
must	1	26;	67	4
place	1	31;	67	4
tears	2	31; 49;	67	4
then	1	15;	67	4
flame	2	10; 20;	67	4
earth	2	57; 63;	66	3
heart	2	29; 34;	66	3
calling	1	54;	66	3

Word	Occurs	Verses	Value	Aiq Bakir
come	6	9; 10; 17; 40; 60; 74;	66	3
dagger	1	19;	66	3
foolish	1	45;	66	3
shapes	1	52;	66	3
speak	1	50;	66	3
spells	1	66;	65	2
were	1	24;	65	2
babalon	9	1; 3; 9; 21; 37; 49; 59; 60; 77;	65	2
blind	1	15;	65	2
wine	1	28;	65	2
lonely	1	13;	65	2
bridal	2	47; 73;	64	1
reap	1	64;	64	1
upon	5	47; 54; 55; 63; 77;	64	1
robe	1	18;	64	1
behold	2	54; 72;	64	1
blue	1	21;	64	1
sigil	1	21;	64	1
eagle	1	36;	64	1
seek	3	23; 24; 25;	64	1
mind	1	29;	64	1
unto	2	11; 63;	62	8
hope	1	43;	62	8
kings	1	38;	62	8
sacred	1	76;	62	8
name	5	2; 38; 54; 65; 77;	61	7
wander	1	30;	61	7
willed	1	14;	61	7

Word	Occurs	Verses	Value	Aiq Bakir
aire	1	23;	61	7
fears	1	68;	61	7
but	8	14; 24; 32; 33; 36; 42; 46; 64;	61	7
men	3	9; 38; 63;	60	6
heed	1	12;	60	6
came	3	15; 44; 45;	60	6
none	5	14; 29; 34; 41; 77;	60	6
spell	1	66;	60	6
death	1	56;	60	6
manhood	1	55;	60	6
evil	1	41;	60	6
deny	1	77;	60	6
veil	3	50; 51; 52;	60	6
mode	1	66;	59	5
sure	1	35;	59	5
hates	1	68;	59	5
take	2	9; 33;	59	5
like	3	37; 49; 72;	59	5
abode	1	48;	59	5
dance	1	65;	59	5
forward	1	77;	59	5
form	2	16; 17;	58	4
from	1	47;	58	4
house	2	73; 75;	58	4
sweat	1	49;	58	4
lawyer	1	39;	58	4
ordeals	1	25;	58	4
while	1	51;	57	3

Word	Occurs	Verses	Value	Aiq Bakir
wheat	1	63;	57	3
else	1	14;	57	3
least	1	63;	57	3
drain	1	49;	56	2
fear	1	68;	56	2
wise	1	35;	56	2
make	2	42; 58;	56	2
cup	4	19; 22; 49; 55;	56	2
lover	1	24;	56	2
see	1	64;	55	1
naked	2	54; 65;	55	1
nut	1	72;	55	1
reach	1	64;	55	1
with	8	22; 24; 28; 32; 34; 50; 51; 61;	54	9
flesh	1	9;	54	9
moons	1	27;	54	9
basis	1	31;	54	9
set	1	77;	54	9
snake	1	67;	54	9
among	1	9;	54	9
cracks	1	72;	53	8
made	1	73;	53	8
dust	1	41;	52	7
whore	1	41;	51	6
large	1	32;	51	6
let	8	25; 29; 34; 35; 36; 54; 55; 68;	51	6
bed	2	47; 73;	51	6
your	6	64; 66; 67; 72; 73; 77;	51	6

Word	Occurs	Verses	Value	Aiq Bakir
maid	1	15;	51	6
charm	1	67;	51	6
false	1	41;	51	6
ones	2	38; 67;	51	6
nose	1	59;	51	6
cloth	1	19;	50	5
again	2	17; 52;	50	5
thus	2	15; 16;	50	5
harlot	2	41; 75;	50	5
stand	4	50; 51; 52; 77;	50	5
loves	3	68; 76; 77;	49	4
avatar	1	63;	49	4
called	1	4;	49	4
moon	2	69; 70;	49	4
alone	1	71;	49	4
sore	1	13;	49	4
out	2	2; 64;	48	3
him	1	68;	48	3
vain	2	14; 16;	48	3
fast	3	50; 51; 52;	48	3
agony	1	32;	48	3
daily	1	21;	47	2
stars	1	50;	47	2
known	1	63;	47	2
woman	2	45; 46;	46	1
asked	1	14;	46	1
when	1	25;	46	1
one	2	44; 45;	46	1

Word	Occurs	Verses	Value	Aiq Bakir
horus	2	2; 51;	45	9
not	9	21; 24; 25; 33; 36; 61; 63; 64; 68;	45	9
black	3	33; 58; 61;	45	9
end	1	24;	45	9
shake	1	50;	44	8
dare	1	14;	44	8
dear	1	62;	44	8
clock	1	47;	44	8
whose	1	65;	44	8
love	5	21; 23; 28; 42; 49;	44	8
folly	1	15;	44	8
goat	1	30;	43	7
disk	1	21;	43	7
book	7	2; 19; 33; 34; 60; 61; 66;	43	7
blood	5	17; 29; 31; 41; 49;	42	6
star	4	21; 46; 69; 77;	42	6
songs	1	23;	42	6
arts	1	28;	42	6
yea	6	1; 33; 56; 59; 61; 73;	41	5
if	1	24;	41	5
pan	1	30;	41	5
altar	2	13; 18;	40	4
have	5	14; 32; 33; 38; 59;	40	4
sake	1	53;	40	4
cry	1	61;	40	4
ye	4	3; 14; 60; 74;	40	4
hour	4	47; 48; 62; 64;	40	4

Word	Occurs	Verses	Value	Aiq Bakir
fools	2	3; 60;	39	3
you	7	63; 64; 70; 71; 73; 76; 77;	39	3
full	2	13; 40;	39	3
liar	1	61;	38	2
joy	3	55; 75; 77;	38	2
weak	1	44;	38	2
are	4	23; 30; 39; 76;	38	2
may	1	33;	37	1
pass	3	50; 51; 52;	37	1
song	2	10; 65;	37	1
avail	1	46;	37	1
art	3	13; 46; 61;	37	1
man	2	44; 46;	36	9
sot	1	61;	36	9
shalt	6	13; 33; 40; 46; 58; 61;	36	9
our	1	19;	36	9
would	2	9; 24;	35	8
whom	1	41;	35	8
by	3	2; 39; 66;	35	8
she	4	30; 33; 37; 38;	34	7
wild	2	36; 71;	34	7
fool	4	4; 59; 61; 62;	34	7
hast	4	4; 13; 14; 16;	34	7
sword	2	51; 77;	33	6
words	1	41;	33	6
seal	1	63;	33	6
hell	3	52; 53; 56;	33	6
nor	1	14;	33	6

Word	Occurs	Verses	Value	Aiq Bakir
know	4	9; 15; 30; 42;	33	6
his	1	63;	32	5
work	3	34; 66; 67;	31	4
world	2	64; 72;	30	3
hands	2	43; 64;	30	3
will	5	10; 29; 31; 33; 42;	30	3
he	2	2; 47;	29	2
sandal	1	19;	29	2
word	2	22; 61;	28	1
dark	1	67;	28	1
we	1	56;	28	1
lord	1	15;	27	9
gold	2	19; 21;	26	8
at	4	11; 13; 38; 48;	25	7
hand	2	11; 48;	25	7
ways	1	36;	24	6
god	1	51;	24	6
now	6	9; 17; 47; 48; 71; 74;	24	6
calls	1	23;	23	5
hard	1	24;	23	5
am	7	2; 21; 24; 32; 37; 59; 74;	22	4
no	3	37; 61; 62;	21	3
say	1	25;	21	3
on	1	36;	21	3
away	1	30;	20	2
glad	1	61;	20	2
way	6	12; 24; 26; 36; 62; 69;	19	1
or	2	25; 36;	19	1

Word	Occurs	Verses	Value	Aiq Bakir
call	4	25; 40; 41; 77;	18	9
go	2	67; 77;	18	9
ask	1	25;	15	6
also	4	23; 33; 59; 65;	15	6
an	2	39; 61;	15	6
old	2	65; 70;	15	6
walk	1	71;	15	6
halls	1	10;	14	5
who	2	64; 68;	14	5
how	1	16;	14	5
do	1	64;	13	4
so	1	61;	12	3
oh	1	4;	11	2
has	2	16; 73;	10	1
was	3	44; 45; 47;	9	9
law	1	2;	6	6
as	7	10; 23; 34; 44; 45; 47; 65;	6	6
ah	2	15; 49;	5	5

Liber 49 Concordance, Sorted by word

Word	Occurs	Verses	Value	Aiq Bakir
abode	1	48;	59	5
abominable	1	13;	134	8
accept	1	64;	102	3
according	1	34;	100	1
accursed	4	4; 13; 61; 70;	92	2
adept	3	48; 60; 61;	82	1
adepts	2	33; 61;	87	6
affirmed	1	21;	124	7
after	1	54;	80	8
again	2	17; 52;	50	5
agitator	1	39;	103	4
agony	1	32;	48	3
ah	2	15; 49;	5	5
aire	1	23;	61	7
alone	1	71;	49	4
also	4	23; 33; 59; 65;	15	6
altar	2	13; 18;	40	4
am	7	2; 21; 24; 32; 37; 59; 74;	22	4
among	1	9;	54	9
an	2	39; 61;	15	6
appendix	1	61;	143	8
appointed	3	24; 47; 74;	152	8
are	4	23; 30; 39; 76;	38	2
aright	1	18;	75	3
armies	1	10;	87	6
art	3	13; 46; 61;	37	1

Word	Occurs	Verses	Value	Aiq Bakir
arts	1	28;	42	6
as	7	10; 23; 34; 44; 45; 47; 65;	6	6
ask	1	25;	15	6
asked	1	14;	46	1
astarte	1	28;	92	2
at	4	11; 13; 38; 48;	25	7
avail	1	46;	37	1
avatar	1	63;	49	4
away	1	30;	20	2
babalon	9	1; 3; 9; 21; 37; 49; 59; 60; 77;	65	2
banner	1	10;	86	5
banners	1	77;	91	1
banquet	1	47;	120	3
basilisk	1	48;	88	7
basis	1	31;	54	9
battles	1	77;	101	2
because	1	77;	106	7
bed	2	47; 73;	51	6
been	1	16;	84	3
before	5	10; 15; 24; 63; 77;	107	8
beginning	1	47;	155	2
behold	2	54; 72;	64	1
beloved	1	4;	95	5
betrayer	1	61;	134	8
between	1	32;	136	1
beyond	3	16; 46; 64;	87	6
birth	1	48;	83	2
bitten	1	53;	130	4

Word	Occurs	Verses	Value	Aiq Bakir
black	3	33; 58; 61;	45	9
blind	1	15;	65	2
blood	5	17; 29; 31; 41; 49;	42	6
blue	1	21;	64	1
book	7	2; 19; 33; 34; 60; 61; 66;	43	7
bridal	2	47; 73;	64	1
bride	2	47; 74;	86	5
bright	1	69;	94	4
brother	4	63; 72; 73; 77;	104	5
burned	1	16;	94	4
burning	1	69;	111	3
but	8	14; 24; 32; 33; 36; 42; 46; 64;	61	7
buttocks	1	59;	119	2
by	3	2; 39; 66;	35	8
call	4	25; 40; 41; 77;	18	9
called	1	4;	49	4
calling	1	54;	66	3
calls	1	23;	23	5
came	3	15; 44; 45;	60	6
captain	1	39;	102	3
captains	2	33; 38;	107	8
cease	1	63;	69	6
chapter	1	2;	105	6
charm	1	67;	51	6
children	4	11; 30; 42; 64;	99	9
chosen	1	39;	68	5
circle	1	29;	88	7
climax	1	55;	82	1

Word	Occurs	Verses	Value	Aiq Bakir
clock	1	47;	44	8
cloth	1	19;	50	5
come	6	9; 10; 17; 40; 60; 74;	66	3
command	1	38;	83	2
completing	1	2;	166	4
confounded	1	73;	127	1
conquer	1	56;	107	8
consecrate	1	22;	139	4
consecrated	2	21; 29;	145	1
convocations	1	77;	138	3
copper	1	21;	109	1
covens	1	65;	74	2
cracks	1	72;	53	8
crucified	1	48;	150	6
cry	1	61;	40	4
cup	4	19; 22; 49; 55;	56	2
curse	1	61;	72	9
dagger	1	19;	66	3
daily	1	21;	47	2
dance	1	65;	59	5
dare	1	14;	44	8
dark	1	67;	28	1
daughter	2	37; 40;	100	1
dear	1	62;	44	8
death	1	56;	60	6
declare	1	25;	84	3
dedicated	1	29;	129	3
deny	1	77;	60	6

Word	Occurs	Verses	Value	Aiq Bakir
despised	1	70;	121	4
devious	2	10; 36;	93	3
devotion	1	21;	116	8
diameter	1	21;	137	2
difficult	1	32;	144	9
disk	1	21;	43	7
do	1	64;	13	4
drain	1	49;	56	2
drunken	1	75;	97	7
dust	1	41;	52	7
eagle	1	36;	64	1
earth	2	57; 63;	66	3
eating	1	72;	98	8
ecstasy	1	32;	96	6
ecstasy	1	75;	88	7
eleven	1	65;	101	2
eleventh	1	62;	129	3
else	1	14;	57	3
end	1	24;	45	9
enemies	1	73;	138	3
enrapt	1	15;	102	3
eternity	1	75;	162	9
even	3	47; 59; 70;	74	2
evil	1	41;	60	6
excellent	2	35; 38;	152	8
factor	1	36;	75	3
failed	2	44; 45;	75	3
faith	1	49;	70	7

Word	Occurs	Verses	Value	Aiq Bakir
false	1	41;	51	6
fast	3	50; 51; 52;	48	3
father	2	47; 73;	84	3
fear	1	68;	56	2
fears	1	68;	61	7
feasting	1	28;	121	4
festival	1	65;	108	9
field	1	21;	74	2
fire	1	40;	78	6
first	2	39; 50;	82	1
flame	2	10; 20;	67	4
flames	1	53;	72	9
flesh	1	9;	54	9
folly	1	15;	44	8
fool	4	4; 59; 61; 62;	34	7
foolish	1	45;	66	3
fools	2	3; 60;	39	3
force	2	39; 40;	75	3
forlorn	1	71;	72	9
form	2	16; 17;	58	4
forward	1	77;	59	5
fourth	1	2;	82	1
free	4	36; 42; 59; 71;	80	8
from	1	47;	58	4
full	2	13; 40;	39	3
future	1	43;	113	5
gather	2	11; 65;	77	5
gathered	1	70;	108	9

Word	Occurs	Verses	Value	Aiq Bakir
glad	1	61;	20	2
go	2	67; 77;	18	9
goat	1	30;	43	7
god	1	51;	24	6
gold	2	19; 21;	26	8
grapes	1	63;	80	8
great	1	15;	73	1
green	1	19;	87	6
guide	1	34;	82	1
halls	1	10;	14	5
hand	2	11; 48;	25	7
hands	2	43; 64;	30	3
hard	1	24;	23	5
harlot	2	41; 75;	50	5
harvest	1	64;	81	9
has	2	16; 73;	10	1
hast	4	4; 13; 14; 16;	34	7
hates	1	68;	59	5
have	5	14; 32; 33; 38; 59;	40	4
he	2	2; 47;	29	2
heart	2	29; 34;	66	3
heed	1	12;	60	6
hell	3	52; 53; 56;	33	6
hidden	1	30;	78	6
him	1	68;	48	3
his	1	63;	32	5
hope	1	43;	62	8
horus	2	2; 51;	45	9

Word	Occurs	Verses	Value	Aiq Bakir
hour	4	47; 48; 62; 64;	40	4
house	2	73; 75;	58	4
how	1	16;	14	5
if	1	24;	41	5
image	1	67;	81	9
incarnation	1	12;	146	2
incestuous	1	2;	150	6
inches	1	21;	84	3
inducing	1	66;	121	4
inspire	1	40;	128	2
instruct	1	24;	132	6
instructing	1	34;	180	9
instruction	1	33;	176	5
invoke	1	77;	88	7
jesus	1	51;	68	5
joy	3	55; 75; 77;	38	2
judge	1	40;	75	3
judgement	1	10;	159	6
keep	1	25;	85	4
kings	1	38;	62	8
know	4	9; 15; 30; 42;	33	6
knowest	3	17; 23; 61;	87	6
known	1	63;	47	2
large	1	32;	51	6
laughter	1	75;	96	6
law	1	2;	6	6
lawyer	1	39;	58	4
least	1	63;	57	3

Word	Occurs	Verses	Value	Aiq Bakir
let	8	25; 29; 34; 35; 36; 54; 55; 68;	51	6
liar	1	61;	38	2
like	3	37; 49; 72;	59	5
likewise	1	32;	115	7
little	1	67;	100	1
lonely	1	13;	65	2
lord	1	15;	27	9
love	5	21; 23; 28; 42; 49;	44	8
loveliness	1	52;	118	1
lover	1	24;	56	2
loves	3	68; 76; 77;	49	4
lovest	1	41;	73	1
lusting	1	54;	96	6
made	1	73;	53	8
madness	1	16;	77	5
magick	1	61;	78	6
maid	1	15;	51	6
make	2	42; 58;	56	2
man	2	44; 46;	36	9
manhood	1	55;	60	6
material	1	31;	109	1
matter	2	32; 61;	107	8
may	1	33;	37	1
meddled	1	61;	91	1
men	3	9; 38; 63;	60	6
mind	1	29;	64	1
mine	1	57;	83	2
mode	1	66;	59	5

Word	Occurs	Verses	Value	Aiq Bakir
moon	2	69; 70;	49	4
moons	1	27;	54	9
mother	1	73;	93	3
mouths	1	41;	78	6
music	1	28;	79	7
must	1	26;	67	4
mysteries	1	30;	155	2
naked	2	54; 65;	55	1
name	5	2; 38; 54; 65; 77;	61	7
nations	1	40;	88	7
nature	1	61;	93	3
night	1	30;	76	4
nine	1	27;	76	4
no	3	37; 61; 62;	21	3
none	5	14; 29; 34; 41; 77;	60	6
nor	1	14;	33	6
nose	1	59;	51	6
not	9	21; 24; 25; 33; 36; 61; 63; 64; 68;	45	9
nothing	2	13; 25;	97	7
now	6	9; 17; 47; 48; 71; 74;	24	6
nuit	1	2;	78	6
number	1	65;	109	1
nuptials	1	74;	112	4
nut	1	72;	55	1
oblique	1	36;	113	5
offer	1	13;	80	8
oh	1	4;	11	2

Word	Occurs	Verses	Value	Aiq Bakir
old	2	65; 70;	15	6
on	1	36;	21	3
one	2	44; 45;	46	1
ones	2	38; 67;	51	6
or	2	25; 36;	19	1
ordeals	1	25;	58	4
other	4	14; 34; 37; 62;	72	9
our	1	19;	36	9
out	2	2; 64;	48	3
outcast	2	13; 70;	91	1
paint	1	21;	88	7
pan	1	30;	41	5
pass	3	50; 51; 52;	37	1
passion	1	40;	81	9
penelous	1	10;	121	4
perfect	1	26;	143	8
perfection	1	26;	187	7
perfume	1	19;	144	9
pilgrimage	3	33; 58; 61;	155	2
place	1	31;	67	4
places	1	13;	72	9
pledge	1	76;	95	5
potion	1	67;	101	2
power	4	38; 40; 43; 77;	73	1
practicing	1	66;	160	7
prepare	2	33; 34;	127	1
prepared	2	47; 73;	133	7
prepares	1	60;	132	6

Word	Occurs	Verses	Value	Aiq Bakir
privily	1	70;	111	3
procure	1	21;	112	4
provide	4	25; 31; 39; 49;	109	1
public	1	65;	101	2
publish	1	61;	97	7
queen	1	59;	100	1
reach	1	64;	55	1
reap	1	64;	64	1
reasoned	1	36;	95	5
rebel	1	39;	84	3
receive	1	55;	133	7
rejoice	1	65;	121	4
resist	1	41;	94	4
returnest	1	33;	158	5
rites	1	70;	89	8
rituals	2	22; 77;	84	3
robe	1	18;	64	1
sacred	1	76;	62	8
sake	1	53;	40	4
sandal	1	19;	29	2
say	1	25;	21	3
scorned	1	21;	82	1
seal	1	63;	33	6
second	1	51;	70	7
secret	5	38; 39; 61; 65; 70;	104	5
secretly	1	66;	121	4
see	1	64;	55	1
seek	3	23; 24; 25;	64	1

Word	Occurs	Verses	Value	Aiq Bakir
semen	1	49;	90	9
sentimentality	1	59;	240	6
serpent	2	30; 36;	131	5
servants	1	39;	96	6
service	1	33;	113	5
set	1	77;	54	9
seventh	1	23;	107	8
shake	1	50;	44	8
shalt	6	13; 33; 40; 46; 58; 61;	36	9
shameless	2	41; 65;	93	3
shapes	1	52;	66	3
she	4	30; 33; 37; 38;	34	7
shouldst	1	59;	70	7
sigil	1	21;	64	1
silence	1	25;	107	8
single	1	29;	80	8
sister	1	2;	94	4
smitten	2	13; 51;	136	1
snake	1	67;	54	9
so	1	61;	12	3
solemn	1	36;	74	2
song	2	10; 65;	37	1
songs	1	23;	42	6
sophomore	1	59;	114	6
sore	1	13;	49	4
sot	1	61;	36	9
speak	1	50;	66	3
spell	1	66;	60	6

Word	Occurs	Verses	Value	Aiq Bakir
spells	1	66;	65	2
spider	1	67;	97	7
spirit	1	32;	113	5
stand	4	50; 51; 52; 77;	50	5
star	4	21; 46; 69; 77;	42	6
stars	1	50;	47	2
strength	1	32;	119	2
stride	1	53;	95	5
strikes	1	47;	103	4
supreme	2	22; 66;	131	5
sure	1	35;	59	5
surround	1	40;	90	9
sweat	1	49;	58	4
sword	2	51; 77;	33	6
take	2	9; 33;	59	5
talisman	1	22;	91	1
taste	1	68;	79	7
teach	1	33;	67	4
tears	2	31; 49;	67	4
their	1	41;	88	7
them	2	42; 76;	74	2
then	1	15;	67	4
there	6	19; 20; 25; 37; 62; 63;	90	9
thereafter	3	13; 16; 41;	170	8
thereon	1	21;	111	3
these	1	41;	83	2
they	3	14; 41; 61;	68	5
things	2	35; 38;	81	9

Word	Occurs	Verses	Value	Aiq Bakir
think	1	36;	74	2
third	1	52;	69	6
though	2	41; 53;	67	4
three	1	21;	90	9
threshing	1	63;	122	5
through	2	50; 53;	79	7
thus	2	15; 16;	50	5
time	4	3; 11; 24; 60;	93	3
together	2	56; 65;	132	6
tongue	1	53;	98	8
topan	1	47;	72	9
traducer	1	61;	110	2
trampling	1	63;	134	8
true	2	21; 24;	78	6
trumpet	1	10;	149	5
truth	1	63;	81	9
turned	1	52;	98	8
under	2	30; 70;	74	2
unique	1	37;	115	7
unknown	1	36;	78	6
unnumbered	1	36;	171	9
untamed	1	71;	108	9
untellable	1	32;	132	6
until	1	63;	80	8
unto	2	11; 63;	62	8
upon	5	47; 54; 55; 63; 77;	64	1
vain	2	14; 16;	48	3
veil	3	50; 51; 52;	60	6

Word	Occurs	Verses	Value	Aiq Bakir
vessel	2	25; 26;	72	9
victory	1	77;	104	5
village	1	59;	74	2
voice	2	34; 40;	78	6
walk	1	71;	15	6
wander	1	30;	61	7
wanderer	1	13;	98	8
was	3	44; 45; 47;	9	9
way	6	12; 24; 26; 36; 62; 69;	19	1
ways	1	36;	24	6
we	1	56;	28	1
weak	1	44;	38	2
were	1	24;	65	2
wheat	1	63;	57	3
when	1	25;	46	1
whence	1	25;	84	3
wherein	1	77;	106	7
while	1	51;	57	3
who	2	64; 68;	14	5
whom	1	41;	35	8
whore	1	41;	51	6
whose	1	65;	44	8
wild	2	36; 71;	34	7
will	5	10; 29; 31; 33; 42;	30	3
willed	1	14;	61	7
wine	1	28;	65	2
wise	1	35;	56	2
witch	1	69;	67	4

Word	Occurs	Verses	Value	Aiq Bakir
witchwood	1	30;	90	9
with	8	22; 24; 28; 32; 34; 50; 51; 61;	54	9
within	1	55;	91	1
withholding	2	13; 61;	117	9
without	1	29;	102	3
woman	2	45; 46;	46	1
women	1	37;	70	7
word	2	22; 61;	28	1
words	1	41;	33	6
work	3	34; 66; 67;	31	4
working	2	27; 28;	79	7
world	2	64; 72;	30	3
would	2	9; 24;	35	8
written	1	47;	125	8
ye	4	3; 14; 60; 74;	40	4
yea	6	1; 33; 56; 59; 61; 73;	41	5
you	7	63; 64; 70; 71; 73; 76; 77;	39	3
your	6	64; 66; 67; 72; 73; 77;	51	6

