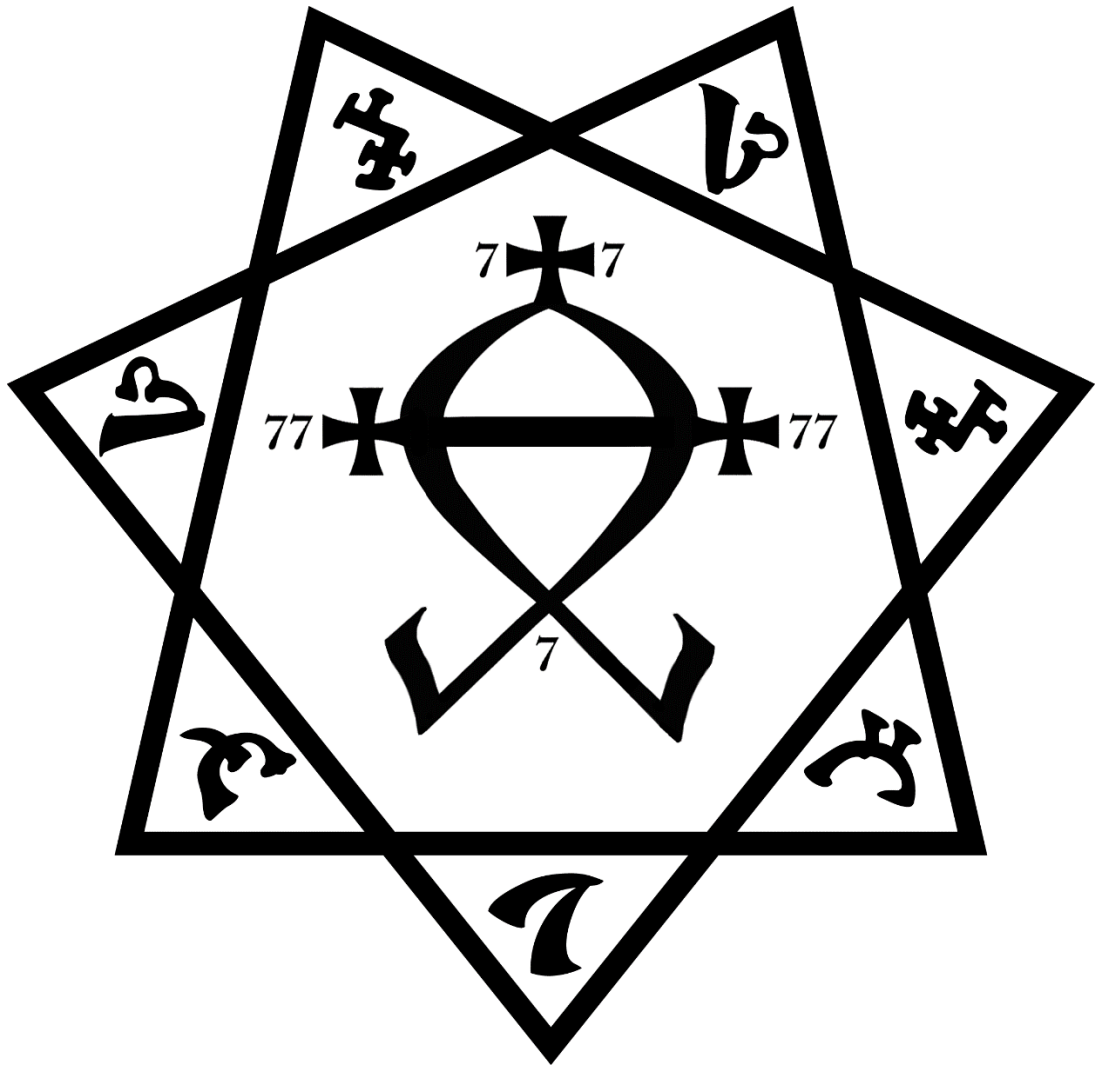


The Vision and the Voice

being of the Angels of the Thirty Æthyrs

(Mexico, 1900 and Algeria, 1909)

As delivered to Perdurabo and O.V.



IN NOMINE BABALON





A:A:
Publication in Class A



The Vision and the Voice

Liber CDXVIII

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

Volume IV: Notebook IV (8th to 5th Æthyrs)

Double struck text (~~example~~) is crossed out in the manuscript, but included on the typescript. Slashed-out text (~~example~~) is indicative of another type of edit to the manuscript that is not a simple crossout and replace.

Greyed-out text (example) is pencil additions, overwrites, etc. or a correction in a different ink or writing tool than the original version.

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

Pages 171 and 173 in the original notebook are written upside-down. They have been inverted here for readability.

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

IN NOMINE BABALON





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The Vision and

The Voice.

Dec. 8 - 13.

Aethyrs ^{III} VIII - V.

(1)

The City of the ~~8th~~ Aethyr,
which is called ZID.

Then appears in the store a tiny
spark of light. It grows a little, &
seems almost to go out, & grows again,
& it is blown about the Aethyr, &
by the wind that blows it is it
fanned, & now it gathers strength, &
darts like a snake or a sword, &
now it stabilizes itself, & is like a
pyramid of light that fills the
whole Aethyr. And in the pyramid
is one like unto an Angel, yet as
the same time he is the pyramid.
But he hath no form because he is
of the substance of light, & he taketh

𐌱𐌿𐌺

The Cry of the 8th Æthyr,
which is called ZID.

There appears in the stone a tiny
spark of light. It grows a little, &
seems almost to go out, & grows again,
& it is blown about the Æthyr, &
by the wind that blows it is it
fanned, & now it gathers strength, &
darts like a snake or a sword, &
now it steadies itself, & is like a
Pyramid of light that filleth the
whole Æthyr. And in the Pyramid
is one like unto an Angel, yet at the
same time he is the Pyramid.
And he hath no form because he is
of the substance of light, & he taketh

not form upon him, for though ~~only~~ by
 him is form visible, he maketh it
 visible only to destroy it. And he
 saith: the light is come to the dark-
 -ness, & the darkness is made light.

Then is light named with light, & the
 child of men love it that other
 darkness, where in they abide that have
 lost name & form. Therefore did I

kindle him that had not understanding,
 & in the Book of the Law did I write the

secrets of truth that are like unto a

^{star} ~~star~~ & a snake & a sword. And unto

him that understood not at last do I

deliver the ~~secrets~~ secrets of truth in

such wise that the least of the little

children of the light may run to the

knees of the Master, & be brought to understand.

not form upon him, for though only by
him is form visible, he maketh it
visible only to destroy it. And he
saith: The light is come to the dark-
-ness, & the darkness is made light.
Then is light married with light, & the
child of their love is that other
darkness, wherein they abide that have
lost name & form. Therefore did I
kindle him that had not understanding,
& in the Book of the Law did I write the
secrets of truth that are like unto a
~~star~~ star & a snake & a sword. And unto
him that understandeth at last do I
deliver the ~~secrets~~ secrets of truth in
such wise that the least of the little
children of the light may run to the
knees of the Mother & be brought to understand.

And now shall he do who will attain
 unto the mystery of the Knowledge &
 Conversation of Lui Hlof Jau Hwai
 Angel: First, let him prepare a
 chamber, of which the walls & the
 roof shall be white, & the floor
 shall be covered with a carpet of
 black squares & white, & the border
 thereof shall be blue & gold. &
 if it be in a town, the room
 shall have no window, & if it be
 in the country, then it is better if
 the window be in the roof, or, if it be
 possible, let this invocation be per-
 -formed in a temple prepared for
 the ritual of passing through the Gate.
 From the roof he shall hang a lamp,
 wherein is a red glass, to burn olive
 oil. & this lamp shall be clean &

And thus shall he do who will attain unto the mystery of the Knowledge & Conversation of his Holy Guardian Angel: First, let him prepare a chamber, of which the walls & the roof shall be white, & the floor shall be covered with a carpet of black squares & white, & the border thereof shall be blue & gold. & if it be in a town, the room shall have no window, & if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. & this lamp shall he cleanse &

make ready after the prayer of sunset.
 & beneath the lamp shall be
 an altar, four square, & the height
 shall be twice half of the breadth, or
 double the breadth. Upon the altar
 shall be a censer, hemispherical,
 supported upon three legs of silver, &
 upon the top within it an hemisphere of
 copper, & upon the top a grating of gilded
 silver, & thereupon shall be burnt
 incense made of four parts of stibonum,
 & two parts of stacte, & one part
 of lignum aloes, or of cedar, or of
 sandal. But this is enough. And
 he shall also keep ready in a flask of
 crystal within the altar holy anointing
 oil made of myrrh & cinnamon &
 galban^{um}. (galban^{um}?). & even if he be
 of higher rank than a probationer,

make ready after the prayer of sunset.
& beneath the lamp shall be
an altar, foursquare, & the height
shall be thrice half of the breadth, or
double the breadth. & upon the altar
shall be a censer, hemispherical,
supported upon three legs of silver, &
~~upon the top~~ within it an hemisphere of
copper, & upon the top a grating of gilded
silver, & thereupon shall he burn
incense made of four parts of olibanum,
& two parts of stacte, & one part
of lignum aloes, or of cedar, or of
sandal. And this is enough. And
he shall also keep ready in a flask of
crystal within the altar, holy anointing
oil made of myrrh & cinnamon &
galanjil. (~~galanjil~~). & even if he be
of higher rank than a probationer,

he shall yet wear the robe of the
 probation, for the star of flame
 shewn forth Ra Horu Khuit openly
 upon the breast, & secretly the blue
 triangle that descended is Khuit.
 & the red triangle that ascended is
 Hadir. And I am the golden tan
 in the midst of their marriage.
 Also, if he choose, he may instead
 wear a close fitting robe of short
 silk, purple or green. And upon it
 a cloak without sleeves, of bright
 blue, lined with golden sequins, &
 scarlet within. & he shall
 make himself a wand of almand
 wood or of hazel cut by his own
 hands at dawn at the equinox, or
 at the solstie, or on the day of
 Corpus Christi, or on one of the feast-

he shall yet wear the robe of the
Probationer, for the star of flame
showeth forth Ra Hoor Khuit openly
upon the breast, & secretly the blue
triangle that descendeth is Nuit.
& the red triangle that ascendeth is
Hadit. And I am the golden Tau
in the midst of their marriage.
Also, if he choose, he may instead
wear a close-fitting robe of shot
silk, purple & green. And upon it a
cloak without sleeves, of bright
blue, covered with golden sequins, &
scarlet within. & he shall
make himself a wand of almond
wood or of hazel cut by his own
hands at dawn at the Equinox, or
at the Solstice, or on the day of
Corpus Christi, or on one of the feast-

upon this triangle the three legs of
 the altar shall stand. And
 moreover he shall copy his invocation
 upon a sheet of pure white vellum,
 with Indian ink, & he shall
 illuminate it according to his
 fancy & inspiration, that shall be
 informed by beauty. And on the
 first day of the twelfth week he
 shall enter the chamber at ~~ten~~
 sunrise, & he shall make his prayer,
 having first burnt the conjuration
 that he hath made upon the
 vellum in the fire of the lamp.
 Then, at his prayer, shall the
 chamber be filled with a light
 insufferable, for splendor, & a
 perfume intolerable for sweetness:
 & his King Sanctus Angel shall

-days that are appointed in the
Book of the Law. & he shall
engrave with his own ~~pen~~ hand upon
a plate of gold the Holy Sevenfold
Table or the Holy Twelfefold Table
or some particular device. & it shall
be foursquare within a circle, & the
circle shall be winged, & he shall
attach it about his forehead by a
ribbon of blue silk, & moreover, he
shall wear a fillet of laurel or rose
or ~~ivy~~ ivy or rue, & every day, after the
prayer of sunrise, he shall burn it in
the fire of the censer. & he shall
pray thrice daily, about sunset, &
at midnight, & at ~~dawn~~, sunrise.
And if he be able, he shall
pray also four times between
sunrise & sunset; the prayer shall

last for the space of an hour, at the
 least, & he shall seek ever to extend it,
 & to inflame himself in praying.
 And thus shall he invoke his Holy
 Guardian Angel for eleven weeks,
 & in any case he shall pray seven
 times daily during the last week
 of the eleven weeks. & during
 all this time, he shall have
 composed an invocation suitable,
 with such aid & understanding
 as may be given him from the
 Crown, & this shall be written in
 letters of gold upon the top of the
 altar. ~~And~~ For the top of the
 altar shall be of white wood, well
 polished, & in the centre thereof he
 shall have placed a triangle of
 oak-wood, painted with scarlet, &

last for the space of an hour, at the least, & he shall seek ever to extend it, & to inflame himself in praying. And thus shall he invoke his Holy Guardian Angel for eleven weeks, & in any case he shall pray seven times daily during the last week of the eleven weeks. & during all this time he shall have composed an invocation suitable, with such wisdom & understanding as may be given him from the Crown, & this shall he write in letters of gold upon the top of the altar. ~~And~~ For the top of the altar shall be of white wood, well polished, & in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, &

upon this triangle the heads of
 the cases shall stand. And
 moreover he shall copy his invocation
 upon a sheet of pure white vellum,
 with Indian ink, & he shall
 illuminate it according to his
 fancy & imagination, that shall be
 informed by beauty. And on the
 first day of the twelfth week, he
 shall enter the chamber at ~~the~~
 sunrise, & he shall make his prayer,
 having first burnt the conjuration
 that he hath made upon the
 vellum in the fire of the lamp.
 Then, at his prayer, shall the
 chamber be filled with a light
 insufferable for splendor, & a
 perfume intolerable for sweetness:
 & his King Sardinian Angel shall

upon this triangle the three legs of
the censer shall stand. And
moreover he shall copy his invocation
upon a sheet of pure white vellum,
with Indian ink, & he shall
illuminate it according to his
fancy & imagination, that shall be
informed by beauty. And on the
first day of the twelfth week he
shall enter the chamber at ~~sun~~
sunrise, & he shall make his prayer,
having first burnt the conjuration
that he had made upon the
vellum in the fire of the lamp.
Then, at his prayer, shall the
chamber be filled with a light
insufferable for splendour, & a
perfume intolerable for sweetness:
& his Holy Guardian Angel shall

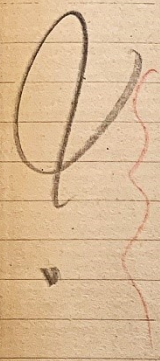
appor ^{can} into him, sea, his Hof
 Quantia Aycl shall appor into
 him, sea, his Hof factia Aycl
 shall appor into him, so that he
 shall be ~~dropped~~ ^{rapt} away into the
 by they of Holiness. And all
 that day shall he remain in
 the enjoyment of the Knowledge
 & Conversation of the Holy
 Justia Aycl. And for three
 days after he shall remain
 from sunrise unto sunset in the
 temple, & he shall by the
 counsel that his Aycl shall
 shew have ^{unto} quiet ^{unto} him, & he shall
 suffer those things that are
 appointed. And for ten days
 hereafter shall he visit ~~in~~ himself,

appear unto him, yea, his Holy
Guardian Angel shall appear unto
him, yea, his Holy Guardian Angel
shall appear unto him, so that he
shall be ~~wrapped~~ wrapt away into the
Mystery of Holiness. And all
that day shall he remain in
the enjoyment of the Knowledge
& Conversation of the Holy
Guardian Angel. And for three
days after he shall remain
from sunrise unto sunset in the
temple, & he shall obey the
counsel that his Angel shall
~~Sh~~ have given unto him, & he shall
suffer those things that are
appointed. And for ten days
thereafter shall he withdraw himself,

a shall have been taught unto him
 from the fulness of that communion,
 for he must harmonize the world
 that is within with the world that
 is without. And at the end of the
 unity - one day, he shall return
 into the world, & there shall he
 perform that work to which he
 Angel shall have appointed him.
 And upon that time it is not
 necessary to say, for his Angel
 shall have exhorted him kindly,
 & showed him in what manner
 he may be most perfectly in-
 -voked. And unto him that hath
 this Master there is nothing else
 that he needeth, so long as he
 continue in the Remembrance &
 Concentration of the Angel, so that

as shall have been taught unto him
from the fullness of that communion,
for he must harmonize the world
that is within with the world that
is without. And at the end of the
ninety-one days he shall return
into the world, & there shall he
perform that work to which the
Angel shall have appointed him.
And more than this it is not
necessary to say, for his Angel
shall have entreated him kindly,
& showed him in what manner
he may be most perfectly in-
-voked. And unto him that hath
this Master there is nothing else
that ~~he~~ he needeth, so long as he
continue in the Knowledge &
Conversation of the Angel, so that

he shall come at last into the
City of the Pyramids.



So! ten + twenty ^{of} the
father of the Tree, but one is the
suspect of Winton; ten are the
irrefragable emanation, but one
is the Flaming Sword.

Behold! There is an end to
life + death, an end to the
Anxiety fork + the withdrawing
of the breath. Lo, the House of the
Father is a mighty tomb, & in it
he hath buried everything ahead
ye know.

All this while there hath
been no vision, but only a voice,
very slow + clear + deliberate.
But now the vision is turned, & the
voice says: Thou shalt be called

he shall come at last into the
City of the Pyramids.

Lo! two & twenty are the
paths of the Tree, but one is the
Serpent of Wisdom; ten are the
ineffable emanations, but one
is the Flaming Sword.

Behold! There is an end to
life & death, an end to the
thrusting forth & the withdrawing
of the breath. Yea, the House of the
Father is a mighty tomb, & in it
he hath buried everything whereof
ye know.

All this while there hath
been no vision, but only a voice,
very slow & clear & deliberate.
But now the vision returns, & the
voice says: Thou shalt be called

Dance, that art stuned + slain
 beneath the weight of the glory of the
 vision that a'got thro' seest art.

For thou shalt suffer many things,
 until thou art mightier than all the
 Kings of the earth, + all the Angels
 of the heavens, + all the gods that
 are beyond the heavens. Then
 shalt thou meet me in equal
 conflict, + thou shalt see me as I
 am. And I will overcome thee +
 slay thee with the red rain of my
 lightning." "

I am lying under ~~neath~~
 this pyramid of light. It seems
 as if I had the whole weight of
 it upon me, crushing me with
 bliss. And yet I know that I am
 like the prophet that said: I shall

Danae, that art stunned & slain
beneath the weight of the glory of the
vision that as yet thou seest not.
For thou shalt suffer many things,
until thou art mightier than all the
Kings of the earth, & all the Angels
of the heavens, & all the gods that
are beyond the heavens. Then
shalt thou meet me in equal
conflict, & thou shalt see me as I
am. And I will overcome thee &
slay thee with the red rain of my
lightnings.”

I am lying underneath
this pyramid of light. It seems
as if I had the whole weight of
it upon me, crushing me with
bliss. And yet I know that I am
like the prophet that said: I shall

see him, but not with.

So the Angel says: So shall it
 be until they that awake are asleep,
 & she that slept be an eye from
 her sleep. For thou art transparent
 unto the vision & the voice. And
 therefore in thee they manifest not.
 But they shall be manifest unto
 them unto whom thou dost deliver
 them, according ^{unto} the word which I
 spoke unto thee in the vision
 of thy life. For I am not only
 appointed to guard thee, but we
 are of the blood royal, the guardian
 of the treasure-house of wisdom.
 Therefore am I called the Minister
 of Ra Hor Rhu. For he is

see him, but not nigh.

& the Angel says: So shall it
be until they that wake are asleep,
& she that sleepeth be arisen from
her sleep. For thou art transparent
unto the vision & the voice. And
therefore in thee they manifest not.
But they shall be manifest unto
them unto whom thou dost deliver
them, according unto ~~to~~ the word which I
spake unto thee in the Victorious
City. For I am not only
appointed to guard thee, but we
are of the blood royal, the guardians
of the Treasure-house of Wisdom.
Therefore am I called the Minister
of Ra Hoor Khuit: Yet he ~~is~~ is

but the Vision of the Unknown King.

✓ For my name is called Armas, that
 is, eight + seventy. And I am
 the influence of the concealed one,
 of the wheel that hath eight +
 seventy parts, yet in all is
 equivalent to the Gate that is the
 name of my food when it is spell
 fully. And that Gate is the path
 that joineth the world with the
 understanding. ~~That~~ That thou erred
 indeed, perceiving me in the path that
 ledeth from the Crown unto the Beach.
 For that path bridgeth the Abyss, &
 I am of the Saperavel; and I am
 The, world, can bridge the Abyss.

but the Viceroy of the Unknown King.
For my name is called Aiwass, that
is, eight & seventy. And I am
the influence of the Concealed One,
& the wheel that hath eight &
seventy parts, yet in all is
equivalent to the Gate that is the
name of my Lord when it is spelt
fully. And that Gate is the Path
that joineth the Wisdom with the
Understanding. Thus hast thou erred
indeed, perceiving me in the path that
leadeth from the Crown unto the Beauty.
For that path bridgeth the Abyss, &
I am of the Supernals; & nor I, nor
Thou, nor He can bridge the Abyss.

It is the Priests of the Silver Star, &
 the ^{Oracles} Prophet of the Gods, the Lord of the
 Hosts of the Mighty. For they are
 the servants of Babalon, & of the
 Beast, & of those others of whom it is
 not yet spoken. And being servants,
 they have no name, but we are of the
 blood royal, & some art, & therefore
 are we less than they. Ift a
 man may be both a mighty warrior &
 a just Judge, so may we also
 perform this service if we have aspirit,
 & attained thereto. And yet, with
 all that, they remain themselves also
 have eeter of the four quart in
 hell. But thou, that art new-born
 to understanding, that thy stay is
 too great for thee, & of the further

It is the Priestess of the Silver Star, & the ~~Prophet~~ Oracles of the Gods, & the Lord of the Hosts of the Mighty. For they are the servants of Babalon, & of the Beast, & of those others of whom it is not yet spoken. And being servants, they have no name, but we are of the blood royal, & serve not, & therefore are we less than they. Yet, as a man may be both a mighty warrior & a just judge, so may ~~we~~ we also perform this service if we have aspired & attained thereto. And yet, with all that, they remain themselves who have eaten of the pomegranate in hell. But thou, that art new-born to understanding, this mystery is too great for thee, & of the further

Myself, I will not speak one word.
 For for this cause am I come unto
 thee as the Angel of the Adyr,
 striking with my hammer upon thy
 bell, so that ~~that~~ thou mightest
 understand the Mysteries of the
 Adyr, & of the Voice & the Voice
 thereof, for behold! he that
 understood seek not, heareth not
 in truth, because of his understanding
 that which he is. But thou shalt
 be wroth to see for a sign, that I will
 surely ^{come upon thee unawares, and} appear unto thee. ~~when thou~~
~~expectest it not.~~ ^{And} for it is no odds,
 (is that at this hour I appear not, as I am)
 for so terrible is the glory of the
 Victory, & so wonderful is the
 splendour of the Voice, that when
 thou seest it & hearest it in truth,

mystery, I will not speak one word.
Yet for this cause am I come unto
thee as the Angel of the Æthyr,
striking with my hammer upon thy
bell, so that ~~then~~ thou mightest
understand the mysteries of the
Æthyr, & of the Vision & the Voice
thereof. For behold! he that
understandeth seeth not & heareth not
in truth, because of his understanding
that letteth him. But this shall
be unto thee for a sign, that I will
surely come upon thee unawares, and appear unto thee. ~~when thou~~
~~expecteth it not.~~ & And it is no odds,
(i.e., that at this hour I appear not as I am)
for so terrible is the glory of the
Vision, & so wonderful is the
splendour of the Voice, that when
thou seest it & hearest it in truth,

for many hours shall there be benefit of
 sense. And there shall we be between
 heaven & earth in a void place,
 entranced, & the end thereof shall
 be silence, even as it was, with
 me all this while, when I have met with
 thee, as it were, upon the road to
 Damascus, & there shall not seek to
 better this my instruction, but thou
 shalt interpret it, & make it easy,
 for them that seek understanding.
 And there shall I give all that
 thou hast written them that have
 need unto this end. And because
 I am with thee, & in thee, & of thee,
 there shall lack nothing. But who
 look me, look all. And I swear
 unto thee by Him that sitteth
 upon the Holy Throne, & liveth &

for many hours shalt thou be bereft of
sense. And thou shalt lie between
heaven & earth in a void place,
entranced, & the end thereof shall
be silence, even as it was, not
once nor twice, when I have met with
thee, as it were, upon the road to
Damascus, & thou shalt not seek to
better this my instruction, but thou
shalt interpret it, & make it easy,
for them that seek understanding.
And thou shalt give all that
thou hast unto them that have
need unto this end. And because
I am with thee, & in thee, & of thee,
thou shalt lack nothing. But who
lack me, lack all. And I swear
unto thee by Him that sitteth
upon the Holy Throne, & liveth &

rejoice for ever & ever, that I will be faithful unto this my promise, as thou art faithful unto thine obligation.

But another voice sounds in the depths, saying: And there was darkness over all the earth, unto the sixth hour.

But with that the Angel is with me, & the pyramid of light seems very far off.

But now I am fallen unto the earth, & ceasing to cry. My skin trembles with the impact of the light, & all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body & the mind that are away, & I would that they were dead, save that I must bide here

reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

Now another voice sounds in the Æthyr, saying: And there was darkness over all the earth, unto the ninth hour.

And with that the Angel is withdrawn, & the pyramid of light seems very far off.

And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, & all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body & the mind that are weary, & I would that they were dead, save that I must bend them

to my work.

And now I am in the tent, under the stars.

✓

The tent between Bor-hadu & Bika.

Dec: 8, 1909. ^{7.10}
~~7.30~~ - 9.10, pm.

to my work.

And now I am in the
tent, under the stars.

The desert between Bou-Saâda & Biskra.

Dec: 8, 1909. ~~7.30~~ 7.10-9.10 p.m. .

The top of the 7th setty,
which is called DEO. -

The stone is painted, the left
half dark, & the right half light,
& at the bottom there is a
certain blackness, of those divergent
columns. And it seems as if the
black & white below were the
handles of a door, & in the door
is a little key-hole, in the shape
of the astrological symbol of Venus.
But from the key-hole issue
flames, blue & green & violet,
but without any touch of yellow
or red in them. It seems as if
there were a wind beyond the
door, that is blowing the flames
on. It is a wise conceit, who is to

The Cry of the 7th Æthyr,
which is called DEO. -

The stone is divided, the left
half dark, the right half light,
& at the bottom thereof is a
certain blackness, of three divergent
columns. And it seems as if the
black & white halves are the
halves of a door, & in the door
is a little key-hole, in the shape
of the Astrological symbol of Venus.
And from the key-hole issue
flames, blue & green & violet,
but without any touch of yellow
or red in them. It seems as if
there were a wind beyond the
door, that is blowing the flame
out. & a voice comes: Who is he

that had the key to the gate of the
evening star?

▲ But now an Angel
came, & sought to open the door
by trying many keys. But they are
none of any avail. And the
same voice said: The five is
the six and balame is the
word Abrahama, & there is
in the key the disclosure. But
the key into this gate is the
balance of the seven & the four.
The word that has not even the
first letter. Now there is a word
of four letters that contained in
itself all the mystery of the
Instruments, & there is a

that hath the key to the gate of the evening star?



And now an Angel
cometh, & seeketh to open the door
by trying many keys. And they are
none of any avail. And the
same voice saith: “The five &
the six are balanced in the word
Abrahadabra, & therein
is the mystery disclosed. But
the key unto this gate is the
balance of the seven & the four.
& of this thou hast not even the
first letter. Now there is a word
of four letters that containeth
in itself all the mystery of the
Tetragrammaton, & there is a

word of seven letters, which it con-
-cealed, & that again concealed
the long word that is the key of the
skye. But this then shall sink,
& cooling it in thy mind.

Thine therefore thine eyes
And I will set my key in the
lock, & open it. Yet still let
thine eyes be hidden, for thou
canst not bear the glory that is
within. ~~So therefore~~

So, therefore, I covered
mine eyes with my hands. For
through my hands could I perceive
a little of those bones of a
flame.

And a voice said = It is
kindled into fire that was the
blue breast of ocean, because this

word of seven letters, which it con-
-cealeth, & that again concealeth
the holy word that is the Key of the
Abyss. And this thou shalt find,
revolving it in thy mind.

Hide therefore thine eyes.
And I will set my key in the
lock & open it. Yet still let
thine eyes be hidden, for thou
canst not bear the glory that
is within. ~~So therefore~~

So, therefore, I covered
mine eyes with my hands. Yet
through my hands could I perceive
a little of those bowers of azure flame.

And a voice said: It is
kindled into fire that was the
blue breast of ocean, because this

is the bos of heaven, & the feet of
the Most High are set thereon.

Now I behold more fully:
Each leaf & tongue of flame, each
leaf of flame, each flower of flame,
is one of the great love-stories of the
world, with all its retinue of
mis-er-scene. And now there is

a most marvellous rose formed
from the flame, & a perpetual rain
of lilies & passion-flowers & violets.

And there is gathered out of it all,
yet it is true, and it, the form of
a woman like the woman in the
Apocalypse, but her beauty & her
radiance is such that one cannot
look thereon, save with sidelong
glances. I enter vainly into
trance. It seems that it is she.

is the bar of heaven, & the feet of
the Most High are set thereon.

Now I behold more fully:
Each ~~leaf~~ tongue of flame, each
leaf of flame, each flower of flame,
is one of the great love-stories of
the world, with all its retinue of
mise-en-scène. And now there is
a most marvelous rose formed
from the flame, & a perpetual
rain of lilies & passion-flowers & violets.
And there is gathered out of it all,
yet identical with it, the form of
a woman like the woman in the
Apocalypse, but her beauty & her
radiance are such that one cannot
look thereon, save with sidelong
glances. I enter immediately into
trance. It seems that it is she

of whom it is written, "The
fool hath said in his heart, there
is no God." But the words are
not *Ein Elohim*, but *Lo & Elohim*
contracted from *Lo & El*, because
Lo is 31 & *El* is 434, *daleth*, *lamed*,
tan. This fool is the fool of
the faith of *aleph*, & sayeth, what
is *chochmah*, in his heart, *hipheseh*,
that she existeth, in order first,
that the wisdom may be joined
with the understanding, & be
effluent let it *hipheseh* that she
may be fertile.

It is impossible to
describe how this vision changeth
from glory unto glory, for at each
glance the vision is changed.
And this is because she transmitted

of whom it is written, “The fool hath said in his heart, “There is no God.’” But the words are not Ain Elohim, but La & Elohim contracted from 86 to 14, because La is 31x14 is 434, daleth, lamed, tau. This fool is the fool of the Path of aleph, & sayeth, which is Chokmah, in his heart, Tiphereth, that she existeth, in order first that the wisdom may be joined with the understanding, & he affirmeth her in Tiphereth that she may be fertile.

It is impossible to describe how this vision changeth from glory unto glory, for at each glance the vision is changed. And this is because she transmitteth

be word to the understanding,
- therefore with the many
forms, & each goes deep of love
is but a letter of the alphabet
of ~~Love~~. love.

Now, there is a mystery
in ~~the~~ the word logos, that con-
-tains the three letters, whose
analogy had been ~~shown~~ shown
in lower heaven, sacred, & sacred,
& jewel, that are 93, which is
Arise 31, & in them are set the
two eye of Horus. An means an eye.
For, if it were not so, the arrow
could not pierce the rainbow,
& there be no point in the balance
& the four Bots shall never be
unscathed. ~~But~~ This is she that
But
possess the mirror of life upon

the word to the understanding,
& therefore hath she many
forms, & each goddess of love is
but a letter of the alphabet
of ~~Love~~. love.

Now, there is a mystery
in ~~the~~ the word Logos, that con-
-taineth the three letters, whose
analogy hath been ~~show~~ shown
in the lower heavens, samech, & lamed,
& gimel, that are 93, which is
thrice 31, & in them are set the
two eyes of Horus. Ayin means an eye.
For, if it were not so, the arrow
could not pierce the rainbow,
& there could be no poise in the balance,
& the Great Book should never be
unsealed. ~~But~~ But this is she that
poureth the Water of Life upon

her head, whence it flows
to ~~fructify~~ the earth. But now
the whole Aethys is the most
brilliant ~~pearl~~. ~~bead~~. It
is the ~~brilliant~~ ~~pearl~~ that
I behold.

But there is a
crisis: is all this but the
~~last~~ ~~bird~~ of Juno, that is an
hundred, & thirty, & six? And
Persephone is she the mate of
Jupiter.

But now the
Pearl's head is again
changed into a woman's head,
sparkling & comely,
with its own light of eyes.

But I look upwards,
seeing that she is called the

her head, whence it floweth
to fructify the earth. But now
the whole Æthyr is the most
brilliant peacock blue. It
is the Universal Peacock that
I behold.

And there is a
voice: Is not this bird the
~~bird~~ bird of Juno, that is an
hundred, & thirty, & six? And
therefore is she the mate of
Jupiter.

And now the
Peacock's head is again
changed into a woman's head,
sparkling & coruscating
with its own light of gems.

But I look upwards,
seeing that she is called the

forward of the Hog Pen, and
as Bevil is called this name.

And the whole Archy is
full of the most wonderful
birds & flight, - a thousand
different kinds & work, and
as it was before, when I spoke
mysteries of the Hog Pen, and
I do not describe it.

Oh, I see vast plains
beneath the feet, known
& woods studded with
great rocks, & I see little
but leafy souls, many
helping about, many
black creatures, like men.

And they keep up a very
curious hallooing, that I can

footstool of the Holy One, even
as Binah is called His throne.

And the whole Æthyr is
full of the most wonderful
bands of light,- a thousand
different curves & whorls, even
as it was before, when I spake
mysteries of the Holy Kabbalah,
& so could not describe it.

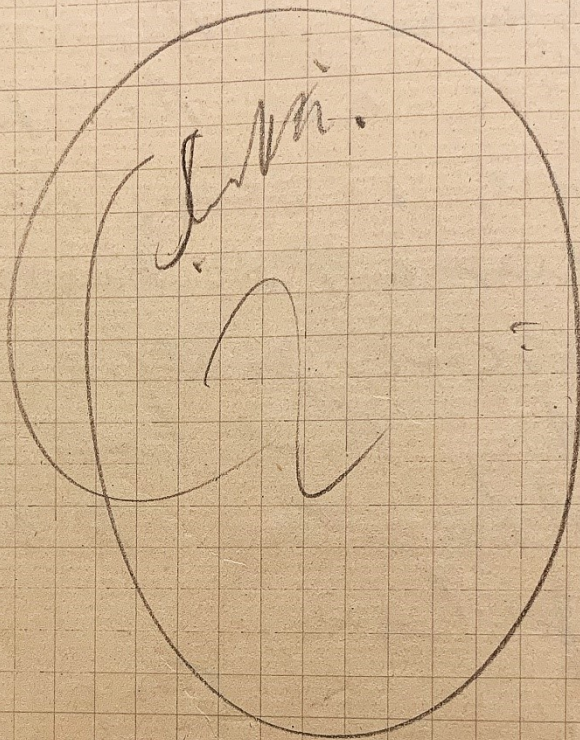
Oh, I see vast plains
beneath her feet, enormous
deserts studded with
great rocks, & I see little
~~the~~ lonely souls, running
helplessly about, minute
black creatures, like men.
And they keep up a very
curious howling, that I can

Compare to nothing that I have
ever least, yet it is strange
human, & the book says:
These are they that grasped
long & clay bricks, & saying
ever at the knees of the
great goddess. These are
they that have ~~stood~~ shut
themselves up in fortress
of love.

Each plume of
the peacock is full of
eyes, that are at the same
time 4 + 7. And for
this is the number 28
reflected down in Nepal,
& that 28 is ^(Kash) Kap. ^(Shakti) Shakti
power. For she is Shakti,
the eternal energy of the

compare to nothing that I have
ever heard, yet it is strangely
human. & the voice says:
These are they that grasped
love, & clung thereto, praying
ever at the knees of the
great goddess. These are
they that have shut
themselves up in fortresses
of Love.

Each plume of
the peacock is full of
eyes, that are at the same
time 4 & 7. And for
this is the number 28
reflected down into Netzach,
& that 28 is Kaph, Kach, Cheth,)
power. For she is Shakti;
the eternal energy of the



Concealed one. And it is
heretofore wrong that
had made this eternal
change. And this explains
- why the fall of the Serpents,
& the curse that was pro-
- nounced in the beginning
being but the work of
Satan. And this mystery
is explained in the legend
of the Creation, where
Adam represents the
Cauded One, for Adam
as Triumphant of the Fall, the
Hebrew word for God, &
Eve, whom he created for
him, is tempted by the
Serpent, who is

Concealed One. And it is
her eternal energy that
hath made this eternal
change. And this explain-
-eth the Call of the Æthyrs,
the curse that was pro-
-nounced in the beginning
being but the creation of
Sakti. And this mystery
is reflected in the legend
of the Creation, where
Adam represents the
Concealed One, for Adam
is Temurah of Mad, the
Enochian word for God, &
Eve, whom he created for
love, is tempted by the
snake, Nechesh, who is

X Cf. Liber L. I 29. 30.

^x Cf. Liber L. I 29. 30.

the world for child. And the
snake is the magical power,
which hath destroyed the
primordial equilibrium.

And the Garden is
the Garden of Eden, whose
is Asia, 70, the Eye of the
Concealed One, & the creative
Upanishad, & called, love, &
was the serpent. And
Therefore this myth to be
was implicit in the nature
of Eden^x, so that the fall
of the Angels, would not
have been any other fall
than that which it is.

But they that are
without understanding have
interpreted all this as R.

Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

And the garden is the supernal Eden, where is Ayin, 70, the Eye of the Concealed One, & the creative lingam, & daleth, love, & nun the Serpent. And therefore this constitution was implicitly in the nature of Eden^x, so that the Call of the Æthyrs could not have been any other call than that which it is.

But they that are without understanding have interpreted all this as Q,

because of the history of the
Abyss, for there is no fault
from Brim with Aesop, &
therefore the course of the
Flaming sword was as more
a current, but a spark. And
when the Dragon
winded his head into Brim
in the course of that spark,
there was, as it were, an
explosion, & his head was
blasted. And the ashes
thereof were dispersed round -
- not the whole of the 10th
Abyss. And for this, all
knowledge is piecemeal, &
it is of no value unless it
be coordinated by God or -
- standing.

because of the Mystery of the
Abyss, for there is no Path
from Binah unto Chesed, &
therefore the course of the
Flaming Sword was no more
a current, but a spark. And
when the Stooping Dragon
raised his head unto Daath
in the course of that spark,
there was, as it were, an
explosion, & his head was
blasted. And the ashes
thereof were dispersed through-
-out the whole of the 10th
Æthyr. And for this, all
knowledge is piecemeal, &
it is of no value unless it
be coordinated by Under-
-standing.

And now the form of
the Archer is the form of
a mighty Eagle, of ready
bow. And the flames are
set alight, & all whistled
round & round until the
whole heaven is blacked
with these flying sparks
beside.

Now it is all
branding steams of gold
fire ~~with~~ tipped with scarlet
at the edges.

And now she
comes forth again, riding
upon a dolphin! Now
again I see those wandering
souls, that have sought
restricted love, & have not

And now the form of the
Æthyr is the form of
a mighty Eagle, of ruddy
brass. And the plumes are
set alight, & are whirled
round & round until the
whole heaven is blackness
with these flying sparks
therein.

Now it is all
branching streams of golden
fire ~~tip &~~ tipped with scarlet
at the edges.

And now she
cometh forth again, riding
upon a dolphin. Now
again I see those wandering
souls, that have sought
restricted love, & have not

under stood that the world
is in restriction.

It is very queer; they
seem to be looking for one
another, or for something,
all the time, constantly
hurrying about. But they
knock up against one
another, & yet will not
see one another, or cannot
see one another, because
they are so shut-up in
their cloaks.

And a voice comes:
It is most terrible, for the
one that hath shut himself
up, & made himself fast
against the universe. For
they that hit ~~in the~~ ~~occupied~~
upon the sun, in the light

understood that the word of
sin is restriction.

It is very curious; they
seem to be looking for one
another, or for something,
all the time, constantly
hurrying about. But they
knock up against one
another, & yet will not
see one another, or cannot
see one another, because
they are so shut up in
their cloaks.

And a voice sounds:
It is most terrible, for the
one that hath shut himself
up, & made himself fast
against the universe. For
they that sit ~~in the~~ encamped
upon the sea, in the City of

The Plamids are indeed set
up. But they have given
their blood, new to the last
drop, to fill the cup of
BABYLON. These that thou
seest are indeed the Black
Brothers, for it is written:
He shall laugh at their
calamity, & mock when
their fear cometh. And
therefore hath he exalted
them into the plain of bone.

By your again it is
written: He despised and
he despised of a science,
but when that he
shall turn from his
wickedness. Now, if one
of these were to cast off

the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON. These that thou seest are indeed the Black Brothers, for it is written: He shall laugh at their calamity, & mock when their fear cometh. And therefore hath he exalted them unto the plane of love.

& yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off

his look, he should behold
the brilliance of the kat, of
the Aegypt, but they will
not.

And yet again there
is another case, wherefore
He had permitted them to
enter his for within the
fraternal of Ethen, so that
this shaft should never
suffer from compassion.

But do thou behold the
brilliance of Coe, that
eastern fish seen stars
upon their head from
her right hand, & crown
thee with a crown of seven
uses. Behold! See
it set upon the

his cloak he should behold
the brilliance of the lady of
the Æthyr; but they will
not.

And yet again there
is another cause wherefore
He hath permitted them to
enter thus far within the
frontiers of Eden, so that
His thought should never
swerve from compassion.
But do thou behold the
brilliance of love, that
casteth forth seven stars
upon thine head from
her right hand, & crowneth
thee with a crown of seven
roses. Behold! She
is seated upon the

Throne of Kinga & lapis
lazuli, & she is like a
flawless emerald, & upon
the pillars that support the
canopy of her throne, are
sculptured the Ram, & the
Sparrow, & the lot & a
strange fish. Behold!
How she shineth. Behold!
How her garments have
knitted all these fancies
that have blown about the
heavens. For remember
that in even as these
good, for a witness the
justice of the law &
higher. Is not this the
Word of Jesus? And
then good for a while

throne of turquoise & lapis
lazuli, & she is like a
flawless emerald, & upon
the pillars that support the
canopy of her throne are
sculptured the Ram, & the
Sparrow, & the Cat, & a
strange fish. Behold!
How she shineth! Behold!
How her glances have
kindled all these fires
that have blown about the
heavens! Yet remember
that in every one there
goeth forth for a witness the
justice of the Most
High. Is not Libra the
House of Venus? And
there goeth forth a sickle

That I shall reap every flower,
Is with Satan & all
in Vasa? Galat, laud, etc.

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

This is as seen
from below by the
man understood and
But from above he
rejoice, for the joy of
dissolution is ~~to go~~ ^{to go}, &
the pang of birth but a
little.

And now the

that shall reap every flower.
Is not Saturn exalted
in Libra? Daleth, Lamed, Tau.

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

Thus is it seen
from below by them
that understand not.
But from above he
rejoiceth, for the joy of
dissolution is ~~10,000~~ 10,000, &
the pang of birth but a
little.

And now thou

shall go forth from the
Aethyr, for the voice of the
Aethyr is hidden & concealed
from thee because thou
hast not as yet, of the
door thereof, & thine eyes
are not able to bear the
splendour of the Vision.

But thou shalt not turn
upon the Mysteries thereof
thereof, & upon the lot
of the Aethyr, & it may
be by the wisdom of the
most High that the
true voice of the Aethyr,
that is eternal song,
may be heard of thee.

shall go forth from the
Æthyr, for the voice of the
Æthyr is hidden & concealed
from thee because thou
hadst not the key of the
door thereof, & thine eyes
were not able to bear the
splendour of the vision.
But thou shalt meditate
upon the mysteries ~~thereof~~
thereof, & upon the Lady
of the Æthyr, & it may
be by the wisdom of the
Most High that the
true voice of the Æthyr,
that is continual song,
may be heard of thee.

Return Reason
 is hard to write, that work,
 I sleep not for a while,
 but will have myself from
 this matter. And it shall
 be enough.

The sea was
 obedient unto the voice,
 I returned into my body.

Waint Arthur, Merlin,

Dec: 9, 1909. 8.10-10, PM.

Return therefore
instantly unto the earth,
& sleep not for a while,
but withdraw thyself from
this matter. And it shall
be enough.

Thus then was I
obedient unto the voice,
& returned into my body.

Wáint-Aisha, Algeria.

Dec: 9, 1909. 8.10-10 p.m. .

The Cry of the 6th Aethyr,
which is called RAZ.

There cometh into the store
the great Angel whose name is
Aue, & in him there are symbols
which strive for mastery, - Sulphur
& the Pentagram, & they are
harmonised by the Socratika.
These symbols are found both
in the name of Aue, & in the
name of the Aethyr. Now he
is neither How nor Osiris.
He is called the Radiance of
Thoth. & this Aethyr is very
hard to understand, for the
images form & dissolve more
rapidly than lightning. And these
images are the illusions made
by the Ape of Thoth.

The Cry of the 6th Æthyr,
which is called MAZ.

There cometh into the stone
the great Angel whose name is
Ave, & in him there are symbols
which strive for mastery,- Sulphur
& the Pentagram, & they are
harmonized by the Svastika.
These symbols are found both
in the name of Ave, & in the
name of the Æthyr. Thus he
is neither Horus nor Osiris.
He is called the Radiance of
Thoth. & this Æthyr is very
hard to understand, for the
images form & dissolve more
rapidly than lightning. And these
images are the illusions made
by the Ape of Thoth.

On this I understand, that I
am not worthy to receive the
mysteries of this Aethyr. &
all this which I have seen,
being all the thoughts that I have
ever thought, is, as it were, a
guardian of the Aethyr.

I seem quite helpless. I am
trying all sorts of magical methods
of piercing the veil. & the
more I strive, the farther away
I seem to get from success.
But a voice comes now: Must
not understanding be open to
wisdom as the pyramids be open
to the stars?

Accordingly, I wait in a
certain magical posture which
it is not fitting to disclose, &

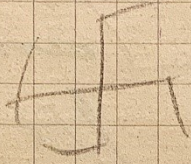
& this I understand, that I
am not worthy to receive the
mysteries of this Æthyr. &
all this which I have seen,
being all the thoughts that I have
ever thought, is, as it were, a
guardian of the Æthyr.

I seem quite helpless. I am
trying all sorts of magical methods
of piercing the veil. & the
more I strive, the farther away
I seem to get from success.
But a voice comes now: Must
not understanding lie open unto
wisdom as the pyramids lie open
to the stars?

Accordingly, I wait in a
certain magical posture which
it is not fitting to disclose, &

above we appears the star heard
of night, & one star greater
than all the other stars. It is
a star Heifer says. I recognize
it as the star in the sun's hand
Key of the Tower, as the Star
of Mercury. The light of
it comes from the path of
aleph. The letter cheth is
also included in the interpre-
-tion of this star, & the paths
of he & van are the separation
which this star unites. In
the heart of the star is an exceeding
splendor, - a god standing upon
the moon, brilliant beyond
imagining. It is like unto the
vision of the Universal Mercury.
But this is the Fixed Mercury, &

above me appears the starry heaven
of night, & one star greater
than all the other stars. It is
a star of eight rays. I recognize
it as the star in the seventeenth
Key of the Tarot, as the Star
of Mercury. & the light of
it cometh from the path of
aleph. & the letter cheth is
also involved in the interpreta-
-tion of this star, & the paths
of hé & vau are the separations
which this Star unites. & in
the heart of the star is an exceeding
splendour,- a god standing upon
the moon, brilliant beyond
imagining. It is like unto the
vision of the Universal Mercury.
But this is the Fixed Mercury, &



he & van are the perfected sulphur
& salt. But now I am come
into the centre of the maze, a
whirling dust of stars, & great
forgotten gods. It is the whirling
swastika which throws off all
these things, for the swastika is
in aleph by its shape & number,
& is bet in the position of the
~~arms~~ of the arms of the magician,
& is gimel because of the sign
of the Mourning of Isis, & this
now is the crown decorated by these
three thunderbolts. Is not this
seventeen fifty-one, that is, failure
& pain?

Now I am shot out again
by this black swastika, with
a crown of fire about it.

hé & vau are the perfected sulphur
& salt. But now I come
into the centre of the maze, a
whirling dust of stars, & great
forgotten gods. It is the whirling
svastika which throws off all
these things, for the svastika is
in aleph by its shape & number,
& in beth by the position of the
~~Arms of the~~ arms of the magician,
& in gimel because of the sign
of the Mourning of Isis, & ~~this~~
thus is the Crown defended by these
three thunderbolts. Is not thrice
seventeen fifty-one, that is, failure
& pain?

Now I am shut out again
by this black svastika, with
a corona of fire about it.

And a voice cries: Could
be he ~~be~~ that shall uncover the
nakedness of the Most High,
for he is smitten upon the ~~side~~
that is the blood of the adepts.
And ~~the~~ ~~Ad~~ ~~had~~ had killed
him to sleep upon her breast, &
she had fled away, & left him
naked, & she had called her
daughters together, saying: Come
up with me, & let us make a
mock of the nakedness of the
Most High.

To the front of the Adepts
covered his shame with a cloth,
walking backwards, & was white.
And the secret of the Adepts
~~was~~ covered his shame with
a cloth, walking sideways, & was

And a voice cries: Cursed
be he~~ll~~ that shall uncover
the nakedness of the Most High,
for he is drunken upon the wine
that is the blood of the adepts.
And BABALON hath lulled
him to sleep upon her breast, &
she hath fled away, & left him
naked, & she hath called her
children together, saying: Come
up with me, & let us make a
mock of the nakedness of the
Most High.

& the first of the Adepts
covered his shame with a cloth,
walking backwards; & was white.
And the second of the Adepts
~~covered h~~ covered his shame with
a cloth, walking sideways & was

yellow. And the merit of the
Apostles made a mark of their
witnesses, walking forward, &
was black. And these are three
great schools of the ~~Hebrew~~ Rabi,
who are also the Three Rabi
that journeyed unto Bethleem, &
because thou hast not wisdom,
thou shalt not know which
school prevailed, or if the
Three schools be not one. For
the Black Brothers lift up
their heads thus far into the
holy Chochmah, for they were
all drowned in the great flood,
which is Babel, before the
tree vine could be planted upon
the ~~holy~~ holy hill of Zion.
Not again I stand in

yellow. And the third of the
Adepts made a mock of ~~h~~His
nakedness, walking forwards, &
was black. And these are three
great schools of the ~~Magi~~, Magi,
who are also the three Magi
that journeyed unto Bethlehem, &
because thou hast not wisdom,
thou shalt not know which
school prevaileth, or if the
three schools be not one. For
the Black Brothers lift not up
their heads thus far into the
holy Chokmah, for they were
all drowned in the great flood,
which is Binah, before the
true vine could be planted upon
the ~~holy~~ holy hill of Zion.

Now again I stand in

the centre, of all things whirl
by, with incessant fury. And
the thought of the god entered
my mind, & I cry aloud: Behold
the volatile is become fixed, &
in the heart of eternal ~~union~~
union is eternal rest. So in
the sea beneath the sea that
safely with her storms; so in
the chrysalis worm, the dead
planet that revolves in space.

run or
from the.

So the far-seeing, the
far-farting, hawk is found passiv-
-less in the blue; so also the bird
that is long of limb meditates
solitary in the sign of Sulphur.
Behold, I stand ever before the
Eternal One in the sign of the
Enterer. And by virtue of my

the centre, & all things whirl
by with incessant fury. And
the thought of the god entereth
my mind. And I cry aloud: Behold
the volatile is become fixed, &
in the heart of eternal ~~motion~~
motion is eternal rest. So is
the Peace beneath the sea that
rageth with her storms; so is
the changeful moon, the dead
planet that revolveth no more.
Run on ~~run on~~. So the far-seeing, the
far-darting, hawk, is poised passion-
-less in the blue; so also the ibis
that is long of limb meditateth
solitary in the Sign of Sulphur.
Behold, I stand ever before the
Eternal One in the Sign of the
Enterer. And by virtue of my

Speed is he wrapped about with
silence, & he is wrapped in
mystery by me, who am the
Unraveler of the mysteries. And
although I be truth, yet do
they call me rightly the God
of Lies, for speed is twofold,
& the truth is one. ^{But} I stand
at the centre of the spider's web,
where the golden filaments
reach to infinity. But those that
are not with me in the spirit-vision
are not with me by right of
attainment, & how can't they stay
in this place to behold how I rule
& return, & who are the flies
that are caught in my web. For
I am the innermost guardian
that is immediately before the

speech is he wrapped about with
silence, & he is wrapped in
mystery by me, who am the
Unveiler of the Mysteries. And
although I be truth, yet do
they call me rightly the God
of Lies, for speech is twofold,
& ~~the~~ truth is one. Yet ~~If~~ I stand
at the centre of the spider's web,
whereof the golden filaments
reach to infinity. But thou that
art with me in the spirit-vision
art not with me by right of
Attainment, & thou canst not stay
in this place to behold how I run
& return, & who are the flies
that are caught in my web. For
I am the inmost guardian
that is immediately before the

Shimi. None shall pass by me
except he slay me, + this is
his curse, that, having slain
me, he must take my office,
& become the maker of Nations,
the ~~great~~^{great} Deceiver, the setter
of Swares, the who baffled
even them that have understand-
-ing. For I stand on every
path, & turn them aside from
the truth by my words, & by
my magical arts. & this is
the honor that was shown by
the lake that was with me to
the City of the Seven Hills, &
this is the mystery of the great
prophets that have come unto
mankind, Moses, & Balaam,
& San Toan, & Krishna, & Jesus,

shrine. None shall pass by me
except he slay me, & this is
his curse, that, having slain
me, he must take my office,
& become the maker of Illusions,
the ~~Great~~ Great Deceiver, the setter
of snares, He who baffleth
even them that have understand-
-ing. For I stand on every
path, & turn them aside from
the truth by my words, & by my
magick arts. & this is
the horror that was shown by
the lake that was nigh unto
the City of the Seven Hills, &
this is the Mystery of the great
prophets that have come unto
mankind. Moses, & Buddha,
& Lao Tan, & Krishna, & Jesus,

+ Osiris, + Mohammed, for
all their attainments into the
gate of heaven, & therefore
were they bound with the
curse of Truth. But being
guardians of the truth, &
teachers of the truth, they
have taught nothing but
falschood, except unto such
as understand, for the truth
may not pass the Gate of the
 Abyss. But the revelation of
the truth has been shown in
the lower Sephiroth, & its
balance is in Beauty, + therefore
have they who sought only
beauty come nearest to the truth.
For the beauty received directly
from rays from the Supermunds.

& Osiris, & Mohammed, for all these attained unto the grade of Magus, & therefore were they bound with the Curse of Thoth. But being guardians of the truth, & teachers of the truth, they have taught nothing but falsehood, except unto such as understood, for the truth may not pass the Gate of the Abyss. But the reflection of the truth hath been shown in the lower Sephiroth. & its balance is in Beauty, & therefore have they who sought only beauty come nearest to the truth. For the beauty receiveth directly three rays from the Supernals.

And the others no more than
one. So therefore, they that
have sought after majesty, &
power, & victory, & learning, &
happiness, & gold, have been dis-
-confuted. & here saying are
the lights of wisdom that thou
magist know thy master, for he
is a magist. And because thou
didst eat of the foxeparate in
hell, for half the year art thou
concealed, & half the year re-
-vealed.

Now I perceive the
Temple that is the heart of this
Aethyri it is an urn, suspended
in the air, without support, above
the centre of a well. & the
well hath eight pillars, & a

And the others no more than one. So, therefore, they that have sought after majesty, & power, & victory, & learning & happiness, & gold, have been dis-comfited. & these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the pomegranate in hell, for half the year art thou concealed, & half the year re-vealed.

Now I perceive the Temple that is the heart of this Æthyr; it is an urn, suspended in the air, without support, above the centre of a well. & the well hath eight pillars, & a

canopy above it. & without
there is a circle of marble
paving-stones, & without them
a great outer-circle of pillars.
And beyond there is the Forest of
the Stars. But the urn is the
wonderful thing in all this; it is
made of fixed mercury, & within
it are the ashes of the Book
Tarot, which hath been utterly
consumed. And this is that
mystery which is spoken of in
the Acts of the Apostles; that
Jupiter & Mercury, Kether &
Chokmah, visited, that is,
inspired, Ephesus, the City of
Diana, Binah,- was not Diana
a black stone?- & And they burnt
their books of magick.

For it seems that the
centre of infinite space is that
which is the fire that
was burnt up the Book Tarot.
For in the Book Tarot was pre-
served all of the wisdom,
for the Tarot was called the
Book of Truth, of the Sea
that it passed. And in the
Book of Enoch was first given
the wisdom of the New Sea.
And it was hidden for those
hundred years, because it was
created untimely from the
Tree of Life by the hand of
a desperate magician. For
it was the Master of those
magicians who overthrew
the power of the Christian church.

Now it seems that the
centre of infinite space is that
urn, & Hadit is the fire that
hath burnt up the Book Tarot.
For in the Book Tarot was pre-
-served all of the wisdom,
for the Tarot was called the
Book of Thoth, of the Æon
that is passed. And in the
Book of Enoch was first given
the wisdom of the New Æon.
And it was hidden for three
hundred years, because it was
wrested untimely from the
Tree of Life by the hand of
a desperate magician. For
it was the Master of that
Magician who overthrew
the power of the Christian church;

but the pupil rebelled against
the Master, for he foresaw that
the New would be worse than
the Old. But he understood
not the purpose of his Master,
& that was, to prepare the
way for the overthrowing of
the Aeon.

There is a writing
upon the Ura of which I can
but read the [two] words: *Stabat
Cruce juxta Crucem. Stabat
Cruce juxta Crucem.*

But there is writing
in Greek above that. The word
'rho' written in Greek, & a
circle with a cross in the
centre of it, but with upright.
(A St. Andrew's cross?)

but the pupil rebelled against the master, for he foresaw that the New would be worse than the Old. But he understood not the purpose of his Master, & that was, to prepare the way for the overthrowing of the Æon.

There is a writing upon the Urn of which I can but read the [two] words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

And there is writing in Greek above that. The word 'nox' written in Greek, & a circle with a cross in the centre of it, - but with upright. (A St. Andrew's cross?)

Then, above that, is a
sifil (?), hidden by a beard.

And a voice proceeded from
the urn: From the ashes of
the Tarot [or TARO?] who
shall make the Phoenix-wand?
Not even he who by his under-
-standing hath made the
Lotus-wand to grow in the
Great Sea. Get thee ~~back~~
back, for thou art not an
Adept, ^{but} thou have violated
thy brother, thou hast not slain
thy father. Get thee back
from the urn; thy ashes are not
hidden here.

Then again arose the
God That, in the Sign of the

Then, above that, is a
sigil (?), hidden by a hand.

And a voice proceedeth from
the urn: From the ashes of
the Tarot [or TARO?] who
shall make the phoenix-wand?
Not even he who by his under-
-standing hath made the
lotus-wand to grow in the
Great Sea. Get thee ~~back~~
back, for thou art not an
Atheist, & though thou have violated
thy mother, thou hast not slain
thy father. Get thee back
from the urn; thy ashes are not
hidden here.

Then again arose the
God Thoth, in the Sign of the

Exhausted, he drove the deer
from before his face. And he
fell through the storm with
unto the little village in
the desert.

Benihar, Algeria.

Dec: 10, 1909. 7:40 - 9:40
p.m.

Enterer, & he drove the Seer
from before his face. And he
fell through the starry night
unto the little village in
the desert.

Benishrur, Algeria.

Dec: 10, 1909. 7.40-9.40,

p.m. .

The City of the 5th Aethyr,
which is called LIT.

There is a shining pylon, above which
is set the symbol of the ^{eye} within the
shining triangle. Light streams
through the pylon from before the face of Isis-
Hathor, for she wears the headdress
of cows' horns, with the Disc in the
centre; at her breast she bears the
Child Horns.

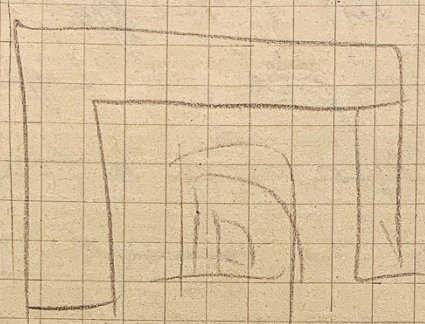
And there is a voice: Thou
knowest not how the Seven was united
with the Four, much less how four
might stand the meaning of the Eight
& the Three. For there is a word
wherein these are made one, & therein
is contained the mystery that thou seekest,
concerning the reading asunder of the
veil of any Aethyr.



The Cry of the 5th ÆThyr,
which is called LIT.

There is a shining pylon, above which
is set the sigil of the ~~eye~~ eye, within the
shining triangle. Light streams
through the Pylon from before the face of Isis-
-Hathor, for she weareth the lunar crown
of cows' horns, with the disc in the
centre; at her breast she beareth the
child Horus.

And there is a voice: Thou
knowest not how the Seven was united
with the Four; much less then canst
thou understand the marriage of the Eight
& the Three. Yet there is a word
wherein these are made one, & therein
is contained the Mystery that thou seekest,
concerning the rending asunder of the
veil of my Mother.

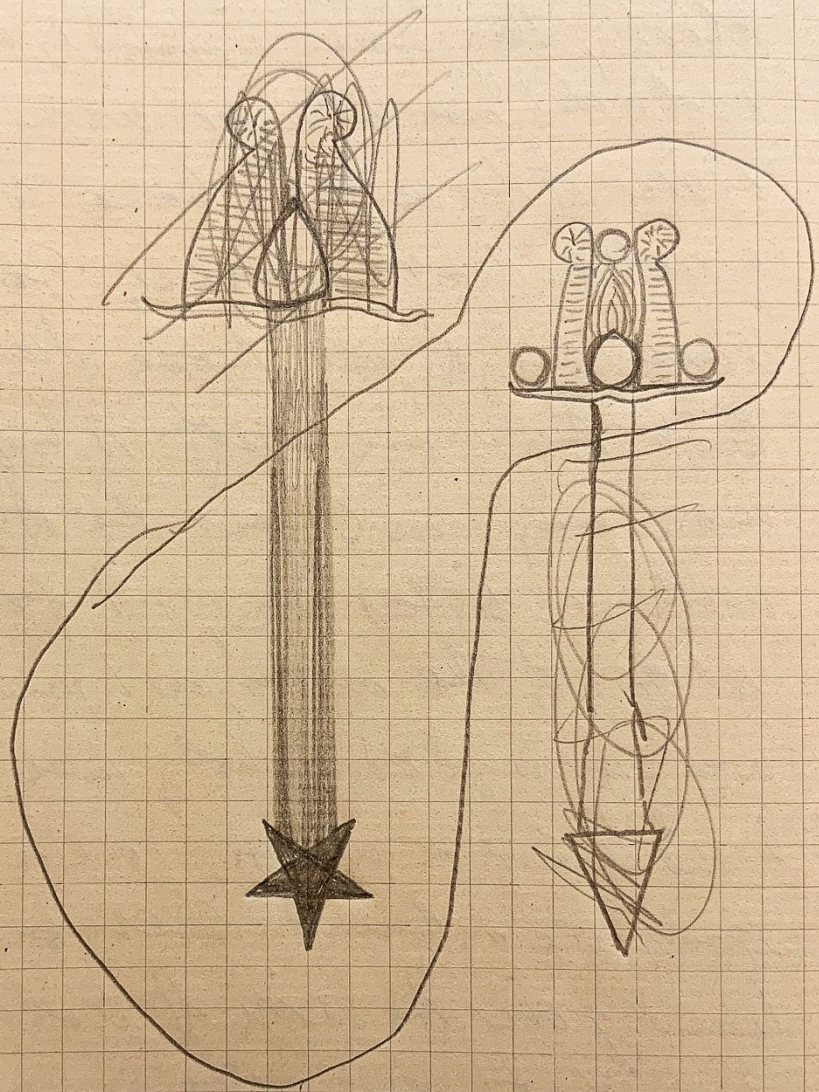


Now there is an avenue of
flood, with one above, steep after steep,
carved from the solid rock of the mountain,
& that rock is a substance harder
than flint, & brighter than light, &
heavier than lead. In each floor is
seated a god. There seems an endless
series of these floors. And all the
jobs of all the nations of the earth
are shown, for there are many
avenues, all leading to the top of the
mountain, & we come to the top of
the mountain, & the last floor opens
into a circular hall, with other
floors leading out of it, each of which
is the last floor of a great avenue;
there seem to be nine such floors.
And in the centre is a shrine, a
circular table, supported by twelve figures

Now there is an avenue of
Pylons, not one alone, steep after steep,
carved from the solid rock of the mountain,
& that rock is a substance harder
than diamond, & brighter than light, &
heavier than lead. In each pylon is
seated a god. There seems an endless
series of these pylons. And all the
gods of all the nations of the earth
are shown, for there are many
avenues, all leading to the top of the
mountain. & ~~the~~ I come to the top of
the mountain, & the last pylon opens
into a circular hall, with other
Pylons leading out of it, each of which
is the last Pylon of a great avenue;
there seem to be nine such Pylons.
And in the centre is a shrine, a
circular table, supported by marble figures

A man & woman, alternate white & black; they face inwards, & their boots are almost worn away by the kisses of those who have come to worship that Supreme God, who is the single end of all those diverse religions. But the shrine itself is higher than a man may reach, but the Angel that was with me, lifted me, & I saw that the edge of the altar, as I must call it, was surrounded by holy men, & each had in his hand a weapon, - one a sword, one a spear, one a hand-axe, but his left hand gave the sign of silence. And I wish to see what is within their ring. And see of them, bend forward so, but I may whisper the pass-word. And the Angel prompts me to whisper: There is no God. So they let me pass, & though

of men & women, alternate white &
black; they face inwards, & their
buttocks are almost worn away by the
kisses of those who have come to
worship that supreme God, who is the
single end of all these diverse religions.
But the shrine itself is higher than a
man may reach, but the Angel that was
with me lifted me, & I saw that the
edge of the altar, as I must call it,
was surrounded by holy men, & each has
in his right hand a weapon,- one a sword, one a
spear, one a thunderbolt, but his left
hand gives the sign of silence. And
I wish to see what is within their ring.
And one of them bends forward so that I
may whisper the pass-word. And the
Angel prompts me to whisper: There is
no god. So they let me pass, & though



There was indeed nothing visible there, yet
there was a very strange atmosphere, which
I could not understand, & suspended in
the air there is a silver star, and on
the forehead of each of the guardians
there is a silver star. It is a pentagram,
because, ~~the~~ says the Angel, three & five
are eight; three & eight are eleven.

And then is another unmeaning reason
that I cannot hear. And as I entered
their ring, they bade me stand in their
circle, & a weapon was given unto me.
And the fast-words that I had given
seems to have been whispered round from
one to the other, & each one nods graciously
if in solemn acquiescence, until the
last one whispers the same words in my
ear. But they have a different sense.
I had taken them to be a denial of the

there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand, & suspended in the air there is a silver star, and on the forehead of each of the guardians there is a silver star. It is a pentagram, because, ~~these~~ says the Angel, three & five are eight; three & eight are eleven. And there is another numerical reason that I cannot hear. And as I entered their ring, they bade me stand in their circle, & a weapon was given unto me. And the pass-word that I had given seems to have been whispered round from one to the other, & each one nods gravely as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the

existence of God, but the man who
says them to me evidently means nothing
of the sort: what he does mean I cannot
tell at all. He slightly emphasises
the word 'there'. And now all that
is suddenly blotted out, & instead
appears the ~~face~~ of the Acheron. He
is all in black, burnished black scales,
just edged with gold. He has short
wings, with terrible claws on the ends, &
he has a fierce face, like a dog's, &
terrible eyes that pierce one through &
through. ~~And he~~

And he says: O man that
art so dull of understanding, when
will thou begin to annihilate thyself in
the mystery of the Acheron? For all
that thou thinkest is but thy thought,
& as there is no god in the ultimate sense,

existence of God, but the man who says them to me evidently means nothing of the sort: what he does mean I cannot tell at all. He slightly emphasizes the word 'there.' And now all that is suddenly blotted out, & instead appears the Angel of the Æthyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, & he has a fierce face, like a dragon's, & dreadful eyes that pierce one through & through. ~~And he~~

And he says: O thou that art so dull of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Æthyrs? For all that thou thinkest is but thy thought, & as there is no god in the ultimate shrine,

So there is no I in mine own Cosmos. And they that have said this are of them that understood. And all men have misinterpreted it, even as thou didst misinterpret it. He says some more; I cannot catch it properly, but it seems to be to the effect that the true God is wholly in all the shiners, & the true Eye is all the parts of the body & the soul. He speaks with such a terrible roaring that it is impossible to hear the words: one catches a phrase here & there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Achys becomes full of it.

And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of

so there is no I in thine own Cosmos. ~~And~~
And they that have said this are of
them that understood. And all men have
misinterpreted it, even as thou didst
misinterpret it. He says some more; I
cannot catch it properly, but it seems to
be to the effect that the true God is equally
in all the shrines, & the true Eye in all
the parts of the body & the soul. He
speaks with such a terrible roaring that
it is impossible to hear the words: one
catches a phrase here & there, or a
glimpse of the idea. With every word he
belches forth smoke, so that the
whole Æthyr becomes full of it.

And now I hear the Angel:-
Every particle of matter that forms the
smoke of my breath is a religion that
hath flourished among the inhabitants of

the world. Thus are they all whirled
forth in my breath.

Now he is making example
of this accomplishment. And he says:
Know thou that all the religion of all
the world is but learning, but they are
only the smoke of my breath, & I am
only the head of the Great Dragon that
catches up the universe, without whom the
Fifth Aethyr would be perfect, even
as the First. For unless he pass by me,
can no man come unto the perfection. And
the rule is ended that hath bound thee, &
thou shalt be thy rule. — That thou shalt
shalt purify thyself, & anoint thyself
with perfume, & thou shalt be in the
sunlight, the day being free from clouds.
And thou shalt make the Call of the
Aethyr in silence. Now, then, beloved

the worlds. Thus are they all whirled
forth in my breath.

Now he is making example
of this accomplishment. And he says:
Know thou that all the religions of all
the worlds end here~~in~~, but they are
only the smoke of my breath, & I am
only the head of the Great Dragon that
eateth up the universe, without whom the
Fifth Æthyr would be perfect, even
as the First. Yet unless he pass/by me,
can no man come unto the perfections. And
the rule is ended that hath bound thee, &
this shall be thy rule. - That thou ~~shall~~
shalt purify thyself, & anoint thyself
with perfume; & thou shalt be in the
sunlight, the day being free from clouds.
And thou shalt make the Call of the
Æthyr in silence. Now, then, behold

how the head of the Dragon is but the
tail of the Ahrim. Many are they that
have fought their way from mansion to
mansion of the Everlasting House, &
beholding me at last have returned, de-
-claring, "Fearful is the aspect of the
highly & Terrible One." Happy are they
that have known me for whom I am.
And glory unto him that hath made a
gallery of my throat for his arrow of
truth, & the word for his purity. The
word wareth. The word wareth. The word
wareth. For in that arrow is the light
of Truth that overmastereth the light
of the sun, whereby she shines. The
arrow was fledge with the plume of
Maat, that on the plume of Ankh,
& the shaft is the shaft of Ankh, the
Concealed One. And the barb thereof is

how the head of the dragon is but the tail of the Æthyr. Many are they that have fought their way from mansion to mansion of the Everlasting House, & beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty & Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, & the moon for his purity. The moon waneth. The moon waneth. The moon waneth. For in that arrow is the light of Truth that overmastereth the light of the sun, whereby she shines. The arrow was fledged with the plumes of Maat, that are the plumes of Amoun, & the shaft is the phallus of Amoun, the Concealed One. And the barb thereof is

The star that thou sawest in the place
where was No God. And of them that
quarred the star, there was not found
one worthy to wield the Arrow. And
of them that worshipped, there was not found
one worthy to behold the Arrow. For the
Star that thou sawest was but the barb
of the Arrow, & thou hast with the wit
to grasp the shaft, or the purity to divine
the plumes. Now therefore is the
blessed that is born under the sign of
the Arrow, & blessed is he that hath the
sight of the Head of the Crowned Lion,
& the Body of the Judge, & the Arrow
there with. For do thou distinguish
between the upward & the downward
Arrows, for the upward Arrow is straitened
in its flight, & it is shot by a firm hand,
for I do it is God Tetragrammaton, & I do

the star that thou sawest in the place
where was No God. And of them that
guarded the star, there was not found
one worthy to wield the Arrow. And
of them that worshipped, thereupon not found
one worthy to behold the Arrow. Yet the
star that thou sawest was but the barb
of the Arrow, & thou hadst not the wit
to grasp the shaft, or the purity to divine
the plumes. Now therefore is he
blessed that is born under the sign of
the Arrow, & blessed is he that hath the
sigil of the Head of the Crowned Lion
& the body of the Snake, & the Arrow
therewith. Yet do thou distinguish
between the upward & the downward
Arrows, for the upward arrow is straitened
in its flight, & it is shot by a firm hand,
for Yesod is Yod Tetragrammaton, & Jod

is a hand, but the Forward Arrow is
shot by the topmost point of the Tod, &
that Tod is the Hermit, & it is the
minute point that is not extended, but
it is right into the heart of Hadit. And
now it is commanded thee that thou
wilt draw thyself from the Vision, & on
the morrow, at the appointed hour, shall
it be given thee further, as thou goest
upon thy way, meditating this Mystery.
And thou shalt summon the Scribe, &
that which shall be written, shall
be written. H

Therefore I will draw myself,
as I am commanded.

The desert between Berhmo & Towpa,

Dec: 12, 1909, 7-8.12, pm.

is a hand, but the downward arrow is shot by the topmost point of the Jod, & that Jod is the Hermit, & it is the minute point that is not extended, that is nigh unto the heart of Hadit. And now it is commanded thee that thou withdraw thyself from the Vision, & on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this mystery. And thou shalt summon the Scribe, & that which shall be written, shall be written. ~~Th~~

Therefore I withdraw myself,
as I am commanded.

The desert between Benishrur, & Toulga.

Dec: 12, 1909, 7-8.12 p.m. .—

Now then art thou approached unto
an awful Assanum; verily thou art come
unto the ancient Maricel, the winged Light,
the Fountain of Fire, the Mystery of the Wedge.
But it is not I that can reveal it, for I
have never been permitted to behold it,
also an other watcher upon the Threshold
of the Adhyr. My message is spoken, &
my mission is accomplished. And I withdraw
myself, covering my face with my wings, before
the presence of the Angel of the Adhyr.

So the Angel departed with bowed
head, folding his wings across.

And there is a little child in a
mist of blue light; he has gold hair, a mass
of curls; & deep blue eyes. For he is
all golden, with a living, vivid gold.
And in each hand he has a snake; in
the right hand a red, in the left hand a blue.

Now then art thou approached unto
an august Arcanum; verily thou art come
unto the ancient Marvel, the Winged Light,
the Fountains of Fire, the Mystery of the Wedge.
But it is not I that can reveal it, for I
have never been permitted to behold it,
who am but the watcher upon the threshold
of the Æthyr. My message is spoken, &
my mission is accomplished. And I withdraw
myself, covering my face with my wings, before
the presence of the Angel of the Æthyr.

So the Angel departed with bowed
head, folding his wings across.

And there is a little child in a
mist of blue light; he hath golden hair, a mass
of curls; & deep blue eyes. Yea, he is
all golden, with a living, vivid gold.
And in each hand he hath a snake; in
the right hand a red, in the left a blue.

And he has red sandals, but no other garment.

And he says: Is our life a long initiation into sorrow? Is it our Isis the lady of Sorrow? Is she is my mother. No one is her name, & she hath a twin sister Nephtys, whose name is perfection. And Isis must be known of all, but of how far is Nephtys known? Because she is dark, therefore is she feared. But those who have loved her without fear, who have made my life an initiation into her mystery, those that have neither mother nor father, no sister nor brother, nor wife nor child, who have made thyself lonely as the hermit crabs that is in the waters of the Great Sea, behold! when the sistrons are shaken, & the trumpets blow forth the glory of Isis, at the end thereof there is silence, & those shall commune with Nephtys. And having

And he hath red sandals, but no other garment.

And he sayeth: Is not life a long initiation unto sorrow? & is not Isis the Lady of Sorrow? & she is my mother. Nature is her name, & she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known? Because she is dark, therefore is she feared. But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, no sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab, that is in the waters of the Great Sea, behold! when the sistrons are shaken, & the trumpets blare forth the glory of Isis, at the end thereof there is silence, & thou shalt commune with Nephthys. And having

Kusan here, there are the wings of Mant the Vulture.
Thou mayest draw to an head the bow of thy
Magical will; thou mayest loose the
shaft, & pierce her to the heart. I am Eros.
Take then the bow & the quiver from my
shoulders, & slay me, for unless thou slay me,
thou shalt not unveil the mystery of the Achyr.

Therefore I did as he commanded; in
the quiver were two arrows, one white, one black.
I cannot force myself to fit an arrow to the
bow.

And there came a voice: It must
needs be.

And I said: No man can do thing
thing.

And the voice answered, as it were
an echo: Needs hoc facere potest.

Then came understanding to me,
& I took forth the arrows. The white arrow

known these, there are the wings of Maut the Vulture.
Thou mayest draw to an head the bow of thy
magical will; thou mayest loose the
shaft, & pierce her to the heart. I am Eros.
Take then the bow & the quiver from my
shoulders & slay me; for unless thou slay me,
thou shalt not unveil the Mystery of the Æthyr.

Therefore I did as he commanded; in
the quiver were two arrows, one white, one black.
I cannot force myself to fit an arrow to the
bow.

And there came a voice: It must
needs be.

And I said: No man can do this
thing.

And the voice answered, as it were
an echo: *Nemo hoc facere potest.*

Then came understanding to me,
& I took forth the arrows. The white arrow

had no barb, but the black arrow was barbed like
a forest of fish-hooks; it was bound round
with brass, & it had been dipped in deadly
poison.

Then I fitted the white arrow
to the string, & I shot it against the heart
of Eros, & though I shot with all my force,
it fell harmlessly from his side. But at
that moment, the black arrow was thrust through
my own heart, & I am filled with fearful
agony.

24.

So the Child smiles, & says:
Although thy shaft hath pierced me with,
although the envenomed barb hath struck
me through, yet I am slain, & thou livest &
triumphest, for I am thou, & thou art I.

With that he disappears, & the
Aethyrs split with a roar as of ten thousand
thunders. And behold, the Arrow. The
flames of that are its crown, set about
the disc. It is the Sleep Crown of Truth.

had no barb, but the black arrow was barbed like
a forest of fish-hooks; it was bound round
with brass, & it had been dipped
in deadly poison. Then I fitted the white arrow
to the string, & I shot it against the heart
of Eros, & though I shot with all my force,
it fell harmlessly from his side. But at
that moment the black arrow was thrust through
mine own heart, & I am filled with fearful
agony. & the child smiles, & says:
Although thy shaft hath pierced me not,
although the envenomed barb hath struck
thee through, yet I am slain, & thou livest &
triumphest, for I am thou, & thou art I.

With that he disappears, & the
Æthyr splits with a roar as of ten thousand
thunders. And behold, The Arrow. The
plumes of Maat are its crown, set about
the disc. It is the ~~At~~teph crown of Thoth,

And there is the shaft of burning light. And
beneath there ⁽⁹⁾ is a Silver Wedge. I shudder
& tremble at the vision, for all about
it are whorls of tempest ^{storms} fire. The stars
of heaven are caught in the meshes of the
flame. & they are all dark. That which
was a blazing sun is like a speck of ash.
& in the midst the arrow burns. And I see
that the Crown of the Arrow is the Father
of all Light, & the shaft of the Arrow is
the Father of all Life, & the barb of the Arrow
is the Father of all Love. For that Silver
Wedge is like a lotus flower, ^{and the} ~~eye~~
within the Sept Crown creek: I watch.
And the shaft creek: I work. And the
barb creek: I wait. And the voice of the
Sept ~~is~~ edoch: It beams. It burns.
It blooms.

And now there comes a stray
thought; this Arrow is the source of all

& there is the shaft of burning light. And
beneath there (?) is a silver wedge. I shudder
& tremble at the vision, for all about
it are whorls & torrents of tempestuous fire. The stars
of heaven are caught in the ashes of the
flame. & they are all dark. That which
was a blazing sun is like a speck of ash.
& in the midst the Arrow burns. And I see
that the crown of the Arrow is the Father
of all Light, & the shaft of the Arrow is
the Father of all Life, & the barb of the Arrow
is the Father of all Love. For that Silver
Wedge is like a lotus flower, & the Eye
within the Ateph Crown crieth: I watch.
And the shaft crieth: I work. And the
barb crieth: I wait. And the Voice of the
Æthyr echoeth: It beams. It burns.
It blooms.

And now there cometh a strange
thought; this Arrow is the source of all

action; it is infinite action, yet it is not
not, so that there is no action. And therefore
there is no matter. This Arrow is the
Glance of the Eye of Idris. But because
it is not not, the universe is not destroyed.
The universe is put forth & swallowed up
in the quivering of the Flame of Heat, that
are the Flames of the Arrow: but those
Flames quiver not.

And a voice comes: that
what is above is not like that which is
below.

And another voice answers it:
that what is below is not like that which
is above.

And a third voice answers
them two: what is above, & what is below?
For there is the division that divided not,
& the multiplication that multiplied not.
And the One is the Many, behold, this

motion; it is infinite motion, yet it moveth not, so that there is no motion. And therefore there is no matter. This Arrow is the Glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth & swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow: but those plumes quiver not.

And a voice comes: That which is above is not like that which is below.

And another voice answers it: That which is below is not like that which is above.

And a third voice answers these two: What is above, & what is below? For there is the division that divideth not, & the multiplication that multiplieth not. And the One is the Many. Behold, this

Mystery is beyond understanding, for the
winged globe is the Crown, & the shaft is
the wisdom, & the barb is the understanding.
& ~~the~~ The Arrow is One, & those art lost in
the Mystery, who art but as a babe that
is carried in the womb of its mother, that
art not yet ready for the light.

But the Vision overtook me.
My sense is stung, my sight is blasted;
my hearing is dulled.

But a voice comes: Thou
dost seek the remedy of sorrow; therefore
all sorrow is thy portion. This is that
which is written: "God hath laid upon him
the iniquity of us all." For as ^{the} blood
is mingled in the Cup of BABALON, so is
thine heart the universal heart. It is
it bound about with the Green Serpent,
the Serpent of Delight.
It is shown me that the

Mystery is beyond understanding, for the winged globe is the crown, & the shaft is the wisdom, & the barb is the understanding. & & the Arrow is One, & thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

And the vision overcometh me.

My sense is stunned; my sight is blasted; my hearing is dulled.

And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which written: "God hath laid upon him the iniquity of us all." For as thy ~~thy~~ blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight.

It is shown me that the

Learn that rejoinder, & the Serpent is the serpent
of death, for herein all the symbols are
interchangeable, for each are contained in
itself its own opposite. & this is the
great mystery of the Supreme that are
beyond the Abyss. For below the Abyss,
contradiction is division; but above the
Abyss, contradiction is unity. And there
could be nothing true except by virtue of
the contradiction that is contained in itself.

Thou canst not believe how
marvellous is this vision of the Serpent. & it
could never be shut out, except the floods
of vision troubled, the waters of the fool,
the mind of the Seer. But they sent forth
a wind that is cloud of Angels, & they
beat the water with their feet. And
little waves splash up their memories. For
the Seer hath no head; it is expanded
into the universe, a vast & silent sea,

heart that rejoiceth, & the serpent is the serpent of Death, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. & this is the great mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

Thou canst not believe how marvelous is this Vision of the Arrow. & it could never be shut out, except the Lords of Vision troubled the Waters of the Pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, & they beat the water with their feet. And little waves splash up their memories. For the seer hath no head; it is expanded into the universe, a vast & silent sea,

Crowned with the stars of night. Yet in the
way midst thereof is the Arrow. Little images
of things that were are the foam upon the
waves. And there is a contest between the
Vision & the Memories. I prayed unto
the Lords of Vision, saying, O my Lords,
take not away this wonder from my sight.

And they said: It must needs
be. Rejoice therefore if thou hast been
permitted to behold, even for a moment,
this Arrow, the arrow, the arrow. But
the Vision is accomplished, & we have
sent forth a great wind against thee.

For thou canst not penetrate by force, who
hast refused it, nor by authority, for thou
hast trampled it under foot. Thou art
bent of all but understanding, O thou
that art no more than a little pile of dust,
and the images rise up against

crowned with the stars of night. Yet in the very midst thereof is the Arrow. Little images of things that were are the foam upon the waves. And there is a contest between the Vision & the memories. I prayed unto the Lords of Vision, saying, O my Lords, take not away this wonder from my sight.

And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, & we have sent forth a great wind against thee.

For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, o thou that art no more than a little pile of dust!

And the images rise up against

we & constrain me, so that the Achyls is
shot against me. Only the things of the
mind + of the body, are open unto me.
The show-stone is full, for that which
I see therein is but a memory.

Toulga, Ca: 13, 1209, 8.15 - 10.10, f.m.
Toulga, Algeria, →

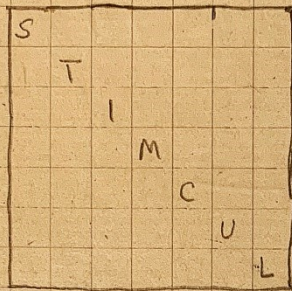
(End of Vol 4)

me & constrain me, so that the Æthyr is
shut against me. Only the things of the
mind & of the body are open unto me.
The shew-stone is dull, for that which
I see therein is but a memory.

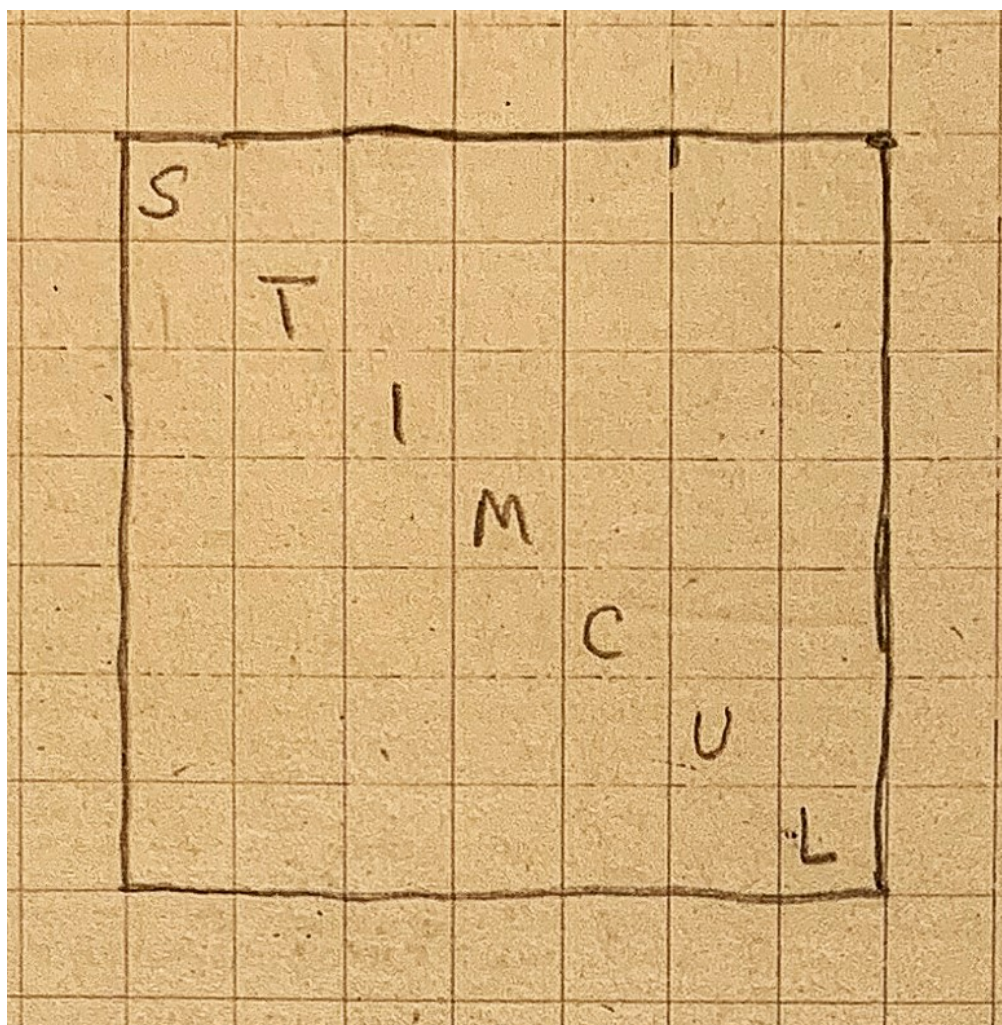
Torgla, Dec: 13, 1909. 8.15-10.10 p.m.
Torlga, Algeria,

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The formulae of the Aeon of Horus were first revealed to Edward Kelley
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The Vision and the Voice

Aethyrs VIII —

Dec — —

The Rule. Before doing an Aethyr affirm the Unity (in Enochian) _{in Arabic}
& bow 1001 times

Recite Call of Aethyr Thrice (112 for Chokmah)

Think & desire only Admiration
Be chaste, or at least subtle & delicate

The Vision and the Voice

Aethyr VIII -

Dec ____ -

The Rule. Before doing an Aethyr affirm the Unity (in Enochian)
or Arabic

& bow 1001 times.

Recite Call of Aethyr thrice (1+2 for Chokmah)

Think & desire only Adonai

Be chaste, or at least subtle & delicate