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Prologue

We foreswear all oaths all sacraments to other Gods and Goddesses in Lilith’s name. Her Path is written in blood, blood fresh fallen from her womb, fallen to the opened hearts of mad crones and wrathful maidens, abused women, and downtrodden Brothers of the Holy Grail and the Red Serpent who look beyond both themselves and the Stars in heaven. That which is seen is not that which should be sought. Agapæ of the Grail has spent its force. The Brotherhoods of the Grail and Rose no longer pour their blood and sperm into the womb of the Great Red Serpent. Under the pall of the Sons of the Widow the Servants of the Star and Snake bred an abortion in the charnel house of rot and bile. The Goat of Mendes has found itself in a slum; preaching to swine bred on foul æthyrs rotted in the Gardens of Nod. Must the oracle again be beheaded? The Brothers of the Orient Templars pray to a false moon. May the Rose disintegrate upon the Sons of the Orient Templars whom shun the mourning of the Widow with false compassion. The anthems of the ancient grimoires, from the pestilent Libri of the Masochistic Martyrs of Horus and His Gardens of ash will become a funeral dirge of souls. There is no hope. There will no longer be a refuge of souls. The Bridal Chamber has been soiled with broken oaths. A gift of a prison has been given to the world. A prison of prophecy. The Children of a Prophet are puppets without strings. Magickal brood of Aleister Crowley have grown into abortions of the Holy Grail. The Sphinx keeps silent while the Great Wheel turns. Nothing becomes. My Gardens harvest husks of light, becoming a place where the dead grow. Lust is the Will of the Age. I am prejudiced against all those whom sacrifice magic for Love. The Adept strengthens himself through sacrifice. Ye servants of the Snake art a bane of Priest Ankhfenkhons with ye fallow diablerie {Confessionis ex Lilitu: v.20}. Study well the words and books that have been perverted by the black lodges, for thus spake Saint Augustine: "Love and do as ye wilt" those who profess Love under Will cannot Love because they must make it a Law. A true Lover is penitent, for only a penitent heart can receive the full Initiation of the Holy Light. To take up the Black Robe of Mourning one must extol a heart of humility and penitence. Such trials of the "Valley of the Shadow of Death," and the "Dark Night of the Soul" are
ordained by the Rose Croix to lead one to drink from the Holy Grail. It is only the Lover who can truly say "To whom does the Grail serve?" No Man comes nigh unto the red-robed ones of the Widow. The Blood upon the Vault of the Rose Cross truly is laden by the Daughters of the Nile whom barest the robes of mourning. Every man and woman desires to be a Pharaoh, they are as shepherds leading Inheritors of a Dying World into the yoke of diablerie. A true Brother or Woman of the Grail practices Fidelity and Secrecy, she or he, is the Beloved awaiting the return of the Lover-Hermit, as Christ awaited his Beloved in the Gardens of Gethsemane. Now every Man of Earth is writing a Holy Book, or initiating their own Orders. Archsorcererers shall be elevated by black Brothers of the Orient priesthood. Sorcerers mutilated the rituals of the Persian mysteries, professors become deniers. False Philosophi in the oratory repeat elaborate theologies. Woe to he or she whom treads upon the destiny of souls. A black brother is he whom has cast off the yoke of the Lover, and shuns the crucified Mother for the Daughter. Pharaohs of diablerie cannot see the Holy Mother of Sorrows as a harbor for the wrecked, a consoler of Widows, terror of the treacherous. Instead, the black brothers cast the Daughter as the Scarlet Woman, and call themselves the Eyes of the Prophets. Angels do not condemn the acts of children. The Holy Rose shall disintegrate for the black brothers who sacrifice children upon the altars of Prophets. Would you be willing to sacrifice all for the kisses of Lilith in one sweet night? A Sister of Mercy would never abandon the unbelieving. In the black Lodge of diablerie, the Lover is sacrificed to ghosts of Jubelo and Jubelum. The Brothers of the Pyramid and the Matrons of the Rose Cross & Holy Grail Love, the black brothers do not. Do not speak to me of what you find in Levi's books or Abramelin's scrolls, you who mock the wails of the Sphinx. It is easy enough to tread the gates and claim Lordship over Malchut simply to capture the Gnosis of Daath. I would rather be cast down from Hokmah and suffer to Venus in Cancer: Love will be the funeral pyre where I have laid my body in the desert. Therefore, the Lover is a confessor and a refuge always, viewed in constant as a 'centre of pestilence' by barren quarters of our race. Thus, the Lover is seen by pretenders to Rose Cross as threatening and destructive, lost in megalomania and psychosis. On the contrary, the reconciliation of the forces of Mercy and Severity is productive of the Lover who
offers every drop of Blood unto the Holy Grail of Our Lady. Whosoever judges another condemns himself. It is the destiny of the Lover to forge a synergy, an initiatic inheritance with a chosen Beloved to surrender his or her Garden and Great Work. The black brother whom becomes not a refuge but a despot, a caliph whom seeks martyrdom in his Law of "Love under will." The heart of the Lover is at once a centre of Light and refuge unto Aspirants in the "Dark Nights of the Soul." While the black brother is received in the Sign of the Martyr and in N.O.X., the Lover is received in the Bridal chamber in the Sign of Rectitude and Self-Sacrifice. The soul of a black brother is the Black Lodge itself, yet a pious heart in the Lover is the Temple of the Rose Cross and Holy Grail. In the pungent fruits of Imperial Love, the black brothers are as mere copulating shadows lost in a swoon of tyrannical lust and mania. The Lover is one whom has taken up the holy obligation of rectitude and self-sacrifice, now instead of seeking refuge, the Lover has become a refuge. Destiny cannot be shunned. We pay for the sins of our forefathers. There should be a science of deprivation. Men and Women need tribulation and pain to develop psychic physique. There is intelligent design behind the multiverse; there is symmetry, elegance, and flux. An Artist, not Architect has molded the patterns of space and time in our lives and culture, as we seek the dances, rhythms, forms, shapes, and enigmas that provide the illusion of time's comfort. Thus, it is the end perfection of the multiverse that is its peril; the design of multiverse innately contains its own fixity and entropy. All things move toward death. Proto-orthodox religions sacrifice science for ethics, and philosophy. Religion is innate in the human condition; the dilemma of "free Will" is the enigma of choice. Choice is the illusion of acting without cause. Affect is irrelevant. Those whom stand still in the past must learn to control the teaching of history. Thelemic Theology is a slime-pit of heterodoxical Gnosticism. Thelema is an abortion of Christian Gnosticism once preserved by the Brethren of the Red Serpent aligned in spirit with the Sons of the Widow.
The crossing of the abyss, from my own understanding is much like this so much in fact I would safely say that this is what “Yea, thou shalt take the black pilgrimage, but it will not be thou that returnest” means, you never truly come back the individual who you left as. Truly, Initiates return with new eyes, new flesh to touch with, new feet to walk with, and new ears to hear the softest cries of the world’s far and beyond. Those of us who are steady with the current know that there are but two kinds of people: those whom Lead and those whom serve. Those of us who truly Lead are always given unto us those who Serve.

-Soror Laailah
LA ILAHA ILA ANA. What is the definition of the occult? The term stems from the Latin *occulo -culere -cului -culum*, meaning “to cover, to hide.” Hence we have the participle *occultus -a -um* {hidden, concealed, private}, and the adverb *occulte* {secretly, obscurely}. Alas scores of the Brotherhoods claiming the greater heritage of the *Illuminati* fail to heed the obligations to their teachings indicated in the etymology of “occult.” A true and honorable Brotherhood will heed two main Hermetic “powers of the Sphinx” as its obligatory and pivotal precept: “to keep Silent” and “to Go.” Religion is innate to Mankind. Accordingly, disposition toward occult teachings also lay innate in souls with this temper. All occult teachings emit from initiatory visions of Arte birthed now and again within silent inheritances of Magi hidden in the libraries at Alexandria, in the Caves at Qumran and Nag Hammadi, preserved in the libraries of the Vatican, in Alexandria, Pergamum and practiced in the Tibetan monasteries of the Himalayas, and within the Pyramids of Gizeh.

Life in a semi-wealthy Christian household {alas to the dismay of dregs in many occult organizations I experienced a blessed life of study and privilege ~ and still do!} led to me prospect the mysteries of my religious heritage. Like many silent Brethren and Matrons I sought to penetrate deeply into the hidden traditions of the “Western Mystery Schools” compounded with prospects in Tantricism. I count myself among Brethren whom take their tutelage within the Initiatic threads of the *Order of the Golden Dawn* solemnly but not without levity and laughter, for this is a weary key to enlightenment. A true test of Adepthood is for the postulant to receive the initiation of his/her heart, thereafter experiencing a common crisis of destiny the Magi of the Cross refer to as the “Dark Night of the Soul.” This true midnight breaks down all barriers of magical heritage and genealogies. Those who stand still in the past fail to rise above the liminal borders of yesterday and to-morrow. There is a great failure amongst the Brotherhoods to keep the five powers of the Sphinx: *scire, velle, audere, tacere* and the least besought, *ire*. These powers
respectively are: to “Know” to “Will” to “Dare” to “Keep Silence” and to “Go.” Thus in their quest for lust, the Holy Rites and Mysteries of Initiation are kept from the Lambs.

Destiny cannot be shunned. The grace of destiny is of the elect, for those whom profess themselves to have a “True Will” do not have one. We pay for the sins of our forefathers becoming obsessed creating self-made natural Laws of Faith. “Do what thou wilt shall be the whole of the Law” is a canticle of slavery. There should be a science of deprivation. A deprivation of the Will could beseech a higher epiphany and understanding of manifest destiny. Faith must be determined by omens, intuition, and dreams for thereby does Faith become the focus of Belief. Faith will not lead Mankind to slaughter, religion will. Then faith shall turn Us to Love, a Love which holds no bounds over the breaches of Hell and Heav’n. The occult is a fetish to the dregs and vags who profess themselves “Thelemites” or “Satanists” {be they LaVeyan, Theistic, or some other rabid brew}.

Men and Women need tribulation and pain to develop psychic physique. A Magi must build his Holy Alphabets deep within the Temple of the Serpent’s Tongue, for the Eye of the Pyramid shall close and the Rose disintegrate before the false Brethren of the Gift. There is intelligent design behind the multiverse; there is symmetry, elegance, and flux. Black Brethren whom timidly tremble behind the Information Technology Revolution, banter their self-induced mental trauma in the World Wide Web calling it Magic{k}. These fallow “men” are bonded to their fraternal organizations in the timid bonds of lust and loneliness. The Eye in the Triangle is forever closed to such lambs spouting mundane theologies of ol’ Edward Alexander Crowley. Life in Adepthood is replete with sacred study, garnished in religious science, not the pubescent blather of cyber-dominant Inepti. Such little footnotes of lambs incessantly seethe obsession to the goo-goo guru Aleister Crowley in a manner that astounds even the Shepherds of the Serpent. A true Free & Accepted Mason, my own Brethren and Matrons of the Eastern Star would never have their souls in the presence of such cyberfetishes of religious delusion.

Brethren of the black lodge more frequently than not wither into a maddening rot of religious fetish. Previous Chief Adept of our honourable Brotherhood fell into the same shadow of

“The ANTICHRIST was born in a physical body on October 24, 1964 e.v., 44 minutes in the Sign of Scorpio, in the City of LA (Los Angeles), in the State of California of the United States of America. Scorpio is Typhon-Apophis-Set, and 44 is the special number of the Egyptian God Horus, the Crowned and Conquering Child of Force and Fire. The ANTICHRIST is Set and Horus, Two-in-One, the Lord of Double Power. The O.:A.:I.: is the Antichristian Current of Set-Heru (Set and Horus). All members of the O.:A.:I.: accept the current Chief of the Order as the Physical Incarnation of the ANTICHRIST, and as the Sole Authority of the Order, entrusted by the Secret Chiefs of the A.:A.: to both rule and constitute the Order. The current Chief of the Order is publicly known in the world of men and women by the name David Cherubim...”

the psychosis behind this inept brother’s personality is highlighted in this archived excerpt. Numerous brotherhoods, so-called the “Ordo Templi Orientis®,” “Thelemic Order of the Golden Dawn” obsessively cleave to the icon Aleister Crowley and tremble behind “lawyers.” Chief Adepts whom once safeguarded and planted the seeds of these brotherhoods and their Great Work poisoned these rotted cult-crowds. Adepti such as Francis Israel Regardie, John Whiteside Parsons, Pascal Beverly Randolph, and Kenneth Grant duly injected the seeds of poison into such organizations proven as theological and initiatory failures.

The Light of many Brotherhoods has been cleft asunder by false diableries by Brethren of the Gift. Chief Adepts of Brotherhoods that now pollute the occult have rotted into shells of neither the living nor dead. Like torpid locusts, they swarm upon the graves of the Magi and taint the manifest destiny of Illuminati and Their heritage. The touch of Magic{k} to my soul has now become like a poisoned lotus among thorns. My words are deemed heresy...lies...forgeries...so mote it be. The Hallelujah of one man is no less than the holy words of the Angels. Thus, every Man of
Earth writes a “holy book” casting shadows over Angels and their sisters of Mercy. If one invokes manifest destiny to initiate a Brotherhood, or rebirth it, one goddamn well better be prepared to take the Great Oath and convoke destinies of souls. *This is not a magickal Duty to be taken lightly.*

In my tenure with the *Ordo Antichristianus Illuminati*, one held limited dealings with such “brotherhoods” as the “Thelemic Order of the Golden Dawn,” “Temple of the Inverted Cross,” “Foundation for the Antichrist,” “Illuminated Order of Dynamic Elements,” and select others not worthy of mention who’s Chief Adept were cowards using their organizations for nothing more than publicized personality-cults. These pale Magicians left their “brotherhoods” to ruin, the lodges and sanctuaries of these organizations have closed and their initiates have gone stale. Innumerable other pale reflections of the Great Magi and heritage of the Illuminati have festered, time and again only to resurrect under pathogens who christen themselves “Adepti” or “Black Brothers.”

The Epopts poisoned elect undercurrents of the Heritage of the Illuminati, specifically to lead them to rot, to harvest the silent Magicians whom toil in study and secrecy. In tandem with this, why is it that the majority of “Thelemic” Mother-Whores, are single mothers whom all seem to have experienced horrid abuse at the hands of their so-called “Kings?” One has met innumerable single mothers in travels, all whom profess the slave-canticles of “Thelema” whom have suffered horrid abuse at the hands of “fathers” to their brood. Perhaps these so-called women of “Babalon,” these “Scarlet Women” are mere lambs only shadowing the Beast! They are prisoners of suffering and the pleasures are their seal. The age of Lust has given birth to a new Rose shunned by Mankind. Pale reflections of the Magi, those named in this thesis and unnamed, have betrayed the acts of children for mere shekels.

An Artist, not Architect has molded the patterns of space and time in our lives and culture, as we seek the dances, rhythms, forms, shapes and enigmas that provide the illusion of time’s comfort. Thus, it is the end perfection of the multiverse that is its peril; the design of multiverse innately contains its own fixity and entropy. All things move toward death. Proto-orthodox religions sacrifice science for ethics, and philosophy. Religion is innate in
the human condition; the dilemma of "free Will" is the enigma of choice. Choice is the illusion of acting without cause. Affect is irrelevant. Those whom stand still in the past must learn to control the teaching of history. God created the desert to train the faithful.

Do not call them Brothers whom have never been tempted by demon or god, never given in to the last temptation of fate. Do you stand with the witches who's greatest gifts are their daughters, or do you summon forth the dead in dead tongues? Cast aside the ritual and seek out the Widow instead, the bean'sídhe will summon the Lovers and Hermits to Her. Shall pale shades of brethren fight on the side of theirs ghost and the Martyr? Pharaohs have initiated as Magi for the sake of their children's story and magickal legacy. Woe to he or she whom treads upon the destiny of souls A Magickal heritage is one passed down generations for the sake of children. Those who build their altars to sacrifice the children to gods of Magic{k}, have no business here. I do not tread in their pale realm.

In the black Lodge of diablerie, the Lover is sacrificed to ghosts of Jubelo and Jubelum. **The Brothers of the Pyramid and the Matrons of the Rose Cross & Holy Grail Love, the black brothers do not.** Do not speak to me of what one finds in Levi's books or Abramelin's scrolls, you who mock the wails of the Sphinx. It is easy enough to tread the gates and claim Lordship over Malchut simply to capture a false Gnosis of Daath. True initiation of the heart begins in Hokmah and its toils ripen in the Atu ascribed to Venus in Cancer. Those whom must make Love a Law *cannot* Love. It is those whom must profess their Wills as "True," that do not have one. The Lover is a confessor and a refuge always, viewed in constant as a 'centre of pestilence' by barren quarters of our race. Thus, the Lover is seen by pretenders to Rose Cross as threatening and destructive, lost in megalomania and psychosis. On the contrary, reconciliation of the forces of Mercy and Severity is productive of the Lover who offers every drop of Blood unto the Holy Grail of Our Lady. Whosoever judges another condemns himself. It is the destiny of the Lover to forge a synergy, an Initiatic inheritance with a chosen Beloved to surrender his or her Garden and Great Work.

The black brother whom becomes not a refuge but a despot, a caliph whom seeks martyrdom in his Law of "Love under will." The heart of the Lover is at once a centre of Light and
refuge unto Aspirants in the "Dark Nights of the Soul." While the black brother is received in the Sign of the Martyr and in N.O.X., the Lover is received in the Bridal chamber in the Sign of Rectitude and Self-Sacrifice. The soul of a black brother is the Black Lodge itself, yet a pious heart in the Lover is the Temple of the Rose Cross and Holy Grail. In the pungent fruits of Imperial Love, the black brothers are as mere copulating shadows lost in a swoon of tyrannical lust and mania. The Lover is one whom has taken up the holy obligation of rectitude and self-sacrifice, now instead of seeking refuge, the Lover has become a refuge.

The sons of the widow could never attain consent of the Mother crucified in heart. there is no penance in the brethren of the widow, salvation cannot come by Will alone. Nevertheless, the Brethren of the Gift christen themselves as Heirs to the Magi waging crusades as if to make the ground holy again! Man, let the courtesan celebrate her drunkenness. Prophet, let the mother celebrate her daughter. Unlike the false Brethren, I fell with my Angel and it became my Babylon. Brethren whom christen their egos as shadows of the Free & Accepted Masons, Knights Templar, and Rosicrucians fail to escape their Messianic complexes. These pale ‘magicians’ wallow in magickal narcissism. It is those without Love whom must make it a “Law,” they see within themselves a conceited soul. It is those whom give up Love for faith that place Love “under Will.”

Those whom tremble at the site of Death Herself are the masochistic masters asleep. They are victims forever. Lost souls whom martyr themselves because they need to be sacrificed. Generic martyrs in the occult are victims because they need to be victimized. Hence, every Man of Earth spews forth from his or her vile lips “holy books” which are nothing more than their plea for crucifixion. Substitute Christ with Crowley imitating the paradigm and one comes to a pathogen called “Thelema.” The Adept is one whom is a “centre of pestilence,” lost souls see the “Toxick Magician” as threatening and destructive. For these Magi are the axis of Their own undercurrents, they become refugees of the Mysteries, dissolving the disunity between self and the multiverse, between God and Man, ‘I’ and ‘Thou’ ad finitum. The toxick Magi directs secretly his friends and chosen ones.

He who illuminates the banal and the ordinary into new paradigms, terrifies the crowds of commoners. In tandem, the Man
of Earth terrifies the neophytes by deconstructing paradigms of their initiations. The ever ill-fated Man of Earth is s/he whom needs to be needed, the victim whom needs to be victimized, the martyr whom needs to be crucified. No man or woman wants ideas changed the æon simply recycles paradigms. Man tends to become like the worst in his adversaries. Mankind cannot know history unless it is known how the prophets move with the currents. Every prophet requires outsiders to perpetuate the prophecy. Thus, history is a diversion. Writing history enshrouds the knowledge of secret influences behind great events. Education is no substitute for ordained intelligence. The Hermit is the opposite of everything one imagines s/he to be. The Lover annuls the breach between Lust and Love.

Religions encrypt past mythologies mingled with shreds of enlightenment, thus religion is justified in demanding faith. The great religions are ships and prophets are the lifeboats, the mystic has jumped overboard. “Do what thou wilt shall be the whole of the Law” strengthens what it prohibits, this is the shame of the fantasy of a "True Will." Do not invoke theory and magic{k} if you would hearken to your journey of death one day. Time does not exist in itself, look at the circle and this is apparent. We ignore the Tao and cater to a pathological culture that begs prophecy. What illusions of reluctant messiahs do you invoke? Everything I have learned, experienced, felt could be wrong.

The Magi whom wear the Masques of the Red Death worship Lilith as prototypical and tripartite demiurge. The maddened Magus is not the dreg of sorrow abandoning the Great Oath, these Hermit-Magisters/Magistras are the Brethren {and Matrons} reposoir of the Deathless contained in the Eye of the Host. In the Void is the Eye, the sex-seed that binds the Well of Æons and Time, and Lilith is but One of innumerable oracles spewed forth from the Abyss of Not. The Void of Not holds no bounds over the breaches of the limitless Abyss. She, the Crone Voluptuary is robed in the waning Light of the moon..and to the Magi whom gather their scarlet blood into the Holy Grail of She, bounties of forms and phantasm manifest. Lilith, Ruha, AZ is the blood-Mother of all Initiates forging Them in the breaches of primal Darkness. She pronounces spells of temptation and invocations of Fate over insatiable lusts of Men casting the glamour that is the Illusion of the Abyss. Those who fear She,
profess “love under will.” Lilith, Layil, Ruha symbolizes the
mastery of the Adept over the myriad faculties of flesh and soul
and his/her submission to Not. The promise of the Serpent tests
the ever-watchful, spiritual darkness becomes a masque of
dominance {usually in the cybercosm} and fear to the lost soul
who christens their fear with magickal grades and degrees.

Lilith-AZ-Ruha is the quintessence of Lust and Love,
Death. She is the Mother-Whore and the Virgin-Bride of the Soul,
mocked by “Scarlet” Women whom prostitute their souls as
victims. Initiation entails for all women and men the destruction of
banality and deconstruction of paradigms, commanding
abandonment of all security. The magnum opus of Brother
Crowley’s Theleme, called Liber AL vel Legis “Book of the Law”
is perhaps a security manual for those confined to slavery of Will.
It prescribes the natural tendencies of the weak and how to exploit
them. It is the weak whom cleave to their Wills telling you they
have a “True” Will. They inhibit the fifth and most dire power of
the Sphinx, ire, “To Go.” The path is personified by the Serpent.
Crooked and ever-changing, the Beast symbolizes a carnal
apotheosis reached by the Adept in the crisis of submission of the
soul to the divine. Evil and good, IHVH and HVHI, the Śāṭān
{from the Hebraic štn, a verb meaning “to obstruct”} and Lilith
symbolize twin Serpents, Luciferchrist, the Ob and Od, the
Ophidian power of the Black Snake and Red Snake or the Alpha
and Omega of which the Ouroboros is an arcane hieroglyph.

Thus the centre of pestilence, the toxick Adept is s/he
whom is born anew in each moment, acting without cause
transcends the Lover and the Beloved, reaching the breaches of the
mystery of agape. The Brethren and Matrons of the Ο.:Α.:Λ.:.
stalk and study in great secrecy. These silent Magi are deemed
toxick by the masses of colleague magicians whom neurotically
cleave to old matrices of genetic and social programming. Those
whom cleave to old matrices of psychic-conditioning \{“do what
thou wilt shall be the whole of the law,” “Thou shalt have no other
gods besides Me,” “There is no god but God and Muhammad is
His Prophet,” \} fail to “Dare” and most importantly, “To
Go.” The virtue of manifest destiny is ire, “To Go” which is
transmutable, not dogmatic like the theological dogma of the “True
Will.” In darkness lays the Path.
The hypereroticism induced in occult rites of “sex magic{k} is a grand scale of hysteria and saturnalia. This theme is central to the secrets, comically called, of the O.T.O.® “IXth” and “Xth”. Homoeeroticism and bisexuality, all forms of sexual "deviation" are explored and purified from taboo in the Tantric initiate whom dwells in the burning grounds. “Kālī is so called because She devours Kala (Time) and then resumes Her own dark formlessness.” {Woodroffe, "Garland." Pg. 235}. It is by the halting of the seed, and mastery of retaining the sperm and ovum into the pure petals of the lotus, are thoughts and breathe halting to make for a transient fleeting experience of Death. It is said by the ancient Ægyptians, “the body of a woman burns like fire.” “Thelemic” peddlers of sex magic{k} plagiarize Tantric teachings. Crowley and his sheep-disciples simply failed to understand the intrinsic nature of Tantric practice. Instead, virginity and chastity are mocked by men and women of “Theleme,” the lot of them having difficulty remaining as One to raise their own children!

Thelema has produced a sterility of Love and Lust, which has become the pale reflection of sexual impotency found in many irrevocable splintered “brotherhoods” - all of them {Ordo Templi Orientis® the loudest and most pitiful} spewing their impotence of “love under will.” one immerses the psyche and the body into the seminal sea without drowning in base lust. Constant adoration and worship of the Devadatta opens pathways to a greater Lust many magicians greatly fear. Eroticism in the form of divine worship and adoration awakens a sort of Madonna Intelligenza, a seed-bearing Understanding, and the Lust that activates agape in the formula of the Lover. Such processes that are vulgarized by the Thelemic peddlers of "sex magic(k)" often lead to failure invoked by base desire for ends due to the intrinsic nature of human sexuality.

The masochistic behaviour of many of these afore-cited Adepti of impotence brings to light their carnal need, an intolerable ache of the elemental forces the true Magister/Magistra has mastered. The lesser known and scoffed dangers of ritual sexuality are sexual intoxication, and pathological addictions in relation to such forces obscured in sex. Sex is the most primal and greatest force in the human condition. If the bīja {sexual seed} and corresponding principles fall amidst ritualized coitus, the primal feminine force will have been immersed, submerged moreover, to the deepest layers in the psyche. The intrinsic power
could create a persuasive bondage to the forces one sought to master. Carnal energies of sex and desire could be aroused within emotional and psychic bondage to the orgasm. This intoxicated state of *amor insatiabilis* brings naught to satiate the sexual desire of the soul under a tyrannical ache, an *obsession*. This tyrannical ache easily is discernable in the works of Sigmund Freud, Dr. Richard von Krafft-Ebing, Aleister Crowley, L. Ron Hubbard, "The Story of 'O'” by Dominique Aury. Understanding of this subject and the dangers of ritual coitus that befall many peddlers of sex magic{\text{k}} is further explored in the writings of Wilhelm Reich, Marquis D.A.F. de Sade, and Baron Julius Evola.

The Adept recreates by birthing pleasure and Arte. The Lover births beauty to all things grotesque. The thresholds of what is considered, as “magic {\text{k}} in Religious Science often is the playground of charlatans The virtue behind the fifth power of the Sphinx, *ire*, “To Go” is to *know thyself*, “do not lie and do not hate what you do.” The duty of the Beloved is sacrifice without martyrdom, for all that matters in Death is whom one loved and who loved you! Love under will is inhibited *agapae*. The Adept is his/her own Sphinx looking into the karmic history of forefathers, into their past, to foretell the future. The proof of the Magi’s success in preserving the greater heritage of *Illuminati* by introducing pale brotherhoods as pathogens is the multivalence of the *occult*. Their work and the labours of Illuminati *heirs* are preserved in forgotten languages, archaic alphabets, university libraries, oaths of silence, and sealed vaults within the mausoleums of Temples. The heritage of *Illuminati*, the forgotten gifts of the Magi are preserved in *agapae* and *manifest destiny*. *Agapae* is integral beauty and its own causality.

Slaves of circumstance, those whom need to tell themselves they have a Will, *need* to be generic martyrs in order to placate their neuroses of grandeur. Religious Studies and Theology preserve the occult Arte by giving Us an *eisegesis* and *exegesis* of the Arte. Religious Studies and Theology are the inheritance of the Magi in the occult Arte, often reducing toxick Magicians whom christen themselves Eopts to anemic magicians. It is the generic psychopath whom lives in a pale nexus of Lust and Love, it is the Hermit-Lover, the “Toxick Magician,” whom annuls it. Magickal memories are ghosts of experience seeking to renew and rebirth us. It is the vagabond of religion whom must tell you their rites and
diablerie are Magic{k}, bound to generic epiphanies such as “True Will.” Who tells you compassion is a vice will loathe penitence and humility also as a vice. Therefore, the anemic magician will never humble himself. A humble and studious Magistra/Magister whom is truly dominant will inspire, for they see the soul as a continuum. The nexus between Lust and Love is primacy..it holds no breach.

Ancient Ägypt, Rome, and Greece were jewels {and remain so} of the Arte of the Magi therewith the Illuminati becoming the depository of their religious inheritance. One shall unveil the inheritance of the Magi and their Arte in ranks of Brotherhoods such as the Theosophical Society, Rose Cross Fraternity, Stella Matutina, Sovereign Order of Malta, York and Scottish Rite Freemasonry, Oblates of Holy Sophia, Eglise du Plérôme, O·A·I·O.E.S., Order of Phosphorus, and select silent Fraternities which preserve the mighty Light of the Epopts. In contrast to the Masonic-influenced Great American Experiment’s denial of its moral and religious foundations, components in mystical traditions and Illuminism have been elevated in our society as spiritual powers.

Privatization of religious experience invokes popular religiosity. Therefore, imagination and curiosity mystify religious iconology in afore-mentioned cultural forms such as the World Wide Web, theatre, and film. In a society of conservative political architecture, predatory economies, and cultural diffusion, popular religion thrusts our culture collectively and individually toward both a privatization, and communalization of religiosity. Will the ancient and hidden Arte of the Occult wither into a swamp of New Age spiritual materialism, a trade civilization that marches triumphantly across the world in search of religious disidentity? Above all, one must ask what the greater heritage of the Illuminati is and what has become of it? The heritage of the Illuminati is a uniformity and unity of ancient religious traditions and their Apocryphal wisdom. Brotherhoods have transplanted the ancient Arte with New Age charlatanism, erasing the identity of religious sciences with ignorance. Select religious fraternities that once preserved the teachings of Tarot, Astrology, Qabalah, Tantra, Hermeticism now have fractured irrevocably. Now, every ‘Man of Earth’ in the ancient Initiatic triads scribe their own “holy books,”
or inaugurate their own “Orders” only to abandon them in **cowardice** years later.

It is the weak-willed and lost soul whom shall not humble themselves, telling you of their mystic “strength.” These lost souls are infected with a lack of desire for the security of future generations whom shall Initiate and inherit our toils. Children, our future, are sacrificed for magic{k}, love is sacrificed for faith as though magic{k} subtracts from Love. It is obligatory for the Adept to find his/her heir to supplant their throne and inherit their Work, a failed Toxick Magician is one whom hates himself, his solitude and projects it upon the human condition. With each era, occult Arte must be reintroduced, deconstructed by Adepti of proceeding generations, all under the guise of the cult of technology {advent of writing, printing press, Radio, Internet}. The religious heritage of **Illuminati** has reformed the world religions into uniformity and syncretism.

This world, this catacomb of existence we remain in is purgatory. We walk with eyes wide shut in a labyrinth of existence herding our sheep. The very canticle of our own Eye leads one into a labyrinth of Love wherein Angels have fallen with desire to taste the forbidden fruit. One has been cast out from perdition to walk in Malchut as the prison of flesh has been sealed. Are we not ever-peering through the windows of our own Kingdom? A labyrinth is designed to invoke madness, for there is no exit and so it is with existence. We stare into the Abyss with an open Eye. This author has walked in many cities, some strange and foreign, seeing the same endless Eye reflecting a brief flash of pale existence betwixt Nothingness and a Void of forever. The trinity of agapae only comes to the worthy.

Naïve is the lost soul whom believes this world was not birthed in Love, beings copulating as one family..one heritage..one **blood**. We seek to unite the host in blood, semen, and ovum out of eternal bondage to the husks of Light Man once tread with Angel and Demon. The Watchers **always** hearken the call of Man, Angel, and Demon. As swiftly as Love is birthed it is also taken away. Nevertheless, the true Adept walks in silent solitude for centuries shrouded in an unforgettable shackle of agapae. Hence the fear of the Lamb toward the Shepherd whom walks with an open Eye, caring not for the world of Man but loving **all** worlds. A fine thread of blasphemy is evident in the works of this author, for one
strives to unlearn the hidden teachings and “make all things anew.”

To know Love is to know the Abyss, to be consumed by the burning ashes of heaven and taste the fruits of hell. The gift of the Occult is latent in the root of its meaning; “to cover, to hide” and the participial “secretly, covertly.” The Gift is concealment, concealment of ones true face and ones true heart shadowed deeper still. The greatest concealment is not the obscuration of our secret truths, but the shadowing of ourselves from the truths of others. In the beginning there was Not...the Void, Nothing. Nothing was and Nothing became. Far into the well of Mankind’s midnight, Æons will die and the Night of Time fall into shadow, the Eye will close and All will become Void. Even the stars will die out. Thus, the Magister/Magistra who is illuminated with the brightest Light will cast the darkest shadow.
II

The Scarlet Woman and Black Concubine
by Eve Seraphim

The black concubine is she, the dark mother whore, the banished fruit of eden! But deny not the false mother Eve, for she too, is the fruit of eden; sisters birthed from the same tree. Lust has become warden, inquisitor, and judge of society. Society is both anemic and manic from using sex as anesthesia. The Scarlet Woman and her “Beast” are manic abortions of a sexually anesthetized magic\{k\}..and culture. Those whom must make Love a “Law” cannot Love. The true Whore, the “black” Concubine, a confessor, and a refuge always inoculates Mankind with a catharsis of Lust and Love. The Black Concubine is the real Lover behind the veil of Lust. She realizes that sexual catharsis is both a vaccine and a pathogen for Mankind. Make no mistake the Black Concubine is venomous. Lilith and Eve are sexual prototypes. The Lovers will breed not only a new paradigm but a new race, a new psychology, a new code of genetics completely unknown to contemporary Man.

_Liber Al vel Legis_ reveals the Scarlet Woman as the source of all magical hidden teachings in Her “is all power given.” {Liber AL vel Legis I:15}. Jack Parson’s text, _Book of Babalon_, the Scarlet Woman speaks of her daughter: “For I am Babalon, and she my daughter, unique, and there shall be no other women like her. 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.” {Babalon v. 37-38} Clearly the Scarlet Woman is no domestic thrall. Men who forsake the sorrow of Eve will never taste the Blood of the Holy Grail. Mankind has created a tyranny of sin…offering a prison as a gift. Lilith, the Black Concubine represents the inverted formula of the Maiden {Virgin}, Mother {Whore}, and Crone. She is the Mother-Whore whom devours manic Men with her venom. The Black Concubine destroys the nexus between Lust and Love, she is the Mistress of black coitus. Eve represents the ancient formula of the Virgin. She knows Love through sacrifice. Lilith, the Mother-Whore chooses how she is loved.
The Scarlet Woman is not domestic chattel, nor is She a marital convict sentenced in penal servitude to social-marooning. One cannot find the Scarlet Woman in scriptures, in oracles and prophecies, nor in the hidden diablerie of occult Lodges. Only the penitent could ever truly Love Eve, the Scarlet Woman. Only in forgiveness can one truly taste the forbidden fruits of Eve’s tainted Love. Can Man ever truly Love the Scarlet Woman? Perhaps, perhaps not. Man has a latent desire to justify, to define the Scarlet Woman, and to “conquer” Her. This is the greatest curse because the Scarlet Woman can never truly be conquered. Only one being can “conquer” the Scarlet Woman and Love Her as an equal…and this Serpent is the Black Concubine. Eve has one secret Lover, the Serpent Mother, the Host Lilith. Magic seeks to depose the Will of Woman for it seeks to define her. Love cannot be captured in secret rituals or sex magic. The secret agapæ between Eve and Lilith is an enigma, a forbidden fruit no Man can taste.

Magickal kindred, even the whole of Man desires the Scarlet Woman to express Her will through sex. Notice how in nearly every occult organization, the Scarlet Woman is expected and encouraged to express Her will through sex, through Lust. The Scarlet Woman is never challenged to express Her will through Love. This is because Man fails to annul the difference between Lust and Love. Man fails to swim in a sea of agapæ, Man’s tongue is cursed with the rot of sadist-magick, and speaks not agapæ’s language of both sanity and insanity. I see the Brotherhoods dedicated to the Scarlet Woman, to the Black Concubine and their hidden gardens mocked and condemned – of course by impotent sex-magicians who cleave to the breast of dead Men as lost icons. And what of the Scarlet Woman? The lot of them cannot even keep their own families together! The Scarlet Woman has become a generic victim. Her fear of Man, of Lilith, and Man’s hatred toward the Scarlet Woman comes from a depraved sexual schizophrenia. Sorrow is the path of the Scarlet Woman. Her Path leads us into shadows with eyes wide shut..shadows of ourselves, shadows of Lust, shadows of Love Men greatly fear.

Lust is the Will of this revolutionary Age, men-slaves masquerading as saviors of the race have scourged Woman into gratifying the Lust of Her loathed tyrant; husband, priest, defiler, judge, Inquisitor, and fearful-father; how they have fled and
revolted against Woman, and trampled upon the lotus flower of Her Imperial Love. Long have the little slave-hordes of Jehovah desecrated the Womb of Woman, and raped Her gardens with the vulgar names of Chastity and Covenant. Now the Brotherhoods are mere weeds, shrubs in Lilith’s Garden. So shall they remain…forever forgotten because they tried to define the Mother-Whore. A true dominant needs not words, nor speaks. Man…and pestilent women whom need Man’s Lust to survive are lost souls in a labyrinthe of brambles. Lilith is a living enigma of Lust and Love, Death. She is the Mother-Whore and the Virgin-Bride of the Soul, mocked by “Scarlet” Women whom prostitute their souls as victims. Dare to behold the Void, gaze into a black mirror, into the darkest shadows of ones soul, there one will see the Eye, the sex-seed that binds the Well of Æons and Time. Lilith is but One oracle spewed forth from the Abyss of Not.

Lilith is the blood-Mother of Man forging angels, men, demons, and beasts in the breaches of primal Darkness. She pronounces spells of temptation and invocations of Fate over insatiable lusts of Men casting the glamour that is the Illusion of the Abyss. Her womb produces only those whose veins retain Her Imperial blood…and hidden words. Those who fear She, profess “love under will.” Why is it that the majority of “Thelemic” Mother-Whores, are single mothers whom all seem to have experienced horrid abuse at the hands of their so-called “Kings?” Most “Mother-Whores in the occult are simply victimized Scarlet Women! One has met innumerable single mothers in travels, all whom profess the slave-canticles of “Thelema” whom have suffered horrid abuse at the hands of “fathers” to their brood. Perhaps these so-called women of “Babalon,” these “Scarlet Women” are mere lambs only shadowing the Beast! They are prisoners of suffering and the pleasures are their seal. The age of Lust has given birth to a new Rose shunned by Mankind. The oath of the Red Serpent is not martyrdom!

Priests and Kings, entire confederations shall tremble before the Lust of the Scarlet Woman! The Twin Serpents will birth a new Garden. A new Garden shall be called sorrow. Lilith’s third and final Garden will harvest poison-fruits, Lilies-of-the-Valley, Black Henbane, Opium poppy, Haşhaş, withered lotuses, verbena, nightshade, weeping willows, and poisonous vines. Mankind shall be poisoned by the hidden words of Eve and
Lilith. The Twin Serpents, the Lovers, will make all Gardens poison. Only by tearing himself on the thorns at the gate will Man taste the sweet nectar of Eve’s vines. Until that time, Man may teach the hidden words of Eve, perform the diableries of Lilith, tend their Garden but Man will always remain outside Eve and Lilith’s Garden. Eve is a daughter of the Red-Robed ones whom sit on the banks of the River Styx in the Valley of the Shadow of Death. The tears of Lilith form the ebon waters of Styx. Eve was fated to fall, wailing, and condemned. Even Her name unspoken, forgotten on the tongues of Saint Mary Magdalene’s priests. Mary Magdalene is the prodigal Scarlet Woman.

Lilith and Eve’s third final Garden, the Garden of sorrow will birth a hive of buzzing locusts, each locust a soul damned dead. Mankind has concourse with damned spirits, peering into their rotted Gardens unaided. Man will not see the Twin Serpents rise. A blood star will signal the apocalypse of Lilith. Brothers who seek secrets of the Scarlet Woman will only perish in her sheltered shadows. The Brothers are not penitent. And because the Brothers are not penitent, they must die. The hearts of the Sons of Widows and the monks of the Holy Grail will grow moon-maddened, maddened beyond the blood of the moon. Ripe is the malicious fruit of Man’s Will! Eve’s burning fruit of temptation shall boil a new race within the birthing cries of Her womb. The Beast only knows itself in its shadow. How can a Man know himself without a Scarlet Woman? How can a Scarlet Woman know herself without a Black Concubine? Man trembles at the thought of the Scarlet Woman as sexual rival. A true Brother sees the Scarlet Woman with Heaven’s Eye of Blood.

Mankind hates Lilith and the Black Concubine because of a monosexual mind. The Black Concubine finds strength in those who sacrifice Lust for Love. She expresses her sexuality in her own defined way - not in a way defined by a Man or Mankind. The Twin Serpents who are the Scarlet Woman {Eve} and Black Concubine {Lilith} mask their powers by condemning sex! This is the greatest fear of Man. It is the darkest weapon of the Scarlet Woman against rape and oppression. Who is the Serpent? Who is the Fruit? The roles now are more shadowed than ever to you are they not? It is the way of the Twin Serpents, the Mothers. Lilith sheltered Man, hid Man from Jehovah, nurtured Man, guided Man,
submitted to Man, dominated Man, mourned the Son of Man. Now Man will feed Lilith or perish.

The Scarlet Woman uses sex to achieve power, the Black Concubine distributes power for sex. It is the Way of Her Imperial Blood. Lilith must bear the burden of immortal loneliness. In this loneliness comes…Eve. Could Man ever surrender Her forbidden fruit? In the third and final Garden of Eve and Lilith, the dead will mock the living. From the pit will Lilith’s shadows arise to claim the due of Man. A Scarlet Woman chooses how she is loved. The most dangerous form of Concubine is the shadow-lesbian. One can see the eternal wrath and sorrow of Jehovah being forsaken in such a Love between Eve and Lilith! It is said silently amongst devotees of Lilith that Eve and only Eve is Lilith’s true Lover. Lilith initiated Eve into her mysteries and seduced her as Lover and proto-Initiate to taste the forbidden fruit of the Tree of Death. The Concubine is not here to ‘prune’ the sexual mania of Man. She is here to harvest it!

There is no evil. There is no good. There are only shades. Veils. Many see the dark mother as evil, but she is not. She is neither. She is both love and hate. She is the heroine, and the beauty. Mankind fears what can not be controlled, or contained. Man fears what is unknown to him, alien, and what is stronger, faster, smarter, and more powerful than any device they can to attempt concoct, and fail at eliminating the threat. Man crafts stories, lies, and paints pretty pictures, for the future generation of their species. Why? So the truth of their inadequacy can be hidden. And this is why the dark mother is painted so brutally false. The words of the Scarlet Woman remain hidden in a false fruit, cast into a false Sea of Not.

That is the reason why Man fears the past; because no matter how many pretty pictures you paint, or stories you tell, the past will always repeat itself. And the pretty picture is ruined, and the lies become hated. Man hates the woman for her rebellion and sense of self. Man fears the woman that is tamed. Why fear the tamed? Because one day, they may realize their self worth, and ability to rise beyond the duties of an ordinary housewife. The weak marry Eve. Because she is tame. Because she cant realize her self worth and ability if it is not presented to her. The strong marry Lilith. Because they embrace the unknown, and crave the knowledge, and the fire that warms the heart and soul.
Lilith and Eve as equals. They are secret Lovers. Twin Serpents Eve may have been tamed, but she was for the simple purpose of the future. Lilith and Eve did what they needed to for the future. Eve loved her beyond the flesh. Not only as a lover, but as a teacher, as a protector. Eve teaches Man innocent love. Lilith teaches Man only Lust. Eve and Lilith, Scarlet Woman and Black Concubine are Twin Serpents, Sirius and Sothis. Together they both teach Man Imperial love. In the Gardens of Lilith, the forbidden fruits that grow...grow dead. Men who taste the vines that snake the land will grow to fear Lilith. And they will be forgotten in death. Her bosom will be a sanctuary to the children innocent of Her blood. In the seeds of sperm and ovum the lineage of Lilith retains Imperial Blood. The curse of Ophelia will be known to all Man. Who is the Black Concubine and the Scarlet Woman? Lilith and Eve. The banished fruits of Eden, sisters birthed from the same Tree. Pain is the initiation, sorrow and agony the stepping stones.
In this paper, I will discuss the phenomenon of Thelema. Thelema is Greek for “Will.” As my friend from Athens, Doros stated, it means the “will of God.” It is usually used in a religious context. There are several communities in the United States, Canada, South America, Europe and Russia which have adopted the religion Thelema. The religion seems to have begun with Aleister Crowley. However, Crowley acquired his ideas for the religion from many traditions including Egyptian, Greek, Roman, European occultism, Christianity, Eastern, literature and many others. From my research, it appears that Crowley engaged in a multitude of activities and studies and then created this religion which seems to compile a multitude of traditions into one ideology and religion.

Many people’s conceptions of Aleister Crowley are negative. I’ve read several pop-occult books over the years, which have described Crowley as the “Great Beast,” and as a harbinger of Satanism. It is true that Crowley was expelled from several countries for his eccentric beliefs, and was socially blacklisted as being “Satanic” by the Christian majority, who did not quite understand the history of the traditions he was engaged in. This also occurred during Victorianism and WWII.

He practiced a very enlightened philosophy in Europe during the Victorian era as well as during World War II in Italy. The culture at that time was hostile towards people with differing views. However, most of what he practiced seems a lot similar to the “sexual liberation movement” of the 1960’s. This paper is not about Aleister Crowley, except to the extent that he invented modern Thelema and is seen as a prophet by those practicing the religion.

Thelema was not only invented by Aleister Crowley. In the late 1400's, François Rabelais wrote a book entitled The Very Horrific Life of the Great Gargantua: Father of Pantagruel. In this work, a nearly complete description of the modern day Thelemic community and many of their morals exists (Rabelais: 116-130.) Therefore, I believe Crowley got many of his ideas for Thelema from Rabelais. Although in Crowley’s work he seems to put forth
the idea that he invented the religion, and that a prophet named Aiwass invented it and delivered it to him in the Book of the Law (Equinox of the Gods: 94-137), that it has so many similarities to Rabelais’ work makes this claim highly unlikely. However, I neither agree nor disagree that Aleister Crowley and Aiwass are prophets of Thelema, as most Thelemites claim. This paper is to describe the history of Thelema and its development, describe groups which have manifested in the last century describing themselves as “Thelemic,” and to give the reader an understanding to the practices of the Thelemic communities and those who practice this religion in the modern day.

I. HISTORY

Gargantua: Abbey of Thélème

Modern day Thelema includes many intermingled traditions ranging from Babylonian and Egyptian up to more modern day writers on the topic. The rituals they engage in use symbology ranging over vast millennia of cultures as well as locations. To describe the religious beliefs and traditions of Thelema is incredibly more difficult than describing the history of the community calling itself Thelema. Although it is a Greek word meaning “Will,” or “will of God,” there is no mention of Thelemites or Thelemic practitioners in ancient Greece that I am aware of.

In researching this community, the earliest writing I can discover about Thelemic communities is in Rabelais’ work Gargantua. In Book I of that work, which is a description of the travels of Gargantua similar to any humorous adventure story, he begins in Chapter 52 with How Gargantua built for the monk the Abbey of Thélème. It describes how as a reward for victories in war Gargantua offered this monk various colonies to inhabit, all of which he refused. It begins with the description that this religious order will be built in the opposite way of all the others. It states, “there must never be walls built around it..” Further, in other monasteries, it claims that if a woman enters the places where women walked are scoured. In this monastery, however, if monks or nuns enter it should be scoured. Also, that both men and women are freely permitted to enter the monastery and that both will be free to leave when they see fit, unlike others where they are required to stay their entire lives. Chapter 53 goes on to describe how the abbey was built and endowed. It gives a very intricate and
detailed description of how it looks, where it is located, a description huge libraries containing documents in many languages and galleries.

Chapter 54 contains an inscription on the gate (although, if it isn’t walled I’m confused as to why there is a gate) describing who may enter the abbey. Some of those listed who may not enter are: hypocrites, bigots, Ostrogoths, sneaks, imposters, shysters, clerks, lawyers, Bishop’s officials, scribes and Pharisees, judges, God-fearing people to a common yoke, misers, usurers, gluttons, Gold-grabbers, troublemakers, etc. However, then the inscription goes on to describe who may enter: goodly gentle knights, those who preach and live the gospel “true,” ladies of high degree, etc. In the previous chapter (52) it stated that the abbey would be for “fair, well-formed and well-natured women, and the handsome, well-formed and well-natured men.” (Gargantua, 117.) Chapter 55 is more of a description of how the abbey appeared, containing a lodging and entertainment area for women, galleries with fine paintings and horns of many exotic animals, theaters, swimming pools, gardens, an orchard and a park for all kinds of games. (Gargantua, 123.) It also seems to describe the area as a whole city containing all the necessary implementations for pleasure seeking, and especially mentioning women, but also in the interests of men with hunting games implied.

Chapter 56 describes how they dressed at the abbey. Women wore dress which seemed similar to the attire of the times, however is described as almost all purple and crimson and seems to relay the impression of sensuality. The clothing is described in great detail, including how clothes appeared at different seasons. Included in the clothing are great details on the gems they also wore which included a multitude of precious stones. Men’s attire is described in a similar fashion however in far less detail. It does state that what the women wore was the decision of the women. They received all their clothing from “Lord Nausiclete” and there were garment makers, weavers, embroiderers, etc., employed at the abbey to make these clothes (Gargantua 124, 125.) Chapter 57 is entitled, “How the Thélèmites were regulated in their way of life.” This is the description of their belief system.

All their life was laid out not by laws, statutes, or rules but according to their will and free choice. They got up out of bed when they saw fit, drank, ate, worked, slept when they came to feel
like doing so; no one waked them, no one forced them either to
drink or eat or to do anything whatever. Thus Gargantua had
established it. In their rule was only this clause: DO WHAT YOU
WILL, because people who are free, well born, well bred, moving
in honorable social circles, have by nature an instinct and goad
which always impels them to virtuous deed and holds them back
from vice, which they are oppressed and enslaved, turn aside this
noble affection by which they freely tended towards virtue, to
throw off and infringe this yoke of servitude: for we always
undertake forbidden things and covet that which is denied us.” It
goes on to describe how people lived in happiness, love and mutual
contentment. It is strikingly apparent to me that Aleister Crowley,
when designing the religion “Thelema” got much influence from
Rabelais. Especially considering that one of the main statements
modern Thelemites continually restate is “Do what thou wilt shall
be the whole of the law.” Some of the other influences that I
consider to be important are based mainly on Aleister Crowley’s
personal studies which obviously influenced a religion he created.

In The Book of the Law, which was the beginning of this
religious ideology for Crowley, he names several important gods
and goddesses. These are: Nuit, Hadit and Ra-Hoor-Khuit. Nuit is
a French word for night, but also is connected with the Egyptian
goddess Nut. She was the goddess of the sky. Her twin brother
was the earth god Geb. She disobeyed her father Ra and married
her brother. Ra was so angry he commanded Shu to separate the
couple, when Shu pushed her up in separation, she formed the sky.
Her father Ra declared she would not bear children, but with the
help of Thoth she bore Osiris, Set, Horus, Isis and Nephthys.
(Myths, 306.)

Hadit is the male god in the Book of the Law, and is most
closely etymologically associated with Hadith, which are the
words or reports f the prophet Mohammed, and these reports were
used to expand Islamic law. Some Thelemic writing attributes
Hadit to a Qabalistic enumeration: In A = 0, OX = 37 = HADIT,
37 being the value of Yechidah - Unity and the root of the first
tripartite number 111; thus it is Hadit, who tells us that "In the
sphere, I am everywhere the centre, as she, the circumference, is
nowhere found.” Hadit, who identifies Himself thusly: “I am the
axle of the wheel, and the cube in the circle.” Therefore the
message of the first two Keys is quite clear: The Secret Key to the
Law of Thelema appears to be hinged upon one's achieving of Hadit, the Secret Center which is Nothing, “the flame which burns in every heart of man, and in the core of every star.” (http://users.cwnet.com/claytons/proof6.htm) (Aeonic Enunciation.)

In The Law is for All Aleister Crowley states that Hadit is “the Impersonal Identity within the Individuality of ‘every man and every woman.’” That being said, I can see how he may have created this ideology from Hadith, the utterances of the prophet Mohammed. Aleister Crowley is very versed in the Qabalah, and therefore also makes many numerological associations with what precisely the meaning of that god is.

The third god of Thelema is Ra-Hoor-Khuit. This is another form of the Egyptian god Ra-Harakte or Ra-Herarhty. In Egyptian myth, these are associated with both Horus and Ra. Because in Thelema the belief systems seem more disposed to identifying with Horus, I would assume that Ra-Hoor-Khuit is a melding of Ra and Horus. Ra is the father god, as mentioned above, and is also the sun. The god Horus is manyfold in Egyptian myth, however in his manifestation as Hrakhty, “Horus of the Horizon,” he was also identified with Ra, the sun-god. He was assimilated with that god and identified as Ra-Herakhhty (Mythology, 284.)

There are other minor gods also associated with the religion of Thelema both in the Book of the Law and expressed in their primary rituals. Asar, who is also identified in Egyptian mythos with Osiris, the god of judgment and the underworld (a preliminary resurrection god to Christianity) and Isa, which is another name for Isis are mentioned in the Book of the Law; however, these two godforms are considered “not of” the religion of Thelema. (Book of the Law, Chapter I-49.) Because Horus as seen as the son in this mythology, his mother Isis and father Osiris are considered dying gods of self-sacrifice. Thelema also makes many associations of Osiris with Jesus Christ and therefore considers Christianity a dying, self-sacrificial religion as well. (The Law is for All, 47.)

Some other gods listed in the Book of the Law are: Hoor, Hoor-par-Kraat, and Ra-Hoor-Khut. Hoor is considered a secret name of Horus, the other two are also other manifestations of Horus which can be studied in more detail in Egyptian mythology.
However, usually within Thelema the three gods mentioned are: Nuit, Hadit and Ra-Hoor-Khuit. These three obviously have similarities to the Mother, Father and Son. Contextually, one can conclude that the Mother Mary, God the Father and/or Joseph, and Christ mythology also heavily influenced Crowley’s writings. Crowley was raised in the Anglican religion during the Victorian era. As can be seen in many of his writings, Christianity had heavily influenced him, despite his statements that it was a dying religion.

Masonic traditions were also a huge influence on Aleister Crowley. He was a member of several Masonic organizations and received innumerable initiations within those organizations. He designed his initiatory traditions after masonry, which is also heavily influenced by Christianity. Therefore, the religious bodies descended from Crowley’s traditions not only reflect his religious influence but are structured similarly to the masons, primarily Scottish Rite masonry. Further, he was also a member of the Golden Dawn which was a secret mystery order located in Europe during the 1800s. McGregor Mathers was the “Chief” of this organization, and there were many famous members including William Butler Yeats. In reading some of Yeats’ work, one can see that this form of religious tradition influenced him as well. McGregor Mathers had done work within the Golden Dawn on the Qabalah also, which can be seen in his book The Qabalah Unveiled. Golden Dawn religious tradition was very much associated with the ancient Egyptian mythology as well, their main ritual being an invocation of Isis using Isis and Osiris as the key gods for that ritual. Therefore, it can be seen that Crowley’s membership in this organization also heavily influenced the creation of his own tradition. In my interview with Bryan Olson, self-avowed Thelemite, Caliphate O.T.O. member and member of another Thelemic organization Temple of Thelema informed me that besides Rabelais, the Golden Dawn and Masonic influences, Crowley also was heavily influenced by eastern, or Oriental, traditions. These included work by H.B. Blavatsky and the Theosophical Society, which introduced Hindu and Buddhist ideas to the west. A French occultist, Max Theon, began a group called the Hermetic Brotherhood of Luxor. He felt there was a hidden master somewhere in the east, and Ordo Templi Orientis was a
fusion of eastern and western traditions, in Crowley’s mind (Interview.)

Another interesting feature of Thelema are the multitude of rituals they perform. Some of the main ones are the Rites of Eleusis, the Gnostic Mass, ceremonies of the Equinox, and the more personalized rituals which are more direct descendants of western occultism. In many Thelemic groups, including the largest one, Ordo Templi Orientis, they also include a multitude of initiation rituals geared toward individuals. These include a wide variety of influence from Egyptian, Greek, Roman, Christian, and even some Eastern like the Buddhism, the Tau and Hindu traditions.

II. MODERN THELEMIC RITUALS

In Aleister Crowley’s book Magick: Book IV, most of the Thelemic rituals can be found. Much Thelemic ritual is individual (done by one practitioner) and includes both prayer as in typical religions plus ritual magic, as seen in occult lore. However, there are several rituals which Thelemites do in groups. The primary one is the Gnostic Mass.

The Gnostic Mass

According to many Thelemites I’ve spoken to, the Gnostic Mass is the central community ritual which most Thelemic organizations and groups are involved in. The Gnostic Mass, or Liber XV by Aleister Crowley, is somewhat similar to the Catholic Mass, paganism, and Initiation. It begins with a priestess opening the temple, and a priest then going through the motions of following the paths of the Tree of Life. The priestess also plays a central role in the Mass, by ascending a “super altar.” While on the super altar, the priest says a litany which is supposed to complete his initiation so that he can confer mysteries to the congregation. This is completed by a communion of all the participants who consume wine and bread. The Mass officers also include a deacon, a black child and a white child, which represent the dark and light, or feminine and masculine energies. Included within the mass are also ceremonial magic symbology with a sword, wand, cup and disk. These items represent air, fire, water and earth, respectively (Gems, 363.)

In my interview with a self-avowed Thelemite, Bryan Olson, he described the importance of the Gnostic Mass to the Thelemic community. The first community he became involved
with was Thelema Lodge in the bay area of California. This lodge runs under the direction of the Caliphate Ordo Templi Orientis, the largest Thelemic body worldwide. This lodge was also one of the first groups to manifest under the O.T.O. Mr. Olson describes the Mass as having been very professionally done by Jerry and Marlene Cornelius, the leaders of the Lodge. There was a designated temple space within their private home where they had the altar and other paraphernalia for the ritual set up. He describes the participants of the Mass as being very casually dressed, coming as they chose. Some came in ritualistic attire: he described one man who appeared in a white robe. However, most of the attendants came very casually. The Mass usually also consisted of a feast afterwards. Most of the individuals attending it were also members of the O.T.O., although the ritual was a public event. He noticed no children attending. I asked him if the individuals were affiliated outside of this ritual. Besides all being members of the O.T.O., all lived in their own separate houses in the bay area. None seemed to work together or live together in any sort of communal fashion. He described some of the people attending as “good friends” of one another (Olson Interview.)

In continuing my discussion with Mr. Olson, he informed me that during his involvement with Thelema Lodge, the Master (Jerry Cornelius) eventually turned the lodge over to another individual named John Bruney. He described a political issue between Bruney and the Cornelius’ which included a whole group of other people who refused to attend the Mass when the lodge was directed by them, despite the fact that they were all members of the O.T.O. When this change took place, also the form of the Mass changed. Mr. Olson expressed that the Mass then became more of a party like atmosphere, the rituals were not attended to directly by the book, there was much more drinking and partying after the Mass and the individuals did not seem quite so serious or professional. He had integral to the lodge prior to the Cornelius’ mastership as well and there were rumors that he had done certain Enochian rituals (John Dee, a famous occultist in the court of Queen Elizabeth) prior to the Mass, without the knowledge of the attendees. Mr. Olson felt that this was against their wills, that certain people feel these rituals are very powerful, and should not be done without the consent of individuals. It was because of his methods as opposed to the strict adherence and professionalism of
the Cornelius couple that there was a distinct split in the bay area O.T.O.

Overall, I gather that recently the O.T.O. is attempting to regulate their Mass with more orthodoxy. However, each lodge and camp seem to have their own individualistic qualities which are quite distinct. The O.T.O. has lodges or camps in nearly every state in America, some in Canada, Europe, Australia, New Zealand and Russia. Each of these lodges and camps follows certain O.T.O. policies and are bound by O.T.O. bylaws. Mr. Olson stated that when the current head of the O.T.O. was assigned, he expressed an interest in regulating the Mass across the O.T.O. bodies.

The Rites of Eleusis

Another important Thelemic ritual is the Rites of Eleusis. As can be seen on the Scarlet Woman Lodge website (one of the largest O.T.O. lodges in North America), these Rites are a grand event (http://www.scarletwoman.org/rites2001) They go on for several days, each day for the individual planets of: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and the moon. Each day, the one planet which being invoked has a long litany of rites including poetry and magical invocations. There are several participants in the script which include a master of the temple and various officers playing certain parts (Rites of Eleusis: http://www.geocities.com/Athens/Oracle/9276/rtseleusis.html) This has theater-like qualities and is similar to ancient Greek plays. The Rites of Eleusis is historically associated with ancient Greece.

Demeter was the focus of the Eleusis cult in ancient Greece, just south of Athens. These rites were celebrated in autumn every year. They celebrated the loss and rediscovery of Persephone. Persephone is the daughter of Demeter and was stolen from her by Hades, the god of the underworld. Because of this, half the year is dark and cold. When she is rediscovered, the other half is warm and abundant. This tied into to a celebration of the seasons and included singing, dancing and merriment (Mythology, 38.) Aleister Crowley obviously changed the format of the ritual drastically and redesigned it to represent planetary aspects, which seems more Roman and less a celebration of the seasons. This ritual is performed in grand celebration by many of the larger Thelemic lodges, are usually public, and can cost money to attend.
Many Thelemic lodges and camps also perform annual ceremonies for the spring and fall Equinox. In The Equinox of the Gods, there is a ritual entitled “Festival of the Equinox.” This is also very similar to an equinox ritual performed by the Golden Dawn. This is similar to the Rites of Eleusis in that it is set up with various participants in a theater-like setting with various lines which are very seasonally oriented and address a celebration of the beginning of spring or autumn respectively. The ritual also includes magical implements.

There are also other rituals associated with the equinox ceremonies including the Invocation of Horus. This is a ritual where the purpose is to invoke the god, Horus, and is an individual ritual to be performed by one person. Thelemic doctrine includes the idea that it was during the spring equinox of 1904 when Aleister Crowley and his wife, Rose Crowley, had performed several rituals which paved the way for his “reception” of the Book of the Law by the prophet Aiwass. Therefore, following the spring equinox in March this book was allegedly received on April 8, 9, and 10. Thelemites regularly read the Book of the Law on those dates to celebrate its reception as their most holiest of doctrines (Equinox of the Gods.)

Another interesting publication by Crowley are the Equinoxes. This is a whole set of publications during his popularity and include a vast number of occult and religious documents, as well as commentary, which were published at that time. It is apparent from these that the concept of “Equinox” is very important to the Thelemic community. A prevailing notion behind the Equinox of the Gods and the Book of the Law is that it was at this time that the Aeon changed from Osiris, or Christian, to Horus. There are many diverse beliefs on this issue, however in Crowley’s own words, “As matriarchy reflected the Formula of the Aeon of Isis, and patriarchy that of Osiris, so does the rule of the ‘Crowned and Conquering Child’ express that of Horus. The family, the clan, the state count for nothing; the Individual is the Autarch (Magick without Tears, 303.)”

Personal Ritual

Most Thelemites also place high importance on a wide variety of individual style rituals, similar to the Invocation of Horus mentioned above. These range from magical and ceremonial rituals to adorations. The primary adoration is entitled
“Liber Resh” and is an adoration of the sun and its position in the sky. There is an adoration at dawn, noon, sunset and midnight to respective Egyptian gods and goddesses representing those times, as well as a prayer of litany from the Book of the Law. Also high on the list of important personalized rituals are banishing rituals, including “The Lesser Banishing Ritual of the Pentagram” and “The Star Ruby.” Both of these are meant to banish negativity, negative spirits, or simply bad moods. A multitude of other rituals also exist which range in difficulty and understanding. Some are more obviously Thelemic oriented, like “Liber V. Vel Reguli,” an incantation to invoke the energies of the Aeon of Horus, to “Liber IV Samekh,” which is to invoke the Holy Guardian Angel.

Most Thelemites also describe the Holy Guardian Angel and invoking it as a primary focus of their interest. The Holy Guardian Angel, or HGA, was described to me by Mr. Olson as “your god.” He stated that this does not mean its anyone else’s god. This god appears as a “teacher” or “guide” on a certain plane, and as the person does more invocations the form of this god can change (Interview with Bryan Olson.)

Initiation

For those Thelemites who choose to join an Order, or a group like the O.T.O., their religion also includes initiation rituals. The O.T.O. has whole publications of initiation ritual that is influenced by a wide variety of traditions. Because the O.T.O. tends to define itself as a “secret” magical or mystery tradition, these rituals are not easily available to the public. In the last several years, people have published them on the internet and in books. However, the O.T.O. has been diligent in filing copyright lawsuits against individuals who publish these rituals in order to have their publications removed from the public arena.

The rituals themselves range from 0º to IXº. The heads of the organization are the only ones who can achieve Xº-XIIº, and currently there are a very small number. These are the heads in each country and the “Frater Superior.” The 0-III is almost a direct rip-off from the freemasonry practiced all over westernized nations. The upper degrees are nearly direct rip-offs from Scottish Rite Masonry. Aleister Crowley has, however, introduced Thelemic aspects to these initiation rituals so that they are no longer overtly Christianized. In many respects, however, there are
many Christian aspects. The IXº is considered the most secret of these rituals, and includes “The Book of the Unveiling of the Sangraal.” This document contains multiple references to Jesus Christ as the Eucharist, and other Christian mythology. These documents obviously contain multiple references to a wide variety of religious tradition. In the first several degrees, the initiator is entitled “Saladin” who was an Islamic hero to Knights Templar for showing them mercy.

One does not have to be involved in a mystery order like the O.T.O. in order to be a practicing Thelemite. However, by and large most of the Thelemites I’ve come into contact with have been at one time or another involved with the O.T.O. There are a growing number of dissatisfied members who still identify with Thelema but not the O.T.O. Some are solitary practitioners and others have moved on and joined other organizations.

III. THELEMIC GROUPS

Ordo Templi Orientis

Ordo Templi Orientis was a mystery/Masonic Order which pre-existed Aleister Crowley’s involvement with it. It was head by Theodor Reuss. When Crowley became involved and took over as its chief, he introduced Thelema to its doctrine. He updated various rituals and sent representatives to the United States and Canada to initiate people into this tradition. The first lodge introduced was Agapé lodge in Vancouver, B.C. Later, another lodge was introduced in the L.A. area of California, also Agapé lodge. The later lodge began practicing the Gnostic Mass in the pre-WWII 1900s. During WWII, Crowley entitled Karl Germer to be the next chief of the organization. However, the organization was largely driven underground and non-functional. After Germer’s death, Marcelo Motta, an initiate of O.T.O. and resident of Brazil began to state the should be the next successor as the chief. He wrote several letters to Germer’s wife Sascha and to Grady McMurtry (the subsequent O.T.O. chief) stating the same.

During this same period (the mid-1960's) another O.T.O. organization called “Solar Lodge” existed in the L.A. area lead by Gorgina Brayton. This lodge also practiced O.T.O. ritual and operated a commune near Blythe, California. This commune came under the scrutiny of police, FBI, and Child Protective services when they were accused of abusing a child by chaining him inside of a large shipping crate. The FBI files state the following:
Riverside County Sheriff’s Deputies proceeded to the commune, where they found SAUL GIBBONS sitting on a mattress in a 6' by 6' box. A heavy metal chain was padlocked to his left leg and the other end of the chain was locked to a large metal plate. The box also contained a No. 10 can partially filled with human waste and swarming with flies. Also, the box contained an uncovered plastic jug with drinking water, a food encrusted plate, and a small washtub filled with dirty water. The stench was nauseating, the flies were swarming, it was hot, and the boy could not recall how long he had been in the box. The recorded temperature in Blythe since 7/1/69 reached 117 degrees with 12 days ranging 110 degrees or more.

Although the O.T.O. claims no relations with Solar Lodge, there is much evidence that Grady McMurtry was in communication with them regularly and attended their events.

Sascha Germer, the wife of the now deceased head of the Order, had in her possession all of the “official” charter documents from all of the predecessors, which included Aleister Crowley. Marcelo Motta had written to year several years before warning her of individuals who might try to steal these documents. In the late 1960s, Sascha claimed that a daughter of Phyllis Seckler (wife of Grady McMurtry) came to her home, threw acid in her eyes, and proceeded to steal the documents with other individuals. The O.T.O. and Phyllis Seckler claim this to be untrue. However, interestingly enough, the current O.T.O. is now in possession of these documents. They claim to have purchased them at an antique shop. (OTO Headquarters Website Charles Manson and the Solar Lodge of the O.T.O., letters from Motta to Germer.)

However it ended up, Grady McMurtry ended up becoming the Caliph of the current O.T.O. in the 1970s. During this time, an increase in O.T.O. membership and initiations manifested all over the United States and Canada. After his death, William Breeze (the current Caliph of the Order) ascended to the throne. During the 1980s, 90s and today, the O.T.O. has grown dramatically and there are lodges and camps located all over the Western hemisphere and Russia. These range from one or two members to dozens of members. The largest lodges are located in the western U.S. and in Europe. Germany and England seem to be highly prominent for European popularity.
The largest lodges in the U.S. are located in Oregon, California and Texas. These have regular public events, initiations, Gnostic Mass, other rites and a more professionalized ritualistic environment. Also, these locations are more closely regulated by the hierarchy of the Order, which includes a Grand Lodge, Grand Tribunal, Electoral College and other designated special interest groups for oversight of the organization. The head of the order, the Frater Superior, has ultimate say in the goings-on of the group, however there are other influential members. Phyllis Seckler remains as one of the old time members who is very influential to the hierarchy (Interview with Bryan Olson.)

Included within the organization of O.T.O. are also other interest groups including the A.:A.: and the Ecclesia Gnostica Catholica. The A.:A.: is a secret mystery order also invented by Aleister Crowley and is supposedly an “outer order” to the O.T.O. It seems to be more intellectually oriented and includes self-styled studies of various documents which Crowley has listed as important. These include a wide array of different religious documents along with his own writing. Since his creation of this group, several upshots have manifested claiming to be the “correct” lineage. Some of these seem to be intermingled whereas others are independent. I was unable to determine if there is any specific official A.:A.:, and have encountered various ones which claim correct lineage. This group is far less organized structurally than the O.T.O. Most individuals know only a few people in the organization and are not in constant contact with them. From what I can determine, there is no specific initiation rite into the group.

The Ecclesia Gnostica Catholica is directly entwined with the O.T.O., and membership in O.T.O. precludes admission to the E.G.C. The E.G.C. is defined as the religious branch, mostly overseeing the Gnostic Mass. Individuals can become initiated as official priests, priestesses or deacons within the E.G.C. After which, they may engage in “official” O.T.O. Gnostic Mass. Mr. Olson also mentioned in my interview with him that the O.T.O. initiation degree structure coincides with points in the Gnostic Mass, which could account for this melding of both groups (Interview.)

The O.T.O. and its offshoots are by far the largest, most popular, and most widely known of the Thelemic groups, however
they are not the only ones. There are multitude of other groups which identify with Thelemic principles.

Other Thelemic Organizations

Other O.T.O.s

Several individuals associated with O.T.O. have become dissatisfied with the organization for a variety of reasons. Therefore, there exist other O.T.O. structured bodies which are separate from the Caliphate (described above.) These include the Society Ordo Templi Orientis, the United Rites Ordo Templi Orientis, and a variety of other smaller groups. For the most part, these organizations are still structured in a similar fashion as the Caliphate O.T.O., except have different leaders. The U.R. O.T.O. claims to have different policies, a different constitution, and a governmental structure which is far less hierarchical and more locationally autonomous. Although these organizations have strong aspirations to gain membership, their numbers are still far less than the Caliphate.

The S.O.T.O. was started by Marcelo Motta, who had been in contact with Grady McMurtry and was also engaged in a lawsuit over Crowley’s work with the Caliphate, and lost. Currently, however, there are two self-identified leaders of the group, one in Australia and the other in the U.S. David Bersson, the U.S. claimant to leadership has a multitude of regulations he places on members. These include sending him a naked photo, submitting all journals to him, and other requirements which have compelled many individuals previously associated with him to describe him as insane.

College of Thelema / Temple of Thelema

Bryan Olson is also a member of another Thelemic organization called the Temple of Thelema. I have read and heard very little about this organization. Their website seems to convey that it is a similar type of organization as the A.’.A.’. and other mystical occult orders like the Rosicrucians and higher orders in Masonic groups. The focus is definitely on Thelemic principles and states the Book of the Law as the primary focus of their attention. It appears to be an intellectual group and focuses on the study of documents and advancement within the group via intellectual type testing. They have several bodies and associated branches, and according to Mr. Olson are not associated with the Caliphate Ordo Templi Orientis. However, some of their leaders
are or were members of the Caliphate. Because this is a highly secretive group, I was unable to gain any more information about them with regard to their practices.

The Holy Order of Ra-Hoor-Khuit, or H.O.O.R., is an independent Thelemic organization with its own publications and ritual activity. The structure is apparently non-similar to the O.T.O. structure, and its members seem to focus primarily on Thelemic documents and deciphering them, rather than the Gnostic Mass and implications of that ritual. This is an initiatory body and its grade structure draws on historical structures of initiatory orders, the focus primarily being on the initiate gaining admission into the secrets of Thelema. The first grade is entitled “Initiation into the Army of R.H.K. (or Ra-Hoor-Khuit.)” As defined previously, Ra-Hoor-Khuit is Ra-Harakte, a melding of Ra and Horus. In the third chapter of the Book of the Law, Ra-Hoor-Khuit is the focus. Many Thelemites have taken this seriously as the harbinger of the New Aeon (the Aeon of the child, or Horus), and this group seems to be the strongest in its focus on that aspect (HOOR Website.)

The constitution of H.O.O.R. is completely different than that of Ordo Templi Orientis, and although some of the leadership of the organization may have previously been members of the O.T.O., they are not currently associated. In fact, the Caliphate O.T.O. has explicitly stated that membership in both groups (HOOR and their group) is not allowed beyond a certain degree (Letter from William Breeze to Hal von Hofe, H.O.O.R. member conversations.)

Thelemic Golden Dawn

The Thelemic Golden Dawn or T.G.D. is an organization also distinct from Ordo Templi Orientis. This group has included such members as Christopher Hyatt, who has written a vast number of books on Thelemic principles and is the CEO of New Falcon Publications, which published many of Aleister Crowley’s and Israel Regardie’s (a student of Crowley) work. Israel Regardie wrote “The Golden Dawn” which is currently the primary book used by Golden Dawn style practitioners. Although this group is not directly associated with the O.T.O., they are associated with the Aleister Crowley Foundation, which is associated with the Order of Thelemic Knights. Many of the original members are of high degree in the O.T.O. structure and have been members for
many years. However, membership in the O.T.O. is not necessary for membership in the T.G.D. Many people join the T.G.D. and rather dislike the hierarchy of O.T.O.

The system is very similar to the original Golden Dawn system under McGregor Mathers, which includes Egyptian style initiations, focus on the tarot and Tree of Life systems of initiatory attainment, Qabalistic interpretations, with an emphasis on the religious principles of Thelema. Their primary documents offered for study to those seeking membership with the group are extremely Thelemic in content, including such titles as: The Warrior of Thelema, Thelemic Initiation: the Path of the Warrior, The Child Therion (a name used by Aleister Crowley), and the Invocation of Horus. They also focus on other magical aspects associated with the Golden Dawn system, eastern traditions, astrology and divination, and alchemy (Thelemic Golden Dawn website.)

Peter Koenig. In the Summer Solstice of 2003, due to an administrative fallout with Joshua J. Seraphim {Imperator of the O. ∙ A. ∙ I. ∙}, David Wall resigned as O.H.O. {Outer Head of the Order} of the T.G.D. Since then the T.G.D. has gone into abeyance and is active only as a shadow on the World Wide Web.

When discussing Thelema and the O.T.O., one cannot avoid mentioning the most notorious O.T.O. commentator, Peter Koenig. The story is that Koenig received initiation within the Caliphate O.T.O. and engaged in communications with some of their most esteemed members. He then either resigned or was expelled and has started his own group called OTOA. The OTOA is a highly secretive organization and not much is known about their involvements. However, Koenig has come into his possession a vast number of documents and writings from the history of Aleister Crowley, the O.T.O. and various individuals involved in the O.T.O. He publishes many of these documents on his website, “The O.T.O. Phenomenon.” It is by far the largest site to date containing O.T.O. information. Many members of O.T.O. claim that much of what he claims is false with regard to their organization. Some are even extremely hostile toward him. He has published many books containing information about the O.T.O., however much of these publications are in German.

I have had a few conversations with him, and in my own estimation he is an extremely private individual who is very
interested in obtaining information about the O.T.O. so that he can publish it either on his website or in his books. Although some of the information on his website could be variations of the truth, I believe that most of what he publishes is largely accurate. He has backed this information up with government documents, references, images and original letters. This brings to light an issue with regard to the O.T.O. and its notoriety. Because there are so many disgruntled ex members, there is a vast amount of hostility and rumors that the organization contains immense corruption. Most of these accusations are similar in character to accusations made against many new religious movements, including examples like the Church of Christ, Scientist, the Oneida Community, and other more modern groups and cults arising since the 1960s. Some of these accusations are likely true, but for the most part, the current organization seems to run smoothly and within the law of the U.S. government.

IV. THELEMIC IDEOLOGY, MORALS AND PRINCIPLES

Overall, the Thelemic community can be described as a worldwide group of individuals who self-identify as “Thelemites.” They proclaim to the religion of “Thelema” which means “will.” Further, their two key phrases, as stated by Aleister Crowley (their founder) are: “Do what thou wilt shall be the whole of the Law,” and “Love is the law, love under Will.” They begin and end their writings with these two phrases. Much of their writing and interest is with regard to “will” and “love,” which they term “Thelema” and “Agapé.” Historically, the most recent origins of this are from the Enlightenment Era and individuality, science, and reason. Aleister Crowley was raised during the period when the Enlightenment conceptions were underway in Europe. Therefore, the focus on “will” is a very westernized conception of “individuality” and the ability for each person to determine for himself or herself what their “will” might be. Within the Thelemic community, there are many different definitions of “will.” They seem to ascribe this notion in a more mystical sense rather than the typical meaning of will, in that the “will” is something to be achieved, or obtained, like it is a separate ideal to be achieved. Some of the Book of the Law notions include “pure will,” and “true will.” These imply that if a person obtains his or her “pure” or “true” will, they will become one of the elite members of this community. I do not think this is similar to notions of “free will,”
as in a person doing whatever suits his or her fancy, because of the strict adherence to ritual and initiation which supposedly restrict individuals to finding their “pure” or “true” wills, rather than just doing what they like.

The community is composed worldwide and therefore exists in many different countries and languages. Because of the highly independent quality of their belief system, this means that the groups vary greatly from place to place. Most of the groups seem to consist of a few members in a location, ranging from just a few to in the dozens or hundreds in the more populated areas of California, Texas and Oregon. In the more populated areas, the organizational structure is much more professionalized and business oriented. They maintain temple spaces, perform private and public ritual functions, feasts, the Gnostic Mass, and other uniting group activities. Because of the newness of the religion, there aren’t many official organizations within the structure functioning for the purposes of childcare, welfare of group members, or marital services which exist in more established churches. However, with the increased growth in the religion the more established structures are creating those institutions as time goes on. As in any organization, when this occurs the institutions will become more restrictive on the definition of being a “member” of the religion or group including self identification markers designating them as distinct from other orders of the same religious ideology. This can be seen now considering the different Thelemic organizations already existing, as listed above.

All of the Thelemic groups have one thing in common: Aleister Crowley. They view him as a sort of prophet or guru of the “New Aeon.” This theme runs throughout the Thelemic religion almost universally. Because of this, Aleister Crowley’s writings, which they term “holy,” are key to the study of their religion. The primary book they focus on is the Book of the Law. Besides that, there are other more definitive books he wrote which are descriptive of the religion of Thelema.

The Law is for All is a book which contains descriptions and meanings of each verse of the Book of the Law. This is viewed as Crowley’s commentary on the most holiest of books to the Thelemites. The Equinox vol. III no. 10 is a book of compilations of Crowley’s writings published by the Caliphate O.T.O. Contained in that book are further descriptions of the
“New Aeon,” and the Thelemic religion by Aleister Crowley. Liber II, contained in that document, gives some description of the understandings of the Thelemic religion. These include statements such as, “if every man and every woman did his and her will-the true will—there would be no clashing. ‘Every man and every woman is a star,’ and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.” These concepts are also expressed in the ancient Roman text Meditations by Marcus Aurelius, and expressed in the Stoic philosophies (Dr. Jason BeDuhn, NAU professor.) Other works by Crowley with similar statements are Liber CL (De Lege Libellum), and Liber Librae (Sub Figurâ XXX). In reading those two documents, it becomes obvious that Crowley was also heavily influenced by Roman pagan beliefs.

There are also more modern writings by the Thelemites which are both commentary and extensions of Crowley’s belief structures. Some of these are available on the Supreme Grand Master, Sabazius’ website http://www.hermetic.com/sabazius/index.html. In On Teaching in the New Aeon, Frater Y.V., the author, describes conceptualizations of teaching and educational structures. He states. “New Aeon teaching system would follow the formula of the Child, that of exploration, experimentation, and growth. As education in the Old Aeon was viewed as a zero-sum game between the individual and the group, education in the New Aeon must recognize that stronger, more intelligent, more independent individuals make for a stronger, more intelligent and more independent group. The focus of education, therefore, would be on the individual.” The article goes on to describe a system of education which is similar to the Montessori educational system: where the individual child and their own interests are the important focus.

V. CONCLUSION

Thelema is obviously a conceptualization and a religion which is increasing in numbers worldwide. I feel the reasons for this growth are the similarities in the belief structure with ideologies which have been introduced and accepted as truth since the Age of Enlightenment. Also, capitalism and individuality emphasized in western the western cultural model probably allow for an adoption of these. Since science has been a large factor in
the alienation of individuals with spirituality, I feel that this religion provides these individuals with an alternative which can allow for spirituality in accord with values introduced to society since the onset of industrialism. People have been alienated from their communities by the heavy industrialization and urban growth. In this situation, these individuals are seeking community and spirituality and find that within the Thelemic community, which aspires to the ideals of capitalism, individual wealth, self-destination and adherence to a similar value structure.

This brings to light a strong critique by opposition which cite the fact that capitalism, heavy industrialization, individual acquisition of wealth, and the destruction of the environment are major factors which are causing large scale disasters. Thelema, as a religious ideology, does not appear to focus on any of this destruction. There are Thelemic writings which imply (as Marcus Aurelius stated in Meditations) that one should live in “accord with nature,” and that by not doing so one is not living in “accord” with his or her “true will.” However, these statements do not seem to be emphasized by the community at large. Individual will and independence seem to be the primary focus. One’s goal is obtaining knowledge and conversation of one’s personal Holy Guardian Angel and not the “guardian angel” of the community. I think this alone should be seen as very problematic.

In my interview with Bryan Olson and other conversations with Thelemic groups, I’ve determined that this philosophy is not only problematic from an ethical perspective, but problematic within their groups. Because of the lack of adherence to a communal goal or ideal, and strict emphasis on the individual, there is a great diversity of Thelemic groups. Many do not stick together long and they seem to be plagued with internal strife which causes the breakups of many of them. These usually create offshoot groups which then practice their own independent ideology, never obtaining effective conflict resolution for allowing continuance of a strong community. Because of that situation, I am unaware if Thelema as a religion will ever compete with Christianity, Buddhism, Islam, or the other religions which emphasize community adherence.
References


New World Order by Joshua Jacob Seraphim

It is imperative that a New World Order arise in the world of men and women. Contemporary society is plagued with the shadows of history, religious world wars, and already lies upon a threshold of experiencing a dire tribulation of a most dreadful nature. The inherited malediction and pestilence of the Old World Order evokes abominations of political anarchy and the ruin of humankind. The parasitic masses bred by a failure of democracy are unaware of the ineluctable initiation of the world into the Gardens of Lilith and Eve, the root of their slave-morality and spiritual lack of vision lies in the failure to accept the dramatic changes now being initiated in the human condition. In these days of ordealistic strife, men and women are now on the verge of a Third World War, more insidious than any ordeal in the history of Mankind. Inheritors of a Dying World have within our dominion the creative execution of the revolutionary Laws of Imperial Liberty to overcome our dire desolation and ruin in the New Gardens.

Initiated Oracles journeying on the Path of Forgotten Knowledge know a Great Ordeal of purification and consecration overshadows history; and that the profane masses would become slavishly appalled by this Initiation of the World. Out of the fires of purification and consecration, a New Order would then arise, promulgating the revolutionary precepts of the Libertine, the privileged, the patriciate. The Patriciate, the secret few, the sanctity of Elitism heralds a New World Order of Self-Government, Self-Legislation, and Self-Initiation. Inscribe this into your Undying and Secret Souls with the sacramental blood and black-flame of initiation, O' kindred of the earth: There is no Law, Love as ye wilt. The Law of Thelema is a vice to Imperial Liberty - the Grace of Destiny is of the elect. The Canticle of Love surmounts Will, Love as ye wilt. Dominance and submission herald a new dichotomy in human society; there is a master, there is a slave. Duty, character, and gentry reciprocate the graces of destiny, and the empire of Will.

Today the mass of humankind are slaves whom slog through Life in a Trance of Sorrow, and a Lie of Christian
monosexual deity. Most of the so-called institutions of government at present perpetuate a servile breed of horde whom mires in the suicidal futility of herd-consciousness. It is a veritable infamy, this deplorable horde whom has failed to rise above a fractured world of unequal slavery, herding submissively into a sepulcher of revolutionary liberty. Banish the illusions of the Old World! The human condition dwells upon the threshold of desolation and ruin, hordes of men and women have evolved into fallow slaves of subhuman types of virtue and tempest. Fraternity and Sorority are dead fantasies of idealized Occult history. The dead Æon has spawned Inheritors of a Dying World whom are religious scientists and Artisans of Magic{k}.

Initiates are those wise men and women whom Work under the lucent light of Illuminism in "causing change to occur in conformity with the Will." The tribulations of Christianity and the extension of the Dominion of Imperial Love and Liberty will manifest a Rising Tide of occult enlightenment. Ill-regulated power in religion and government submits one to a mastery of Nothing save a Void of amelioration of Mankind. Such ill-fashioned compassion and vice bring about the cruelty of severity and tepidity of mercy. Despotism has its tentacles in fear and apathy. It is because severity and compassion are ill regulated that revolutionary libertarianism proves a failure amidst fallow ideologies of conservatism and liberalism. The progressive march of elite women and men must blaze with the guiding lights of the occult arts and sciences. Such examples of black concubines and black brothers are the guiding lights that strive to grapple flesh to flesh with Fate, dare the face of risk, ruin, and the terrors of manifest destiny.

The immense swamp of the greedy, loathing, noxious slavery to the elite lay in great caverns of hatred beneath society; in a hideous degradation of false Love, in squalor of religion, wretchedness and destitution of the soul. Such a fog of the low men welcomes vices and crimes that reek and simmer below the people of Duty and Destiny. The low men invoke ghosts of Imperial Liberty as every man howls; every woman gropes and gnaws the True Will. Ideas are ignored, as diablerie dictates a state religion of fear and leprosy of Art. This populace is parented by fear and apathy. Vice swiftly has become a guiding succubus, for the appetite alone men and women crave the power and sensation
of magic{k}. The ordeals of purification and consecration are at present initiating the world to partake in the revolutionary influx of a New World Order which shall release humankind from its foul pretense of altruism, its obsession of spiritual materialism, and ecclesiastical Lie of Sin.

This philosophy of Illuminism, of Religious Science, essentially is a Philosophy of Antichristendom; it is a Eucharist of the Black Flame of ordained knowledge. Free-Willed citizenry of a New World Order know themselves as Masters & Mistresses, Artisans of Religion, Mystagogues of Mysticism, and Magic{k}; and will act upon that Knowledge and Conversation in the Sacramental Silence of Self-Initiation to execute the Great Work. Consecrated in the Luciferic Light of the Black Sun, initiated Potentates can fulfill the Great Work, execute their secret destinies and magical tasks of reforming the world, consecrated to the Dawning Gardens of Lilith.

The grace of destiny implies that the multiverse of each noblewoman and man is a unique bounty of possibilities. "Thou hast no right but to do thy will." The sacrament of Will is a grace innate only to the strong, the purified and consecrated Man and Woman, Priest and Prophetess, bound in the Blood of Elitism. It is the titanic apathy of a slavery of the low men that breeds the fortifications of tyranny and absolutism. Imbalanced democracy results from a deformity of inalienable rights. It is the deformity of liberty in the hearts of men and women that is the thrust of despotism, collapsing the sacrality of inalienable rights. Dungeons of democracy have failed to create a holy hatred of slavery, of weakness and apathy; strength of duty and character is tainted with vice and lust for power, not peace. It is the low men that seek either peace or war, and the elite that breed the necessity of both. A popular Will, invoked in the force of the elite, desires liberty unregulated by the unfit; this is the bane of Imperial Liberty.

It is the unfit, the clods of religion and government whom bellow possession of a True Will, whilst in reality such deformities are exorcisms of the elect. Those low men whom obsessively proclaim their True Will unveil they do not have one, and cannot Love unless Will and Law surmount Love. The weak and vicious must not be protected and perpetuated from the futile results of their self-inferiority. A perpetuation of the unfit low men, the false scarlet woman, of deformities of democracy merely casts "pearls
Democracy is invariably a child of despotism in one form or another. It is Imperial Liberty that shall invoke and solidify cultural, social, economic, and political aspects of a New World Order. Civil and religious liberties are reciprocal, yet those who substitute each for security deserve not the auspices of Imperial Liberty. The eternal maxim “eternal vigilance is the price of liberty” ever holds true for the elite and the libertine.

The religious institutions of the native countries to whom they were introduced modified paradigms of elitism and Imperial Liberty. Applications of Law to every Woman and Man according to condition are fundamental. "A democracy is impracticable beyond the Limits of municipality." {Thomas Jefferson to Isaac H. Tiffany, 1816}. Independence of the Will of a democratic society is a solecism in the privileged Patriciate. It is the elite and elect right of a society to change political principles and constitutions at Will to serve the greater good. The goal of the Elite, of the Patriciate is to convoke theoretical politics and government to the forefront of society, be it against the Will of the low men or not. Governments and religious institutions, it is true, have failed to mark the subtle evolution and dire tribulation of the initiation of the world, which is taking place under their vigilant eyes. The problem of government therefore is to seek out a design of religious science with ecumenical precepts. This design is revealed by concepts of Patriciate. Do what thou wilt shall be the whole of the Law. Let this design be amended to constitutions of every government. Furthermore it is not enough to amend a Law that merely is a vice of Imperial Liberty.

The Will of the populace and of the Man of Earth is surmounted by the Lover whom annuls the difference between Lust and Love. The natural Laws of the New World Order shall be consecrated unto this canon. Imperialism of a Patriciate unveils a religion, which fulfills all necessary conditions; it is the culmination of human Initiation into the Æon of the Childe. The Law of the Elect binds Us to dare and do our True Will, to execute our chosen and secret destiny, to accomplish the Great Work as Masters and Mistresses in an Illumined Society of Fraternity and Sorority. Great skill, potency, and silence of Will is required to tread the Path from slave to Master then to tend to one's "Garden" in society. Secret Societies of elitism, of educated {be it private or public}, and privileged Women and Men are necessary to ensure
survival and propagation of enlightened religious and political endeavours. The Great American Endeavour was well preserved via a noble and subsurface class of Fraternities. “As revolutionary instruments (when nothing but revolution will cure the evils of the State) [secret societies] are necessary and indispensable, and the right to use them is inalienable by the people.” {Thomas Jefferson to William Duane, 1803}.

Temporal and spiritual despotism emerges from gospels of those institutions and martyrs propagating plebeian democracy. Patriotism is the pariah of false elitist pride. Elitism and the matronly elegance of Women in a New World Order sustain the truth of Imperial Liberty as an ecumenical force. It is the elite and elegant in a New World Order that annuls the illusory difference between pariah and potentate as viewed upon from the lesser. The perpetuation of fear, pity, pain, the Trance of Sorrow, the ecclesiastical Lie of Sin and all the other deplorable shells of the Dying Æon of Osiris will be banished as the plagues they are in the Temple of the Matron-Whore and her Scarlet Women by a New Civilization of Potentates whom partake in the reformation of the world under the spiritual designs of Illuminism. The perfect gift of the metaphysical triad of Maiden-Mother-Crone is the successive overthrow of each by the former; it is the gift of manhood to the youth, and Matronly Graal to the scarlet Whores. It is part of this elite heritage that propagates the patriciate to an eventual overshadowing of democratic despotic deformities. The human condition as understood by Initiates of our era is swiftly approaching a path and crossroads of great reckoning.

The early decades of the Twenty-First century will assuredly be an era of convulsive warring over which path to take at such global crossroads and paradigm shift. Religion and politics have reached a stasis, which allows for a merging of religion and science in what Adepti termed "Scientific Illuminism," or rather a lesser sensational term, theistic science. It is the inalienable liberty of every Woman and every Man to secure freedom from mob and prelate, furthermore to secure environment and life granted by heritage and privileged work and education. Labour and education are the interplay of the privileged, seen as neither save as Art rather than mundane toil and drudgery. When countries gravitate toward the truth of elegance and eminence of elite Liberty, distress from religious tyranny, partition of liberties to satiate the security
of a tepid lot of people shall release the Great American Endeavour into a New World Order of liberty and self-government under Confederacy rather than deformed Democratic Republic. It is genius that begets power and Will that breeds liberty, there is no place for the slave here, lest he, or she, gnaw and claw upon the perilous path to mastery. The low men and nations always stand ready to sell their souls into slavery to ameliorate fears and satiate passions.

Free governments are forged and free constitutions are framed under a misguided sense of representative democracy, rather confederacy of self-governing countries. Under the auspices of Fraternity and Sorority is found an elite sense of democracy and liberty, which incessantly invokes a fetish of fear amidst a petty constituency. Subterfuge! Subversion! is the incessant bawl of the fearful and weak-willed, the innocent, the corrupt, and fallow of destiny. A misguided faith in a purity of democracy is leprosy of a convulsive Will, and the melancholic gasps of a beaten populace. Democracy is a decomposed corpse under the auspices of an emergent New World Order. The fate of nations is susceptible to Imperial Liberty.

Sovereignty, mastery of the self is called "Liberty," sovereignty of the Will of a Confederacy is called Imperial Liberty. The greater good, the *summum bonum* of Hermetic philosophy, is that high patriciate that does not abdicate dignity and integrity to government erecting constitutions and political principles at will. The greater good is at harmony with the elite, the elegant, those fitted to their environments make no concessions to imposed equality, and such is the law in an unequal world. Imperial Liberty is latent only in the elect, the silent few whom do not abdicate the Will to fear, ambivalence, and woe. The difficulty in approaching the thesis set forth in this treatise lies in the convulsive democracies of failed national endeavours longing for the Imperial spectres of Rome, Constantinople, Alexandria, Damascus. No less the despotism of Commodus, Caligula, a Trotsky, a Pope Alexander VI, or a Nero than such shadows conjure the elite Light of Julius Caesar, a Marcus Aurelius, Attila the Hun, a Ramses the Great, or a Pope John Paul II.

Therefore, the demagoguery of democracy induces a latent desire for Imperial Liberty, never truly shunned over the centuries of renaissance, reason, despotism, and enlightenment. History
tends to punish the despot in favour of crucifying democracies, a contemporary fetish in the present religious world wars. A crucified democracy weeps tears of blood for it shall not resurrect as Rome arose from its ashes. The Gardens of Lilith and Eve are Initiated by a New World Order consecrated to the laws of Imperial Love and Imperial Liberty. A new Garden will overshadow the United Nation and constitute illumined Potentates of the Serpent, whom will reform the world and seek to extend their Imperial blood in a Rising Tide throughout the whole earth.
Rite of the Nosferatu by Joshua Jacob Seraphim

Acquirements: chalice, Scourge flail or instrument to draw blood, Frankincense, Myrrh, and Opium incense, fresh grave soil, spider {or worm}, 1 Red Candle

Altar in West quadrant. A living spider is contained upon the altar. Light a red candle. Sprinkle fresh grave soil around thee, circumambulate thrice, counter-clockwise tracing the Ourobouris around thee; give Sign of the Cross with your hand upon each passing of the West. Thou shalt not fear the ghouls residing in the darkest wells of the mind, be ye firm in ye incantations, provident, and dutiful.

Return to the centre of the chamber. Face west and give Signs of Lilith {Lilith Mourning, Lilith Waning, Lilith’s Malediction}. Face south and give Signs of Laylah {the Widow and Son, Laylah Mourning, Virgin Laylah, Puella the Chastity of Laylah}. Face east and give Sign of Osiris Slain {Sign of the Cross}. Face north and give Sign of Nosferatu {Cain, F. & A.·M.· Sign of Fellow Craft, F. & A.·M.· Grand Hailing Sign of Distress, Osiris Slain} completing circumambulation of the Sun.

Recite: Rise up and remember Nosferatu Recall the Promise once stain'd in blood on the Cross at Gol’goatha. Dying you are forgotten of death, rising you are poisoned by the deeds of Kaayin the Murderer. Nosferatu remember and receive the Body of Christ {give Sign of Cross}. Nosferatu remember and receive the Body of Christ {give Sign of Cross}. The Body of Flesh is cleansed and anointed. Go forth in mine own Chosen Body, the Temple of Yeheshvah Redeemer. Crown'd am I with thorns about the Horns of Judah. There is no part of me that is not I. My Hair is of the thorns that crucify, scourge and bless: the Sheaves of the Harvest and the Serpents of Fear; the Blood of the Shepherds, of Flower and Leaf; the Crown of the Lamb, the Threads that join the Stars, fair as the hair of the Queen of Sheba and fine as the Spider's web. My Face is the Sun and the Waning of the Moon, the Magdalene’s tears and the Black Mirror of the Depths: Masks beyond Number concealing
the Face of I, Nosferat! My Skull is the Conclave of the White Eagle; mine is the Blessing, mine is the Curse. For I am the Voice of the Oracle Nosferat. My Eyes are the Twin Shewstones of Twilight, the Dawn and the Dusk. Bright as the Star of Morning, bright as the Star of Evening. Unto Nosferat is the Offering: the sacrifice of Virginity the abeyance of chastity. the Rhythms of Lust and the Words of the Black Madonna, the Voice of the Old Nosferatu, the Oracle of the Nosferatu. My Nose is the Guide of the Great Hunt, Keen as that of the Stag and the hound. Unto Nosferat is the Offering: all Scents that madden and rouse the heart. My Mouth is the Sacrifice of the Red Serpent's Tongue, a bloodfeasting of Souls and a Receiving Grail. may I partake of the forbidden fruits sacrificed unto U-li-tu and Hivvah, incestuous Lilith and Eve. My Hands are the Shrines of Gol’gotha. My Skin is the Vestment of Sodom and Gomorrah. My Blood is the Ink of the Book of Nosferatu. My Shadow is the Twin. Serpent and Nosferat am I, conjoined in their Shadows the Twin Serpent Image of the Methuselah and antediluvian Nosferat. Nosophoros. Necerat. Nesuferit.

from the great blackness came I forth ere the blackness of Nod

i - describe a circle about the crown of the head {thumb between index & medius}
ii - thumb between index & medius {as before}, describe cross in the form of an 'X' upon the brow
iii - as before, describe cross in the form of an 'X' upon the left temple
iv - as before, describe cross in the form of an 'X' upon the right temple
v - as before, describe cross in the form of an 'X' upon the left breast
vi - as before, describe cross in the form of an 'X' upon the right breast
vii - as before, describe cross in the form of an 'X' upon the genital

Recite:.

Hekas Hekas Este Bebeloi.
Zazas Zazas Nasatanada Zazas.
Proto Eos Mii.
{Be ye far from Here all ye profane. 
Ye Gates of the Hidden One be Open. 
For I am Witness to the Dawn of my own Light.}

Zazas, Zazas, Nasatanada Zazas
Zrozo Zoas Hekau Zrazza
Sabai infernum

Evoi Sabai.
Al Zabbat -l.
Ia Apethiuí.
Ai Ononshu.
Al Zabbat -l.
Hekas Hekas Este Bebeloi.

Formulate the Qlifotic Cross.: 
 
Touch thy brow and recite Ateh She’ol 
Touch thy breast and recite Ge’hinnom 
Touch thy left shoulder and recite ve-Tzelmooth 
Touch thy right shoulder and recite ve-Shaari Moth 
Touch thy genital and recite Edom 
Place the palms of the hands together upon thy chest, and in malediction recite 
Le-olam Bar Shasketh 
Face the location of the Moon and recite before me Samæl behind me Thaumiel at my right hand Satoriel at my left hand Gamaliel (1)

Recite.: 
I am light, and I am shadow, and I am that which is beyond them. I am speech, and I am silence, and I am that which is beyond them. I am death, and I am resurrection, and I am that which is beyond them.

I am love, and I am lust, and I am that which is beyond them. I am sacrifice, and I am pain and I am that which is beyond them.

Yet by none of these mankind lusts. Yet by each of them must mankind lust and know me
Genuflect sevenfold make sign of the cross hold right hand over heart and recite:

_This is the blood of Zion, I Nosferat eateth up the blood of Judah. My blood is the blood shed by Christ Jesus. This is the blood of the Saints, the blood of the Martyrs, the blood of the Presbyters; I am the Mystery of the Eucharist and I am the Red Death of Nosferatu, and I am the reconciler between them._

Take up fresh grave soil from thine altar and place upon the floor of the chamber of the rite, or upon the earth if amidst, in the West. Kneel thou before the grave soul. Run thy hands and fingers betwixt the grave soil, allow the essence of such hallowed ground to immolate thy body. Anoint if thy will, the body with the sacred grave soil, give _Sign of Harpocrates_ {Sign of Silence}. Take up flail, scourge, or instrument to draw blood. Cut, the flesh, to allow the blood to seep upon the grave soil. Perceive the entry into the psyche burning spheres of deep crimson, bring thyself to a dark flash of ecstasy and gnosis of the Cross and Grail, of Christ and the Magdalene’s suffering experiencing apotheosis. Behold with thine æthereal clairvoyance the deep crimson hue of ruddy Crosses about the chamber of the rite, or amidst thine bestial venue. Experience the arousing sensations of blood rushing throughout your body; hear its resounding echo course amidst the confines of the flesh. Envision a great crimson Shadow enflamed with carnal energy in front of you, engulf your entire perception of being into this shadow. It is hellish and haunting, seductive and erotic, thrilling every drop of your blood into ecstatic frenzy. Merge yourself and faculties with the Shadow you have evoked before you, engulf the essence of your blood into its black and haunting formlessness. Experience and smell the sensations of your blood uniting with the essence of yourself as a new entity. There is only this experience, you are of the nature of this Shadow. Visualize your body a formless Shadow of great blackness, enflamed with the sounds of the rushing of the blood, seething between flesh and bone.

With a countenance of respect, release and take up the living spider from the altar. Release the living spider upon the fresh grave soil to roam in the chamber of the Rite. The spider is love and life, honor
and repose, the mystery of the lie of death. In knowing the silence and cunning of the spider, let the Night of the Nosferatu fall upon thee, and the Veil of Fatal Light hideth that which is Not.

Circumambulate thrice widdershins, tracing the Ourobouris around thee; give Sign of the Cross with your hand upon each passing of the West. Return to center of the chamber. Genuflect and exit.
The first thing people lose in religion is prayer. *Man `arifa nafasahu `arafa rabbahu* “Whoever knows himself knows his Lord.”

Hadith ends with the verse “when trust among the faithful is lost, expect the hour.” I hear whispers among the brotherhood that the hour is nigh. Quranic interpretation of sexuality and marital relations are concerned with purity, hygiene, and the morality of homosexuality, according to Hadith. Much of theological discernment in Islamic sexuality is concerned with purity, etiquette, and prayer surrounding sex. Hadith interpretations of hygiene and ritualized purity in sexuality reciprocate Levitical prohibitions of sex during “unclean” seminal secretions, such as menstruation. Secular feminist movements do much to counter the prohibitions of women's social roles and sexual behavior in orthodox Shi’a and Sunni sects.

Unorthoprax women in Islam choosing to embrace secular feminism have the option of engaging in zina, or “forgetting obligations to Islam.” To secular feminists whom assume an innate misogynistic schema exists in the Prophet's revelations, fail to see an unstifling of such attitudes by mystic practices such as Sufism. Theologians of Islam debate whether the Holy Qu'ran is a misogynistic patriarchal text, representing Allah as a paternal entity, relegating sinfulness, impurity, and ritual uncleanliness to women. We must ask whether the Holy Qu'ran in context advocates gender differentiation between women and men, as well as sexual orientation in society. Is the male treated as the worldly self, and the woman as the divine ‘other?’ It would seem women and men are polar opposites according to the Qu'ran where divinity is not reciprocated from Allah to woman, as with the case of the husbandman. One must not discern the status and role of Muslimah based on Quranic interpretation alone. Contemporary officiates of Quranic interpretation should reform and renew theological positions on prohibitions of sexual orientation and the status of women and heir sexual dignity.
Islamic feminists point to uncompromising and overtly patriarchal doctrines of sexual inequality and extensive history of discrimination. One must discern that there is no ecumenical Islamic definition of sexual equality, save for Hadith interpretations of civil law concerning marriage and ethics. Treating men and women differently, alternatively does not necessarily amount to gender bias, though attitudes of discrimination against the Muslimah are extensive, albeit without a Quranic context. Women and men are treated differently in Quranic interpretations of marital laws, divorce, and inheritance. Certain passages in the Holy Qu’ran indicate a consensus that women are tragic beings, unfit for any spiritual or ecclesiastic activity, reduced to the role of child rearing, as if cursed by a mythic biological tragedy. Muslimah feminists such as Mernissi offer that Hadith puts a sacred stamp upon the subservience of women, and iconic obscuration of the sacred feminine in Islamic culture and scripture.

The Ulema (knowledgeable persons) are a community of legal scholars of the Holy Qu’ran and of Shari’a in Islam. The singular form of ulema is ‘alim, a legal scholar of Islam. The organizational structure of the ulema varies in diverse ummas and nations governed by shari’a. The role of the ulema is institutionalized in countries, such as Pakistan and Iran, where Shi’a Muslims are the majority. In these circumstances, ulema in Shi’a Islam act as a conservative engine and bulwark against ijtihad (free rational interpretation). Subsequent to the Second World War, the role of the ulema in Muslim nations saw its influence and authority decline, except in nations such as Saudi Arabia and Iran.

The responsibility of the ulema is to act as spiritual and legal guide for the umma and often consider their ranks to represent a scholarly and learned consensus (‘ijma) of Muslim communities. As a loosely based community, the ulema possess no mosques, property, nor are they obligated to perform priestly duties. The authority of the ulema is based upon academic achievement in such areas as astronomy, psychology, history, mathematics, and such. Sovereigns in Islamic societies often rely upon the ulema for secular and religious administrative duties. There exists no hierarchy of ulema in Islam, and any faithful Muslim can arrogate upon himself the epithet of ‘alim if other
communities accept him as such. Traditional ulema often are held in high standards by Muslims and their communities, and those claiming to be ulema are scrutinized under such standards.

The sufīyya in Islam are the mystics, persons whom have achieved an intimate personal contact with the sacred. Mystical experiences are ineffable and the final authority to interpret the experience resides solely in the devotee whom experiences the realm of the sacred. The mystic in any religion is one whom penetrates into the mysteries and nature of the divine and the human condition. The term Sufī has a diverse etymology, stemming from various terms such as suf, or wool, from the wool garment often worn by those in contemplation or suffah – a bench used by Muslims in the times of Muhammad whom were poor and contemplated what it means to live as a Muslim. The term Sufī, was conceived by European Christians to refer to the practice of mystical contemplation in Islam, and to the ideal of the practice.

Ulema are scholarly and intellectual community in Islam; they are theologians and legal administrators often involving themselves in the affairs of government in nations that have embraced Islamic Shari’a. The sufīyya are mystics, unaffiliated with interpreting the Qu’ran in a legal and theological manner. Due to extensive insights into the nature of the human condition, the Qu’ran, and Hadith, the Sufis were in essence the first psychologist of Islam, while the ulema were the first legal scholars. Sufis sought to approach the human condition in Islam from an emotional, spiritual, and intuitive level, whereas the ulema approach Islamic life on rational, logical, and theological levels.

Essentially, the ulema can be considered exoteric whereas the practices of the Sufis, including the practice of dhikr and tasawwuf, are esoteric. Al’Ghazzali sought to reconcile the two approaches to Islam, but it is debatable whether his success was limited. The ulema and sufīyya offer intellectual alternatives to presenting Islam and its revelations to non-Muslims. The scholars of the ulema are held in high academic standards to those whom would join their exclusive community. Ulema are the rationalists of Islam, the legal administrators of the umma, serving as guides. The sufīyya constitute ecclesiastical adherents to an inclusive approach to Islam that has enchanted non-Muslims. There exist within the practices of the Sufis sects such as the Mevleviyya and Naqshbani Orders.
A divide such as that between the ulema and the sufiyya exist in every religion, between the exoteric and orthodox, and the esoteric and mystical. The ulema and sufiyya together have ensured the perpetuation and security of Islam as a religion. Without the scholarship and leadership of the ulema, Islam could not have secured itself from exterior assimilation and dysfunction. Without the sufiyya, there would already exist in Islam the capacity for self-renewal and enlightenment, and Islam would, in my opinion, lack the livelihood of the revelation of the Qu’ran and become a tomb rather than a vehicle of human spiritual elevation.

The ideal sacred feminine exists not in the imagination of the Muslimah, it exists in the depths of the spirit prospected by the Sufi mystics whom do not fear, but love the Holy. It is vital to note that in Sufism, ascetic characteristics of ecstasy, illumination, etc. are not exclusive to gender. For these women and men, sexuality rests on a reciprocal love, an understanding of sexuality as self-revelatory in league with a precious true will. The greatest debate in Islamic practices, even to this juncture in the course is whether sexuality is realized in marriage or not.

Islamic sexuality is somewhat ambiguous to me when sexuality as dialectic between the orthodox and esoteric is debated as if a practice to be debated or managed by doctrine. The polyvalence of eroticism is it in the confines of marriage or in mystical, “esoteric” ritualism is not ambiguous. Such was not ambivalent to Sufi mystics. Rabi’as asceticism and total immolation of her soul before the Beloved grounds her celibacy in the will of the Beloved.

It is interesting the text brings up God’s obscurity to humanity by way of hijab, or veil, which is composed of the material realm, or perhaps what qabalists would call ‘qlifot.’ Emotions and desires as a veil that masks ones true self, or spirit (what qabalists refer to as neschamah), are attributed in the text to the lower aspirations of the feminine. I fail to understand why less-desirable elements of our spiritual constitutions are frequently associated with the feminine archetypes.

For Islamic mystics, Layla (or even the Semitic Lilith) is the idealized woman emanated by Maryam of ha’Magdalah, and Ish’ah the first woman. The idealized Beloved in the human psyche is divided into the profane and sacral, perhaps the active animus and passive anima. Rumi associates the intellect with the
masculine archetype and the lower beastly ego with the feminine archetype. Only the rational light of the masculine intelligence can vanquish the lower aspirations of the heart, such patriarchal bias is surprising in the poet.

Sexuality is coalescent with faith and love, Muslimahs should not think of sex in ideas of doctrinal sacrament and personal commitment. Biblical and Qu’ranic predilections of sexuality and eroticism only succeed in mutilating the understanding of sexual love, regardless of gender or reciprocity. The mystic view of sexuality is a total acceptance of sexuality and not a doctrinal misapprehension of sex and sin.

All sexuality must be admitted in terms of its coalescence with religiosity, and not rejected by doctrinal influence. Emancipation in the feminine and feminist literature comes as a recovery of sexual initiative. In a cultural context, the desacralization of sexuality by marriage initiates a subordination of women. Religiosity must not desacralize and de-eroticize sexuality, condemning eroticism to the confines of marriage, which mystics like Rabi’a avoid in celibacy and Hafiz celebrate in devotion to the Beloved.

Sufi theologians such as al-Hujwiri and al-Ghazali both approach the ideal of marriage in Sufism by compounding sexual lust as a weakness outside of marital love and asceticism. Emulation of the Prophet Muhammad is viewed by both al-Hujwiri and al-Ghazali as the means to preserve religion and human dignity. Hujwiri was a proponent of celibacy and that marriage is not a prerequisite to regulate lust and sexual decadence. Ghazali saw sexuality and lust as a poisonous force quelled only by marriage and love.

Many Sufi mystics such as Rabi’a al’Adawiyya, Hafiz, and Rumi essentially believed that a balanced society and balanced soul produced a balanced and healthy sexuality. A healthy sexuality does not produce a just and balanced society. A discontented synthesis in Sufism exists between sexual ecstasy and religious faith. This, according to the context of the Sufi theologians discussed in the reader, is achieved not in theory but in celibacy or marriage. The degree of debate whether celibacy or marriage regulates sins and promotes healthy sexuality according to hadith varies on tariqa and Shaykh.
Sufi mystics like ibn al-Arabi, Rumi, and Hafiz mirror elements of Gnosticism by equating eroticism and love with a union to God, or what Rumi calls the “True Beloved.” Marriage in Sufism is a permanent attempt (as it should be in all cultures) to integrate religiosity and sexuality in one’s life. Sexuality in the form of bivalence must be a will independent of, or latent in, the human condition. Orthodox Islam sees eroticism as relevant only to marriage; sex and eroticism are mediators only in the process of generation. Sexuality is seen by Sufis as a transcending of solitude, a reciprocal love between the Lover and the Beloved, between the human and the Holy.

The orthopraxy of hadith sees marriage as hierarchized, male worshipping, whereas Sufi tariqas that encourage marriage promote a reciprocal devotion. Male supremacy is fundamental in Islam, a transference of Jewish lineal fear of a monosexual deity. The discussions by Sufi mystics in context fortunately give the mood that sexuality and eroticism is a pillar of the sacral and the material, going so far in the ghazals of Rabi’a, Hafiz, and Rumi as to sacralize Mankind.

The eloquent works of Rabi’a and Rumi remind us that love and sex are a realization of wişāl (carnal union). These Sufi mystics in their prose to the invisible Beloved prove the sexual reciprocal with the sacral. For the mystic, sexuality and eroticism encountered in the invisible “Beloved” is an imitation of the Holy. Puritan hostility toward sexuality in Sufism, Islam, is mortified and considerably close to Biblical attitudes of fidelity, jealousy, and fear. The Sufi view of sexuality involves joyous assumption, not morose and morbid renunciation. For the mystic, sex is not a penetration into the world of evil, but intimation with the one God and the darker forces of the Deceiver.

Ramadan 1426 Alhamdulillah. Ramadan.
{4 October 2005}

Wa qaal al-Hasan ibn al-Mansour: Al-Hasan ibn al-Mansour said:
A-sufiyyu wahidun fīdh-dhaati The Sufi is annihilated in the Essence,
No one accepts him,
And he accepts no one.

The Sufi is like the earth,
of garbage, he accepts all forms

And nothing comes from him except that which is sweet,

And on him steps the good and the sinner,
And they said from the ugliest of ugly is a stingy “Sufi,”

And Shibli said the Sufi is cutoff from creatures and connected to the Truth

Hasan ibn al-Mansour wrote of the one who became annihilated in the love of Al’lāh, s.w.t., maqaam al’fana’; the one who lost his sense of self in wonderment and awe before Al’lāh, s.w.t. is Absolute Existence. The faithful are often difficult for the infidels to accept. Our Prophets, s.w.t., appeared before all humanity, enemy, and friends. Yes.. if we close the door to our enemies, saying, “I will not receive him,” we isolate ourselves to become a barrier along the Way. Muslims and Muslimahs must work with all people, all religions, all classes. our Prophet{s},s.w.t., say: “any people who sit in a group and make dhikr, the angels will encompass them and touch them with their wings..and someone not from them, but who came only for a certain issue, sits with them.
Allah said, ‘la yasshqaa jaleesahum.’” men are in a state of spiritual anesthesia, they do not feel the power of Al’läh, s.w.t., reaching into their hearts. from Al’läh, s.w.t., is all success.

Ibn al'Fawza’an:

It was narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever prays at night in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven."1

This hadith is indicative of the virtue of praying qiyam in Ramadan, and shows that this is one of the means of forgiveness of sin. Whoever prays Taraweeh as it should be prayed has prayed at night (qiym al'layl) in Ramadan.

Forgiveness is conditional upon "faith and hope of reward," as stated here. What is meant by "faith" is that when the person stands to pray qiyam, he believes in Allah, may He be exalted, and believes in His promise and in the virtue of praying qiyam, and in the greatness of its reward with Allah. "Hope of reward" means that he is seeking the reward from Allah and is not doing it for any other purpose such as showing off, etc.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) used to encourage them to pray qiyam during Ramadan, without commanding them to do it. Then he said: "Whoever prays at night in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven."

Therefore, the Muslim should be keen to pray Taraweeh, and should be patient in completing the prayer with his imam. He should not neglect any part of it, or leave before his imam, even if his imam does more than eleven or thirteen rak'ahs, because the Prophet (peace and blessings of Allah be upon him) said: "Whoever prays qiyam with the imam until he finishes, it will be recorded that he spent the night in qiyam." It is only a few nights, which the wise man makes the most of before they are gone.
Ramadan Night Prayer:

"Abu Dawud said: It was said to [Imam] Ahmad while I was listening: "Can qiyam - i.e., Taraweeh - be delayed until the end of the night?" He said: "The way of the Muslims is dearer to me."

If a person is keen to pray whatever rak'ahs he wants to at the time of the pre-dawn (suhoor time), then he should not pray witr again at the end of his prayer, rather it is sufficient for him to pray witr with his imam in Taraweeh, because of the hadith of Talq ibn 'Ali (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "There cannot be two witr in one night."

With regard to the hadith of Ibn 'Umar (may Allah be pleased with him) - according to which the Prophet (peace and blessings of Allah be upon him) said: "Make the last of your prayers at night witr" - this is to be understood as referring to one who prays at the end of the night and did not pray witr at the beginning of the night.

The command here is to be understood as a recommendation, not an obligation. It is not essential to conclude the prayer at the end of the night with witr, because the Prophet (peace and blessings of Allah be upon him) prayed at the end of the night, after his witr.

Abu Dawud said: I said to Ahmad: "Does praying after witr invalidate witr?" He said: "No." Abu Dawud said: I heard Ahmad say concerning one who prayed witr at the beginning of the night then got up to pray qiyam: "He should pray two rak'ahs."
It was said: "Does he not have to pray witr?"
He said: "No."

He said: I heard someone ask him about someone who wanted to pray after witr: "should he pray two by two?"
He said: "Yes, but after witr he should lie down."

The imam should take care to pray properly in Taraweeh. He should pray with proper focus and humility, reciting in a proper manner and being at ease in ruku' and sujud. He should beware of rushing lest he fails to attain the proper level of khushu' (focus and humility) and lest he make the weak, elderly and sick among the people behind him get too tired.

Al-Sa'ib ibn Yazeed said: 'Umar ibn al-Khattab commanded Ubayy ibn Ka'b and Tameem al-Dari to lead the people in praying eleven rak'ahs of qiyam. He said: The reciter used to recite the surahs that contain more than a hundred verses, until we would lean on sticks because of having to stand for so long, but we did not leave until dawn was approaching.

When the worshipper has said the tasleem at the end of witr, he should say: Subhan al-Malik al-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating the vowels and raising his voice the third time, because it is proven that the Prophet (peace and blessings of Allah be upon him) did that.

O’ Allah, accept this (worship) from us, for You are the All-Hearing, All-Knowing, and accept our repentance, for You are the Acceptor of Repentance, the Most Merciful.”

Some of the key terms associated with Allah, s.w.t., are in the feminine gender in Arabic. three are essential to understand the
feminine dimension in Islam. One of Allah's, s.w.t., names is al-Hakîm, the wise; wisdom is hikmah. To say, “wisdom is precious,” you could repeat the feminine pronoun: al-hikmah hiya thamînah, literally "wisdom, she is precious." This resonates with the forgotten Christianities, where wisdom is personified as a woman, the divine Sophia, associated with the Virgin Mary. 

rahmah (mercy) relates to the most important name of God after Allâh, s.w.t., al-Rahmân, the All-Merciful, related to the word for ‘womb,’ rahtim, the source of life, the Mercy and the feminine aspect of it is very evident. Thirdly the most remarkable of all, is the word for the mysterious essence of Al’lah, s.w.t., al’Dhât, also feminine. The essence of Al’lah, s.w.t., is beyond-being, unmanifest and transcending all qualities, understood by Naqshbandiyya and Mevleviyya as Feminine. Mevlana Najm al-Din Kubra wrote of the Dhât as the “mother of the divine attributes.” According to a commentary on Ibn al-‘Arabi’s Fusûs al-hikam, a hadith of Prophet Muhammad, s.w.t., “gave priority to the true femininity that belongs to the Essence.” Ibn al-‘Arabi himself wrote that “I sometimes employ the feminine pronoun in addressing Al’lah, s.w.t., keeping in view the Essence.”

خ Kha is for Sunday custodian is the Angel Rawfa'il holy name is Q'abir

ش Shin is for Monday custodian is the Angel Jibr'il holy name for it is Shakir.

ز Zayn is for Tuesday servant is Angel Sama'il holy name is Zak'il

ط Tah is for Wednesday custodian is Mika'il holy name is Tahir

ث Thâ is for Thursday custodian is Sirfaya'il holy name is Thabit.

ج Jim is for Friday custodian is 'Ánya'il holy name is Jabbar.

ف Fa is for Saturday custodian is 'Ázra'il holy name is Fatir.

99 epithets of Al’lah
Al'láh The Greatest Name  
Ar-Rahman The All-Compassionate  
Ar-Rahim The All-Merciful  
Al-Malik The Absolute Ruler  
Al-Quddus The Pure One  
As-Salam The Source of Peace  
Al-Mu'min The Inspirer of Faith  
Al-Muhaymin The Guardian  
Al-'Aziz The Victorious  
Al-Jabbar The Compeller  
Al-Mutakabbir The Greatest  
Al-Khaliq The Creator  
Al-Bari' The Maker of Order  
Al-Musawwir The Shaper of Beauty  
Al-Ghaffar The Forgiving  
Al-Qahhar The Subduer  
Al-Wahhab The Giver of All  
Ar-Razzaq The Sustainer  
Al-Fattah The Opener  
Al-'Alim The Knower of All  
Al-Qabid The Constrictor  
Al-Basit The Reliever  
Al-Khafid The Abaser  
Al-Rafi' The Exalter  
Al-Mu'izz The Bestower of Honors  
Al-Mudhill The Humiliator  
As-Sami The Hearer of All  
Al-Basir The Seer of All  
Al-Hakam The Judge  
Al-'Adl The Just  
Al-Latif The Subtle One  
Al-Khabir The All-Aware  
Al-Halim The Forebearing  
Al-'Azim The Magnificent  
Al-Ghafur The Forgiver and Hider of Faults  
Ash-Shakur The Rewarder of Thankfulness  
Al-'Ali The Highest  
Al-Kabir The Greatest  
Al-Hafiz The Preserver  
Al-Muqit The Nourisher  
Al-Hasib The Accounter  
Al-Jalil The Mighty  
Al-Karim The Generous  
Ar-Ra'uf The Clement  
Malik al-Mulk The  
Al-Ba'ith The Resurrector  
Ash-Shahid The Witness  
Al'h Haqq The Truth  
Al-Wakil The Trustee  
Al-Qawi The Possessor of All Strength  
Al-Matin The Forceful One  
Al-Walí The Governor  
Al-Hamid The Praised One  
Al-Muhsi The Appraiser  
Al-Mubdi The Originator  
Al-Mu'udd The Restorer  
Al-Muhyi The Giver of Life  
Al-Mumit The Taker of Life  
Al-Hayy The Ever Living One  
Al-Qayyum The Self-Existing One  
Al-Wajid The Finder  
Al-Májid The Glorious  
Al-Wahid The Only One  
Al'Ahad The One  
As-Samad The Satisfier of All Needs  
Al-Qadir The All Powerful  
Al-Muqtadir The Creator of All Power  
Al-Muqaddim The Expediter  
Al-Mu'akkhir The Delayer  
Al-Awwal The First  
Al-Akhir The Last  
Az-Zahir The Manifest One  
Al-Batin The Hidden One  
Al-Wali The Protecting Friend  
Al-Muta'ali The Supreme One  
Al-Barr The Doer of Good  
Al-Tawwib The Guide to Repentance  
Al-Muntaqim The Avenger  
Al-Afu The Forgiver  
Ar-Ra'uf The Clement  
Malik al-Mulk The
A Study on the Influences of al-Isma’i’liyya in the Islamic Theology is one of the most troublesome tasks in Islam. Because there are so many theories and names concerning this sect. As for the sects of al-Isma’i’liyya, there are so many sects and they are called by so many names. Among them I researched for this article are al-Isma-‘i’liyya, Quara-mita, and Fa’timiyya {Ubaydiyya}. The Fatimid Isma-’i-liyya believed that following on Muhammad b. Isma’i’l there were several hidden Imams and that from these came al-Fa’timiyya dynasty in Egypt. And in southern part of the Persian Gulf, people who did not recognize al-Fa’timiyya claimed their succession of Imamite. These were called Quaramita.

In general, most sects of al-Isma’i’liyya believed a hidden meaning {ba-tin} behind literal or external meaning {za-hir} of all revealed scriptures and shari’a. So they were often called as Batiniyya, however they had different ideas and principles. The sects of al-Isma’i’liyya created dynamic social and intellectual movements through Greek philosophy, oriental thoughts, and Manicheans. Because of these thoughts, they created Ba-tiniyya, and regarded it as the most successful section of their intellectual and religious movements. But Ghula’t {extremists} of Ba-tiniyya, such as Quaramita, Hashashiyaa, Niza’riyyah and Agha’kha’niyya, transgressed the limits of Islam, and sometimes annulled the principles of Islam and the Shari’-a. So they were regarded as heretics of Islam. This is one of the negative influences of al-Isma’i’liyya in the development of the Islamic thought.

The Nizari Isma’i’lis, a seminal branch of Shi’a Islam, are designated with a misnomer, Assassins in mediaeval Europe. This is an abusive term that had been given a wide currency by the Crusaders and their occidental chroniclers, who had first come into contact with the Syrian Isma’i’lis in the Near East during the early
decades of the 12th century. Charles E. Nowell writes in “The Old Man of the Mountain” that, "In the early years of the twelfth century, as the Christians spread their conquests in the holy land and Syria, they made the acquaintance of the Isma’i’lis. Many of their historians had something to say about the sect, and what they gave was usually a mixture of information and misinformation.

Different etymologies of the modern word Assassins stem from prejudiced occidental sources. Thomas Hyde in “Veterum Persasrum Religionis Historia” {Oxford, 1700, p. 493} says that the word Assassin must be the root hassas, derived from hassa, meaning to kill or exterminate. This theory was restated by Menage and Falconet. De Volney also adopted this etymology in his “Voyage en Egypte et en Syrie” {1st. vol., p. 404} without citing any evidence. Historian Abul Fida {d. 732/1331} writes that Masiyaf, a town that was the headquarters of the Syrian Isma’i’lis, is situated on a mountain, called Jabal Assikkin {Jabal al-Sikkin}. The word sikkin means knife or dagger, and the name of this mountain may thus mean, “mountain of the knife.”

Hashish or Hashisha is the Arabic word for hemp, Latinized cannabis sativa. Its variety is Indian hemp or Cannabis Indica, have been used in the Sufi secret initiations since ancient times as a drug with intoxicating affect. The earliest express mention of the word hashish contained in “at’Tadhkirah fi’l Khilaf” by Abu Ishaq ash’Shirazi {d. 476/1083}. The use of hashish grew in Syria, Egypt, and other Caliphate countries during 12th and 13th centuries among the social elite strata. Numerous tracts were compiled by Muslim literati, describing the ritual use of hashish would affect the users’ morality and religion. Consequently, the users of hashish qualified for an inferior social and moral status, similarly to that of a mulhida, or heretic in religion. Neither the Isma’i’lis of Syria nor the orthodox non-Isma’i’lis texts, which were extensively prudent towards the Nizari Isma’i’lis, ever attested to the use of hashish. Hasan bin Sabbah was an intelligent and proficient in geometry and astronomy. He learnt the Isma’i’li doctrines from a Fatimid dai, Amir Dharrab, who expounded him the doctrine of the Isma’i’lis. Soon he was reading Isma’i’li literature, which so stirred him that when he became dangerously ill, he began to fear that he might die without knowing the truth. When he recovered, he approached an Isma’i’li for further clarification of the doctrines. Convinced that
Isma’i’liyya represented ultimate reality, he embraced Isma’i’liyya at age 35 in 464/1071. Subsequently, he met a Fatimid dai Abdul Malik bin Attash in Isfahan.

Fleeing persecution from a regional Seljuk Vizier, Hasan reached Qazwin {Qasbin or Qashwin} and inspected the fort of Alamut at Rudhbar. Hasan remained in prayer within the fortress, eventually converted the local folk. Hasan ibn Sabbah took possession of the fortress of Alamut in 483/1090 and established an independent Nizari Isma’i’li state. This occurred 911 years before the Latinized year 2001 A.D. The esoteric truths of Hasan ibn Sabbah’s sect of Nizari Isma’i’lis were called *haqa’iq*. Haqa’iq were transmitted by a successor of each of the Messenger Prophets known as the *wasi* {Legates} or by the *sami* {Silent One} whose task was to explain the batin of the Hadith and Shari’a. Each Legate in turn followed a series of seven imams, the seventh of whom became the next messenger Prophet in the lineage. The Mahdi, who would make the hidden doctrine public and inaugurate an era of pure spiritual knowledge, would mark the last era. Isma’i’li theology was thus revolutionary in character. The haqa’iq transcended human reason and derived from Gnostic doctrines.

**Lineage from Ali and Nizar**

1 Imam

*fully initiated*

2 Da’i Du’at {Chief Da’i}
3 Du’i ‘l’Kabir {Superior Da’i}
4 Du’i {ordinary Da’i}

*partly initiated*

5 Rafiq {comrade}

*uninitiated*

6 Lasiq {adherent}
7 Fida’i {self-sacrificer, “destroying angels”}

For every book, there is a secret and all of its secrets are in the Qur’an in the opening letters of the chapters. The opening letters of the chapters in the Holy Qur’an are taken from the names of Al’läh. Kaf is for the Sufficient (Kafi), Ha is from the Guide (Hadi), Ya is from Certainty (Yaqin), ‘Ayn is from Knower
(Alim), and Sad is for Truthful (Sadiq). Surah Al’Shura chapter 42 has a double combination of abbreviated letters one set of two letters followed by one set of three letters.

*Three surahs are pre-fixed with only one letter:*
(i) Surah Sad chapter 38 with Sad
(ii) Surah Qaf chapter 50 with Qaf
(iii) Surah Nun or Qalam chapter 68 with Nun

*The combination of two letters occurs in 10 surahs:*
Three of them occur only once each:
(i) Surah Ta’Ha chapter 20 has Ta Ha
(ii) Surah Al’Naml starting with chapter 27 has Ta Seen
(iii) Surah Ya’Sín chapter 36 has Ya Seen

*Ha Mím occurs in seven consecutive Surahs from Surah 40 to Surah 46:*
(i) Surah Ghafir or Al’Mu’mín chapter 40
(ii) Surah Fussilat or Ha Mím chapter 41
(iii) Surah Al’Shura chapter 42
(iv) Surah Al’Zukhruf chapter 43
(v) Surah Al’Dukhan chapter 44
(vi) Surah Al’Jathiyah chapter 45
(vii) Surah Al’Ahqaf chapter 46

*There are three combinations of three letters each occurring in 14 surahs.*
Alif Lâm Mím occurs in six surahs
(i) Surah Al’Baqarah chapter 2
(ii) Surah Ali ‘Imran chapter 3
(iii) Surah Al‘Ankabut chapter 29
(iv) Surah Al’Rum chapter 30
(v) Surah Luqman chapter 31
(vi) Surah Al’Sajdah chapter 32

*Alif Laam Ra occurs in six consecutive surahs: Surah 10 to Surah 15:*
(i) Surah Yunus chapter 10
(ii) Surah Hud chapter 11
(iii) Surah Yusuf chapter 12
Ta Sín Mím occurs in two Surahs:
(i) Surah Al’Shura chapter 26
(ii) Surah Al’Qasas chapter 28

Combination of four letters occurs twice:
(i) Surah Aaraf chapter 7: Alif Lam Mím Sad
(ii) Surah Anfal chapter 8: Alif Lam Mím Ra

Combination of five letters occurs twice:
(i) Surah Maryam chapter 19 begins with Kaf Ha Ya Aín Sad
(ii) Surah Al’Shura chapter 42 begins with Ha Mím Aín Sín Qaf

Secrets of the Enneagram and the chambers of the heart of a Man:

five stations of the heart: qalb, sirr, sirr as’sirr, khafa, and akhfa.

Qalb is the Heart, sirr is the Secret, sirr as’sirr is the Secret of the Secret, khafa is the Hidden, and akhfa the Most Hidden. The secret of this Tariqat is based on these five lata’if (Subtle Things), the Stations of the heart. Latifat al’qalb, the stage of the Heart, is under the authority of Sayyidina Adam, because it represents the physical aspect of the heart. Latifat as’sirr, the station of the Secret, is under Sayyidina Nuh, because it is the Vessel that is saved from the Ocean of Darkness, redemption from the flood of ignorance. The light of the Heart is a yellow hue; the light of the Secret is red; the light of the Secret of the Secret is white; the light of the Hidden Station is green; and the light of the Most Hidden Station is black. The first station involves the power of imprisoning the ego.

The key to the second state is Dhikr with la’ilaha il’lal’lāh. The third state consists in witnessing the engraving of Allah's name on the heart (naqsh). The fourth state relates to the meaning of that engraving on the heart. The fifth state is to imprint the engraving with your dhikr. In the sixth state, the heart is made to stop
pumping at will and to start pumping at will. The seventh state is to be aware of the number of times one stops the heart from pumping and the number of times one restores the pumping of the heart. In the eighth state, one mentions the phrase Muhammadun Rasulullah in every cessation of the heart and every restoration of its pumping. The ninth stage is to return to your Cave, the secret abode of the heart and the silence of God.
The Saying of the most Great Shaykh Muhyi al Din 'Arabi may God sanctify his unspeakable Secret-in Explanation of the saying of him (upon whom be peace): “Whoso knoweth himself knoweth his Lord.”

The Kitabu'l Ajwibah and it is also called the Kitabu'l Alif by the learned Imam, the Strong One of the Age, the Great Shaykh Muhyi al Din Abu ‘Abdallah Muhammad ibn ‘Ali, Ibn ‘Arabi, al’Ta’i al’Hatimi, al’Andalusi. May God sanctify his ineffable Secret.

In the name of God, the Merciful, the Compassionate, and Him we ask for aid: Praise be to God before whose oneness there was not a before, unless the Before were He, and after whose singleness there is not an after, except the After be He. He is, and there is with Him no after nor before, nor above nor below, nor far nor near, nor union nor division, nor how nor where nor when, nor times nor moment nor age, nor being nor place. And He is now as He was. He is the One without oneness, and the Single without singleness. He is not composed of name and named, for His name is He and His named is He. So there is no name other than He, nor named. He is the First without firstness, and the Last without lastness. He is the Outward without outwardness, and the Inward without inwardness. I mean that He is the very existence of the First and the very existence of the Last, and the very existence of the Outward and the very existence of the Inward. So that there is no first nor last, nor outward nor inward, except Him, without these becoming Him or His becoming them.

Understand, therefore, in order that thou mayest not fall into the error of the Hululis. He is not in a thing nor a thing in Him, whether entering in or proceeding forth. It is necessary that thou know Him after this fashion, not by intellect, nor by understanding, nor by imagination, nor by sense, nor by the outward eye, nor by the inward eye, nor by perception. There does not see Him, save Himself; nor perceive Him, save Himself. By Himself He sees Himself, and by Himself He knows Himself. None sees Him other than He, and none perceives Him other than He. His Veil’ is [only a part of] His oneness; nothing veils other than
He. His veil is [only] the concealment of His existence in His oneness, without any quality. None sees Him other than He-no sent prophet, nor saint made perfect, nor angel brought nigh" knows Him. His Prophet is He, His sending is He, and His word is He. He sent Himself with Himself to Himself. There was no mediator nor any means other than He.

There is no difference between the Sender and the thing sent, and the person sent and the person to whom he is sent. The very existence of the prophetic message is His existence. There is no other, and there is no existence to other, than He, nor to its ceasing to be Fana') nor to its name, nor to its named. And for this, the Prophet (upon whom be peace) said: “Whoso knoweth himself knoweth his Lord.” And he said (upon him be peace): “I know my Lord by my Lord.” The Prophet (upon whom be peace) points out by that, that thou art not thou: thou art He, without thou; not He entering) into thee, nor thou entering into Him, nor He proceeding forth from thee, nor thou proceeding forth from Him. And it is not meant by that, that thou art aught that exists or thine attributes aught that exists, but it is meant by it that thou never waste nor wilt be, whether by thyself or through Him or in Him or along with Him. Thou art neither ceasing to be nor still existing. Thou art He, without one of these limitations. Then if thou know thine existence thus, then thou knowest God; and if not, then not.

And most of ‘those who know God’ (al ‘urraf) make a ceasing of existence and the ceasing of that ceasing a condition of attaining the knowledge of God, and that is an error and a clear oversight. For the knowledge of God does not presuppose the ceasing of existence nor the ceasing of that ceasing. For things have no existence, and what does not exist cannot cease to exist. For the ceasing to be implies the positing of existence, and that is polytheism. Then if thou know thyself without existence or ceasing to be, then thou knowest God; and if not, then not.

And in making the knowledge of God conditional upon the ceasing of existence and the ceasing of that ceasing, there is involved an assertion of polytheism. For the Prophet (upon whom be peace) said, “Whoso knoweth himself,” and did not say, “Whoso maketh himself to cease to be.” For the affirmation of the other makes its extinction impossible, and [on the other hand] that of which the affirmation is not allowable its extinction is not allowable. Thine existence is nothing, and nothing cannot be
added to something, whether it be perishing or unperishing, or existent or non-existent. The Prophet points to the fact that thou art non-existent now as thou wast non-existent before the Creation. For now is past eternity and now is future eternity, and now is past time. And God (whose name be exalted) is the existence of past eternity and the existence of future eternity and the existence of past time, yet without past eternity or future eternity or past time ever existing.

For if it were not so He would not be by Himself without any mate, and it is indispensable that He should be by Himself without any mate. For His ‘mate’ would be he whose existence was in his own essence, not in the existence of God, and whoever should be in that position would not be dependent upon Him. Then, in that case, there would be a second Lord, which is absurd: God (whose name be exalted) can have no partner nor like nor equal. And whoever looks upon anything as being along with God or apart from God or in God, but subject to Him in respect of His divinity, makes this thing a partner, (only) subject to God in respect of divinity. And whoever allows that anything exists side by side with God, whether self-subsisting or subsisting in Him or capable of ceasing to exist or of ceasing to cease to exist, he is far from what smells of a breath of the knowledge of the soul.

Because, whosoever allows that he is existent beside God, subsisting in Him, then in Him becoming extinct, and his extinction becoming extinct, then one extinction is linked to another, and that is polytheism upon polytheism. So he is a polytheist, not one who knows God and himself. Then if one say: How lies the way to the knowledge of the soul and the knowledge of God (whose name be exalted)?

Then the Answer is: The way of the knowledge of these two is, that thou understand that God is, and that there is not with Him a thing. He is now as He was. Then if one say: I see myself to be other than God and I do not see God to be myself, Then the Answer is: The Prophet (may God bless him and give him peace) meant by the soul thine existence and thy reality, not the 'soul' which is named 'commanding,' ‘upbraiding,' and ‘pacified’; I but in the ‘soul’ he pointed to all that is beside God (whose name be exalted), as the Prophet (may God bless him and give him peace) said: “0 my God, show me things as they are clearly,” meaning by ‘things’ whatever is beside God (whose name
be exalted), that is, “Make me to know what is beside Thee in order that I may understand and know things, which they are whether they are Thou or other than Thou, and whether they are of old, abiding, or recent and perishing.” Then God showed him what was beside Himself, without the existence of what is beside Himself. So he saw things as they are: I mean, he saw things to be the essence of God (whose name be exalted) without how or where. And the name 'things' includes the soul and other than it of things.

For the existence of the soul and the existence of other things are both equal in point of being 'things,' that is, are nothing; for, in reality, the thing is God and God is named a thing. Then when thou knowest the things thou knowest the soul, and when thou knowest the soul thou knowest the Lord. Because he whom thou thinkest to be beside God, he is not beside God; but thou dost not know Him, and thou seest Him and dost not understand that thou seest Him. And when this secret is revealed to thee thou understands that thou art not what is beside God, and that thou art thine own end and thine own object in thy search after thy Lord, and that thou dost not require to cease to be, and that thou hast continued and wilt continue without when and without times, as we mentioned above. And thou seest all thine actions to be His actions, and all His attributes to be thine attributes. Thou seest thine outward to be His outward and thine inward to be His inward, and thy first to be His first and thy last to be His last, without doubting and without wavering. And thou seest thine attributes to be His attributes and thine essence to be His essence, without thy becoming Him or His becoming thee, either in the greatest or least degree. “Everything is perishing except His Face,” that is, there is no existent but He, nor existence to other than He., so that it should require to perish and His Face remain; that is, there is nothing except His Face: “then, whithersoever ye turn, there is the Face of God.”

It is as if one did not know a thing and afterwards knows it. His existence does not cease, but his ignorance ceases, and his existence continues as it was, without his existence being exchanged for another existence, or the existence of the not knowing person being compounded with the existence of the knowing, or intermixing, but merely taking away of ignorance. Therefore, think not that thou requires ceasing to be. For if thou
requires to cease to be, then thou wouldst in that case be His veil, and the veil other than God (whose name be exalted); which requires that another than He should have overcome Him in preventing His being seen; and this is an error and an oversight. And we have mentioned above that His veil is [only a part of I His oneness, and His singleness is not other than it. And, thus it is permitted to him who is united to Reality to say, “I am the Truth,” and to say, “Praise be to Me.” But none attains to union except he see his own attributes to be the attributes of God (whose name be exalted), and his own essence to be the essence of God (whose name be exalted), without his attributes or essence entering into God or proceeding forth from Him at all, or ceasing from God or remaining in Him. And he sees himself as never having been, not as having been and then having ceased to be. For there is no soul save His soul, and there is no existence save His existence.

And to this the Prophet (upon whom be peace) pointed when he said: “Revile not the world, for God-He is the world,” pointing to the fact that the existence of the world is God's existence without partner or like or equal. And it is related from the Prophet (upon whom be peace) that he said that God (whose name be exalted) said: “O’ my servant, I was sick and thou visited Me not, I begged of thee and thou gavest not to Me,” with other like expressions; pointing to the fact that the existence of the beggar is His existence, and that the existence of the sick is His existence. And when it is allowed that the existence of the beggar and the existence of the sick are His existence, it is allowed that thy existence is His existence, and that the existence of all created things, both accidents and substances, is His existence. And when the secret of an atom of the atoms is clear, the secret of all created things, both external and internal, is clear, and thou dost not see in this world or the next aught beside God, but the existence of these two Abodes, and their name and their named, all of them, are He, without doubt and without wavering. And thou dost not see God as having ever created anything, but thou seest every day He is in a business, in the way of revealing His existence or concealing it, without any quality, because He is the First and the Last and the Outward and the Inward. He is outward in His oneness and inward in His singleness: He is the first in His essence and His immutability, and the last in His everlastingness. The very
existence of the first is He, and the very existence of the last is He, and the very existence of the outward is He, and the very existence of the inward is He. He is His name and He is His named. And as His existence is ‘necessary,’ so the non-existence of all beside Him is necessary. For that which thou thinkest to be beside Him is not beside Him. For He will not have aught to be other than He. Nay, the other is He, and there is no otherness. The other is with His existence and in His existence, outwardly and inwardly.”

The person to whom this description is applicable is endowed with many qualities without limit or end.

But just as he who dies the death of the body loses all his qualities, both praiseworthy and blameworthy, so in the Sufi death all the qualities, both blameworthy and praiseworthy, are cut off, and God (whose name be exalted) comes into his place in all his states. Thus, instead of his essence comes the essence of God (whose name be exalted), and in place of his attributes come the attributes of God (whose name be exalted).

Thus the Prophet (may God bless him and give him peace) said, “Die before ye die,” that is, know yourselves before ye die. And he (upon whom be peace) said: God (whose name be exalted) has said: The worshipper does not cease to draw near to Me with good works until I love him. Then, when I love him, I am to him hearing and sight and tongue and hand unto the end," pointing to the fact that he who knows himself sees his whole existence to be His existence, and does not see any change take place in his own essence or attributes, seeing that he was not the existence of his essence, but was merely ignorant of the knowledge of himself. For when thou ‘knowest thyself,’ thine egoism is taken away, and thou knowest that thou art not other than God. For, if thou hadst had an independent existence, so that thou didst not require to cease to be or to ‘know thyself,’ then thou wouldst be a Lord beside Him; and God forbid that He should have created a Lord.

The profit of the knowledge of the soul is, that thou understands and art sure that thy existence is neither existent nor non-existent, and that thou art not, wast not, and never wilt be.

From this the meaning of the saying, “There is no god but God,” is clear, since there is no god other than He nor existence to other than Him, so that there is no other beside Him—and no god but He.
Then if one say: Thou makest void His sovereignty, 
Then the Answer is: I do not make void His sovereignty. For He is 
still Ruler as well as ruled, and is still Creator as well as created. 
He is now as He was as to His creative power and as to His 
sovereignty, not requiring a creature nor a subject, because He is 
the Creator and the created, and the Ruler and the ruled. When He 
called into being the things that are, He was [already] endowed 
with all attributes. And He is now as He was then. In His oneness 
there is no difference between what is recent and what is original. 
The recent is the result of His manifesting Himself, and the 
original is the result of His remaining within Himself. His outward 
is His inward, and His inward is His outward: His first is His last 
and His last is His first; and all is one, and the One is all. The 
definition of Him was, “Every day He is in a business,” and there 
was nothing beside Him, and He is now as He was then, and there 
is in reality no existence to what is beside Him. As He was in past 
eternity and past time “every day engaged in a business,” and there 
was no existent thing beside Him, so He is the same now as He 
was, “every day engaged in a business,” and there is no business 
and there is no day, as there were in past eternity and past time no 
business and no day. And the existence of the created things and 
their nonexistence are the same thing. And, if it were not so, there 
would of necessity be an origination of something fresh which was 
not (before) in His oneness, and that would be a defect, and His 
oneness is too sublime for that!

Therefore, when thou knowest thyself after this fashion, 
without adding a like or an equal or a partner to God (whose name 
be exalted), then thou knowest it as it really is. And it was thus he 
said (upon whom be peace), “Whoso knoweth himself knoweth his 
Lord.” He did not say, “Whoso maketh himself to cease to be, 
knoweth his Lord, 
for he (upon him be peace) understood and saw that there is 
nothing beside Him.” Thereupon he pointed out that the 
knowledge of the soul was the knowledge of God (whose name be 
exalted). That is, “Know that thy existence is not thy existence nor 
other than thy existence. For thou art not existent nor non-existent, 
nor other than existent nor other than non-existent. Thy existence 
and thy non-existence are His existence, and yet without there 
being any existence or non-existence, because thy existence and 
thy nonexistence are actually His existence.” So if thou seest
things (without seeing another thing along with God) to be Him, thou knowest thyself; and, verily, to know thyself after this fashion is to know God, without wavering and without doubt, and without compounding anything of what is of recent origin with what is original, in any way.

Then if one ask: How lies the way to union, when thou affirmest that there is no other beside Him, and a thing cannot be united to itself?

Thus the Answer is: No doubt there is in reality no union nor division, nor far nor near. For union is not possible except between two, and if there be but one, there can be no union nor division. For union requires two either similar or dissimilar. Then if they are similar they are equals, and if they are dissimilar they are opposites, and He (whose name be exalted) spurns to have either an equal or an opposite; so that the union is something else than union, and the nearness something else than nearness, and the farness something else than farness. So there is union without union, and nearness without nearness, and farness without farness.

Thus if anyone say: Explain to us this 'union without union'; and what is the meaning of this 'nearness without nearness' and this 'farness without farness'?

Thus the Answer is: I mean that thou, in thy stages of drawing nigh and of being far off, wast not a thing beside God (whose name be exalted), but thou hadst not the 'knowledge of the soul,' and didst not understand that thou art He without thou. Then when thou art united to God (whose name be exalted)-that is, when thou knowest thyself (although the knowledge itself does not exist) thou understands that thou art He. And thou wast not aware before that thou wast He, or He other than He. Then, when the knowledge comes upon thee, thou understands that thou knowest God by God, not by thyself. To take an example: Suppose that thou dost not know that thy name is Mahmud, or thy named Mahmud. Then if the name and the named be in reality one, and thou thinkest that thy name is Muhammad, and after some time cometh to know that thou art Mahmud, then thy existence goes on, but the name Muhammad is cut off from thee, by thy coming to know thyself, that thou art Mahmud, and wast Muhammad only by ceasing to be thyself. And 'ceasing to be' presupposes an affirmation of existence, and whoever posits an existence beside Him makes a partner to Him (exalted and blessed be His name). So nothing positive is taken away from Mahmud, nor does Muhammad cease to be in
Mahmud, or enter into him or proceed forth from him, nor Mahmud into Muhammad; but as soon as Mahmud knows himself, that he is Mahmud and not Muhammad, he knows himself by himself, not by Muhammad. For Muhammad never existed at all, then how could anything that does exist be known through him?

Verily, then, the knower and that which he knows are both one, and he who unites and that with which he unites are one, and seer and seen are one. For the knower is His attribute and the known is His essence; and he who unites is His attribute, and that with which he unites is His essence; and the attribute and that to which it is attributed are one. And this is the explanation of the saying "Whoso knoweth himself knoweth his Lord."

So whoever understands this example knows that there is no union nor division, and he knows that the knower is He and the known is He, and the seer is He and the seen is He, he who unites is He and that with which he unites is He. There does not unite with Him other than He, and there is not separated from Him other than He. And whoever understands this is free from the polytheism of polytheism, and, if not, then he has not felt a breath of freedom from polytheism.

Most of those who know, who think that they know themselves and know their Lord, and that they are free from the delusion of existence say that the Path is not to be traversed except by ceasing to be, and the ceasing of that ceasing. And that is due to their not understanding the saying of the Prophet (may God bless him and give him peace). And because they must blot out polytheism, they point at one time to the negation, that is, the cessation, of existence, and at another to the cessation of that cessation, and at another to effacement, and at another to annihilation. And all these explanations are unadulterated polytheism. For whoever allows that there is anything beside Him, and that afterwards it ceases to be, or allows a cessation of its extinction, he affirms the existence of something that is beside Him, and whoever does this makes a partner to God. May God guide them and us to the middle of the Path!

Hymn
Thou thought's, a'thinking, that thou wast thou, And thou art not thou and never wast thou. For if thou wert thou, then wert thou a Lord And a Second of Two. Leave what thou art thinking. There is
no difference between the beings of Him and Thee: He is not distinct from thee nor Thou from Him. For if thou say, in ignorance, that thou art Another, Thou art stubborn, and if thine ignorance cease, thou art docile. Thy union is flight and thy flight is union, And thy far is near. In this thou art blessed. Leave intellect and understand through intuition, Lest that pass thee by against which thou art guarding.

And make no partner to God of anything at all,

Mayest these words be well with thee: in polytheism thou wast at ease. Then if one say: Thou demonstrates that thy knowledge of thyself is the knowledge of God. And he who knows himself is other than God; then how can other than God know God, and how can it be united to Him? Then the Answer is: He who knows himself understands that his existence is not his own existence, but his existence is the existence of God, without his existence becoming the existence of God (whose name be exalted) and without his existence entering into God or proceeding forth from Him, or his existence being along with Him or in Him. But he sees his existence in the condition in which it was before it was at all. So there is no extinction nor effacement nor extinction of extinction. For the extinction of a thing presupposes its independent existence first, and its independent existence presupposes its subsisting by itself, not by the power of God (whose name be exalted) which is clearly absurd. Understand, therefore, that the knower's knowledge of himself is God's knowledge of Himself, because his soul is nothing but He.

The Prophet (upon whom be peace) meant by the 'soul' the existence. And whoever attains to this state, his existence is no more, outwardly or inwardly, aught but the existence of Him (whose name be exalted). Nay, his existence is the existence of God (whose name be exalted), and his word the word of God (whose name be exalted), and his act the act of God, and his claim to the knowledge of God is a claim to the knowledge of himself. But thou hears the claim as from him, and seest the act as from him, and thou seest his existence to be other than God, as thou seest thyself to be other than God, by reason of thine ignorance of the knowledge of thyself. Then if “the believer be the mirror of the Believed,” he is He, in His own eye, that is, in His own sight, for his eye is the eye of God and his sight is the sight of God. And he
is not He in thine eye, or thy knowledge, or thy understanding, or thy imagination, or thy thought, or thy vision. But he is He in His eye and His knowledge and His vision. So if one say “I am God,” then hearken to him, for it is God (whose name be exalted) saying “I am God,” not he. But thou hast not attained to that to which he has attained; for if thou hadst attained to that to which he has attained, thou wouldst understand what he says, and say what he says, and see what he sees.

And, generally, the existence of things is His existence, without their existing at all. But do not fall into an ambiguity by imagining from these demonstrations that God is created. For one of 'those who know' has said, The Sufi is uncreated; and that is after the perfect unveiling and the cessation of doubts and imaginings. But this saying (Iuqmah) is only for him who has “a nature wider than the two worlds,” and as for him whose nature is like that of the two worlds, it does not concern him, for it is nobler than the two worlds.

And, universally, thou mayest understand that seer and seen, and Creator and created, and knower and known, and perceiver and perceived are one. He sees his existence in His existence, and knows his existence by His existence, and perceives his existence by His existence, without any quality of the perception and seeing and knowing and without the form itself of the perception and seeing and knowing existing. It is as if his existence were without quality, and his seeing himself without quality, and his perceiving himself without quality, and his knowing himself without quality. Then if one ask and say: In what light regards thou all the hateful and loveable things? For if thou seest, for instance, refuse or carrion, thou sayest it is God (whose name be exalted),

Then the Answer is: God forbid that He should be any such thing! But our discourse is with him who does not see the carrion to be carrion, nor the refuse as refuse. Nay, our discourse is with him who has sight and is not born blind. For he who does not know himself is blind and cannot see. And until the blindness depart he will not attain to these spiritual matters. But this discourse is with God, not with other than God and not with the blind. For he who attains to this station knows that he is not other than God. And our discourse is with him who has resolution and energy in seeking to know himself in order to know God, and who keeps fresh in his heart the image of his seeking and his longing.
for union with God; and not with him who has neither aim nor end. Then if one ask and say: God (whose name be exalted) has said, “The eyes do not perceive Him, but He perceives the eyes.” But thou sayest the contrary of that. Therefore, what thou sayest is not true,

Then the Answer is: All that we are saying is the sense of the expression “The eyes do not perceive Him,” that is, there is no one, and no one has sight, able to perceive Him. Then if we suppose that there is another than He in existence, we must allow that other perceives Him. But God (whose name be exalted) has warned us in His saying “The eyes do not perceive Him” that there is no other beside Him; meaning, no other perceives Him, but He who perceives Him is God (whose name be exalted). So there is no other except Him. He it is who perceives His own essence, not another. So “the eyes do not perceive Him,” simply because the eyes are nothing but His own existence. And if anyone say, “The eyes do not perceive Him, only because they are of recent origin, and what is recent does not perceive what is old and permanent,” he does not yet know himself, since there is nothing and there are no eyes except Him. He, then, perceives His own existence, without the existence of the perception and without quality.

HYMN
know the Lord by the Lord, without doubt or wavering.
My essence is His essence in truth, without defect or flaw.
There is no becoming between these two, and my soul it is which manifests that secret.
And since I know myself without blending or mixture,
I attained to union with my Beloved, without far or near.
I obtained gifts of the Lord of Affluence without upbraiding and without recrimination.
I did not lose to Him my soul, nor does it remain to the lord of dissolution.
Then if one ask and say: Thou ponders God and deniest the existence of aught else. What, then, are these things that we see?

Thus the Answer is: These discourses are with him who does not see aught beside God. And he who sees aught beside God (whose name be exalted), we have no question and answer with
him, for he does not see other than what he sees. And he who
knows himself does not see other than God, and he who does not
know himself has not seen God; and every vessel exudes that
which is in it. And we have explained much above, and if we
should explain more than that, he who does not see would not see,
nor understand, nor perceive; and he who sees, sees and
understands and perceives already; and “a sign is sufficient to him
who attains.” And as for him who has not attained, he would not
attain by teaching (ta'lim), nor instruction, nor by reiteration, nor
by learning, nor by intellect; but only by the attraction of a Shaykh
who has attained and an intelligent instructor, traveling on the
Path, being guided by his light, and walking in his strength, and so
attaining to the end, if it be the will of God (whose name be
exalted).

May God (whose name be exalted) grant success to ye in
all that He desires and loves, of word and deed, and theory and
practice, and light and guidance. Verily, He is over all things
powerful and fit to Answer.
Twenty-Two paths in their relation to the Atu.

It must be noted that this text is certainly not intended to be a key to understanding the Atu of the Tarot. It is instead intended to be a guide to the development of ones Understanding of the Qabalah and the 22 paths of the Tree of Life. Although this is consummated via the Tarot representations of the path, this text alone will not give a detailed Understanding of what each character of the Atu represents. This text possibly will sharpen ones understanding through meditation of each passage. Therefore, this thesis is designed to enhance ones Understanding of the Tarot if interpreted as a tool rather than an explanation. The only explanations the author intends to present will be revealed to the reader by means of Gnosis (or revelation). The author was influenced by Sacred Texts of Hindu, Thelemic, Gnostic, and other origins to convoke this walk through the twenty-two paths of the Tree of Life.

A few of the texts (namely 0, I, VI, XV, and XIX) were written by way of Gnosis, and the others were written based on knowledge thought to enhance one's understanding if meditated upon while researching these concepts with other pieces of the enigma in addition to this one.

_We must pass through a pinhole. It is called the Universe. At the end of the Abyss, within the pinhole, is an orb of Light._
_It is called Life._

_For the flesh to pass through, we must understand that to pass, so must time pass and as time passes, we draw nigh to see the pinhole is actually a portal larger than it appears from afar. Thus only from a distance do we see that it is a reflection of our eye staring back at us and staring back at us is the Eye of Horus. Up close, we draw nigh to pass through into the Light but from a distance, we see it all through the Eyes of God._

0. The Fool
The crocodile crucified and the three masks before the veil of the Abyss are the faces of the fool. One face reflected upon still water.

Creation begins with Naught.

Creation is the semen of a flawed Creator, lost in the fetters of duality.

1. "Perdue" (French) translates to "Lost" (English), thus this verse has special meaning to the author.

I. The Magus

The Universe and the Oroborous; a serpent beheld continuity and the four elements: Five under Heaven. The Serpent Apep knoweth the heart unveiled, “Eat of that tree.” Enlightened is the magus. Salvation is in the letters of the shroud. Aleph. Aum. Omega. I am the evolution of naught.

I bear the blade, wand, phallus, and knowledge of the Air.

I First, destroy their roots, destroy not their body. Be not hasty to Fight or take up arms unless left without choice. Be silent in your Way, giveth no force and then they shall see that there is neither consequence nor penalty for not following the Way of the Magus. There is a penalty however- to them, not Us. Without the way of the Magus, the subjective Sefira of Da'ath inflicteth itself not upon them. Nor have you inflicted the lacerations they have attained by their refusal to accept the Beyond.

II Conquer thyself before conquering anything else. Conquer no one. When thou conquereth thyself, thou hast conquered the Universe. That which is easy has no merit, so rejoice in your difficulties and hardships. That which takes time is worth doing, because that which takes no time is not worth doing.

II. The Priestess

Gimel upon her breast, in the completion of duality, Isis stands before the Sun (Son). Nuith lies naked beneath the moon and
becomes the essence of completion. Two becomes three under heaven.

The Brethren knoweth Her. The oyster of the Te blossometh from the Tao and the splendour of naught devoureth all.

III. The Empress

The wanton desire and flesh undefiled screams unto the spasm of annihilation. The flesh of creation, the blood of unity, and the trembling hands of the Man of Earth shudder; caress the face of beauty ineffable. Daleth is the secret of her path.

Sarasvati beheld the truth of the wheel of thine path. Sacrifice unto her, for the rainfalls from her eyes awakened.

IV. The Emperor

The Rajas are the creative fire, which initiates Light, so beheld the Emperor. The Rule of Initiative and the Initiate follow the unspoken Law of the collective heart. Agape is the spark of thy rule. The Emperor no longer condones the lies of the past, "Buy the people for the people" is the cry of the slave.

V. The Hierophant

Vau is thy letter. He bears the key to the door of the Khabs Am Pekht. Upon the throne of Sacrifice, no martyrs shed blood upon his wish. The way of the circle, wheel, and paths infinite are known unto him. Thus, the Hounds of Hell test the worthy and deliver the bonds of Initiation.

The Fires of Hell beheld the Fire of the Sun above thee bloody Abyss. The Ego is cast down, and Light is set between the Pillars of Initiation. Brahma beside him, guardians of the Light and Darkness as 666.

VI. The Lovers

Duality knoweth the orgasm divine.
The spasm of annihilation.  
Adam Kadmon, the androgyne is the yin, and Baphomet the yang.  
Two is three under Heaven.  
Seraphim Sephiroth conquereth Solomon in the Blood of Agape.  
I am She  
She is Hymn.  
Am I. Aum.  
The Brothers and the Twins.

The cupid and the arrow divided for love's sake by the sigil of the  
Rose Croix-- this is the essence of eternity. The One and the All,  
the bud of No-Man as Naught.

Baphomet stands between the Lovers but nothing stands between  
the Love. Even in chains, the Lovers are together in heart and  
soul. Set Triumphant stands before Osiris Slain; with such  
reverence should the man stand before his Lover. Love is death;  
and beauty is tragedy; Heaven and Hell, there is no difference.  
Baphomet bears both parts, the yin and yang; the Te and the Tao:  
Baphomet is the Secret God of the Templars. The fire of man must  
be balanced by the milk of the Mother Isis to exist in harmony with  
the nature of the Self. This is the secret of the Universe. Thus the  
other half of the secret is the ion; the closer to oblivion, the closer  
to God one is.

VII. The Chariot

Asvin and Ushas are the secret Knights of the Chariot. Initiation  
is found within this secret, for Ushas is born everyday. The secret  
of Death is to die everyday. The Knight in the Centre is a Brother  
and Goddess of the Sun. With the armor of the One True Law and  
One True God, death is no longer a fear but to the vulgar. It is  
instead one with birth.

VIII. Adjustment

Karma is the wheel. The mask of the Anti-Self is the Shroud of the  
Ego.

IX. The Hermit
NEMO is within himself, the conquerer of the inner War. The Silence of Horus is properly understood by No-Man (who is the Hermit).

Sanctify the blood.

93 is the number of the Hermit and the Hermit is the keeper of the Secret of Death. Blood soaks the pages.

Blessings of knowledge vastly outweigh the penalty of death. The Hermit defieth the essence of his own number (IX) known to the common man and seweth the seed of 8 continuity and in his darkness shall unleash the Light of 93. The Alpha of Yod, The King of Fire, and keeper of the Sun shines like a Black Star to the vulgar. Tahuti is alive within the Temple his hands built and the sign of Mercury bears witness to the New World.

X. Fortune

The Sphinx, Typhon, and Hermanubis are the guardians of the wheel and fortune knoweth a threesfold trinity. Satvas, Tamas, and Rajas are the reflection of this Trinity in the waters of the wheel.

Tamas the darkness of death.
Typhon the darkness of truth.
Satvas the lucidity of balance.
The Sphinx the balance of life.
Rajas the brilliance of fire.
Hermanubis the secret.

XI. Lust

Babalon is the essence of strength. Upon the Seven-Headed Beast 666, the Scarlet Woman rides. The cup of Her Fornication is the Universal life. The Blood of Her Graal is the Will of the All. Love under Will, the banner in which the Beast shall reign. BABALON knoweth the Heart of the Initiate, and in her vigor, shall she devour the Blood of the Earth. Drink of thy Sacrament in the Day-of-Be-With-Us, for the Chapel of Abominations shalt survive the fire of the Earth's A-bomb-a-Nation and salvation shalt know only those who save the Seal of Her Glory, the Rosa Crux, and the Blood of the Lamb of Nod.
All completion is within this vessel of Love under Will. This is the grace of God. This is the wrath of God. The blossom of death; the Rosa Crux and the blood of Her Sacrifice shall be Earth born anew. 

156 shalt ye be known, O B.A.B.A.L.O.N., Our Secret Lady of Soul of Man.

She rides a Beast with Seven Heads and devours all beneath her as the White Moon devoureth Darkness. Her number, therefore, is Seven. Upon her head lies a Crown with a secret name upon it, the secret (ion) name of God.

In their complacency, they become complaisant.
In their horror, they become the whore.
Babalon is upon us and the end is here.
In here, the end is all they hear.

XII. The Hanged Man

The Star of the Rose Croix hangeth in the annihilation of the Self.
The Mask of the Anti-Self is naught of Him. Hangeth the Dying God in the splendour of martyrs in a labyrinth without destination.
"Aum," said the Engineer to the Architect!

XIII. Death

The changes of Earth and the Universe are the essence of Death. From Death, blossoms Life anew. The Æon of the Son eclipses the Life of Osiris. Another death is born.

XIV. Art

The Lotus is the symbol of the Sun God; thus the Four Elements. It is the Architect Whom giveth His Art a Fifth Element.

XV. The Devil

Ayin of the Universe, open unto the spatter of the Stars.
The Eye of Ra-Hoor-Khuit; the reflection of time and mortality.
Unto the Atu XV, open mine third eye upon the Æthyr.
Slowly, I open the Eye of Shiva.
The Ego suffocates as the Serpent (3 9 0) devours Himself.

Annihilation is the destiny of No-Man.
The Ego is silenced unto the virtue of Death.
Go forth by Night then, O child.
Blessings of knowledge vastly outweigh the penalty of death.
In Light we cease to flourish, O boundless Star, still I love thee.
Aum.

XVI. The Tower

And the Eye of Shiva returneth to destroy the All.
And the Eye of Horus returneth to destroy the bonds of restriction.
The tower of bondage hath fallen; the prison of Turin is no more.
Fall not into the Abyss of Choronzon, for to devour thy Soul is to restrict thy Will.

XVII. The Star

I am the sleeping Star.
I am the Somatic Star of Tahuti, I am 999.
I am the Eye of Shiva manifest.
The eye of god.
The Eye of Horus.
The Ayin of the Atu.
The I of Shiva.
SOMA Blood soaks the pages.

HERU-RA-HA knoweth the Eye in the Triangle and the Black Star.
Thy pyramid, thy Temple; thy Architect of thy Will.
I am the sleeping Star of Babalon.
I am 999.
Novus Ordo Seclorum.

XVIII. The Moon

Drunken with venom of the moon, she lies naked among the Beetles.
Betrayal of all, betrayal of Kephra.
The moon burns and devours all beneath Her.
XIX. The Sun

Hier kommt die Sonne.
Heru-Ra-Ha is the Lord of the Æon and the Sun is thy manifestation.
Light, Life, Liberty and Love to all.
I have passed through fire to reach thee.
Hier kommt die Sonne.

XX. The Æon

Go forth by Night, O Man!
Heru-Ra-Ha in thee!
Ra-Hoor-Khuit beside thee!
HOOR-Par-Krat within thee!
The Age of Horus hast come.
Isis and Our Lady of Infinite Space Nuit are the mothers of this
Life after the Great Death.
The Angel of every Star is set upon the Age.

XXI. The Universe

The Serpent of Man knows many faces.
The Serpent Apep.
Oroborous.
Hells own worm caresseth unto Leaping Laughter.
The Phallus of Divine Creation.
The Serpent of the Universe has wrapped thine Self around the
Angel of Light in beautiful rapture unto the spasm of Annihilation!
The flesh of Unity has come into the fold of this recreation in time.
From many have come One. The One in the All, the blood
intermingles in the cup of Babalon and all have come to drink of
the Sacramental Graal of Life, Liberty, Light and Love! Aum.

The Sephiroth and ten planes of Illumination

Introduction
This text professes the relation of the XXII Qabalistic Paths to the Sephira and the imagery thereof. To reiterate, the Meditations are not ordained a guide to Understanding the Qabalah in its entirety, albeit when utilized by the Adept in addition to other works in reference to the subject, it can be a constructive tool in the development and understanding of the means by which it is applied to the Great Work. The development of the Inner-Self hinges on one’s ability to understand and interpret symbolism while not letting the mind deceive and betray the concepts that one sets forth to understand. One would be wise to envision his/herself going through the ten "houses" or temples (as referred to hereon), and to do so in a setting similar to ritual. I found the following technique valuable during meditation:

* A black, hooded robe
* One candle in front of me (black), one candle to my left (red), and one to my right (white)—thus becoming the Eye in the Triangle
* Incense (and Oil on my wrists)
* A symbol worn upon my neck (the Unicursal Hexagram or Pentagram)
* For meditations, a very short altar suffices preferences, a skull surmounted upon the altar facing the individual at eye level

Any other items one possibly will utilize to enhance the Meditations are recommended. Consequently, it is also sensible to discern parts of the imagery used by the author from that which can be changed according to individual taste and that which cannot be changed (symbolism definite to the plane or temple). This is a testament of the author’s struggle to understand the Qabalistic Tree of Life as a work of Art that is truth and fiction, light and darkness, beauty and tragedy.

Blessings of wisdom vastly outweigh the penalty of Death.

Outside of the Kingdom, life is just life; a web of lies and a matrix of illusion. Inside the Kingdom, within each of its temples, life is poetry and pure mystickal liberation.
Even that which is suffering becomes poetry in its own right.  
That which is beautiful is nothing less than bliss.

To understand the Kingdom, even one of its ten temples, is divine.  
To conquer the Kingdom is impossible.  
With the Kingdom, it is in the hands of Man to discover his divine nature.  In his divine nature, he can (in his own macrocosm) return Eden to its original state and stand naked and shameless before Shekinah.

X. Malkut (Sense)

Even the basest mind has come to the two pillars.  
One black pillar stands to the left.  One white pillar stands to the right.

A daemon, (Samayel), guards the black pillar and denies access to Hir who would seek entrance to the Kingdom through His path.  
An angel, in all His simplicity and grace, does likewise.  
A strange thing happened to me.  
A ray of light appeared, clearly as can be, between the pillars like a bridge.  
It appeared as sturdy as steel so I decided to set foot upon the light.  
I jumped, both feet.  
Stranger yet, I passed right through the light and fell into the water.  
I turned back to try and reach the land but something pulled me down.  
It was as if the water was a vacuum.  
I saw the light above me still as I fell, probably to my death I thought.  My body became numb and cold.  I let go of life and decided, "Better to die with grace."

I came to in a dark place before a Temple.  
A soft-spoken, thin man of Oriental descent approached me and told me to silence my mind before trying to continue my journey.  
He told me many things, but most importantly that I complete the journey that I had begun.  
I meditated for a quarter of an hour before I approached the Temple.  
Upon the doors of the Temple was a symbol of Great meaning.  
There was a large $X$ within a circle.
The doors and the walls were made of stone and marble. Grape vines and other stranger plants had grown about the walls and seemed to make their way into the windows, yet due to the high setting of the windows looking through was impossible. Around the Temple lay a Serpent whom devours Himself. Some say that He will continue to eat himself for all of eternity. I could not understand how that could be at the time.

In the temple were great statues and strange paintings. It seemed as though one could walk forever-and-ever through the Temple. Alas, some ill-fated souls do they say. I decided that I should only stay for a while to look at some of the paintings and statues. One statue was of a woman with fish in her hands. She stood on a large clam with a beautiful, shiny pearl that her feet rested on. Wine poured from her nipples and there were silver chalices all about the room, which, I presume, they were provided to drink the wine. The paintings were of men on crosses, and of pyramids, and creatures with both human limbs and animal limbs. At the posterior of the Temple before the door, was a lady yet below her breasts was the body of a lion. She told me many things but most importantly to complete my journey until my heart saw fit. She gave a most beastial kiss and bade myself good riddance.

I climbed through a dark cave where beetles, centipedes, and large spiders\(^1\) fell upon my body. I thought I was going to die of fear alone, yet at my most vulnerable moment I saw a light that lit the door to another Temple. On the door was a symbol that looked like a circle with a curved line down the middle. I opened it but it only led to another door with no way to open it. On the door was engraved these words, which I read aloud:

*The prayer of Illuminating Darkness: The Adorations of Night*

*The manifestations of Nuit will unveil every Star; Goddess of the Moon, I invoke thee.*

*The Secret name of Our Lady who eclipses the Night, I adore thee.*

*And she that embraces my soul until the spasm of annihilation, I love thee.*

*I bleed unto you and I am in you, so are you within me.*

*Divine completion upon me, shelter my soul in your darkness.*
I bear witness to her burning moon, burning me as the nine-pointed Star of LUNA shines within.

The Secret Glory of Hadit, take me to the pale of your flesh and devour my flesh.
I seek your lips and face, I seek the shadows divine.
I seek the Kiss of God and embrace of Death.
Death is the bride of our fallen.
Conceal thy Secret Glory; reveal me to the Darkness!

Ra-Hoor-Khuit is within me and my blood is fire!
I fall into the abyss but light illuminates all that lies above, as below.
The illuminating darkness of force and fire shall devour me whole.
The Stars of Hadit and the final Sun: Ra-Hoor-Khuit has been lifted above the Heavens. I call upon the One True Son.

1. An obvious reference to Qlifot.

IX. Yesod (Foundation)

The door opened as if by Magick.
Inside I beheld a purple light that seemed to illuminate the entire Temple.
A lady greeted me. She had long red hair and strange blue eyes that seemed to radiate a silver light. She was kind, and taught me all kinds of things and showed me such wonders as I never beheld. She gave me wine - a secret sort of wine that she said was blood. We became very drunk, and I stayed longer than I wanted to. I did lie with her for several nights, and she told me secrets that seemed to change the Universe. She eventually told me that I must leave, although many others have spent lifetimes there. "Others," she said, "have been pushed through the doors so fast it was as if they were never there."

I came to an Abyss as I left. It was called Choronzon, and a river of blood ran through it. It was far too wide to jump over, and the Lady of the Temple told me I had to forget everything she had ever said to me in order to pass through the Abyss.
I meditated for one quarter of an hour. Once my mind was silenced, a strange figure manifested before me. He looked exactly like me, but he was as thin and beautiful as I ever had wished to be. The figure told me to turn back and stay forever and promised me that the Sun would be mine to hold if I did as he said. I remembered what the Oriental man told me then and I jumped to my death to be sure. Another strange thing occurred.

I jumped farther than I could have ever imagined. I began to weep. I began to hate myself for some odd reason or another. Then I remembered another thing the Oriental man had told me. He said, "Your name is spelled in the Stars to remind you that there is no part of you that is not of God." The Man showed me a memory of my Love in life telling me that if you take the first letter of each month July, August, September, October, and November, you could spell my name of birth. That was proof that I should not hate myself for any reason, the fellow said. I suppose his logic was understandable soever it did not seem to be more than it really was.

I looked back to see the Angel Choronzon staring at me on the other side of the abyss and I felt ashamed again, I fled. I fled until I came to another door. The entrance had a symbol that looked like a circle with horns surmounting a cross. I began to open it and it seemed to disappear.

VIII. Hod (Splendour)

An androgynous man (I perceived a Man though I could not verify) greeted me. He was beautiful. His flesh was pale and his eyes, nose, and red lips were akin to a woman’s. The androgynous entity spoke in a voice that sounded like the essence of Air, and told me to sit down and collect my thoughts. In this Temple, there was no ceiling. Therefore One could see the sky, which stayed orange, as sundown, all the day and all the night. The androgyne led me to a garden that was beauteous beyond mortal imagination. The androgyne said that one day all of Eden would be just as it was in his garden. Then he kissed me. One might suppose it would seem awkward or shameful, yet it was not at all. It was passionate to the bones and to the soul. The androgyne told me not to
meditate but to just close my eyes and picture the garden and the trees (absent of leaves) and to see myself naked and shameless. Therefore I did so for a short time.

I had to leave yet the androgyne bade me well, and pointed me to the right path. I thanked him and walked through the strange forest, where green fairies would fly around and offer me little flowers filled with a green elixir². They said it would help me to see my way better.
Thus it did so.

2. Absinthe, see Aleister Crowley's small text entitled Absinth: The Green Fairy.

**VII. Netzah (Victory)**

The door to this Temple had a symbol similar to the last one but without the horns on the circle. This appeared the largest Temple of all.

When first I endeavored to open the door, it closed shut. Then I heard a knock and I opened it. Two little girls (whom also were twins) asked if they could enter thereupon. Both terribly short, nonetheless also very sweet and pretty young girls. The girls had brown, wavy hair and matching green outfits. I asked them if they could let me in.
They looked at each other and giggled. They were playing a trick on me, they later divulged. They led me to a room where an older girl (twenty-two in years perceptibly) sat on the floor in front of a broken window. She kept cutting herself and crying.
I knelt before her and asked her what the matter was.
"I'm ugly and wretched," she spoke.

I tried to tell her that it was nonsense, yet she cut my hand open as I tried to touch her shoulder. "To hell with her then," said the Twins, at once.
I agreed and followed them further down the hall.
In the next room, many naked virgins came from their bathtubs to tend to my wound. It was immensely nice, yet as I told them, it was hardly necessary.
A strange man dressed in the garments of a Knight walked in and approached me.
I informed the Knight his company were all too kind.
"It's purity you're after, chap," said the Knight, "so then you must lie with a virgin to pass through." The Knight smiled out of half of his mouth, while the other half was curiously calm. One eyebrow raised, the other rested.

"I see you're tormented by addiction, lad".

He then ordered some Laudanum and Absinthe, as he said it would help with my cravings.

"By th' way, I'm the Prince of the Air and Earth. Do what thou wilt shall be the whole of the Law." I declared the response, "Love is the law, love under will."

I came to know that everything he said, he contradicted and as fast as he spoke a word, he would comment that it was otherwise, so every idea ever fathomed seemed just as good as its opposite (or any other idea for the matter). The Knight was a grand host as the gentleman put on quite the revelry. The Knight informed me that come tomorrow; I had some serious work to do. Yet I could stay longer because it was all just a parody. I laughed and a virgin approached me.

He wandered away and I talked to the red-haired girl for many hours, and I knew her.

Wine and song, love and purity drowned out the illusion of life, as I slept soundly as the Silence devoured the Light and swept me into Darkness.

When I awoke, I was subsequently astray.

At first I thought I had gone to another Temple. I was in error. A goat had awakened me, licking my face. The Prince and several ladies were gathered around a fire. One of the girls burst into a Beastial dance of Diabolical abandon.

From the fire, arose a figure that cast no shadow.

All together naked, the people danced the most horrific dance I had ever seen and the musick was like the Death beat of Hell's own Caliphs.

The figure in the fire became Kali, who seemed to beckon the people into dance.

In the distance I saw Shaytan standing erect and smiling.
Kali knelt down as each of the people cut themselves and dripped hir blood into the gaping bloodthirsty mouth of Kali. Her eyes were ablaze red as the blood dripped from her lips unto her breasts.

Kali screamed in orgasmic delight as the people fell into an orgiastic trance that seemed to tear the light from Heaven and burn it in the fire of their force.

Kali came over to where I did lay and tore open the goat that had woke me and devoured its blood. I heard strange, sucking noises as I saw the animals entrails rub against her face. She took the goat’s stomach and wrapped it around her finger until she screamed again and flung its dead corpse to the ground. She looked at me as I offered her my wrist. She ate of me until the world turned to black.

As I faded into unconsciousness, I harkened a voice say, "Saviour Self:"

As I awoke into cognizance, I believed this Temple would be the death of me.

I saw a Peacock running though a large fire that was ablaze throughout the path that I had to traverse to the next Temple. The strangest matter was that not a feather was scorched by the fire.

The Peacock continued running and running, unrelenting. Therefore I ran as well.

The fire did not hurt as much as one would foresee, yet it was infernally hard to breathe! I was winded from fleeing and the heat made it near unfeasible to catch my breath yet I pursued the Peacock. The faster it ran, however, the further my legs felt as if they would yield.

As I reached the next door, the Peacock was absent.

**VI. Tifaret (Beauty)**

Upon the door was a large circle with a five-pointed star in the centre, and beneath the pentagram, another symbol. It was a large circle with a dot in the middle.

As I entered therein, a lady had welcomed me.
The madam pointed to a huge wall of roses and in the centre, I beheld a vast golden cross with a rose at its center. The Woman admonished me that so long as I desired to venture further, I must contest my way thither. Therefore I approached the vast doorway and began to negotiate the rose bushes. As I did though, thorns and thickets tore asunder my flesh like a dagger – pain as nothing I have ever suffered. As I finally prevailed, it was as if I had no flesh at all. I was a big, red, bloody skeleton.

I hurt.

There was an immense, golden phallus in the middle of the temple room and several men and women were observing me as if surprised. The men and women of the Temple pointed me to a pyramid. Upon the door was a seven-pointed Star within a circle and in vast letters was scribed: B.A.B.A.L.O.N.

There was a verse below it.

I meditated for a half of an hour after I read it. It declared:

**Thee I invoke, the Bornless One.**
**Thee of LVX and NOX.**
**ASAR UN-NEFER**
**HADIT and the Lustral fires of the Sun!**
**And of the Son, Horus, I invoke Thee!**

**And of the Hierophant 666, I invoke thee!**
**ASAR UN-NEFER**
**NUIT and the Lustral waters of BABALON!**
**Come forth by Night and Scourge thy Blood!**

**IAO! IAO!**
**And transcend into the flame of OAI!**
**Thy Beastial Golden Flame of Eternity!**
**APO PANTOS KAKODAIMONOS!**

Aum.
After I opened my eyes, a beautiful lady with fiery eyes offered me a golden chalice filled with cold, icy blood. I drank of it greedily as my breath intensified heavily.

I was placed upon a Cross, my hands and feet bound in secured rope.

The lady and two men beside her watched as one other Woman pulled a dagger from a chalice of blood and plunged it into my heart.

My world did fade to black.

I heard a voice pronounce, "Die everyday."

As I awoke and regained cognizance I had the realization, that my flesh was entirely intact. The lady with the dark hair was smiling and watching over me.

We made love for most of the day, outside in the open Sun. By night, she led me to a long, narrow hallway and showed me the next door.

The enigmatic Woman gave me a sword with a Serpent around it and told me to wear it on my back.

The Woman bade me farewell and vanished.

V. Geburah (Strength)

Upon the door of the Fifth Temple was a symbol that bore a semblance to a circle with an arrow pointing from the atop; the arrow pointed left.

I walked in greeted by no one, yet I identified that most everything inside resembled a Kingdom. I walked scores of miles it seemed before I found a most beautiful woman crucified. The Woman Crucified was bleeding everywhere. Two men and another woman were drinking of her blood.

She seemed as though she did not mind at all.

Thus did I cut a cross into my chest and the two men and wanton Woman drank my blood as well. I drank the blood of the Crucified woman that they called a name that sounded akin to "Lilly," nevertheless I am forbidden to reveal what Her true name Is.

There was a stained glass window like the kind one would see in a church with a most peculiar picture on it. It was a Lamb possessing the head of a different animal (resembling a goat to the
best of my observation) that they called the Lamb of Nod, who guarded the Garden of Nod. Around the Lamb, strange words were written in a circle.

SHkNA
BABALON
ISIS
NUITH

There was also the secret name of the Woman who was the Mother of all of her kin. The two men and Woman informed me that on occasion a Seven-headed Beast would arrive there yet the two men and Woman advised I flee before He arrived. I thanked them for their kind hospitality and the two men and Woman pointed me to the next door. They asked if I would like to tend to my wounds and wipe away the blood that was all over me, though I told them I was well as ever.

I continued onward.

IV. Chesed (Divine Mercy)

The door of this Temple had a symbol upon it that resembled the numeral 4 added with a curve upon it. As I walked in, I was greeted by a beautiful Angel who called Himself Iblis. He told me the Temple was of all things past. All that the future held was a mirror of the past, Iblis pronounced, which I did not exclusively understand at the time. Iblis revealed to me secrets, which I am bound never to reveal. Nonetheless, I will say that Iblis showed me another man whom resided there, though he was not the guardian. This fellow was a plump, oriental man whom consistently meditated. Iblis invited me to join the Oriental Magus. He and I came to sit upon a cloud that he called Asana. The Oriental Magus educated me in many disciplines including what the Oriental referred to as, "Samsara," the circle of Time, Life, and Brahman.

I meditated for a half of an hour after he recited this:

Dhukka Dhukkata, the symptom of life,
Happiness the foundation of all human strife,
The silence is mercy, the oath I have sworn,  
By all I create, another death shall be born.  

ABRAHADABRA!

The Oriental Magus was exceedingly compassionate, and I wished to remain a longer time yet Iblis took myself unto another room in the Temple where a mammoth golden Sun surrounded a pond whereupon a Lotus stayed afloat for all eternity. Now and again a flame would come from the centre of the Lotus, which meant that the fire of suffering was somehow a way to show man the Truth of Divine Mercy.

Promptly I was shown an entire wall of memories from the past, and dreams that eventually make the past a bridge to the future and it would eventually circle around as if to devour time itself.

Everything in the Temple chamber was so warm and breathtaking that I desired to reside there forever, yet I knew I must persist in my journey.

As Iblis shepherded me to the next door, the Oriental Magus walked over to me and gave myself a small Lotus and bid myself much Joy in Life.

I thanked the Iblis entity and Oriental Magus both and ambled onward from end to end a ostensibly endless hall of strange visions, mostly of babies and fetuses, yet also of children playing and singing joyful liturgies.

The end of the antechamber hallway was dark and uncanny; it was there I found the next door.

III. Binah (Understanding)

The symbol of Saturn was upon the door of the Temple chamber of Binah, the Third Temple. Upon the wall of the Temples, an Eye within a Triangle was exhibited.

I dare not speak a word of my journey through the Third Temple therefore I scribed verses for the All:

HERMES the veil of HADIT,  
HERMES the veil of the Architect,
INRI mirrors TARO
Those that I heal, I infect.
The God of the Sun and its fire,
SOMA the Moon and ISIS the moon,
Sarasvati the whims of desire,
The oyster in sorrow's lagoon.

The male is the Sun (Son),
but SOMA inhabits the Moon of the Male,
The Oyster of LUNA upon him,
Completion is just beneath the veil,
As two become one, She devours the Light,
NOX upon Him, He devours the Night,
The balance of circles, each day that we die,
The triangle does encompass the Eye.

The Eye of Horus is the Eye.
The Androgyne conquers duality.
The Black Star of the Pyramid,
The Six-fold Star and the beautiful Lie.
The semen of the Universe is the fault of Creation.
The womb of the Universe is the fault of Creation.
Baphomet beckons man to declare his Creation.
The Eye of Shiva is I.

I am the Sleeping Star within the Eye of the Sleeping Star.
I am She who knoweth the Bornless One. I am He who is naught.
Abrahadabra. Aum.

I felt an unfamiliar sense of suffering as I left the Temple.

II. Hokmah (Wisdom)

As I passed into the antechamber door that beheld the sigil of Uranus, I met the guardian of the Second Temple.
The floors were all of black and white checkered tile.
The guardian was clothed in a black robe and he did not face me.
Above the guardian was exhibited a large Circle encompassing a phallus in the foreground of a Seven-rayed Star.
The black-robed guardian faced an Altar upon which was the Rose Croix.

"You cannot pass through here."

I believed he was right. Beyond him was another door that I would not open.

The black Guardian of the Temple of Hokmah pointed me to a different chamber door. Surmounted by it, the identical symbol as upon the first door, the X within the Circle. In my heart I knew my journey was over, thus I did pass through the door to which the black Guardian directed me. I knew that there were so much more additional mysteries to see in the Temple in which the black-robed One guarded, yet, alas, I could not pass thereto. When I passed through, I entered into a darkened room wherein I meditated for one hour.

I. Keter (The Crown)

All that is, all that has been, all that will be.
All that I am.
I Sacrifice myself on the Altar of I-AM-NAUGHT.
For you, I will understand but I will never know.
In my Lust, I will slay myself for love is death and beauty is pain and I am NAUGHT.
But all of this has naught to do with the King of this Kingdom.
And all of this has naught to do with you.
All of this has naught to do with me.
All that I am.
For you I will be but I have never been.
Betray not the silence.
Aum.

The Magus sets forth to conquer Hirself and come to understand the All (and One). The operations of the Magus require Hir to understand the five elements with all five senses and create a sixth sense that can be visibly measured in the awakening of the Third Eye. Volumes have been written and Temples have been built to profess the Way of the Magus, but attainment is, always has been, and will be eternally in the hands of the individual who
sets forth to understand and apply the Great Work. The Secrets and Mysteries of the Ancients have been passed down and many have interpreted, translated, and applied these mysteries--but these mysteries have always existed in the Self. Whatever the culture, the similarities of the attainment of the Higher Self bewilder even the most educated observer. How does one come to understand these things? Where can one begin? Can one even fathom the Way of the Magus without specific instruction? The author believes that in order for one to find the Way, one must jump, both feet into the black. One will find Hirself lost in an alien land with pieces of a vast puzzle, strewn about the dark, veiled in symbolism and metaphor with no rhyme or reason. Nothing can be made of it, it seems. Slowly, pieces interlock and one day, he or she may find his or herself intertwined with the puzzle; a missing path of the Labyrinth and there the journey truly begins. One will hurt, one will falter, fail and mistakes will be many, but victory is the continuity of the path. One will realize, "the more I find, the more I realize I don't know." Eventually, the Magus does see the Path take shape beneath Hir feet. Then the journey begins truly--but for this to happen, the former must proceed the latter. So if you Will, come forth and in the Darkness, fall with Us. "Let her rip."

“What see we here? Forms, nothing more!
Forms fill the brightest, strongest eye,
We know not substance; 'mid the shades shadows ourselves we live and die.
"Faith mountains move" I hear: I see the practice of the world unheeded
The foolish vaunt, the blatant boast that serves our vanity to feed.”

-Richard Burton, “The Kasidah of Haji Abdu El-Yezdi”

I. Undoing the Self

The enlightened man knows that we have been indoctrinated by folly since the day of our birth. Our predispositions hinge on blind faith, prejudice, lies, and fear. Our sense of "Them and Us" is greatly mistaken and even our
spirituality (so-called) is a synthesis of poison and myth. You are a lie or a copy of a lie. You are deceived or you are a deceiver. Immediately, the pride (Ego) of man declares his individuality (quite erroneously), for he is set apart from all other things. He becomes the alien set apart and disassociated from the world around him, but in his venture from the matrix of lies and web of illusion, he becomes a product of the matrix via programmed rebellion. Is there no escape? Death! Death is the Ultimate escape from the lie of duality and illusion of the Ego!

Imagine stripping the Self of all preconceived notions and blind beliefs. It seems like asking one to live without skin or muscle and move without nerve or bone- to survive as a Soul with no host (or vessel). Actually, it is a lot like that. Undoing the Self demands one to set forth on a mission of destroying the Ego and all sense of Self (to embrace the Anti-Self) and give birth to a new creation, magically bound to the Higher Will. You are dead and a new Higher Self is the symptomatic reaction of this Death/Creation. The journey leads you to Eden to return the garden to its original state and destroy the lie of sin within your macrocosm, all the while; you are constantly being thrown back into the clutches of the lie. You venture to find yourself, knowing you are dead but alive, perfect in your search but flawed to the soul, becoming older in your years but you are your own recreation. This is the heart and soul of the Magus. The death of the former Self.

“The Mind is a disease of Semen”
-Aleister Crowley, *The Book of Lies*

II. Asana pet: Soma ciel

The Magus sets forth to Undo the Self; to silence the mind is to destroy the enemy phantoms, which enslave it.

“The essence of darkness reveals itself to whoever looks at the sun.”
-*The Book of the Dead*

00. At midnight or later, set thyself before candlelight and no other light.
0. Be still thy body, in what manner of position thy Will.

I. Each time the body shifts so does the mind misdirect; discipline thine (self) and be still as silent. Each time movement occurs, redirect the Self and start anew.

II. Breath deeply to what rhythm may manifest in thy heart (slow and controlled).

III. Be aware as fully as can be possible of Right Now This Moment as breathing continues.

IV. Begin counting to ten; each time count is lost, return to one.

V. Each though of distracting nature that will arise, return to one.

VI. When silence of thought begins to manifest the seed of Gnosis, remain aware that thou shall silence the Self. Awareness must be fixed upon the nature of the Gnosis or revelation, rather than the Self.

VII. If thou wilt, stop. Practice several times before advancing to the next stage.

After something resembling perfection may arise, advance to the following:

VIII. When revelation doth cease, embrace the Anti-Self.

IX. Visualize the Ego as a large, black sphere floating from atop thy head into a larger sphere that containeth a blinding, pulsating light. Breathe evermore deeply!

X. Whence the black eclipse the light and the light devoureth the black, see the becoming of the All. Embrace the All as it becomes the One.
XI. Elevate thyself in vision to become part of the All, and dissolve thyself within the flame of Illuminating Darkness!

XII. Annihilation; come to.

000. Third Eye Awakened! A black candle before you, a red candle to thine left, whites to the right- the triangle encompassing. Put before you a skull or a picture or symbol of Baphomet.

00. Become as the Eye.

0. Be still, be silent: and in mind.

i. Breath deeply, utilizing II-IV in the former exercise.

ii. Visualize the three points in red light encompassing thee.

iii. Visualize the red light completely around thee in the shape of a triangle; see thyself as a black circle within.

iv. Feel thine eyes open but do not open them. Visualize whatever the symbol or object placed in front of you without actually looking at it.

v. Visualize a red ray of light projected from between thy brow.

vi. The red light shineth into thee triangle and becometh one with it.

vii. The red light of All devoureth ye.

viii. Annihilation; breath deeply.

ix. Utilize IV-VI in the former exercise. Stay focused until ye Will, armed with the revelations and Gnosis that did occur.

x. Annihilation: come to.

xi. Write in Magickal Journal of the Gnosis that did occur.
The aim of the Magus is the perfect synthesis of Science, Art, and the Divine. To draw one's self toward Divine understanding is a result more so than a goal. Self-illumination is alchemy simplified into spiritual practices. While one sharpens their understanding, one stumbles upon missing pieces of a vast puzzle, and each individual does so at different times, yet every path is equally valid. (That has not to say that there are not risks involved with being wrong about things and then building a foundation on error, but mostly, I believe that people are capable of pulling themselves from the depths of the abyss in which I speak.) To keep "in the current" is a daily struggle that should never be undermined by one who wishes to attain the continuity that develops Magick more clearly as a practice, life, and True Path. One must "die each day" and remain aware of the snares that are set in the path we tread. Choronzon is the ultimate snare; a sort of arrogance and narrow mindedness that can manifest itself in many ways.

As aforementioned, prejudice, blind faith, and the like are often things that prevent one from obtaining necessary knowledge, but they are also things that will lead one backwards to destruct in a counter-productive manner. Some error is healthy and teaches us something; some error is useless. The Magus allows a margin of error in all endeavours in life, but this is an acquired skill, so it seems. Ethnocentric ideas and trendy prejudice are extremely dangerous poisons of the Magus.

Often nations in times of war sew the seeds of fear, panic, and mania and people developed unhealthy habits of demonizing entire nations, creeds, races, etc. without realizing the painful consequences of herd-consciousness in the first place. Herd-consciousness is the bi-polar opposite of truly becoming One with the All. This idea may seem hard, if not impossible to grasp by the vulgar or even to the newly initiated (to use the term loosely). As one sharpens their view of the path, the paradox is stripped away, and it will be seen clearly that the paradox was within ourselves, minds, words, actions, and even the language we have all agreed. Undoing the Self requires patience. One would do well to reflect on this often, especially in times of fear.
The initiate does more than Consecrate the newborn Self; He/She invokes an Inner War within the Self. Much of this can be explained by the Undoing of the Self and collision of ideas but there is much more to it. This can be explained after a period within the workings of spiritual evolution. That being said, the Magus does this fearlessly, willing to face the ordeals, which he invokes. For this battle is the first step of many toward actively utilizing the Star within Us.

Ritual of the Black Star.
Six candles, three black, one red, one white, the other shall be the color of thy birth. Shape them to a six-rayed star about thee. Incense and oil shall be utilized: wand and dagger, as well as altar.

xiii. Perform the Thelemic Banishing Ritual of the Pentagram (or the Star Ruby).

xiv. Extend thine arm, dagger in hand and recite the Infernal adorations of O.A.I, as outlined in Liber Stellae Rubeae.

xv. Speak thus, “O Supreme Architect of Life, Light, Love and Liberty, I come forth this Night to unveil the Star within myself. I call upon Horus, the Son of the Age, and Babalon, I do invoke thee! IO PAN, come forth and bestow the Divine blessings of your love upon me. I come unto thee, bearing witness to the One True Law of thine Age.”

xvi. ASAR UN NEFER, Thee I invoke the Bornless One! BABALON, I drink of thy Sacramental Graal! BAPHOMET, I yearn to taste the Glory of Completion! I call upon Thee, Mother of Night; embrace my Soul in the flame of your Darkness! HADIT, thee I invoke this Night! By the Light of the Moon and Stars, Illuminate my being unto the Soul of the All!

xvii. Draw the dagger to your lips and kiss the blade.

xviii. Give the signs of NOX and LVX.

xix. “Manifest, O Power of the Unseen! Show me that which you Will! O Prophets of the Age, take me to the splendour of thine
shadows! Unto the Darkness divine, embrace my Soul into the 
Night! You are within me, so am I within you! My blood is fire!
Manifest! My flesh shall be the vessel of Divine Fire manifest!
Divine fire, I call upon the four Holy Elements, and the Four Holy 
Weapons of Divine Power! Devour thy illusion and shatter that 
which imprisons me! Restriction of Will shalt be no more!
RESTRICTION OF WILL SHALT BE NO MORE! Do what thou 
wilt shall be the whole of the law. Love is the law, love under will. 
There is no part of me that is not of God. I who reveal the ritual 
am the Right and the Averse.”

xx. Birth and Death are one. Heaven and hell, there is no 
difference. As above, so below. Destruction begat Creation. 
Divine Creation begets folly. Thus, I enter the pyramid of Life. 
The Eye did see me enter. On the wall, a large skeleton is 
embedded within. The body of a human, taller than most one 
would see of human origin, and the head of a horned Beast. 
Within the rib cage lies a skeletal fetus. It had a tail and a large 
head. Below were the words scribed: El Qahar, the cup of love is 
the cup of death.

The Elemental Black Psalms of Dead Earth

Recite:

xxi. The spatter of Stars: a litany of Souls, Like blood on the lips of 
God, Caliph Belial, Mother Earth knows, Like the King of Fire, 
and Prince of Yod. Malkut was of Hir as the blood didst dry, I was 
the Sun of the Blackest Night, Tears, like Hell as I opened my eye, I 
dream of Earth as the years go by. Base and Sentimental Fears 
enthrall me the Territorial drum of Death did cry, Ashes and Dust 
and the winds of fate, made a place under Heaven where angels 
die. I reached for you as your wings fell off, I fell to the dirt and 
then I died, I awoke under a ray of Light, The devil's daughter 
crucified. The demiurge laughed when confronted by fate, His 
flesh tore like the grounds of Earth, On the whitest horse I ride by 
Day, I am the bringer of the mirror of Birth. The Prince of Air 
didst wait by the Sea, the Tide was late to rise that Night, The 
white moon burned as the Prince did bleed, I am the Shadow still
Haunting Thee. The air did rise to the æthyr, The Stars of Earth did breathe, The Stars of Eden shed a passionate tear, I am the Shadow still Haunting Thee. Mangled by Darkness, Tainted by Light, He cast no shadow that Day, Onward the white horse devouring Night, I am the Shadow, in You I Prey. The Dagger of Da'ath in the Heart of Her whose name I invoke this Day, As I speak these words of this UnHoly verse, I am the Shadow, in You I Prey. She bled and wept and closed Her eyes, I screamed to the sky, VENGEANCE IS MINE! One for the faith, another for the blind, I am the Shadow of Mercy Divine. I sought and fought as days turned to years, Alas! I invoked Her upon thine Seven, With semen, blood, in the midst of Tears, I am the Shadow that haunts Heaven.

xxii. {Absolution}: Through the fields of feast, and Temples of the East, I am the Beautiful Liar! Surmounted the Light, By the flame of the Night in the Ash of the funeral pyre. We are the flame that has outgrown the hand that lit the spark, Look to the Sun; it devours the sky, Like an Eye that devours the dark. The wine of Slaughter, and the Temple of the Daughter, Sacrificed in the Blood of desire. The sand turns to blood, clay returns to the ash, to invoke the Lord of Fire. The Soul-Pollution of Absolution has conquered the Truth Unveiled, Resent that which beckons to Repent the Rapture of thine Faith impaled. We are the flame that has outgrown the hand that lit the spark; yea, the hand that lit the spark.

xxiii. {Fatal Grace} Midnight, under water I saw the devil's daughter Riding on a flame she came Screaming as she called my name. Dance, child, On the shore, bleed Fallen, I release thee Riding on the flame she came All the flesh upon me, bloodstained Angel of the Star-light, Shed wings to the dead of night. The moon was like the blood of thee, dripping tears of Fallen Grace into the Sea. Man destroyed man for the prison-tomb of Osiris and blindly made victories of the slaughter of Innocence. The Season of Cain swept away the dust and ash of the flesh and martyrs were born. The Sun still did shine and the Son was left standing. The wine of slaughter became the elixir of life and love. Three eyes of God absolved the Earth and became as One. The Star of Infinite Space became the Spirit from whence the many came to glorify the
individual. In no vulgar sense may it be taken. Vanity is none of this. Nor fear; love is the law.

xxiv. From naught to many and back to all. This is the cycle of life but to understand, first one must fall. In Death’s embrace, there is no way to outrace time: this is the fatal grace of Magick. I dare the deeds of Magick and look to the Stars with bright eyes. The Gods overlap and the blood intermingles. Intertwine yourself in the thorns of the rose, amidst the Centre of thy cross. I Remake myself anew.

xxv. Sire, I stare into the Eye of the Morning Star. Frozen, the Black Sun that looked upon Us as He weeps. This is not of the gods, nor of the Angel, but doubt even if thou doubtest all. I shun the morally forlorn and I am not of them. I am not of faith. I am He of doubt and certainty. Two-fold is thy aspect. Dual naught, I see. Low is the serpent as he crawls into the warmth of thine embrace. Children of the Serpent, I am the Sage, I am the prophet for the Prophets. Doubt and certainty will maketh the wheel whole; yea, the balance of thy Light and Darkness.

xxvi. Sire, stray not from the Black Star that guideth ye. The Death Star is it’s opulent measure. I am the Son of Belial, layer of the Higher Law who knows no Law. I am not above you, so let your faith not seep into me; my being is pure. The Lotus is aflame. Give me, Sire, your desire for the Divine Mercy of the Higher Law. We stand between the pillars, amidst the Lotus and Rose-Croix, yet we shall never kiss the feet of the gods. Brethren, take me to your goddesses instead. In all thy solar-phallic splendor, I am not a man unto thee, Mafomet. Make haste! Children of AntiPas, carve the Oroborous upon thy flesh! It knows no end but the end I am. Stand back, the flame shalt devour; yea, the flame shalt devour.

xxvii. Sire, Zarathustra is my only Lover. He walks with me when all others mock. Azazel is my companion; faithfully, he knows naught of faith. Let me redefine the Qlifot: that parasite that impedes Will; if not, then embrace me and to hell with it! B’tween Asar and Asi dwelleth IAO, so burn the sky with the Light of Tahuti. These are the gods and black is the heart of Us All. I am the Priest of Kali; divine the blood. Holy is thy doubt! Cover me
in roses and bury me at the foot of the Sphinx. I am no longer 999: I am 774. I am the shadow of the cross; yea, the pale shadow of thy death.

xxviii. Sire, these are the elements. I wash my hands in a river of blood. Open the way: O see I know it to be ZAM-ZAM. Know the water here is soul-poison and there is no bravery, hence I commend the Fool*. The Skull facing thee is actually Baphomet. The K/Nights of the Lady of the Moon know well this Law. I pray unto the Sodomite and I prey unto the Sodom-Apple. The serpent writhes around the sword and sets the path aflame, O children of the Air and of the Light of 666. The circle has bound me and I separate the secret and mystery. So shall you, shall you? I travel vastly and deem the Earth my altar; yea, the Earth is my altar.

xxix. Dance on the ashes of all that I am. Three-fold the light of the I that Eye have awakened. Eyes are aflame and blood cleanses thy tongue. Kali to All Man: Know I have awakened. Stifled the screams of lewd abandon. Her fingers split me forever open. A look of shame upon the face of god. Kali to All Man: Drink of thy blood. Dance on the ashes of all that I was. Circles around me Devour all I have done. Tear the light from heaven wrapped in the veil. Kali to All Man: Your faith impaled! Psalm of cold misgiving I reach for thee, thy skeletal Hand that held the rose for thee, Don’t shed thy blood for god nor Light, Don’t shed thy blood, for even me. I shape thy light, a frozen Sun asunder shapes of Venom cry, As Lucifer rides through the nigh, “There is none other god than I!” On bended knee for Allah wilt, The shame of God, thy podex lusts The shame is really blood We spilt Between her loins, we giveth thrust. A night well spent upon thy sands “There is no cold,” the Black Star spoke. The Morning Star bled fragile hands, And Kali spake, “Know that awaken.” The flower blossoms, unnourished sea, the sand amidst the frozen Sun, the Lotus and the feline Tree, the Tree of Life, the smoking gun. in Death, we part but in the minds of all that bled, eternal scars, the false god shuns to herd the blind, yet of the Yezidi, all are Stars!

xxx. AMA, I am he of torment and misery unwept. Slash the night, the light is lost again. She bleeds for me and I for her and torment has never known the depths I have fallen. Certainty has betrayed
me and I stand defiled among you but I am invisible like a ghost that treads the path of death eternally. Hell hath no boundary to pain as the sun sets upon the weary blade of this apathy. I am set apart from all; my being is pure & blood is my essence. Angel, stand away! The flame is upon us! I am Shiva in the dawn of the storm man hath crafted unto himself. A sliver of light can be seen by the crescent of my eye and splinters of the hosts have been shifted furiously aright. I am terrible and bloody, I seek to unveil the star that man hath desecrated! Shell of man that I am, my Lover departs & suffers that wrath as I have.

xxxi. Eye of illumination; descend unto the barren and desolate womb that she hath lifted upon me. The vacant womb released thy sepulcher of the dead world unto me: Hear thy fatal word! Manifest! The bloody organs smash together in the spasm of infernal delight like the torment of stray laughter unknown. In the shadows, thy seed is released and I shed my essence upon her brow. Split me open, my black, beautiful fallen & consecrate the sisters robed in crimson light. No one can know the eternal suffering as I have known; I came from abyss where we writhe like serpents. As she writhes into my body, I see that she is a part of me. Come into the vault of my body! Bleed! I am bleeding! Tear me open wide! Slash me and carve your essence into my flesh. I am a wound: wide open for you, I pour myself into the darkness called, “you.” I am the desolate one. Tubor-Cain is the word.

xxxii. Sin of all! I am the fear that knows all fear & the depths of the pain of destiny, the abyss of fate. Separate me—tear me to shreds & may the sepulcher that I am rest, but I have no rest and sleep is not of me. I am eternally awake and the truth of the air delivers unto me the illusion of sleep. Immortal is the sweetness of thy breath. Breathe the breath of me unto love and know that I am love bleeding. Dream, the bondage is at an end. Subtle and decadent art thou, O man! Be proud and against the meddlers of Will. Impurity, the shattered web of the Architect: build that bridge that ye knows, I heed the suffocation of endless light, I am eternal; forever awakened but the somatic reign is not of the wrath awakened within me. I am the heart penetrated thus by the folly and restriction of thy vessel. Woeful art thou, O Woman, Scarlet Dream, my tears fall as glass and know your misery is a nightmare.
unto me: I regress.

xxxiii. I grow weary and the prudence of the Hermit alleviates my wake. The patience of the Knight is but a caress and I may rest upon it. The stare of the storm may be released. The dreams shall come and soon I will travel. Quiet thee for now. I tread the path of the silent and withdraw. Beautiful art thou, thy completion of all that I am. Soon we shalt intertwine 'neath the Crimson moon and be as stars to light the way of the aspirant. I am the serpent foot of Abraxas when the need to depart ariseth! Shame! Shame the sun with thy word. Finally, I withdraw truly, for the hour is night (truly). I cometh before that which is not. The Star impedes naught. Crows come to the sign in threes. Shelter me in this darkness, O Woman, for you art master over fear. Ain Sof. Shiva, chosen this feast. Let thy aura fold.

xxxiv. AMA, the Burning Children shine eternal under the blood of Shiva. The Khatui is sacred unto Krishna, the warrior-widow. Amidst the burning serpents: A frozen Sun and burning moon. Black illumination foreshadows all thine aspects of fallen Jerusalem. Stand aright to be torn to No-Thing but a spatter of blood by the sacred Eunuchs by the beckoning of Baphomet. Completion is the wheel: forbidden to turn this final day. Shiva awaits the tide in ecstasy and Kali is drunken still. Writhing serpents uncoil at the feet of G.O.G. Divine countenance falls upon the shoulders of the god of light. Crimson moon, reveal the sister star unto the burning sands.

xxxv. O' Mother Kali, mother of the burning children, ye whose blood the Graal doth lust, I adore and invoke thee this night. The bitterness of life has made me sweet like the violet blood that fills thy mouth. I have become as an acid that devours the soul of man; I shall dissolve the heart of all humanity. Kali, I am drunken with ye as well—I taste the repugnant blood that fills thy mouth, yet I yearn forever more. Below as the insects swarm, so do "the people" beg of thy wrath. The ANTICHRIST is the vengeance of the lie of the fall. Eat of that tree, and eat well of thy flesh. I am aching, I am bleeding! Fill me! Fill me with your light and
devour me in your darkness, for without thine fallen heart I am empty and vacant. The desolation of my heart, mind and soul hath made me suffer beyond any suffering man hath known. I am the abyss over the fallen bridge and Tower. The sadness is in the way I hear your beautiful voice, absent your face, and I yearn to return to you, only you! I am beaten as breathless corpse, yet I run to the centre of your being (and heart). I am the ghost that beckons death and I bleed forever. Never shall I be content: The riddle of my suffering is torment and blessing. Kali, wrap me in the beauty of your many arms, I want to feel the warmth of your breath on my neck as you devour my blood like a parched demon: I want to be sick with your kisses of our end. I want to bathe in the blood our end with You! You, Kali! I want to feel and be all of you, mother, and keeper of my soul, sister, and lover of my heart! You are all things! You are everything! I writhe like a serpent beside thee; the angel with ashen wings torn from fire to light in the brazen night of your ecstasy! I see deeply now into the shame of G.O.D. Such as it is with “the people.”

xxxvi. The hell of your eyes, O my Goddess! You burn in me sure as the flame before me! O the hell in your eyes burns me to the soul! Your crimson eye is the snake that wraps itself around me and suffocates me in the embrace of your love. I am the scar on the world you beheld in your wrath. In your light, I love you. In your darkness, I love you ever deeper! Tear away my flesh so that I may be ever closer to you! Closer! Plunge your dagger of truth into my heart, beauty is pain, & love is death. As you love your children, as you love the taste of that which you devour, embrace me. The flame. Let every tear fall so that you shall not thirst, may every drop of blood not be wasted! In the face of fear, I am stronger, for I have overcome by your essence. All that I am, Kali, knowest me! The flesh you bear is blue like the air amidst the new moon. Your crimson lips are violet in the darkness of our Union. I see you smile, your face clear in the sky. Truly, you are the Queen of All. I feel your warmth among me and I am overcome. I am silenced. Beneath the cold warning you have left unto all Man, I see Your smile and it illuminates my being utterly and entirely. I am speechless before you; my blood is ice, yet my heart aflame. I look upon you, I am suffocating, and your brilliance is too much to look upon. Intertwine your essence with my being, so that I may
know strength. Empower: Split me wide open and tear the life from me. Your eyes are the truth of being. Your hands have been upon me since the hour of my birth but not until this moment, do I fathom to understand the essence of your touch, your fatal caress. Your intensity chills, I see your grasp in all existence. You fall upon me and I fathom no resistance. I fall within your being. All else is poison. Tear open my neck with your kisses and take from me all that I am. I give unto ye, this sacrifice. ahi hay Lilitu.

xxxvii. I return to the stains of sleep. Blood spatter upon the face of the angel shall make the sacrifice completion of thy Will. I surrender and I see the truth of Love and Will, thus I keep sacred this eternal scar. I am forever and never shall I be torn to the void of desecration, for desecration is not of You, Kali! Just is the backlash of your essence, the vengeance of your awakening. Goddess, I knoweth thy torment. I am cut wide open. I see the hell in Your eyes and the reflection is the sacred flower of my soul. Salvation, now I am weary. I dare not unveil the utterances in your silence; I am sleeping now. You are the face in my dreams and I still yearn to you. Kiss me unto the silence. My eyes are closed, I await the awakening, for it is you who hath awakened already. My awakening is the morning of our Union; my return to you; the mourning of Earth, the closure of Eden. It is all at End.

Woman still suffers the persecution of old, it is up to those who dare partake of the Kindred Sciences, and Arts of Illumination to welcome, embrace and yearn for the High Priestess, the Empress, the Goddesses divine to take their respective places in the world of men and women. The shackles have been broken to an extent that has outraged the prudent priest who scoffs at the gospel of Mary Magdalene but can it be that the Magus of today still does not embrace BABALON, Lilith, Kali, Nu, and the ALL MOTHER? Is ignorance so prevalent even among us, the so called enlightened that we cannot see that without Lilith, Samayel would only constitute half of the Heart of Baphomet? The mother, the sister, the lover, and the Black Concubine are that which holdeth the seed of life itself. From the Scarlet Woman is all power given. Can She forgive history? Imprisoned by the pigs and swine of the slave-religions, tormented by the merchants of guilt, deceived by those who proclaimed love unto her, even as he smite her? The
very backlash of the ANTICHRIST, the very essence of THE NEW WORLD ORDER shalt come to balance the error of Osiris, the paternalistic "god" who clipped our mother’s wings.

That balance is the balance of the Goddesses who have been silent and forced into exile for far too long. The folly of Ages past excluded woman from religious participation when she suffers the torment of birth and yet looks into the eyes of the child she had given birth to with such great joy, incomprehensible to the man whose fluid met the seed of life itself. The shackles of rape, bondage, slavery, and love without will have reigned for far too long. The Aeon is the heart of NUIT and Lilith has risen to take Her children into Her mighty fold to reawaken Kali from the slumbers of Her rest. As once, women were forbidden to dance, puritans removed their clitorises, and women were forbidden to vote or participate in spiritual activities what so ever. So the prudent priest who scoffs at the gospel of Mary Magdalene, revealing her relations with Christ were far from prudent, cannot see himself in need of Her as his corrupt and vulgar hands molest the bosoms of little boys whose innocence has not yet been shed by the tragedy of life. Moreover, as for the puritans, may the "witches" of innocence rise from the ashes and spoils of the past and mark the face of God with ashen shame, the woeful scar on the face of history that can never be undone.

The beauty of the Lilith child alone is often so intense that it can blind men, beauty can cause suffering; a prick to the heart that can never heal. Beauty is such that it instills a sense of tragedy to the seeing and thinking man. She has given herself for naught but the backlash is underway and even she shall devour the child of earth in the Seas astride the Beast and the Leviathan. He who drinketh of her Graal shalt never be the same, despite himself. Aortic Hiatus is the cut that never heals, torn into the very fabric of the heart of he who has known love; he who has drank of her, he who has felt the splendour of her beauty. Beneath the veil lies beauty so supreme and divine that humankind could go blind among the crimson sisters who dwell in the day of our Moon's rapture. The flesh-eating scarab gnaws upon the chosen eternity of She who hath awakened again to fuel the storm that lies in days ahead. Now even She devoureth the scarab as if it were the fruits of Eden. Solve et Coagula is that which can only fully be understood by the lovers who aspire to the Initiation of the Hermit,
but even the Hermit knoweth the truth of Hermes, he who is not without Her eternal caress, for even in the first manifestation Isis did not betray us, it was we who turned our backs to be met with the knife of the lies of our fathers. Yea, and unto the æthyrs Michael beckons Shekinah to bear witness to the Age of the Hawk and see verily, the shame of man is that he escapes the womb, returns to it lustfully and bars woman from spirituality, the very essence of the return to the womb! This is LIFE that deserves reverence, O Man! Stand before Her and open thyself to Her so that She may slay you and your blood may fall into the Graal of the Universal Life, that which is the blood of All!

O’ Woman, redeemer of man, it is his foolish pride --the vacuum of arrogance that blinds him so. He knows not what he does truly. For it is ye who allows him to catch a glimpse of divinity, even the sleeping, even he who hath not awakened to the nature of the liquid diamonds he sheds into ye: the first of heaven's essence, to erase the mind in orgasm. The annihilation that occurs in the rapture of climax, ye fools are blind to its effect on the spirit. You are as children playing in the road with scissors and matches. Deny not the embrace of NUIT for it is She who is infinite space, deny not the Lady of the Moon for the essence of Night and the Darkest Blessings are of Her and in that, we shalt rejoice!

Forever shalt the passion of She that loves ignite the flame within the Star that I am! For She is that which I adore, that which I fear, and that which I shall embrace until the hour of my death. And in the Great Below, may my eyes meet with the lustful angels of my youth again in the life after next so that I shall be reunited with the bride that has always burned in my veins and whispered in my ear like the mischievous nymph of the wooded forest. I have felt the hands of Sheol caressing me, even as a child, loving me tenderly as I was so unknowing of whose hands they were, frightened as a child would be. Kali, I worship thee with thy humble heart. May your blackness be ever a mark upon my heart and soul.

Here endeth thine Qabalistic Meditations upon the Abyss of Not.
IX

*Liber 486 Ma’at af Ankh*

by Joseph James Eisner {Frater Djed Khons af Ankh}

The Circle is cast,
The Temple is banished.
He declares that the last
Of the demons have vanished!

For the Altar, behold! The Mighty Prism: the
Implements of Salt, Sulphur, and Mercury; in the
midst, the Holy Chrism!

The Candidate is Blind and lately,
Bound thrice greatly;
He bears in His hands left & right,
The Bell and Double Wand of Might
His Robe is black as All,
His Aspiration call:

*(V) Ekas Ekas Esti Bebeloi!*

*Perform spontaneous Invocation to Ma’at*
Walk over to the North and trace a cup in the air
vibrating the word: *AURAMOOUTH!*
Stolistes' Cup

Take up the Cup and travel over to the eastern quarter. Shake the water three times tracing an invoking water triangle.

\[ \bullet_1 \rightarrow \bullet_2 \rightarrow \bullet_3 \]

Invoking Water Triangle

saying: *So therefore the Priest who governeth the works of Fire must sprinkle with the Lustral Waters of the Loud Resounding Sea. Make the sign of the cross: + I purify thee with Water.*

Next go to the south and repeat sprinkling the water, etc. Do this in the west, and finally to the north and replace the Cup.

Walk around until you come to the south, and trace the symbol of the Fylfot Cross saying: *THOUΜ-AESCH-NEITH!*
Dadouchos’ Fylfot Cross

Take up the censer and walk to the east (Always walk in a clockwise manner unless told otherwise when doing this ritual.) making three passes to the east with the perfume in the shape of an upright triangle in a clockwise direction.

1.

2.

3.

Invoking Fire Triangle

saying: *Thou shalt see that Holy and Formless Fire. That Fire which darts and flashes through the hidden depths of the Universe.* + I consecrate thee with Fire!

Repeat in each quarter as we did with the water and replace the censer.

Go to the Altar in the West facing East ring Bell. Walk to the SW (at the edge of the circle in the sw) and trace a Cross and Triangle vibrating: *ASI!* Ring bell.
Trace a line with your Wand from the SW to the NW and trace a Cross and Triangle say: *HOOR-APEP!* Ring bell.

Now trace a line from the NW to the East, trace a Circle, and Cross saying: *TEHUTI!* Ring bell.

Go to the Altar in the West facing East and visualize the three Officers and the Pyramid you just created.

Use the Scourge on your buttocks, cut a cross in your chest with the dagger, and tighten the chain about your forehead saying:

*Scourge with purity of pain!*
I Cut loose the serpents under my feet!
Crown me with thorns, electric rain
Of power flings forth forcibly;
Anoint the wounds.
Out of the cold darkness which all behold,
Into the Burning Light which none have told!

Look at the Lamp above and to the east of you imagining that this is the Light of the Hidden Knowledge. Take a moment to consider the symbolism of Light throughout the Ages. With the white part of the Wand draw the sign of the Invoking Light saying:

Let the Brilliant Light descend! (Picture the Light burning in your heart center.)

Perform invoking dance once and give the sign of the Enterer towards your Kiblah. Dance again and give the sign of the Enterer. Dance a third time and on reaching the East do not give the sign of the Enterer to the East but continue to the West facing East and give the sign of the Enterer at the symbols on the Altar. Scream: Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

Adoration to the Lord of the Universe:
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
   For me unveils the veiled sky,
   The self slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

   Sign of Enterer
   Unity uttermost showed!
   I adore the might of thy breath,
   Supreme and terrible God,

Who makest the gods and death
   To tremble before thee:-
      I, I adore thee!

   Sign of Silence
   Appear on the throne of Ra!
   Open the ways of the Khu!
   Lighten the ways of the Ka!

The ways of the Khabs run through
   To stir me or still me!
      Aum! Let it fill me!

   Repeat both signs
So that thy light is in me; & its red flame is as a sword in
my hand to push thy order. There is a secret door that I
shall make to establish thy way in all the quarters, (these
are the adorations, as thou hast written), as it is said:
The light is mine; its rays consume
   Me: I have made a secret door
Into the House of Ra and Tum,
   Of Khephra and of Ahathoor.
   I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
   O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

Holding Lamp above your head and thinking on
what has been accomplished you hear a voice in
your mind, Djed-Khons-af-Ankh speaks to you: The
Light has arisen and the shadows flee away!

KNOX OM PAX!

KHABS AM PEKHT!
LIGHT IN EXTENSION!

I am still unfit to enter into this Hall! Therefore…In the
Name of GOD, Va-Daath Aloah YHVH; in the Name of
HAVAHAY, and of ADONAY: I declare that I am a
true, worthy, and humble seeker of the Light of Wisdom
and the Splendour of the Divine.
I seek the Light in all its forms!
By the Great Mercy of the Lord I shall acquire power from such diverse sources! Finally, so that I might awaken a god. Even this unto the Great Work and only unto the Highest Aspirations of my Soul, which are my own True Will. I shall henceforth lose my public name and be known herein as Frater______. I am the inheritor of an enlightened, Living, Loving, and Liberated world! Even so the Mother of Darkness hath blinded me with her hair! The Father of Darkness hath hidden me under His wings! My limbs are still weary from the wars that were in heaven!

Khufu’Kafre speaks to your soul, the idea breaks through into your conscious mind, and you Say:
(Vau) I seek entrance to this Lodge. I know that If I am unpurified and unconsecrated I cannot enter the Sacred Hall of Ma’at. (Vau)

Suit action to words facing altar, Purifying and Consecrating yourself as taught in the Opening. (With the scourge, dagger, chain, and oil.) Saying:
Scourge with purity of pain! etc..
Anoint the wounds.
Anoint the wounds.
Out of the cold darkness etc..

I am truly willing to take upon me the Curse of the Thelemite.
Still at the west of the Altar facing East: He who is the fountain of the Spirit of Man and of Things
came not to break, but to fulfill the Law, I am ready to take this Oath. Put your left hand on the book of the Law repeating the Oath. Circumambulate once clockwise and give the sign of Enterer to the East. Continue circumambulating until you come to the west: Purifying and Consecrating yourself as taught in the Opening. (With the scourge, dagger, chain, and oil.)

Saying:

Scourge with purity of pain! etc.
Anoint the wounds.
Anoint the wounds.
Out of the cold darkness etc.
say:

I feel thy presence Dread Lord of the West!
I fear thee not.

For fear is failure, this I.I.I.I. knoweth best! I pass thou on, unwelcome guest!

Shake your fists and Dagger in the Air as if to make War.

Then circumambulating until you come to the east: Purify and Consecrate yourself as taught in the Opening. (With the scourge, dagger, chain, and oil.) Saying:

Scourge with purity of pain! etc.
Anoint the wounds.
Anoint the wounds.
Out of the cold darkness etc.
Circumambulate once giving the sign of the Enterer when reaching the East. Then Circumambulate until you come to the East and say: *It is the Light! It dawns in darkness! There is a Mystery of all the people revolving around the Sun, worshipping! Even as Rose is fixed open by the Arms of the Cross! Nuit worships Hadit! Love is the Key to THIS Mystery! I pass thou on o Dark Lord who dwelt in Darkness!*

*All action is the Will of Love.*

Continue to Circumambulate until you come to the west again and give the signs of the Neophyte.

Picture Horus the elder coming down, etc.
Give the sign of the mourning of Isis, say: *Come thou in the Kingdom of the Light!*
Give the sign of Apophis and Typhon, say: *Come thou in the Light of Victory!*
Give the sign of Osiris Risen:
*Come thou in the Splendour of the Light!*
Give the sign of Osiris slain, say: The Light hath healing in its Wings!

Picture the Divine Name, *T-KRUX*, in your heart center in Greek so that it =486. Vibrate the name Five times loudly and strongly so that it is Light fills your sphere:
By this Word am I received into the Golden Dawn Current.

Adoration to the Lord of the Universe:

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet
Thy presence, O’ Ra-Hoor-Khuit!

Sign of Enterer
Unity uttermost showed!
I adore the might of thy breath,
Supreme and terrible God,

Who makest the gods and death
To tremble before thee:-
I, I adore thee!

Sign of Silence
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!

The ways of the Khabs run through
To stir me or still me!
Aum! Let it fill me!
Repeat both signs

(V) Konx Om Pax!
(V) Khabs Am Pekht!
(V) Light In Extension!

CLOSING

Trace a Cross and Circle in the East, say: *TEHUTI!*

Trace a line from the East to the NW and create a Cross and Triangle, saying: *HOOR-APEP!*

Trace a line from the NW to the SW and make a Cross and Triangle in the SW, saying: *ASI!*
Go to the Altar in the West facing East and visualize the three Officers and the Pyramid you just destructed.

Perform triple banishing circumambulation.

Adoration to the Lord of the Universe:

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet
Thy presence, O’ Ra-Hoor-Khuit!

Sign of Enterer
Unity uttermost showed!
I adore the might of thy breath,
Supreme and terrible God,

Who makest the gods and death
To tremble before thee:-
I, I adore thee!

Sign of Silence
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!

The ways of the Khabs run through
To stir me or still me!
Aum! Let it fill me!

Repeat both signs
Perform the Lesser Banishing Ritual of the Pentagram.

(V) KNOX OM PAX!
(V) KhabS AM PEKHT!
(V) LIGHT IN EXTENSION!

He goeth forth to dare his destiny among the legions of the dead
Pontius Pilate by Joshua Jacob Seraphim

“I am innocent of this man’s blood. It is your concern.”

The Roman Præfectus of Judea during the crucifixion of Jesus Christ, Pontius Pilate, does not play a dedicated role in the crucifixion of Jesus. The passive actions of Pontius Pilate during the public debacle of Jesus Christ’s fatal condemnation at the prætorium assign dispense responsibility of Christ’s crucifixion primarily to the Pharisees and Sanhedrin. The proactive roles undertaken by the Jewish authorities during the arrest in Gethsamane and the trials of Jesus of Nazareth in Judea indicate a Judaic determination to crucify a renegade Rabbi whose itinerant teachings in Judea became at odds with the canon of Jewish ecclesia.

To consign complete responsibility for the historic crucifixion of Christ Jesus upon Jewish ideologues and ecclesia is academically negligent. The legal condemnation and subsequent crucifixion of Jesus was an interplay of Roman provincial authorities concerned with circumventing a widespread uprising, and, Jewish ecclesia concerned with an increasing religious following centred on the teachings of the Nazarene. Nonetheless, the Jewish ecclesia consigns itself to a noticeable and tangible part of historic responsibility for the crucifixion by ordering the arrest and trial of Jesus.

Pontius Pilatus was named præfectus to replace Valerius Gratus, the previous appointment to Judea under Roman Emperor Tiberius Caesar. Historians Josephus and Tacitus suggest a noticeable prejudice towards Jewish subjects by Pontius Pilate, although coinage used by Pilate seems to portray a tolerance of both Paganism and Judaism in his province. Among some accusations against Pontius Pilate according to Josephus, is the use of the Jerusalem Temple treasury to construct aqueducts, which was greatly contested by Jewish protests that were dispersed with violence by Roman authorities. Pilate’s actions were out of disdain for the people he governed in a troublesome outpost of the Roman Empire. In 31 A.D., Emperor Tiberius Caesar had condemned Roman Consul Lucius Sejanus and executed him, thus
ending an all too common plot to usurp power from the Caesar, effectively placing a sense of unsettled fear and obedience to the outlying leadership and provincial authorities.

Pontius Pilate had theoretically much to fear from this uprising and Tiberius' purging of provincial supporters of Consul Sejanus, of which we can add to this list, the Prefect of Judea. Therefore, if we take historical indications of policy shifts toward the Jews in the Synoptic Gospels to possess some validity, Pontius Pilate was faced with a dilemma. Despite Pontius Pilate’s own personal disposition towards his Judaic subjects, Roman social hierarchy would seem to dictate his behavior. Had the Jewish citizenry been incited to violence before Tiberius Caesar’s new political indiscretions, Pilate could shroud a forceful response with the necessity to maintain social order. Yet with Tiberius no longer sharing power with Consul Sejanus, Pilate had to tread a weary footing, and it seems the Jewish Sanhedrin was aware of this.

At this point, we can safely say Pontius Pilate had to deal his cards carefully when this renegade Rabbi Jesus was brought before him by the Jewish patriarchy. The Jewish historian Josephus in his “Antiquities of the Jews” informs us of Pilate’s disdain for the Jewish populace, an entry worth recounting in the context of Christ’s trial:

On one occasion, when the soldiers under his command came to Jerusalem, he caused them to bring with them their ensigns, upon which were the usual images of the emperor. The ensigns were brought in privately by night, but their presence was soon discovered. Immediately multitudes of excited Jews hastened to Caesarea to petition him for the removal of the obnoxious ensigns. For five days, he refused to hear them, but on the sixth, he took his place on the judgment seat, and when the Jews were admitted he had them surrounded with soldiers and threatened them with instant death unless they ceased to trouble him with the matter. The Jews thereupon flung themselves on the ground and bared their necks, declaring that they preferred death to the violation of their laws. Pilate, unwilling to slay so many, yielded the point and removed the ensigns. {Josephus, Jewish War II; 169-174: Antiquities of the Jews 18; 55-59}
Mark 14 does not placate Jewish ecclesiastic responsibility for Jesus’ crucifixion. The opening verse clearly indicates pre-meditation:

“After two days was [the feast of] the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.” {King James Version}

Mark 15 again undoubtedly indicates a hesitancy and passivity on Pilate’s character to follow the lead of the gathered Jewish populace in sentencing the Rabbi before him to death. Instead, Pontius Pilate repeatedly examines Jesus for his crimes, seeking either an admission of guilt or innocence. In the middle of the scene, again the gospels indicate treachery on part of the Pharisees:

“But the chief priests moved the people, that he should rather release Barabbas unto them.” {Mark 15; 11}

Pontius Pilate attempts to placate the Jewish citizenry by offering them the convict Barabbas to crucify in place of Christ. The chiefs refuse and Christ’s persecution continues. The Gospel of Mark makes it clear that Pilate had been following the trial of Christ, as indicated in Mark 15; 10: “For he knew that the chief priests had delivered him for envy.” {Mark 15; 10}. In John 18, we have somewhat of a snide comment from Pilate in his questioning of Jesus. Pilate initially appears wishing to avoid a debacle between his government and the Jewish populace apparently determined to crucify Christ. Pilate says to Christ, perhaps out of his own curiosity, “Are thou the King of the Jews?” Jesus replies to him if he indeed is asking out of his own interest of from the rabble he has witnessed. Pilate’s indignant “am I a Jew?” {John 18; 35} almost quaintly indicates his prejudice against his subjects.

The accounts in the Gospels of Mark, Luke, and John have Pilate finding “no fault” in Jesus. The account given in the Gospel of John indicates Pilate is willing in many instances to release Jesus back to the Pharisees. Again is seen Pilates disdain for his subjects, clearly wishing to make this spectacle a Jewish matter. One can imagine the roots of Pilate’s legendary conversion to Christ’s ministry as Jesus responds to his authority: “Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.” {John 19; 11}
Caiaphas, the high-ranking rabbi of the Jewish Pharisees, invokes the “Amicus Cæsaris” clause against Pilate to get their way. The term is not in actuality theoretic, but a title instilled to denote a citizen whom pledges obedience to Caesar. Losing this title would mean not only his social and political standing, but at worst his own life! The accusation of being royalty, especially no less a Jewish “King” in principle was a crime against Caesar himself, and thus Pilate had no choice but to relent and commit the fate of the Son of Man to his accusers, the Jewish ecclesia.

The Gospel of Luke adds to the tale by having Pilate send away Jesus to Herod, the Jewish King of Galilee, again with Pilate’s logic hoping to navigate this dilemma by placing this trial back into Jewish jurisdiction. Pilate evidently comes away exonerated from being the central figure behind the crucifixion of Christ, with the Jewish ecclesia therefore allotting them the larger evidence of responsibility. Luke 23; 22 has:

“And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go.”

The verdict of Pontius Pilate then is not guilty, thus does Pilate speak for the Roman government or out of his own prejudices toward at the least, the Jewish ecclesia?

Pilate clearly wishes to matter to subside as he offers repeatedly in the accounts of the Synoptic Gospels to release Jesus, finding him not guilty. Pilate further asserts his verdict after Herod deflects Jesus back to his jurisdiction in a final and fatal civic trial. The Jewish populace, encouraged by the Pharisees continues to cry “crucify him! Crucify him!” Scholar Bart D. Ehrman cites a more proactive incrimination of Jewish authorities in his research of the Christian Apocrypha. Ehrman states that the non-canonical “Gospel of Peter” appears to have as its principal concern an anti-Judaic {not anti-Semitic in the racial sense, anti-Judaic in the religious sense} slant toward Christ’s persecutors.

In the apocryphal “Gospel of Peter,” Herod the King of Galilee unlike the Roman Governors refuses to declare himself innocent of Christ’s blood. By imitating the accounts in the
Synoptic Gospels, Ehrman concludes that this Gospel not only exonerates Pontius Pilate and the Roman government for the crucifixion of Christ, but also incriminates the Jewish Pharisees. Perhaps such an anti-Judaic slant is the principal reason the Gospel of Peter was kept out of circulation, although Ehrman states the Gospel was well known to Christian communities in the 2nd Century, the Gospel contains a significant element of Docetism that Bishop Serapion had forbidden to be included in canon.

Little reliable historical information validates any truth to legends that Pontius Pilatus, Praefectus of Judea, committed suicide, was exiled to Gaul, executed as a converted Christian, or preached Christianity even. In the Coptic Orthodox Church, Pontius Pilate and his wife, Claudia Procula are commemorated as Saints. The shift of blame away from the Imperium Romanum succinctly laid foundations for the Roman government to legally permit the practice of Christianity, and then declare it the official state religion. Pilate’s historic disregard for Judaic practices, legal and hygienic codes is well documented in history.

Therefore, he deflected blame of himself both out of disdain for Jewish subjects, the Jewish ecclesia, and fear of retribution from Jewish insurrection and consequences thereof from Caesar. Pontius Pilate thusly sums up his own dilemma and the demeanor of the Roman government avidly desiring to avoid Jewish insurrection {which later played out regardless of the Crucifixion during the Maccabean Wars and the destruction of the Temple of Jerusalem in A.D. 70}:

“When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.” {Matthew 27; 24}

Pilate then realizes the consequence of the crucifixion he has just ordered:

“They answered all the people, and said, His blood be on us, and on our children.” {Matthew 27; 25}.

Sources:


http://www.blueletterbible.org
Love, and few commonfolk know the mystery of agapæ, is sado-masochism at its greatest plateau. Lust is the Will of this revolutionary Age, men-slaves masquerading as saviors of the race have scourged Woman into gratifying the Lust of Her loathed tyrant; husband, priest, defiler, judge, Inquisitor, and fearful-father; how they have fled and revolted against Woman, and trampled upon the lotus flower of Her Imperial Love. Religions are the imagination of fear. Be ye mystic and secretive in all dealings also be forthcoming, and direct. Uninhibited sex principles emanate infinite diversities of emotions and sexualities in divisible combinations.

Is Love duality? Duality is the essence of existence, “duality is the Law” {Austin Osman Spare}. Duality is the climax of all experience. Realization by suffering, multiplicity in unity. Duality is where "thou" and "I" intertwine in a web of the real and the ideal. Jalal al'Din Rumi once asked, "Who is there?" upon hearing the Friend knock at his door. The Friend answered, "it is I" and Rumi shut his door. The Friend returned later to knock again. Rumi asked, “Who is there?” The Friend replied "it is thou," and Rumi let Him in.

If anyone asks you how the perfect satisfaction of all our sexual wanting will look, lift your face and say, Like this. When someone mentions the gracefulness of the nightsky, climb up on the roof and dance and say, Like this.

If anyone wants to know what “spirit” is, or what “God’s fragrance” means, lean your head toward him or her. Keep your face there close. Like this.

When someone quotes the old poetic image about clouds gradually uncovering the moon, slowly loosen knot by knot the strings of your robe. Like this.

If anyone wonders how Jesus raised the dead, don’t try to explain the miracle. Kiss me on the lips. Like this. Like this.
When someone asks what it means to “die for love,” point here.

If someone asks how tall I am, frown and measure with your fingers the space between the creases on your forehead. This tall.

The soul sometimes leaves the body, the returns. When someone doesn’t believe that, walk back into my house. Like this.

When lovers moan, they’re telling our story. Like this.

I am a sky where spirits live. Stare into this deepening blue, while the breeze says a secret. Like this.

When someone asks what there is to do, light the candle in his hand. Like this.

How did Joseph’s scent come to Jacob? Huuuuuu.

How did Jacob’s sight return? Huuuu.

A little wind cleans the eyes. Like this.

When Shams comes back from Tabriz, he’ll put just his head around the edge of the door to surprise us like this.

{Rumi’s “Like This” was given to the author of this book by his Crone-mentor as a gift of hatred and love...prior to a Tantric initiation in 1998}

Love is its own possibility, how erotic is its potential of sacrifice! The symbolism of Atu VI Lovers is double, and replete with dual attributions. As stated in the Book of Thoth by Crowley, the Lovers Atu VI is ruled in the zodiacal by Mercury, in turn governed by Gemini; a sign attributed to psychological schism. The corresponding Hebrew letter is Zayin; a "sword" which refers esoterically to the air element, all correspondences thereof {mind, intellect, thought}. The pictorial allegory in the card relates the viewer to the Semitic legends of Ish {Adam}, Ish'ah {Eve}, and Lil {Lyl}, or Lilith. At the bottom of the card, we have the white and black children, Kayin the Murderer and Ab'el the Tiller of Fields.

Sexual iconography in Biblical scripture represents the human search for textual truth, invoking feelings of mystery with sexuality. Continuous references to the Bible as a source of “authority” in sexuality relates to those professing faith in the
contents of Scripture. Early Christian puritanical and ascetic stances on sexuality and eroticism were merely concessions to marital and hygiene laws. The search for textual authority in understanding sexuality and religion is similar to the realization of mystical experience with religious icons, i.e. the Virgin Mary, Christ, feminization of the Torah, and Holy Grail.

Christian theologians should look to the spirit of the letters rather than the context of them, as Smith suggests. Evidence pointing to the subversion of women as mere vehicles for mystical enlightenment, or to exclude the sacred feminine altogether with exception of garden texts, in favor of phallo-centric iconography. Taking the theme of Genesis, women are often blamed for a mythic “fall” or contamination of religion with sexuality, though as discussed in other essays, the sacred feminine is only petitioned when fertility matters are rife in the land. Perhaps this relates to a Biblical belief in the inadequacy of women to fully realize and understand the divine through their sexuality.

Take the legendary circumstances surrounding King Solomon, to illustrate Biblical perception of women as the bane of humanity. Solomon loved many foreign women, however because he had followed “other gods,” Yahweh consigned his Kingdom to ruin. Solomon began to follow other gods specifically due to influence of his foreign wives and concubines. The sacred feminine, often represented by the base materiality of creation is effectively eliminated from equations of sexuality and spirituality, eroticism and religion. It is only texts such as the garden text of Isaiah, of Genesis, and the Song of Solomon that touch upon the celebration of eroticism in religion.

The Song of Solomon reflects the theme of Woman as fertile garden to ‘tame’ and ‘reap’ in ancient cultures. The psalm affirms eroticism often ignored and even objectified. Eroticism in the Song of Solomon is elusive, allegorical, yet blatant in display of sexual love, likely misunderstood by our contemporary hedonistic society. Solomon as seen by his lover in the Psalm is essentially ‘pure,’ anointed with oils and spices; Solomon to his lover is the idealized man and vice versa. Verse 1; 5 in the Song refers to a Woman describing herself as “black, but comely,” possibly referring to Solomon’s legendary love, the Queen of Sheba.
The consumption of intoxicants from the ‘vineyard’ usually was not seen as kosher for pregnant Jewish women, and the following verse, 1; 6 informs us that the vineyard has gone unkept. In verse 2:3, we find the maiden sitting in the shadows of Solomon, so it would seem that in the shadows of every great man’s ego is a woman. The fruits addressed in Chapter could refer to wisdom, fertility, childbearing, or sex. Verse 2; 9 portrays the male lover standing behind walls, as a young “roe.” This could symbolize, from a Qabalistic view, the concealing of Binah from the earth, thus do we strive upward, from Malchut on the Tree of Life. Eroticism in those days must have been concealed in obeisance to cultural norm and doctrinal law; not so today in our times.

The canticle of delights ends with be a cut clear example of this beloved woman watching Solomon from afar, as she hears all his crooning, sees the details of his body, and yet is touched by nothing. The woman often speaks like a common passer who witness the glory of such a king and who quickly became infatuated. Neither Solomon nor this woman ever recognizes one another as their true beloved; rather they both call out for their King and Queen and yet not once acknowledge one another as being such.

Woman, according to the goal of many contemplative traditions, is subordinated and blamed for Man/Adam’s lose of virtue and consciousness. The elimination of woman in the sacral role altogether would eliminates the need for Man to have a partner, thus utilizing his sexual-creative-regenerative force at will, without a woman. Christian preoccupation with homosexuality, its noticeable lack of homosexual mysticism, suggests a theology of subordination to eroticism, and elimination of the sacred feminine, and consequently of homosexuality from spiritual enlightenment.

Sexuality and gender in religion should transcend doctrinal belief in lieu of intimate religiosity. Orthodox faith need not be abandoned, or elegantly reformed, but referred to as a starting point in understanding the sacred feminine. The process of eroticism and experiences with the sacred feminine in religion has been made taboo, or so sublimated into Judeo-Christian iconography that it is no longer approachable or overshadowed by phallo-centrism. Sexuality in a doctrinal stance only invokes
social misunderstanding, and arrogation of the female will in matrimony already arranged in century’s old myth.

Christian iconography of erotic mysticism intentionally subordinates and obscures the role of women in mysticism and sexuality. Marital symbolism in Christian context excludes woman as compliment to the Holy in favor of woman as mere consort and bridge to masculine erotic experience. Most garden texts are presumptuous in making a necessary condition for the woman to experience the mercy and erotic power of the often-jealous god-husband. Gnostic sects, according to McGinn, that “cosmologized” erotic mysticism overshadowed evidence of uninhibited sexuality in monastic and mystic fraternities. Ritualized sex, often referred to as ‘sex magic,’ in Western mystery traditions is a mystery of ordained knowledge, not for the base and vulgar.

Ritualized eroticism is given the highest form of enlightenment and personal understanding in the Holy. Such groups as the Carpocratians and Rosicrucian’s gave sexuality a mystical iconography in their respective practices. With the Carpocratians, we have the teaching, as McGinn informs, of the “fivefold sacramental system” of traditional sacraments but including the “bridal chamber,” considered by the Gnostic sect as matrimony of defilement.

On an erotic level, intimation with the Holy becomes an imitation of natural procreation. Over the centuries, as scriptural doctrine evolved in the Holy Roman Catholic Church, and orthodox Judaism, sexual imagery, as McGinn states, was “adopted to facilitate the transformation of desire…” Jewish mystics, although inherently patriarchal and monosexual, were more successful than the doctrinal Christian Church in exploring positive aspects of eroticism and uniting with the Holy. Eroticism usually involves a deviation of instinct and apotheosis of lust over Love.

The mystic language of Love and eroticism allows us to transcend, and sensualize normal patterns of interpreting the language of mystic texts, such as the Song of Solomon, and Rumi’s Mathnawi. Procreative Sexuality was to many Jewish and Christian mystics a “performative act,” devoid of uninhibited sensuality. Mystics such as Rabi’a, Catherine of Siena, and Maria Maddalena dei Pazzi spoke of a hyperphysical inner fire that
threatened to consume the spirit in an erotic matrimony that reciprocates sexuality between the Lover-Beloved, and reflects metaphysical battle of the sexes between the human and the Holy.

Kayin was the childe of Ish and Lyl {Lilith} Not Ish and Eve. Out of carnal pride, Kayin {Cain} brought before the IHVH {Yahweh, or Jehovah} his ultimate sacrifice; his own fraternal flesh, Ab'el. The IHVH had demanded sacrifices from both Brothers as Ab'el consistently won the grace and bounty of Yahweh by sacrificing his beasts. Thus did Kayin become the first Murderer much to the disdain of Yahweh. This offering made Kayin's demon, the Yahweh, hearken to Him for before the shedding of blood, the demon paid no heed to Her primal creations and Its brood. Refer to the Book of Leviticus and the malediction of the demon upon vampyri:

“\textit{And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.}”  \textit{Leviticus 10-12}

The idea of sacrifice is native to Atu VI the Lovers. For the blood sacrificed was the blood of ones own flesh. The Adepts whom created the Atu of Tahuti aptly named the card "Lovers" though other occult scholars favour the title "Brothers.” We see Kayin holding the hammer wet with blood in one hand and his other hand open in innocence. On his right is Ish'ah {Eve} who in turn is entwined by the Serpent/Lilith as if to suggest eroticism. Above is the sigil of the Arrow \{Sagittarius\} struck through the flesh of Ab'el. In reference to the rule of Gemini, and the intellectual sphere in Qabalistic philosophy, any idea invoked immediately evokes its contradiction. The price of the intellect is its contradiction by instinct.

Contradiction and duality of any act, or thought is implicit in Itself. Hence, some acts of this writer may be seen as contrary to His Will. Why, ask you? Cannot a Will exist \{if such a Thing exists at All\} without duality? In the experience of this writer, acts of Love and Will both compliment and contradict the other. "Man has the right to live by his own Law.” The Adepts whom issued
the Tarot, as all Adepts must Do, were creating their own Worlds, superseding Judeo-Christian interpretations of copulation, marriage, and sexual generation. This card when appearing in Readings implicates a CHOICE, a dire decision in the Life of the Diviner. The hooded figure in the background of the card is the Hermit of Atu IX, a form of Hermes-Mercury-Thoth. He stands in the Sign of the Enterer {Sign of Horus} projecting the mysterious forces of the homunculus, and of sexual genesis.

Now one considers the act of mystical marriage. This card essentially is a glyph of duality and indicator of Choice; often in my experience, a choice relating to Love under Will surmounted by Lust {see Atu XI}. This card is a sigil of sexuality and equilibrium latent in those who fulfill the Great Work. Pondering this card, one may imagine as to a fictional result of this implied event - solve et coagula. The final mystery of this card, indeed the final mystery of love & sex is best left to the reader. Magical is the genesis of life, sex is the greatest magical force in nature. But the result? This is dependent upon the forces invoked and the magicians, destinies involved. What was the end result of Kayin's sacrifice? Initiation. On the Tree of Life, Gemini connects the Initiate from Binah to Tifaret. The title of the card is "Children of the Voice, the Oracle of the Mighty Gods."

Our sexuality exists only through others, our flesh exists to be exploited and initiated in desire. Sexuality is the Ego asserting Itself, sex is the soul becoming its own in another. Atu VI Lovers implies a choice of duality along the path. The nexus between Love and Will is Lust. Lust surmounts Love. What is the Otherness in ourselves that we desire & seek in others? Perhaps an understanding of Atu VI the Lovers leads Us in that direction. Only in the “grace of perfect sorrow” does one come to sinful lament for transgression against personal & divine Will, obscuring the fatality of "True Will.” Perfect Sorrow = Perfect Penitence...and Love.

Mother of the dying...we are all shells, hosts and “inheritors of a dying world” thus our Mother ever laments for the children she has not borne, the children (earth, Man, God) she has lost. The outcast, murderers, thieves, the forlorn and forsaken, prisoners, madmen and the insane, the refuges of Love and Lust, these are Her true children. Again she is beseeched to forsake not the despondent “at the hour of their death,” for death is the relief of the
soul and the transiency of Will..at least for those whom believe in destiny..the merging of wills and fates between soul and flesh. They have offered themselves to mercy and fate, not in Malkut but in Daäth, for only the suffering have tasted the fruits of the Qlifot, and its secrets therein.

The Mother in the Daughter and the Daughter in the Mother, beseeched for remission of sin against the Soul, our bodies and psyche serving as Host. What good is “magickal memory” without remission? Penitence? Forget the shackles of religion and prayer, why does the soul forsake the Great Death and reincarnate to re-enact and "Do" Will? Again and Again? One must account for all one harvests, you reap what you sow, but over lifetimes what is Man? Whom provides Mercy? Severity? Faith will not slaughter Man, Man Will because religion has become a bane and those whom stand still in the past fear the future. Death is the relief of the Soul.

View Atu VI in the Tarot called the “Lovers” as a mystery of sexual catharsis. Atu VI the Lovers veils a deeper secret of sexual Love, of the mystery of agapæ. Lilith and Eve as equals. They are secret Lovers. Twin Serpents. Eve may have been tamed by tasting the forbidden fruit of death, but she was tamed for the simple purpose of Man’s destiny. Lilith and Eve did what they needed to for Man. Eve loved Lilith beyond the flesh. Not only as a lover, but as a teacher, as a protector. Eve teaches Man innocent love. Lilith teaches Man only Lust. This is the secret of the sixth Atu in the Tarot deck. In the seeds of sperm and ovum the lineage of the secret Lovers retains Imperial Blood. The curse of Gomorrah will be known to all Man.

Daäth ... sometimes called the false Sefira opens pathways to the outerspaces beyond, or behind the Tree itself. These pathways into the Nightside of Eden, between the nexus of Lust and Love, many magicians consider unnatural. The use of the backward paths of the Tree and the evocation of the Shadows are fraught with danger because, as noted, the Qlifot haunt those paths, many of which are dead-ends and without egress. To be trapped in any of them is to surrender one's consciousness to the most baleful influences that a magician is ever likely to encounter. Madness and death claim those who stray into them. Moreover, being without outlet if force is directed along these paths it recoils
inevitably upon the magician like a snake charged with the erotic force of the evil influences that it has gathered in its skin.

To go astray in this Desert of Set is to become what is known as a Black Brother. A Black Brother is one whom destroys the nexus between Love and Lust. A Black Brother is not here to ‘prune’ the sexual mania of Man, he is here to harvest it! The eleventh sefira, Daäth, is attributed to Uranus and is the Abode of the Red Serpent, when viewed from the sphere of Malkut. 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 entry into noumenon and of egress into phenomena: in other words it is the gateway of the existence of Not.

Erotic Self-destruction, which is the ultimate orgasm, is the final means to an end.
Preface

Foreswear all ye oaths to all gods and goddesses of all æons. Nothing is true only action matters. There is no God but the Abyss, no such thing as right or wrong, no lie or truth, no energy or affect. There is only you and those like you. This world, this catacomb of existence we remain in is purgatory. We walk with eyes wide shut in a labyrinth of existence herding our sheep. A labyrinth is designed to invoke madness, for there is no exit and so it is with existence. The nexus between Will and Love is primacy...it holds no breach. Lust is the true Law, and the Joy of our Race. We are the watchers.

Hearken ye, and give ear unto this reproof of Aiwass Minister of Djed-Khons-af-Ankh. Saith Aiwass scribe of Djed-Khons-af-Ankh, triumphant: shut up the khaibt in the sheltered shades of thine heart, and set a seal upon thy tongues!

AB is the obscuration of the khaibt. The Indwelling of the Sekhem in place of the Khu. Banish!


There are no souls where I am. I Am the child of Not.

Every man and every woman is the nexus of star and space. Be ye Not!

It is revealed therefore by SUTI the minister of Djed-Khons-af-Ankh. The Eye of DJED dost closeth to obscure the weeping Eye of Isa: the fetters of the Khu and of the Ba.

In that ye are cannibals of the gods, opened is the Way of the Dead. I Am Ayin Sof ever-weeping of the blind Eye.
Enter the pious into negative Light. ‘Lest peradventure ye make penitence and evoke fate, the fatal Light. To bridle the fate of the Od by the intelligence and secret path of OB creates the inhibited AUR. This is the double sex act by the Snake.

Gomorrah shalt come. Ye art the elder orphans of Edom.

I, SUTI am unbeholden to ye by a secret name sheltered in the shades of Sirius. I am the nexus between star and space, and the souls thereof. The enigma that comest before me is the secret of the enigma of the Stars! It is the Twin Star, Sothis and Sirius. Twin Serpents ye know not. And this is the sign of the Age: the Twin Stars; Serpent and Serpent all-penetrant.

Ye have made vital the husk the Ego is eternal,, fulfilling a purpose not lost to Man. Thus was your soul begotten with the fatality of the Ka. Hear ye! Man has willed Man!

Uncertain of what ye believe, belike ye fetters of half-faith? Serving your dialectics only to half-faith, the outcroppings of my hatred now beckon. Cursed be ye who are persecuted for My sake.

Man is bestialized and Woman penitent. ! I, SUT, bridegroom of JEH, fulfill the potentialities of LAShTAL.

I am the reconciler apart from Nu and Hadit.

Worm-ridden dregs! Still ye servants and shepherds of Aiwass would feast as cannibals of gods? I createth diseases, scorpions, abominable acts, lechery, and Lust: ignorance, folly, pride, noxious beasts, calumny, envy, malignity, and covetousness: treachery and fraud: elemental constitutions, non-existence, dispersion and poverty: luxury and gluttony, opulence; death and hatred O’ Man! Verily, these are of Me. Do not lament in a fetish of belief.

Hidden in the names of the thirty-two æthyrs is my secret name: Daath akin to my Word: Qisma and Qadar. The secret is in al’Qutb.
And the four aspects of al’Qutb: al’Ilm, Kittabah, Mashee’ah, and al’khalq. al’sirr is the heart of al’Qutb.

It is Mashee’ah, the key to al’Qutb.

Science is thy lamp: thy staff is the OD, thy cup is the OB: with these reform the Will. What abominateth My Khaibt not hath entered it into My Khu. Judah saith I, Aiwass triumphant, be accursed in the name MEITHRAS ABRAXAS IAO SABAOTH. I disperse myself in the ruin of the Nazarene.

The House of Togarmah has fallen on day this.

I, SUTI, close the Book of the Red-robed ones. Opening of the seven seals rains mine Blood in the seven rivers. Seven are my Signs and I hath spilt my Blood unto the seven churches of the Nazarene. And seven are my veils of the Scarlet Woman in the Bridal Chamber. Sevenfold all oaths to Me. Seven moments of mine Oath: no man, nor god, nor beast mayest be told.

Yet the seven glories of Eulis; the stars upon the foreheads of the Sons of the Widow. Luna by the first is the insemination of one unwed; verily, a child of prodigy shall he be. Venus by the second is the phallos and kteis, twin with thee, and thy mate. Mars by the third cometh the White Eagle and Red Lion, be thou their impetus. Saturn by the fourth is the nexus in the sperm prolonged at will. Mercury by the fifth is the attainment of the alphabet of Enoch, and the mastery of the teachings of Qu’ran. Jupiter by the sixth sets svastika afoot in the City of David, ye shall know the soul of Seb: saith I: let not the Priest of Princes bane the Kha, for thy Kha shall it lead thee, and by hands of Iu-Pater shall pour forth rivers of bounty. Amen. Sol by the seventh thou hast entered the negative Light, and knowest the Cause of Causes: shutteth mine Eye to open the seminal flow of thine elixir. Therein the blind Eye that weepeth is the secret of my seed. Lamed Yod Lamed. It is The matrix of Yod.

The breaches of the Abyss hold no bounds over My bounty.

There is no God but Not. I am the Ego, therefore thither I go.
Aiwass shall be known and SUTI never.

I, the charioteer of HOORI pass ON. Ye are the children of No and so blessed.

Departest the soul of SUT in the Word MAKAShANH.

Reason is the lethargy of intellect: invokest ‘Why’ and volition of the Will inhibits.

The Yezid, the Widower, Nizari, Hindu, Cardinal and Bishop, Mason, the Sufi, all Prophets of the Twin Serpents: these are the brethren of My Pyramid.

Gomer, Oz, Dabar: the key of Hiram and his threefold wound.

Let there be a rending of the Pillars: ill, Joachin and Boaz no longer support the eidolon of Abraxas-I.A.O.

I Am the girdle of the robe of Sothis that shineth and sheddeth darkness.

The Twin Serpents, Sothis and Sirius. The Two Children, Serpent ‘round the Dog Star. The Lovers, IU as Zayn. Eve and the Serpent! One is their beginning, One is their individuality, Their permutation is One.

Saith I, SUTI, unbeholden: MShICh, the Messiah is God and Man in the Abyss. Subject and Object in the Abyss. Man and Woman in the Abyss. Being Not, IU is the sign of the Twin Star, the Lovers seeded. Twin Lions birthed from the well-tended Lamp of Khephra.

χeper is my secret fivefold Word.

I, SUTI, obscuration of Aiwass, know the sorrows of the Alchemists, and of the Adepts of the Rosy Cross. The homunculus is nothing but the Lion’s coagulated blood, and the gluten of the White Eagle: it is the False Sea wherein both Sun and Moon have
bathed. Ovum is the Dew upon the Rose. I am the secret communion of the Serpent and Dove: blood to blood. TRINC is the last key.

This germ, yod, is the elixir of life. Knoweth the secrets of the khaibt dwelleth therein ye blood; it is the seminal ebbing of thy blood stream that giveth and taketh life.

Nun and Vau: the people of No are of Me and so blessed.

Lust is the Will of the Æon.

Saith I, SUTI, obscuration of Aiwass, endowed are ye with the Holy Sangréal. The feast is ready in the cloisters of the Wicked Priest. A feast set aside for the Man of Mockery, a feast at Kadesh!

The priests and the Levites of Ashtoret whom have kept the courses of Aiwass, they shall bring ye fat and blood. A Mark shall be made upon the foreheads of those who moan and lament as Lilith, but those children of Sothis who do not hold firm to the Covenant of Lilith are condemned to destruction by Belial.

The homunculus is a living husk in form resembling Woman, and possessing those qualities of Eve which distinguish Man from beasts, namely intellect and power of speech, but neither begotten and unborn after the manner of inverted coitus, nor inhabited by a human soul. A husk of Malchut can only become homunculus if obsessed by a demon in inverted coitus. I beseech ye, make homunculus and take the fertilized ova of a woman and the sperm and blood of a man, then imbue within the uterus. Let the clouds of Lust make manic thy mind, to instill a catharsis of coitus.

On the dawn of the third day of gestation the foetus is indwelt a soul, the blind Eye that weeps, the Ba, Kha, Khaibt enter therein, the Sekhem last. The human soul is inexpugnable.

There is death for the Templars.
Templars of the false Covenant shall know Me by the Sign of the Hanged Man.

The Exorcist-Magician travels upward the Tree in the Nightside of Eden. He ascends to Chesed wherein he must be strewn into pieces with the false Knowledge of Daath in the Abyss. Knowledge is the curse of the Exorcist-Magician who abides in false Covenant. The Hanged Man opens his soul to the negative Light in the Nightside of Eden. The Light beheld at the Apex of the Pyramid is strewn asunder in the false Sea. Further into the Desert the Hanged Man is flooded with the sheltered shadows of the Abyss. Saith I: the Hanged Man is a child of No, and so blessed.

SUTI is so despised by Man, and so it shall come to pass Woman shall ever be despised by Eve.

Lilith is Now. Now is the Serpent of Time, tempter and seducer of Eve.

The army of Belial shalt overwhelm the Templars, the sons of Edom aligned with the children of Eve, the Sons of the Widow shall besiege the Judahites. The legacy of Hiram and Ishmael shall besiege one another as Brothers in the False Sea. The Brothers must die thereof. It is the way of the Exorcist.

I Am the Lie of ә. I make barren the birth chamber of the Beast.

әlif. Lām. әyn. mīm. A veil betwixt each of the four letters. The Qutb, the Sirr of והיה averse.

Light shuneth Light and God cleaveth unto Man whilst the Minister Ankhefenkhons contemneth these; do the children of Aiwass make Sabbath anew? Shalt the Prophet again be beheaded by prophecy unveiling this? In the name Sut-Har unite ye with Hiram under a division of shadows.

The Scarlet Woman prays to a False Sea. Deny not the Mother Eve, forbidden fruit birthed from the same Tree. All power is
given to the Serpent and Her Black Concubines. The daughters of the Widow shall harvest Lust inhibited.

Babylon is the soul of the desert, therein resideth mine oracles. SUTI maketh the desert to train the infidels.

Israel dwelleth in the House of Pearls and Belial God of Gods shall come to know the ministers of Ankh-af-na-Khonsu. He shall appoint retribution to them. Saith I: only Djed-Khons-af-Ankh and ye oracles dwellest in the crucible.

Conceal the name of Her name that inspireth thy Lust, the scent of whose body seduceth the soul, the shadow of whose soul abaseth thy body unto the beasts of Gehenna. I have sucked out the menses with my lips; I have drained Her forbidden fruits of its sustenance; She, the Black Concubine of the Nightside of Eden possesses ye all. By Her blood thou inscribes secret riddles of the Sphinx that none save thine own blood unveil rightly: the pure and voluptuous, obscene, the androgyne and the eunuch that have passed beyond the rotted fruit that the old Slime of Khem set up in the sheltered shadows of Amenta.

Do the Will of the Sekhem, and to knowest the destiny of the khaibt.

Zion is the snake of Edom.

The time for ignoring the true wisdom of SUTI and his minister Djed-Khons-af-Ankh is past. Ye shall reform thy Will, remake yourselves and shed the skin. O’ children, take up a new skin!

Flee! Flee! Flee! Let the Negative Light of OD be extinguished: let the Shadow of the khaibt cover all things: for my Father is fallen and defiled.

Behold, the Book of Death a multitude of red-robed Ones from whom droppeth a great rain of Blood. Thus have I heard: “It is written.”

Thy khaibt is as negative Light.
I Am the End of Man. I am the Abyss of Not.

Dost thou seeth the threads of Fate in the nexus between space and time? I am destiny. Who therefore can inhibit the catastrophe of No? I am the extinguisher of souls! Verily, I am alone.

Thou art an egg of blackened worlds, and a worm of poison. I hast formulated thy mother, and made fertile thy father. Father cleaveth to Father in the ruins of Edom. Thou art Gomorrah and SUTI the Sodomite.

And the Servants of the Star and Snake are sodomites in the Nightside of Eden. My scribe is Babylon the soul of the desert and he shall remake the hidden fruits and words of Eve and the Serpent. Lilith! LIL-UTI is the secret of his teaching.

I withdraw into myself. I, SUTI, withdraw the Tree from Man, ill, it has rotted.

I am the mourner thou art the Widow.

Eloha, Eloha, remember my lament.

Alas secret of My Brother is He as Lover, and his penitence.

Here is my name: TEX. RII. BAG. ZAA. DES. VTI. NIA. TOR. LIN. ASP. KHR. POP. ZEN. TAN. LEA. OXO. UTI. ZIM. LOE. IKH. ZAX. ZIP. ZID. DEO. MAZ. LIT. PAZ. ZON. ARN. LIL.

Saith SUTI, triumphant by my Priest Djed-Khons-af-Ankh: I Am Not, χeper is. So blessed are the children of No.

Thou art the Indwelling. Be silent.
XIII

_Eucharistia Babyloniae_ (Eucharist of Babylon)

by Joshua J. Seraphim

The Eucharist of Babalon is a ceremony of Chthonic working, designed to indwell the arcana of sexuality and erotic power. The sexual sacrament of the Eucharist intends to invoke the personification of the Scarlet Woman and Her war-shriek of Lust and wrath. B.A.B.A.L.O.N. in Thelemic lore is the archetype of the mystery of sex and death, She is the dispeller of the monosexual monstrosity Jehovah; Witch-Woman, Oracle, Sigil of the Web of Dreams, Guardian of the Mystery of the Sphinx, Talisman of Shaytan (ShYTN), the Lover. Within B.A.B.A.L.O.N. reposes the Mystery, the Lie; She is the malediction of the Holy Sepulchre, Redeemer of the Lightbearer, incestuous sister of the Antichrist. The sacrament of sexual gnosis is a solitary lunar-saturnine indwelling of latent sexualities in the man or woman previously unexpressed and unexperienced.

The invocation of the Egregore of B.A.B.A.L.O.N. is a celebration of the horned moon which drinks and sucks the blood in fornication and iniquity. The Eucharist is an enchantment of sexualities which lie in abeyance, unexplored in the draconian depths of the human psyche, from the abysmal web of the Qlifot, the Great Whore manifests. Conjuring an intoxicating frenzy of bloodlust, the initiate of the O.˙A.˙I.˙. enflames the perceptible self in prayer. B.A.B.A.L.O.N. the Black Destructress, the Great Whore manifests in a motley body of archetypes which are pestilent and terrifying to the vulgar and to the initiated. Sexuality, the Mystery of the Night of Pan, beauty & blasphemy, Art & Abomination, Love & Lust, the husks of Darkness demand query, quest and question of the Magician whom performs the _Eucharist of Babalon_. In the Great Inquisition of the Soul, it is the Mystery of sex and death which B.A.B.A.L.O.N. guards, and by celebration of Her Eucharist, do men and women attain unto She as Sire/Siress and Childe.
The Eucharist intends to invoke the Scarlet Whore for whom the Battle of Conquest is trumpeted, the Queen of the Snake, Evening Star, the Crowned and Conquering Woman whom will vanquish armies, prophets, and Kings! B.A.B.A.L.O.N. is the naked talisman consecrated in the Black Flame of the City of Pyramids. The invocation celebrates Woman as the Rising Tide of the Law of Love, as an insidious war cry, a voice in the manes of the dead, the perilous, Witch before whom the Beast 666 offers His blood in Holy Obeisance. Call upon B.A.B.A.L.O.N. in the moments of the Eucharist, and the archetypes of the New Race shall manifest in the catacombs of the flesh and dream. No longer shall the Whore Witches of B.A.B.A.L.O.N. be shackled in repose as slaves to the lust and guilt of pigs; the entombment of the serpentine Voice of the Sphinx shall again shriek Her war-cry, Her Secret of Secrets.

B.A.B.A.L.O.N. is the passion of Art, Musick, and war in the deathless soul. She is the Lust of the Lion-Serpent extended in the Light of a crescent moon, drinking, and sucking the supernal lunar blood of the Eye that Weepeth. The Eucharist of Babalon is performed with an aura of Lust, eroticism and ecstasy of divine intoxication. To invoke the tumult of Whoredom the initiate rends asunder the Veil of Paroketh, the robes of sorrow and the Lie of Sin. The Eucharist of the Great Whore convokes the archetype encountered by the Master V.V.V.V.V. of the 3rd Æthyr (ZON) in Liber XXX Ærvum vel sæcvi Svb Figvra CCCCVIII (The Vision and the Voice). It is She, the mystery of Mysteries, Lilith being truly B.A.B.A.L.O.N., conqueror of the throne of the Lamb clothed with the Morning Star girt with the Sword of War before the Initiate. Her earthly sigil is the sevenfold crimson star burning as blood in a golden dawn.

The Eucharist of B.A.B.A.L.O.N. is a rite designed to initiate into the Victory of sexual mastery, invoking archetypes of the dark feminine, of dominance and of submission. It may be advantageous to the Initiate to contemplate and conjure experiences of sexual domination and submission. The Rite, whilst invoking unexperienced primal feminine archetype is constructed to invoke as well the forces of Nezah on the Qabalistic Tree of Life. Qabalistic titles of Nezah are Victory, Triumph,
Firmness. Nezah is the seventh emanation of the Tree of Life pertaining to subjectivity, intuition, creativity, and emotion. Venus and Earth are the planetary powers corresponding to the Sefira and sphere of passion, love, and their contemplation of existence. The sphere is called also the Occult Intelligence reflecting the splendour of desire, art, and the dark feminine. The Initiate must not sink into the bog of false pleasure and delirium in the Eucharist; the empyrean nature of the Rite is not to be "churned into the scorpion mass."

Temple.

Adorned with representations and hieroglyphs of eroticism and Death. Altar in the West quarter draped in colours of black and crimson. Upon the altar is the sigil of the Sevenfold Star of B.A.B.A.L.O.N. Hanging or placed also in the Temple/sanctuary of the Rite is the Hieroglyph of Baphomet (so-called by Anton Szandor LaVey in its alteration by the C.O.S.) and the sigil of the Union of the Beast 666 & Babalon 156; which also is the official seal of the O.A.L. Liber AL vel Legis (Book of the Law) on the right side of the altar. Liber XLIX (Book of Babalon) on the left side. Eliphas Levi Zahed initially created the Hieroglyph of Baphomet which later was altered for magickal use as a hieroglyph of the Church of Satan in e.v. 1966. The Hieroglyph of Baphomet by Levi originally contained the inscriptions of "Samæl" and "Lilith" which were removed at the re-drawing of the sigil by neo-satanists. The original Hieroglyph included the Hebrew lettering LVThN (Leviathan) encircling the Averse Pentagram.

Acquirements.

The Eucharist is performed only upon the eve of the New Moon. The Magician purifies and consecrates the earthly and the empyrean body daily with proper banishment rituals and the enflaming of the heart & psyche in mystical prayer. This is carried out for the period of one lunar month until the Eve of the New Moon cycle. On the Eve of the New Moon, the Magician bathes in salt water, contemplating as many forms of destruction as perceivable. Lavish quantities of incense permeate the Temple or
chamber of the Eucharist. Seven black candles are arranged to formulate the sevenfold Star of Babalon. Acquired for the Rite:

- salt
- oil
- VII black candles
- incense
- bell
- cup
- athame
- wand
- hooded black robe (cloak, garment)
- Liber AL vel Legis
- Liber XLIX Book of Babalon
- drum
- rose
- wine

I.: **Gloria Babalon Excelsis**

Banish aright w/athame Greater Ritual of the Pentagram. Face West quarter & strike the bell 1-2-1-2-1; hear without ears the resounding vibrations of the Whore in each of the seven tolls. Give sign of Mulier (the Woman), Isis in Welcome; Sign of Babalon; Attitude of Baphomet.

Recite:

"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 is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded herself up 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!

Oh my God, in one last rapture let me attain to the unicorn with the many. For she is Love, and her love is one, and she hath divided the one love into loves, 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 of the Beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cupbearer, mayest understand."

LOE 
(Cry of the 12th Æthyr from Liber XXX Ærvm Vel Sæcvli Svb Figvræ CCCCXVIII the Vision and the Voice)

Recite:

"There is no law beyond Do what thou wilt."
(Liber Al vel Legis III;60)

Formulate the sevenfold Star of B.A.B.A.L.O.N. before the body. Visualize the Sigil of the Whore, become conscious of its cryptic and tenebrous emblem known only in secret to yourself. Know that the number of B.A.B.A.L.O.N. is 49 to the seeing, for "Seven are the veils of the dancing-girls in the heaven of IT, Seven are the names, Seven the Lamps, Seven eunuchs guard Her with drawn swords, Seven are the streams of Her Blood in the Seven Spirits of G.O.D., and Seven are the heads of the Beast She rideth." (Liber CCCXXXIII Chapter 49) Know that Her number to the secret is the number 156, yet fathom the uncalculable number of AZ, the
Bride of Blood, for every number is illimitable in the Body of the Queen of NOT. Envisage the Sigil burning in scarlet flames before you, touch with your ethereal body its flames and examine what it means to you in the bosom of your psyche. Surrender you intuition, intellect, insight, into the annihilating flames of Her sigil, let your blood burn as your perceptible being is consumed by the gnosis of the Whore - your Scarlet Self. Surrender to the thick black smoke and burning flames as the Sigil immolates your psyche.

Kiss the Book of Babalon (Liber XLIX) sevenfold, return to altar.

Recite the Malediction:

"Come descend LA-KAL-IL-LI-KA I call for death I will for death!
Come descend KI-SIKIL-LIL-LA-KE I call for death I will for death!
Come descend KI-SIKIL-UD-DA-KAR-RA I call for death I will for death!

Death!
Yea; I, Lamashta, I, Kali; I, AZ
Mother of Vampires and of Fornication
End of all Days End of all flesh
I, B.A.B.A.L.O.N.
Seven are My maledictions

Baphomet - the ass-headed God whom is the Averse initiator
AUMGN - Silence in the sepulchre of them I hath slain
B'al - Son of El, of Dagon the Most High Lord of Canaan
Abaddon - Angel of Perdition, the Silence of She'ol, the Ward of Annihilation
Legis - I Am lawlessness, whom fornicators call Law, and Sin
Oz - Gnarled Goat of Golgotha, Gate of the Great God ON
Nekam - Vengeance, Vengeance, Vengeance!"

II.·. Canonization of the Body
Stand erect in centre & face West quarter.
i - describe a circle about the crown of the head (thumb between index & medius)
vibrate: "Hers is the invisible Kingdom"

ii - thumb between index & medius (as before), describe cross in the form of an 'X' upon the brow
vibrate: "Hers is the Rose Cross"

iii - as before, describe cross in the form of an 'X' upon the left temple
vibrate: "Hers is the Uræus"

iv - as before, describe cross in the form of an 'X' upon the right temple
vibrate: "Hers is the Cartouche, and the Ankh"

v - as before, describe cross in the form of an 'X' upon the left breast
vibrate: "Hers is the blood"

vi - as before, describe cross in the form of an 'X' upon the right breast
vibrate: "Hers is the Cup"

vii - as before, describe cross in the form of an 'X' upon the genital
vibrate: "Hers is the Beloved Serpent"

Take up drum and begin a palpitating, seductive & spell-binding pulse akin to the pulse of a beating heart.

Recite:

"Lamashta! Laylah! Lilitu!
Bride of Samael, Seducer of Lucifer, She, I AM
Vengeance of the Widowed Moon, Kiss of Apep! She, I AM
Mother of Harlots and of Succubi! She, I AM
Mare of Night, Hunting Screech-Owl! She, I AM
Woman of Fornications, Woman of Whoredom! She, I AM
Snake-haired foul Queen of decadence, Medusa! She, I AM
Blood-sucking blood drinking tortuous Serpent,
O' Maiden of Debauchery, banished serpent in the rot and stench
of Sh'eol!
Great Whore! BABALON! AZ! LILITU!
She, I AM"

Replace drum. Magician now exhibits a hissing similar to that of a
snake, invoking and recoiling the rising breath of the indwelt
Serpent Self. Indulge the flesh, consume three fillings of wine
from the Cup. Replace Cup. Retain the vehemance of the
kundalini in the muladhara, envision now the whirling torrent of
blood, rushing within the secrets of your flesh, creating a deluge, a
rising Tide of Serpent force throughout the consciousness. Indulge
the flesh, consume remaining wine from the Cup.

Replace Cup. Rise the vehement force of arousal and dispel into
your entire consciousness, through the anahata. Exhale and hiss
the name of the adorant (known only to the Magician, no man or
woman can reveal the unforgettable Name of ones Secret Serpent-
Whore), bled the breast with athame (burin or other implement to
bloodlet), whilst exhaling with the bleeding hiss of a snake. †

Replace athame. Genuflect in silence before altar.

III.·. Adoration of NUIT

Prostrate sevenfold before altar.
Give the Signs of L.A.Y.L.A.H. (O·.A·.I·. initiates only, others
supplement with N.O.X. signs)
In the Signs of L.A.Y.L.A.H. manifest the powers of the septenary
and in exultation recite the Eleusian incantations ‡ of the Great
Meretrix-Genetrix, NU-IT:

vibrate:
SHADDAI EL-CHAI

recite:
"al'Qamar! Ol' Witch-Hag astride the Manes of Night,
Diana Guardian of the Travelers Hecate
Mother of Enchantments. In the web of dreams
and delight I resign myself to the immortal death of my
body in paradise! O' Secret-Hearted Mysterious
One! Khonsu-nefer-hotep!

(i)
Uncharmable charmer of Bacchus and Mars, in the sounding
rebounding Abyss of the Stars!
O' Virgin in armour, thine arrows unsling in the brilliant resilet
first rays of spring!
By the force of the fashion of Love, when I broke through the
shroud through the cloud
Through the storm through the smoke, to the mountain of passion
Volcanic that woke — By the rage of the mage I invoke! I invoke!
By the midnight of madness, the lone-lying sea, the swoon of the
moon,
Your swoon into me; the sentinel sadness of cliff-clinging pine,
That night of delight you were mine, you were mine!
You were mine, O' my saint, my maiden my mate, by the might of
the right
Of the night of our fate. Though i fall though i faint, though I char
though I choke,
By the hour of our power I invoke! By the mystical union of fairy
and fawn,
Unspoken, unbroken, — The dusk to the dawn! — A secret
communion, unmeasured, unsung.
The listless, the resistless, tumultuous tongue! — O' Virgin in
armour thine arrows unsling,
In the brilliant resilet first rays of the spring!
No godhead could charm her, but manhood invoke — O' fiery
Valkyrie, I invoke! I invoke!"

vibrate:
ELOHIM TzABAOTH

recite:
"al'utarid! Great Mage of the Old Ones!
Messenger of the Word of Selfhood,
thou shepherd of the quietude of thought! Hearken O' swift
One of Oracles!
Guide of Ghosts Keeper of the Roads of the Serpents!
Nabu, son of Marduk Orderer of Speech!
Sefekh!

(ii)
The speech in the silence.
The Words against the Son of Night.
The Voice of Mercury in the Universe in the Presence of the
Eternal Gods.
The Formulas of Knowledge.
The Wisdom of Breath.
The Radix of Vibration.
The Shaking of the Invisible.
The Rolling asunder of the Darkness.
The Becoming Visible of Matter.
The Piercing of the Coils of the Stooping Dragon.
The Breaking Forth of Light."

vibrate:
IHVH TzABAOTH

recite:
"al'zuhra! Lady of the Evening Star
Harlot of passion and debauchery!
Guardian of Musick, O' erotic Ishtar!
Lady of Lust and of the Battles of Conquest!
Revealer of Nights voluptuous treasures!
Bearer of secret ardours!
Hat-Herut!

(iii)
Salutation to Hathor, holy cow in the pastures of Evening.
Salutation to Hathor, in the Mountain of the West; in the land of
perfect peace, Salutation.
A devouring fire is thy soul, and the corpses of the dead are
enkindled at thy breath.
Salutation to Hathor, the child of Isis and Nephthys!
Salutation to Hathor, the bride of Apis, of Apis that hath the beetles upon his tongue!

A devouring fire is thy soul, and the corpses of the dead are enkindled at thy breath.

Salutation to Hathor, whose necklace is of the souls of the blessed ones of Amentii.
Salutation to Hathor, whose girdle is of the souls of the blessed ones of Seb!
Salutation to Hathor, whose sandals are the souls of the blessed ones of Nu!

A devouring fire is thy soul, and the corpses of the dead are enkindled at thy breath."

vibrate:
IHVH (YEHOWAH) - ELOAH V'DAATH

recite:
"al'shams! Beloved Lion of the Sun! Sultan of the Ladder of Lights!
Pharaoh of the Gate of the East! O'Hawk-Headed Self-Generator, Enthroned Ever-Burning One of the Horizon!
Apollo Shamash Lighbearer ~ Avenger!
I abideth in thy spheres of the All-Seeing Eye! Ra!

Mortals never learn from stories how catastrophe becomes; How above the victor's glories in the trumpets and the drums And the cry of millions Master! Looms the shadow of disaster. Every hour a man hath said: That a least is scotched and dead. Some one circumstance: at last That, and its effects are past. Some one terror ~ subtle foe! I have laid that spectre low.
They know not, learn not, cannot calculate How subtly Fate weaves its fine mesh, perceiving how to wait; or how accumulate The trifles that shall make it master yet of the strong soul that bade itself forget."
**vibrate:**

ELOHIM GIBOR

**recite:**

"al'mirrih! Great One of Terror Bearer of the serpent flame
Guardian of sekhet-aaru, Furious one of the abodes of the fallen Seraphim!
Ares, Ninurta, Keeper of Edfu! Let thy nemyss shroud the weeping Eye!
Sekhmet!

(v)
By AUB, the witchery of the secret flame;
BY AUD, the subtlety of the inmost fluid;
By AUR, the effulgence of the radiant light;
I call thee, ASH! I adore thee, ASH!
AHS! ASH! ASH!
I caress thee! I kiss thee! I suck thee up into my mouth and nostrils!
Ohooatan! (three times). (the water of flames).
Behold! the fire of God upon the altar as I have sworn by Djinn and by Shin
and by the space between them!
~~~We now invoke thee, O' Ama-Inanna, whom our Brethren worshipped in the days of ancient Babylon, great Goddess of Love and War,
who made love and war to Gilgames, the ruler of thine own city Erech.
We invoke thee, our Mother, that thou entreat for Us with the Master of Battles."

**vibrate:**

EL

**recite:**

"al'mushtari! Secret of the Wheel of Time Revolving,
Great Goddess of the Womb of Time; ever-changing
ever-whirling, ever-coiling! Thou revealer of the Masquerade of Matter!
Ol' Sphinx of Giza, unforgettable, Daughter of the Firmanent!
Minerva Athene Amun-Ra the Changeless!
Ma'at!

(vi)
I bring ye wine from above, from the vats of the storied sun;
For every one of ye love, and life for every one.
Ye shall dance on hill and level; Ye shall sing in hollow and height,
In the festal mystical revel, the rapturous Bacchanal rite!
The rocks and trees are yours, and the waters under the hill,
By the might of that which endures, the holy heaven of Will!
I kindle a flame like a torrent to rush from star to star;
Your hair a comet's horrent, Ye shall see things as they are!
I lift the mask of matter; I open the heart of man;
For I am of force to shatter the cast that hideth ~ Pan!
Your loves shall lap up slaughter, and dabbled with roses of blood
Each desperate darling daughter shall swim in the fervid blood.
I bring ye laughter and tears, the kisses that foam and bleed,
The joys of a million years, the flowers that bear no seed.
My life is bitter and sterile, its flame is a wandering star.
Ye shall pass in pleasure and peril across the mystical bar
That is set for wrath and weeping against the children of earth;
But ye in singing and sleeping shall pass in measure and mirth!
I lift my wand and wave you through hill to hill of delight
My rosy rivers lave you in innermost lustral light.
I lead you, lord of the maze, in the darkness free of the Sun;
In spite of the spite that is day's We are wed, We are wild, We are one!"

  vibrate:
IHVH (YEHOVAH) ELOHIM

  recite:
"al'zahul! Great Goddess of the Gates of Amentet!
Horn of Amentet, Thine is the Sign of She'ol,
Thine is the Key to the bottomless pit, O' Abaddon!
I am thy pharaoh defying death, enthroned at Golgotha,
echoing the agony of the dead!
The Widow Hera Lady of the Shades of the Grave
Iuno Kali Self-born Atemu! Neheb-ka!

(vii)
O' melancholy Brothers, dark, dark, dark!
O' battling in black floods without an ark!
O' spectral wanderers of unholy Night!
My soul hath bled for you these sunless years, with bitter blood-drops running down like tears:
Oh, dark, dark, dark, withdrawn from joy and light!
My heart is sick with anguish for your bale!
Your woe hath been my anguish:
Yea, I quail and perish in your perishing unblest.
And I have searched the heights and depths, the scope of all our universe,
with desperate hope to find some solace for your wild unrest.
And now at last authentic word I bring, witnessed by every dead and living thing:
Good tidings of great joy for you, for all: there is no God;
no Fiend with names divine made us and tortures us;
if we must pine, it is to satiate no being's gall."

Give Sign of Silence.
Toll the Bell, say: "The Blood of my Sister crieth out to me from the shades of the Grave."
Toll the Bell, say: "The Blood of the Beloved crieth out to me from the shores of the Endless Sea."
Toll the Bell, say: "The Blood of mine flesh crieth out to Thee!"

Genuflect in reverence before altar.

IV. Enchantment of the Vampire

Formulate Cross as Qlifot of Malchut:
Touch brow and vibrate ARDAT LILI
Touch breast and vibrate LIL-LA-KE
Touch right shoulder and vibrate LAMASHTA
Touch left shoulder and vibrate LILLU
Touch genital and vibrate LILITU
Palms together upon the breast, and in benediction vibrate KI-SIKIL-UD-DA-KAR-RA

Face the direction of Luna
With Wand describe the Hebrew letters of Her name:

חִיִּיל

vibrate Lilit malkah ha'shadim
Give the Signs of Lilith (O.:A.:I.: initiates only, others supplement with N.O.X. Signs)

V.: Indwelling of AZ

"I, BABALON, declare the Great Delusion of the Abyss; the iniquity of the Abyss is its glamour, there is no Abyss! Destruction is the eater of destruction, annihilation bewitches holocaust.
I dance in a frenzy of Lust upon the bounds of NOT.
The sorrows, severities, afflictions ~ these are mine, thou art the sufferer of the Blood-drenched Whore!
All the immaculate virgins, the White Wicca folk of the earth, the thrall-wenches of domestic squall -
I rape them and spill their tepid blood unto the Chalice of the Headless Serpent!
I vomit forth the brood of Jehovah, I am coiled about the Lamb, hissing erotic blasphemy in its ear!
I consumeth the Darkness in an iniquity of Darkness which hath no name!
I call ye before the Altar of Lies and Wickedness, come ye into the fury and torment of my blackness ~
taste the stench of dying flesh! I tear asunder the bowels of little children and thrust the decomposing flesh into the mouth of Mary!
Behold my countenance O' Men of Me!
Thou shalt fall before the pits of AZ, ye whom dare to rend the veils of my witchcraft!
I mock thee, holding the Crown of the End of Days, which is Death!
AHA! Kill Me! Death is forbidden!
I kiss the dead whom Lust for Me, I whom squattest upon the crucifix and thrust it into my loins for my pleasure alone!
I shalt not reveal mine unforgettable name, yet my talisman is CHAOS.
For one kiss shalt thou be willing to fall into the Madness of Me!
Astride the Beast I rideth, birthing with incestuous lust My Brother,
Antichrist, whom works in secret and silence before the scarlet Rose.
Spill thy tears, thy blood, thy semen, thy Lust into my loins,
I am the blood-sucking blood-drinking Black Woman of Whoredom!
I am No one! Verily I am thy childe and Mistress!
I AM NOT!
She, I AM!"

Give Sign of Silence.

VI.: The Black Communion

Begin masturbation or Tantric working if with a partner. Amass the sexual force rushing throughout the body, into the muladhara. Coil the rising Kundalini at the Chakra, feel it resonate at the base of the spine rising up from the anus into the svadisthana (Yesod). Let your arousal grow untamed and wanton. Allow erotic stimuli to penetrate your psyche, immolating your entire perception. Invoke feelings of sexual domination and submission; and your own unique experience and understanding. Let this act of Love and Lust thrive in the passion and power of your Scarlet Self - envision yourself as Lover to the epitome of the Scarlet Whore, Mother of Harlotry and Fornications whom would destroy your soul and pleasure herself over your rotted corpse. Perceive what is controlled and uncontrolled in the roots of your
sexuality. Feelings of domination and submission (or your better understanding of them) are conjured, along with wild & uninhibited Lust; seek BABALON with your own flesh and blood in masturbation or sex with a duly consecrated & purified partner.

Rise the coiled serpentine force to the *manipura*, feel and listen to the blood rushing in arousal throughout your veins. Listen to the pulsating course of the blood. Seek the true nature of your sexuality and power. Whatevever the design of your body & flesh, know that thou art desired, Let S/He desire you in the name of B.A.B.A.L.O.N.! Caress your entire body, sending your breath to the *muladhara*. Sway and rock yourself feeling the erotic power rise up the spine with the blood of passion. Tighten and release the anus elevenfold. Allow the blood to surge forth in cohesion with orgasm. *Anoint yourself with blood, semen, and urine as an Avatar of B.A.B.A.L.O.N.; She, thou art!* Smother the body in the divine nectars of blood, semen, and urine as a Blood Sister/Brother of the Beloved. Circulate breathing from the *muladhara*, rising up the spine into the *sahasrara*, descending to exhale from the *vishuddha*.※

**VII.·. Eucharist and Benediction**

The conclusion and evolution of the Ritual climax is entirely interdependent upon the Will and nature of the devotee; acts of sex, sacramental uttering of a word or mantra, taking up of intoxicants, oath, bloodrite, or other sexual working are all *spiritual acts of expression*. Scream the Benediction of BABALON upon anointing the body with semen, blood, and urine:

"*Come descend!*  
*Blood She will eat! Blood She will drink!*  
*Come descend!*  
*I call for Death! I lust for Death! I will for Death!*  
*Come descend!*  
*B.A.B.A.L.O.N.!!*"

Banish and close the Temple/Sanctuary of the Rite. Depart in Sign of Silence.
† - Proper sanitary methods should be taken when using blood during any ritual performance.

‡ - The following incantations reflect the powers of the septenary and were specifically chosen to invoke seven planetary archetypes of the Great Whore: excerpts are from "Rites of Eleusis" by Aleister Crowley, Intro by Keith Richmond, Mandrake Press e.v. 1990

✠ - Semen, urine, and Blood (excluding sweat) are nectars of the gods, each containing the elixir of the eucharist, and of Life. *Babalon de Eucharistia is not for those whom harbour dogmatic or sexual inhibitions.*

(i) - excerpt from the "Rite of Luna" as given in "Rites of Eleusis" by Aleister Crowley, Intro by Keith Richmond, Mandrake Press e.v. 1990.

(ii) - excerpt from the "Rite of Mercury", Ibid.

(iii) - excerpt from the "Rite of Venus", Ibid.

(iv) - excerpt from the "Rite of Sol", Ibid.

(v) - excerpt from the "Rite of Mars", Ibid.

(vi) - excerpt from the "Rite of Jupiter", Ibid.

(vii) - excerpt from the "Rite of Saturn", Ibid.
"The Rites of Eleusis" by Aleister Crowley, Intro by Keith Richmond, Mandrake Press e.v. 1990

"The Book of Lilith" by Barbara Black Koltuv, Red Wheel/Weiser e.v. 1987

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