

Nightside of

KENNETH GR...

PLATE 1: The Fall *Awais Osman Spare*

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ERRATA

This volume is reprinted from the 1977 first edition in which there were a number of errors. These have been corrected where possible, otherwise they are marked with an asterisk and listed on page 280.

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

The Goddess Nuit (*A.L.* I. 59.)

Author's Foreword

THE OPINION seems to be held in many quarters that the Mysteries have in my previous books revealed the true Gnosis, and that the Veil of Isis is almost unseemly height. I therefore repeat that the Mysteries, the true Gnosis, are of a sexual nature. I have merely made the first time in so plain a manner hitherto been occult, i.e. hidden. In I make no apology for having made those who possess the necessary insight.

That there are dark Mysteries here there are the keys to their understanding be claimed for the present book trilogy that preceded it, where they were withheld.

The keys of practical occultism, of Magick, may be apprehended in these books, but it is on the inner planes workings may be revealed. Unless the inner planes are established in amount of reading will disclose 'the indecipherable and therefore truly both automatic and fool-proof.

In view of the foregoing it may

should go to the trouble of expounding Mysteries on one level when their full comprehension is possible only on another that is not generally available. The answer is that there exists a large body of individuals — a body which is growing more rapidly than at any other time in human history — that needs a pointer, a mere hint, to increase its sensitivity to inner plane influences.

It is the task of an Initiate who represents a particular magical Order, to develop the work of his predecessor. In the present instance that Order is the O.T.O. (*Ordo Templi Orientis*), and the task requires the exposition of the magical current known as 93, or Thelema, which Aleister Crowley received from an extra-terrestrial source and which he embodied in *The Book of the Law*, and other writings.¹

The present work therefore, which is based upon an extremely sinister grimoire known as *Liber 231*², continues to transmit the 93 Current as revived by Crowley in the twentieth century.

It is inevitable that during the process of a current's evolution, certain aspects found to be obsolete, impractical, or erroneous, have to be rejected in favour of more efficient means. This applies with particular cogency in the sphere of magical initiation as evolved in Orders such as the O.T.O., about which it is here necessary to say a few words.

The system of initiation employed by the O.T.O., of which Crowley was the Head in his day, was based upon a masonic structure. Crowley did not alter that structure although he revised the rituals of the lower degrees of the Order after he had been charged with infringing the rights of orthodox freemasonry.

¹ See Bibliography, under Crowley, Aleister.

² First published in *The Equinox*, vol. I No. vii, London, 1912. The number 231 is the sum of the numbers of the Tarot Cards, 0-21; it is, therefore, the extension of the number 22. *Liber 231* (or CCXXXI as it is more usually designated) treats of the 22 Aims of Theoth as applied to the 22 Paths of the Tree of Life, and the 22 cells of the Qliphoth. Crowley has treated openly of the Aims (see *The Book of Theoth*), but of the 22 Cells of the Qliphoth and the Tunnels of Set beneath the Paths, he did not write. The present book therefore completes the work he left unfinished.

Since those days (c.1915), the esoteric Ritual Working has been abandoned as unwieldy and — owing to its ever widening scope — it became impracticable to follow and at one place for purposes above all, the masonic structure no longer fitted the Aeon consciousness and attitude. The masonic formula is 'out of the true' and the Universal Design of mystical and magical.

The Old Aeon systems of masonic Ritual Working, and founded upon a cosmology symbolized by Osiris, Solomon, and the Sun. The new O.T.O. is founded upon the Mother whose child is her symbol. The revival of an earlier (in fact the same) involves the worship of the Primal God, who, as god, was later cast out as 'godless'. The mode of the same curious logic — evolution, like other forms of evolution, and the apparent revival of the Cosmic Son is, on closer inspection, seen to be a 'child' is no longer the son but the son's type is too abstruse for discussion. In my trilogy, developed in the present work here in order to refute certain criticisms that have been levelled against it by the stand the spirally progressive evolution of magical formulae.

The O.T.O. retains its eleven degrees regarded as lesser circles upon the Tree of Life or Wheel which is in process of completion. The degrees — equidistant from the inner and outer — are equivalent. They rise and fall rhythmically, rising or receding from one of the two poles.

³ There was at that primitive stage of social organization, and, therefore, no father or 'god' image, and no psychic projections.

rising and the place of setting, the place of birth (manifestation) and the place of death (non-manifestation).

Death was the great illusion of the previous Aeon — the Aeon of Osiris. Now, however in this Aeon of Horus, which is the Aeon of the Eternal Child, life and death are seen as continuous phenomena, or as Day and Night in the process of Self-enlightenment.

The doctrine has been explained in detail in my Typhonian Trilogy. The seeds of it existed in Crowley's inspired writings, but he personally seemed unable to conceive a system of initiation outside the framework postulated by freemasonry. This is why he perpetuated the old and rigid system described in *The Equinox*, vol. III, No. 1., which was upheld after his death by his unquestioning disciple, Karl J. Germer. It was therefore left to the present writer to carry the new scheme forward, and this he has been doing for the past 25 years.

The foregoing remarks have been prompted by the many letters concerning the 99 Current and the O.T.O. received after the publication of my previous books. It is hoped that the function of the newly organized Order will now finally have been clarified.

Special thanks and acknowledgements are due to Mr. Michael Bertiaux, Head of the Black Snake Cult, for material to which I have referred in the introduction to Part I, and elsewhere; to Mr. Gary Straw and Ms. Margaret Cook, and the editors of *The Cincinnati Journal of Ceremonial Magick*, for permission to quote from *Liber Pennae Praenumbra*, and material pertaining to the Cult of Maat; to Mr. Michael Magee, for supporting the work of the O.T.O. in his magazine, *Sothis*, and to Mr. John Symonds for allowing me the use of Crowley's writings.

Finally, I wish to thank the following artists who have generously permitted the inclusion of their drawings or paintings: Steffi Grant, Margaret Cook, Janice R. Ayers, Jan Bailey, Michael Bertiaux, Allen Holub, David Smith, and Frederick Seaton.

Part One Trees of Eden

Introduct

THE TREE of Life is a key to occultical and a magical sense. Numerous about the Ten Sephiroth and the Tree by human consciousness in its attempt cosmic powers in terms of microcosm the West, however, has been dominated that take into account only the positive symbol. The other side, the negative Tree has been kept out of sight and there is no day without night, and without reference to Non-Being of manifestation.

Any allusions to this aspect of the have been subsumed under opprobrium the infernal realm of the Qliphoth shadows that is none other than a without the transforming light of

Full magical initiation is not possible standing of the so-called qliphotic parts as real as the shadow of any object other words, the well-lit highways man has projected to connect the (Sephiroth) with his own consciousness parts in the Tunnels of Set, a dark

of paths, the very existence of which is denied or ignored by those who are unable to realize the total truth of the Tree and its validity for those who would climb even its lower branches.

The mind is beguiled with promises of 'cosmic consciousness' and the senses are lulled to sleep or bewitched by the constant repetition that if we spread our wings and fly we shall attain to the topmost branches in the space of a single life-time. But do those who speak so glibly of enlightenment, and who brush aside with apparent ease the aversive sides of the power-zones with which they boast familiarity, do they really imagine that one side only exists? It is futile and false to imagine a coin with one side only.

It is only after mastering the world of shadows within himself in the form of the arch-demons, anger, lust, and pride, that man may truly claim to be Lord of the Shining Wheels or Discs.¹

It was partly due to Frater Achad's work on the Tree² that I first realized the multi-dimensional nature of its many aspects. It then assumed for me a totally different form; it was no longer a mere diagram symbolizing a precise though complex system of spiritual attainment; it came alive, rounded out, and appeared as different from a diagram as a country from its map. I became aware that the Tree had not only a top and a bottom, but a front and a back, and although Achad did not develop his thesis in quite the way in which I then began to view the matter, he was nonetheless aware of its backward implications. This fact may be appreciated by a study of his Formula of Reversal in connection with magical words of power, and his interpretation of certain verses of *The Book of the Law*.³ It struck me at that time⁴ that if the

¹ i.e. the ten Sephiroth. (See Diagram of Tree).

² *The Anatomy of the Body of God, Being The Supreme Revelation of esoteric Consciousness*, by Frater Achad (Charles Stanfield Jones) Chicago, 1925. Reprinted recently by Samuel Weiser, New York.

³ A book received by direct transmission in 1906 by Aleister Crowley. See *Aleister Crowley & the Hidden God*, Muller, 1978.

⁴ In the year 1952 c.v., when I was reforming the O.T.O. and composing rituals later used in New Isis Lodge. See *The Magical Revival* Muller, 1978.

Sephiroth were seen as globes rather than the paths deepened accordingly and the aridities between the power-zones were deepened into space, for the Tree as an inner and mystical voids of multidimensionality which cannot be adequately represented by a diagram.

I am fully aware that the aversive sides of the power-zones are dangerous territory, and I remind those who feel that such a path can not be made that one cannot begin to descend inward, as one begins one's ascent outward, by projecting consciousness through the Abyss, can one enter the Kingdom of the Gods under the dominion of Choronzon. For those familiar with these paths before one enters the Kingdom where they continue, not as well-lit paths signposted in the light of day, but as a path that turns and twists like a serpent, or like the dark and less God of the Gulf whose dark paths are the contrast, their light counterparts. It will not be necessary to charge towards those who may be lured, or to commence a journey for which they are not prepared and which may therefore prove fatal.

One other observation seems relevant in writing the three volumes that comprise this Trilogy⁵ an Adept named Michael B. Chicago. His letter was the beginning of a correspondence during the course of which

⁵ The usual mode of procedure is to ascend upwards from the Middle Pillar. See diagram.

⁶ The seventh power-zone.

⁷ See Glossary for a definition of this term which is more than that in which Aleister Crowley and others have used it.

⁸ See Rhythigraphy.

Papers of his secret society.⁹ I found to my surprise that he had, quite independent of my own researches, formulated a conception of the Tree of Life that incorporated among its many facets the Backward Paths that I here call the Tunnels of Set. Although there is no precise alignment of our respective theories, it is perhaps interesting to note how the two conceptions confirm and supplement one another. I therefore take this opportunity of drawing the reader's attention to Mr. Bertiaux's treatment of the subject.

This brings me to the final point: Unless occultism becomes creative in the sense of opening up new approaches, modifying and developing traditional concepts and generally revealing a little more of that Supreme Goddess whose identity is hidden behind the veil of Isis, Kaji, Nuit, or Sothis, there will be stagnation in the swamp of beliefs rendered inert by the recent swift acceleration of humanity's consciousness, which is little short of miraculous. If the science of the unmanifest is not to remain grounded at a pre-pubescent stage, while the manifested sciences soar into space, the mature occultist must put aside the toys of superstition and face fearlessly the Trees of Eternity whose trunks and branches glow with solar fire, but whose roots are nourished in the dark.

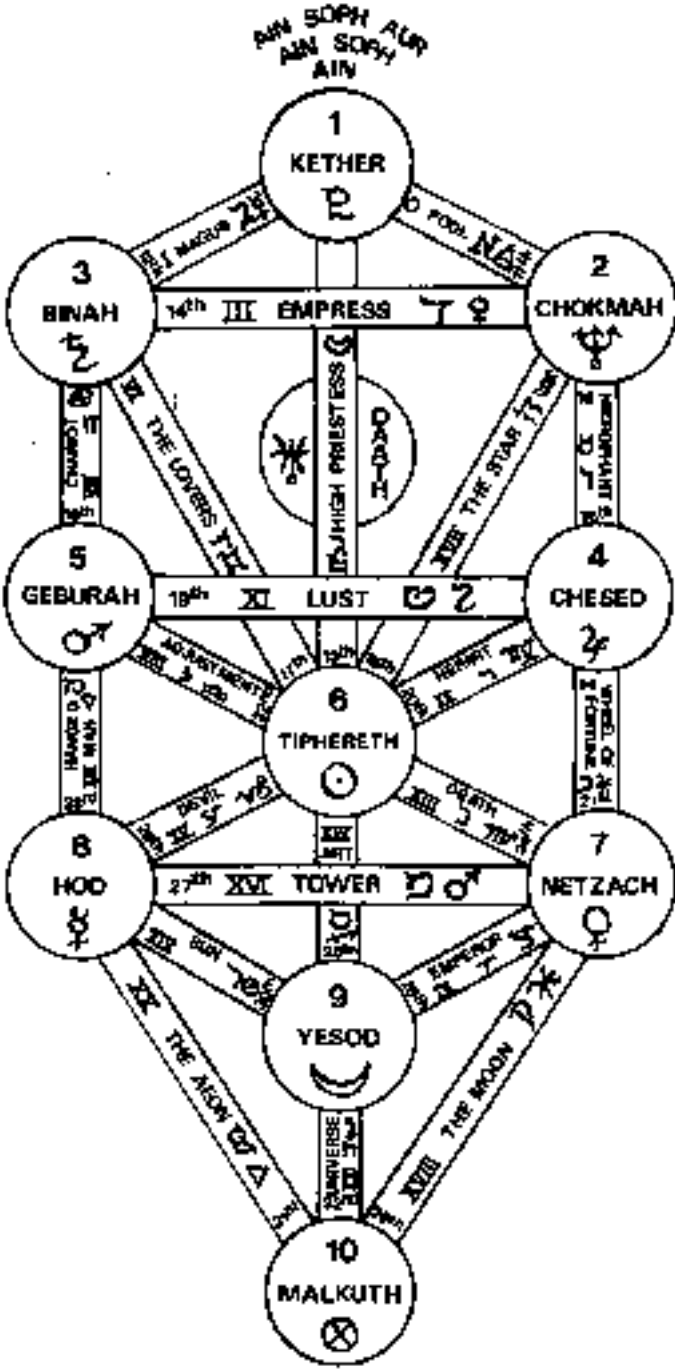
⁹The *Mocastery of the Seven Keys*, which includes the Cult of the Black Snake (*Les Confrères Noirs*). See particularly the Grade Papers appropriate to the 4th Year Course.

The Place of the

THE SEPHIROTH were described as divine emanations of the Absolute, the plural form of the Hebrew 'number' or 'emanation'. The Ten emergence from the *Ain* (the Nought-Unity) *via* the scale of the numbers of Vibration, and its return again to the Unity (1) becomes Nought (0) again.

During the course of the development numbers one to ten came to signify cosmic power, and in order to bring of human comprehension they were representatives.

Pluto represents the outermost point at the utmost rim of the planetary stretch the vasts of Outer Space. While cosm (the world of human consciousness) the pylon at the gates of the sacred Kether, the Crown of the System is Inner, is thus equivalent to the Heigh and psychological space. It is essential order to understand why Malkuth, the is equivalent to that which, for want indicated by the term anti-matter.



The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, elemental, and tarot attributions, arranged according to the Initiated Occult Tradition.

neither Kether nor Malkuth can be understood in mundane logic. The qabalists allude to Kether as The Ancient of Days, the White I Ching (and Hindu alike), Nirvana and Samadhi. Similarly, in the esoteric teachings of the East (and Hindu alike), Nirvana and Samadhi are identical. Yet the concept of Samadhi is not confined to Malkuth, for all the other Sephiroth, including Kether form part of it: in fact, all concepts and therefore objectivised concepts are illusory, for Air (the nature of its being is NOT) is the nature of its being is NOT, and in analogy it is useful because it brings the mind into alignment with the Western Occult Tradition.

There are innumerable treatises on the subject of Life and it is presumed that the reader has read some of them. It is not intended to repeat what has already covered many times before. The diagram is a qabalistic scheme as a map of cosmic consciousness and impinging upon man at every point. There is no single element in man that corresponds to the rhythm of the numbers and their modifications. (See diagram of The Human Being, however advanced, is a map of cosmic consciousness and explore the trans-plutonic voids of the physical universe or in the inscrutable individuality. To do so is to be quitted altogether and forever the mortal coil, perhaps to become one with the Infinite. This term may mean the state which is beyond all possible meaning within the framework of the physical and is therefore without the scope of the human mind. It is if to compensate for this forbidden fruit. The Tree provides a single loophole through which the ego may project itself, and it is this 'ho-

¹The bindu or indivisible point of the Tantra.
²Literally the moving thing, i.e. the word.

outer pylon hidden in the abyss of consciousness (the Unconscious) which separates the supernal sephirotic triad (Kether-Chokmah-Binah) from the remainder of the Tree. To go astray in this Desert of Set is to become what is known as a Black Brother. His fate is perhaps unique.³

The name given by qabalists to this Gate of the Gulf is Da'ath, and in occult tradition it is the place at which the eight-headed dragon of the deep disappeared behind the Tree when it scaled it in an unsuccessful attempt to strike at the very heart of god-head (i.e. Kether). The word Da'ath instantly suggests the name of that other gateway which opens upon the void of personal extinction, i.e. Death. These terms, Da'ath and Death, do indeed have a mystical affinity and it is no refutation of this fact that the words are in different languages, for the salient elements of both words D A TH are qabalistically equivalent to the number 474.⁴ One of the meanings of Da'ath is 'Knowledge'. It is called 'the *sephira* that is not a *sephira*'. In one aspect it is the child of Chokmah and Binah; in another, it is the Eighth Head of the Stooping Dragon, raised up when the Tree of Life was shattered and Macroprosopus set a flaming sword against Microprosopus.⁵ By permutation Doth (Da'ath) equates with OThD, another Hebrew word, meaning a 'ram' or an 'he-goat'; it is also the number of the Greek word *duo*, meaning 'two'.⁶ The double is the *eidolon*, doll, or shadow, glyphed by the ancient Egyptians by the *Taf* which is equivalent to Doth. Da'ath is also the Home of Choronzon, the Guardian of the Gate of the Abyss. Gathering together these various meanings we see that the Knowledge of Da'ath, or Death, is of the nature of the secret of Duality represented by the shadow or magical double whereby man overcomes death and enters in at the gate of Da'ath to explore the Abode of Choronzon, the Desert of Set.

³See Part Two.

⁴The letter 'A' being taken as *Ayin*, 70.

⁵This is explained in due course.

⁶For an explanation of duality in terms of the Double or Devil symbolized by the ithyphallic goat, see *The Magical Revue*, Muller, 1972

Da'ath as the child of Chokmah and Binah, as Uranus which indicates the highly intellectual 'knowledge'. Neptune, as Chokmah, and Saturn, as Binah, is a form of Nuit. The knowledge of Life which is the knowledge of Death, and, as such, it suggests the formula. In *The Book of the Law*⁷

I am the flame that burns in every heart,
every star. I am Life, and the giver of
knowledge of me the knowledge of de-

If for death we read Da'ath the meaning for it is then seen to be a function. Hadit is Shaitan or Set, the Great Gate of the Gulf whose word or name Choronzon is in all things. Chozzar¹⁰ whose symbol, the trident of Neptune-Nodens, the God of the Dead and Nuit (Saturn), the dual principle form the averse or Choronzonic principle for this knowledge (Da'ath) is of the reverse side of the Tree.

Da'ath was described by the qabalists because it had no place in the scheme of ten, no place that is in the direct front or obverse of the Tree. It is considered to be the eleventh *sephira* of magick, of 'energy tending to death'. The formula of the Operation of Da'ath is associated with death as the supreme principle.

In the Tantric scheme of *chakra* zones, Da'ath is attributed to the

⁷Chokmah=Wisdom; Binah=Understanding.

⁸See *The Book of the Law* and its commentaries.

⁹Chapter 2, verse 8.

¹⁰The god of Atlantean Magic. See the definition.

Visuddha or throat-centre.¹¹ This centre represents speech, but the Word in its occult sense of the True Voice (*Ma Kheru*) may be uttered only by a Magus, whose natural provenance is the second *sephira*, Chokmah, assigned to Hadit. The II (two) and the 11 (eleven) thus meet in Da'ath, the sphere of knowledge, for knowledge is possible only where duality (two; *duo*, II) prevails. These two — subject and object — unite, and their union causes change, which is the formula of magick. Union occurs in *consciousness*, where the act is reflected as in a mirror, and the act opens the gate through which the Will (Hadit) is projected. Its image appears in the mirror-world¹² at the back of the Tree and *in reverse*, for in that dimension time flows backward, and man reverts to ape. The cynocephalus was chosen, therefore, as a magical symbol of the Word by the ancient Egyptians who attributed it to the moon-god, Thoth. The name of this god is equivalent to Doth¹³ (Da'ath) and it is significant that the moon is attributed to the *kala* that rays from Kether through the abyss to the solar or heart-centre of the cosmos.¹⁴ The reflection of the sun (human consciousness) in the waters of the abyss is thus symbolized by Thoth and his cynocephalus as the man and his dog reflected in the moon. The cynocephalus or dog-headed ape utters the Word of the Magus (Hadit-Chokmah) *in reverse*. Frater Achad had an inkling of these mysteries and it led him to enunciate his Formula of Reversion.¹⁵ At about the same period the artist Austin Spare, working along similar lines, realized that in order to become God, man must regress to the primal or original state of consciousness.¹⁶ This is the ultimate *rationale* behind the attempts by occultists of all ages to leap backward and

¹¹See *Outs of the Shadow* chapter 1, for a detailed account of this cone and its relation to the eightfold cross of the *kaler*.

¹²Known in some mystery schools as the *miroir fantastique*. See Michael Bertaux: *Grade Papers of the MSR*.

¹³The letter 'd' is the later and elided form of 't'.

¹⁴Represented on the tree by the *sephira* Tiphareth which typifies enlightened human consciousness.

¹⁵See *Liber XXXI*, by Frater Achad. *Serhis Magazine* vol. I No. iii.

¹⁶See *The Book of Pleasure* by Austin Osman Spare. Reprinted 1975.

inward to the interior depths of the to the pre-éval state of consciousness.mitted the current of manifestation. (Ain).¹⁷ Many magicians go astray if their consciousness assumes forms dated the human. Then the Ape of they struggle to extricate themselves, ing reversion of consciousness that oblivion. Such is the fate peculiar to their animal propensities while in the of beasts¹⁸ without first relinquish ego to use for personal ends the pow symbolize.

We may thus posit anti-worlds be of each *sephira* to its opposite, the not only of the back of the Tree reversal in respect of its obverse, wh of appearances.¹⁹ We may in this w anti-world or zone of anti-matter, spirit represented by Kether inver let us not fall into Achad's error o tions as actual facts of spiritual con use the idea of them as a springbo into inner spaces of consciousness th turn, the hell²⁰ or hole of each pow

¹⁷Ain means 'nothing', 'void', the non-exist which has the numerical value of 70. For t number see later.

¹⁸This is the origin of magical lycanthrop 19, i.e. the phenomenal world; our universe.

²⁰The ancient Egyptians used a most appropit 'necroka', a tunnel. In a physical sense this word a psychological sense, the subconsciousness, implies the sub-nuclear world of anti-matter, d mythological hall, with its unobscuring fires, is

Qabalah of the Primal Gnosis

THE PRIMITIVE interpretation of phenomena was of a physical nature, we can therefore fathom the gnosis or metaphysical application of primal symbols only by understanding the special magical significance which the ancients attached to the numbers nought to ten, nought being the *Ain*, the non-manifest and noumenal source of manifestation. In the Chaldean qabalah the letters Aleph to Yod (1-10) resume the origin and development of the primal emanation from the *Ain*, and it is only by grasping the meaning of these numbers in relation to physical phenomena that we may penetrate the arcana of the metaphysical symbolism that eventually became the language of *The Mysteries*.

The primal reckoning is retained by the Chaldean and Hebrew letters, each letter being also a number; and these numbers with their primitive meanings have been preserved in the qabalah almost unspoilt in their transition from African originals via Egypt. The tradition is preserved also by the ancient British Barddas who claim that they 'began with ten original signs which Beli reduced to the value of letters, and then added six others, making sixteen in all'. Although it is not necessary at this stage to introduce the sixteen *kalas*,¹

¹Intendly agencies, principles, elements etc. The *kalas* are divisions of time and in the Tantras they have a very special connotation, being connected with certain physical secretions that are represented in the qabalah and the tarot by magical glyphs which it is the purpose of my books to explain. See *The Typhonian Trilogy*.

the reader should retain the concept of the present chapter. The *kalas* are the unity of the earliest arcana and they are usually considered to have ante-dated the later and derivative, or 'metaphysical' as elsewhere, the *Mysteries* were physical. The metaphysical veils of the Arcana and physical truths became obscured and few. It should also be understood that the arcana comprehended as physical was more than it is today. For example, in primitive times the astral body was a single or double (the astral body) was a fact that had no need of demonstration. In modern times humanity lost contact with its natural state and came to be considered as an unconscious phenomenon. In ancient times the world was acknowledged because it was a manifest and open to all but the most insensitive. It was as familiar to primitive man as the physical world is to modern man. The spirit world became hidden after undue emphasis on materialism had obliterated almost entirely the spiritual world that originally had moved with as much freedom as the physical world. In fact, little difference was made between the two. This peculiarity, which appears strange to modern man, still characterizes the Asiatic who makes a precise distinction between *swapna* (dream) and *wakeful state* (wakeful state).

The alphabetical ideographs from the Tarot resume the entire process of the emanation of phenomenal existence, although modern occultists find total agreement between the Tarot and the letters and later interpretations have discrepant about them.

The *Ain*, or Eye of the Vokl, is the First Thing. It is non-manifestation pure and simple. From it can manifestation proceed. The first

its reflection or reverse image, was Some Thing, and this was represented by the number One, *Aleph*. The symbol attached to this number, which is also a letter, the letter 'A', is that of a calf, the youngling; it was the child of the mother whom it had cleaved open in breaking from the womb or opening of the Abyss (*Ain*). The calf is thus the symbol of the Calif as the first cleaver or maker of the cleft. It was the *clef* or key of the mysteries of Initiation; the calf or 'child' of all later mythologies.

According to the tarot of the Egyptians, the child was the fool or innocent babe represented by the whirling cross,¹ the thunderbolt which broke open the firmament; he was also the madman who capered on the brink of the abyss. But the first deity was a goddess, the Mother, and her child was her symbol.² The child, being of either sex, came to be the symbol of neither, a neuter being which gave its name to deity in ancient Egyptian as *neter* or *neter* — the gods; the neutral potential of positive and negative creation, male and female. The ox, later equated with Aleph in the symbolism of the Jews, continues this type of sexlessness characteristic of the calf or child.

In the second letter, B or Beth, we therefore discern the glyph of the binné god who is *both* (Beth) male and female, yet, being so, was neither the one nor the other, but the androgyne or hermaphrodite. Beth was ascribed to the Magician or the Juggler,³ the twofold One who, on attaining puberty, becomes replete with creative potential symbolized by the camel, the letter *gimel*, which is the number three. In One Person are thus resumed the trinity of powers from Aleph, the Fool or innocent babe, through Beth the androgynous bi-sexual deity, to the fully equipped sexual pro-creator,

¹The Swastika, which is by shape the letter Aleph.

²The phenomenal child typical of the 'babe of the abyss' who is twin as Ser-Hanas, or Hoor-paar-Kraai womanifest, and Ra-Hoor-Khul manifest. Their astronomical analogues are Sirius 'A' (Horus) and Sirius 'B' (Set). See *Magick* by Aleister Crowley for a full explanation of these terms.

³In the Tarot.

the child in his thirteenth year.⁴ Of thirteenth path is that of the Camel, the seat or power-zone of the god Ser-Hanas. The *kala* of this path was referred to the Silver Star (i.e. the moon),⁵ and expresses the lunar nature of this tradition — i.e. the Sothjac — this is the sleeping or entranced priestess or oracular with the Voice of Power. Ser-Hanas, and her totem is the cynocephalus of humanity but part of 'a weird' that becomes intelligible on earth (i.e. is transmitted through the door of *Daleth*), is represented by the Woman Isis, the sister or manifest reflection of the invisible Eye (*Ain*).⁶

The supernal triad that links the Kether-Chokmah-Binah, is formed from Aleph, the eleventh *kala*, Beth Gimel the thirteenth *kala*. The thirteenth the fourteenth *kala*, which represents the sexual act in a cosmic sense, the thunderbolt, is the glyph of Aijr or Sorrowful One, the Magician (male and female), the lunar reflection of the *Ain* across *Daleth*, number Four, resumes the these concepts.⁷ The junction for

⁴In the Tree of Life it is the 13th path that leads to the place of the Cross or Crossing, which occurs behind the Veil of the Abyss, for *Daleth* is the realm of mystical phenomena.

⁵There are thirteen moons in a lunar year, 354 days.

⁶The moon is under the aegis of Hecate who is identified in this symbolism with the Secret tradition of Isis (A.). the Order of the Silver Star. This is a magical Order constructed from the debris of the Golden Dawn, after the extra-terrestrial intelligence (Secret Chiefs) who were to achieve. See *The Magical Revival* (Muller, 1972).

⁷*Liber Liberi vel Legis Lazzari* (Crowley), v. 1.

⁸Nil-is is the glyph of this dual negative principle, magically as a feminine source of creation.

⁹The letter Daleth is ascribed to Venus, the

ingress of the ophidian forces that swarm behind the Veil in the waters of the Abyss. This crossing is enacted by man via the mechanics of sexual magick, which aims at bringing humanity into conscious intercourse with entity behind the Veil. The cross and the crossing are of prime importance in the formula of initiation, for they reflect the cosmic process of manifestation from non-manifestation. *The Book of the Law* opens with this act, with the words: 'Had! the manifestation of Nuit', which reads — according to the keys of the earliest symbolism: 'Set! the child of Typhon'. Set is the child that opens the womb of the Goddess; he is the eternal babe (of the Abyss) who, on coming of age¹¹ reveals himself as the first male deity — the son of the Mother, Nuit, who was the earlier Typhon. 'The unveiling of the company of heaven', the second verse of *The Book of the Law*, refers to the Veil of the Abyss rent by Set to establish the Aleph, the One: *Something*, where previously Nothing alone existed. The phrase 'company of heaven' denotes the stars; this company also is Set or Sept¹² which is composed of the seven stars of the Goddess of whom he was the *height* or eighth, as explained at length in the *Trilogy*.

As Set opened his mother when he clave her womb with the thunderbolt of his *clef* or aleph, so Sothis was the opener of the year in the primal symbolism of Khem (Egypt). 'Every man and every woman is a star' (3rd verse of *AL*)¹³ declares that humanity possesses the potential for this 'opening', not only in a mystical and spiritual sense but also in the magical and esoteric sense of opening the Gate of the Abyss by the secret formulae of sexual magick that are hidden in *AL*, and in the ancient books of power. From this it follows that, as the next verse proclaims, 'Every number is infinite; there is no difference'. Every number, and therefore every letter, is but a ray or *kala* proceeding from the Abyss and shining as a

¹¹ i.e. attaining magical power, or pubescence.

¹² Sept is the star Sothis or Sirius.

¹³ *The Book of the Law* or *Liber AL vel Legis* hereafter referred to simply as *AL*.

star in heaven and as a soul on earth from the *Ain* and manifest at the plane *locus* is the 'double horizon' where America in the West¹⁴ and rises in the East. The sun is the beginning of manifestation and the return to the Abyss of non-manifestation. *Daleth*, typifies this fourfold crossing.

Hé, the number five represents totality, the glyph of Woman *par excellence*. Her five fingers are the five petals of the lotus. The symbolism of the Goddess Fiftieth is explained at length in the *Trilogy*. Here it suffices to say that the identity of the Hand (as a figure of the Illuminator of the Void). These five fingers are primary in Austin O. Spare's *Zosma*, which fuse into the Atmospheric 'i', or cosmic principle. Five is the number of the feminine principle, the original rendering of *ALL60*, the sentence of which Crowley heard and understood after which there occurred a hiatus in the sentence which was filled in later by the hand of the Spirit. Crowley completed the sentence thus: 'The Fifth Finger is the Circle in the middle, & the circle is the center of the star (*khabs*) is of five rays (*kalas*) and five petals of a flower, its central circle because it symbolizes the blood-cyclops, the female in her lunar phase. The five fingers verify the sixth or creative energy that is the flower as the child in the woman. The number of sex and it is represented by

¹⁴ The earlier North, equating with Death, *Daleth*.

¹⁵ The earlier South, equating with Life, *Tipheth*.

¹⁶ See *Magicks and Crochets of Austin Osman Spare*, 1975.

¹⁷ 'The shape of my star is . . .'

¹⁸ Rose Crowley, nee Kelly. *The Scarlet Woman consecrated to the Mysteries of Ophidian Magick: Hidden God* (1973).

¹⁹ See the photofacsimile of the original manuscript *Magical and Philosophical Commentaries on The Book of the Law*, Montréal, 1974.

means a 'nail', the *unguis* or phallic symbol of virility. The child is twin and wields the sword (*Zain*) which cleaves open his mother.

Zain is the number seven, the number of sexual love. This number originally signified the womb through the symbolism of the Goddess of the Seven Stars, Ursa Major, the constellation of the Thigh which typified the birthplace of Light in the Dark of the Abyss.²⁰ Seven later became the number of Venus, the planetary representative of the Goddess, when the concept was romanticized and applied to sexual love between humans as distinct from the primary and stellar symbolism that signified bestial congress.²¹ Seven thus became synonymous with the mechanism of sexual polarity symbolized by Gemini (the letter attributed to which is *Zain*) under the influence of Mercury, the masculine aspect of Venus or, more correctly, the positive aspect of the hermaphroditic polarity typified by the *sephiroth* Hod and Netzach (see diagram of Tree). *Zain* is mystically associated with the yoni, the secret or hidden eye (*ayin*) which, together with the letter 'z' — the letter of the serpent — becomes *Z-ayin* or *Zain*. I have previously indicated²² the peculiar affinity which exists between *Zain* and the Age of Aquarius which is interlinked with the Aeon of Horus.²³ In this present Air or Space age, *Zain* is of major importance as being the S(WORD) of the Serpent, which is Silence. Hence, in the most secret Mystery Cults the Aeon of *Zain* is said to be devoid of a Word. It is the silent transmission of sexual energy in polarity that vibrates the Word in Silence, and that Word is as a Sword that cleaves the Abyss and it is heard of No-One. It is said that in the Aeon of *Zain* 'humanity is hooked for a turn round the back of the Tree', which explains why no word will be heard, for there will be

²⁰ i.e. the Abyss or the night sky or gulf of space.

²¹ Note that the number *Zain*, 7, is, by shape, the equivalent of the neuter sign of deity — the reason being that the child, the neuter one, was taken by the ancients to signify neither male nor female, but both; and, as the symbol of sexual creation seven was adopted as the axe sign (♁) which typifies the cleaving of the womb by the child as it springs to birth as a result of love.

²² *Cults of the Shadow*, page 15.

²³ *Ibid*, chapter 8.

No-One (*Nun* = the Abyss) to his relationship will have ceased to exist. The Sword are the dual glyph of this special emblem of Set.

In *Liber 333*²⁴ (chapter 87), the Serpent appears in connection with symbolism that has been erroneously detractors of Aleister Crowley. Occurs that both the Serpent and the Sword symbols of the female in her life. In comment to chapter 87, Crowley derives from a Gnostic talisman that The nature of the sacrament is lunar surprise to find that 87²⁵ is the number (sense) which pertains to the Sphere the number of *Asok* (a form of *Asok* 'calyx', 'part of a flower'. The flower one, i.e. the female in her courses. one is the vagina of the virgin. The concealed behind the veil which in sense is the hymen. *Cheth*, the number 'vallum' or 'wall'; it is the Veil enclosing concealing the Holy of Holies. This of Paroketh (*Para-cheth*) which was that deity became active and uttered thunder. *Cheth*, spelt in full, is 41 dabra which signifies the uniting of currents, the accomplishment of zoöomorphic totem of its astrological the mechanism of *teperita karani*

²⁴ *The Book of Lies* (Falsely so called) by 1918. The Comment was published posthumously, York, 1970.

²⁵ The chapter number of *Liber 333*, in Crowley's expressly Thelemic writings (i.e. the have qabalistic significance.

²⁶ See Part II, chapter 5 *infra*.

²⁷ A Sargrisa were used in the Trilogy to see the Trilogy for a full explanation.

crab whose sideways mode of locomotion is a fitting symbol of the oblique or crooked path. In the earliest Egyptian planispheres the beetle precedes the crab as the sign of the midnight sun (Khepra), the solar light protected from the deluge of the abyss (Nile) by its being hidden in a ball of excrement which the beetle pilots to safety with its mandibles. This symbolism resumes the active and dynamic aspect of the Sigil of Set explained in connection with the letter *Zain*, for the Nile deluge symbolizes the womb-flood that pours forth and threatens the life of the solar-phallic seed. But the symbolism has also a profounder meaning.

The red circle at the centre of the five or fifteen *kalas* (3 x 5) is the flower or flowing one wherein the *bindu*²⁸ resides. In this connection, Alvin Kuhn's observations are relevant:

The male creative fluid . . . is the concentrated essence of the blood, which in turn is highly charged with the electric soul of spiritual energy. It was the seed of the god's creative essence. It was therefore held to be a condensation of solar energy.²⁹

Teth, meaning a 'serpent', is the number nine. In the later Osirian Cults the serpent was equated with solar-phallic energy in the form of the lion-serpent which generated the spermatozoon.³⁰ In the Draconian Tradition, however, *Teth* is the serpent symbolic of the female who periodically sloughs her old body as does the snake its skin. Hence, nine is the number of rejuvenation and renewal. In Crowley's interpretation of the Atus of Thoth, *Teth* combines the lion, the woman, and the serpent, in one glyph that constitutes the eleventh key of the Tarot. Owing to a change in the sequence of the Keys of the Major Arcana,³¹ Atus VIII and XI were transposed. This caused a corresponding transposition of the letters *Lamed* and *Teth*.³² The formula of Woman (ascribed to Libra) then becomes Atus VII, and that of the lion-serpent

²⁸ A Sanskrit term used in the Tantras to denote the creative seed.

²⁹ Alvin Boyd Kuhn, *The Lost Light*, p. 503.

³⁰ The *yod* or 'secret seed'; the number ten. *Vide infra*.

³¹ Crowley was required to make the change in accordance with instructions in *AL*. See *Commentaries on AL*.

³² *

(ascribed to Leo), Atus XI. The card *Teth* (or 30 and 9) conceals a great secret. 39 is thrice 13 and is also 93 in reverse. 13 is the number VIII, the number of *Chet* in the Great Work. The fact that Atus XI³³ is the reverse of VIII signifies that the Great Work is of somatic nature involving the magical

Yod, the number ten, 10, is the primal matter since it symbolizes the return to the original state of non-duality symbolized by the Eye of Nuit. This demonstrates the relationship of the Eye and the Hand.³⁴ The latter, being the holder, container, or womb, is an image of the male and hence of the female. But the *yod* in the later or post-Typhonian Tradition is the solar-phallic seed represented by the *bindu*, or spermatozoon. The distinction between the two alone for the primal source of creation. If the male remain, the female whose symbols denote the mother-blood, the uterus, and the Word which the Word issues and assumes form.

The foregoing explains the doctrine of the Typhonian Tradition which is in connection with magical formulae by which the Word was wrenched from its pristine undifferentiated dominated societies.

The eleventh letter — *Kaph* (K) is the number 11 and is, in its most occult sense, the number of magick but also of Da'ath, the eleventh key considered to exist in a dimension beyond the ten manifest power-zones or Sephiroth. In this dimension that exist the six letters of the *Yod* with the primal ten, the 16 secret letters of the Current. *Kaph* means the 'palm' (or 'mouth'). The magical formulae are:

³³ The formula of the Beast conjoined with the

³⁴ The word *yod* means a 'hand'.

hand (*Kaph*) or womb, and the secret eye or 'mouth' of Pè will emerge in subsequent chapters. It may be noted here however that Pè is attributed to the martial current which, as has been shown, is connected with the blood of Black Isis and of Kaji.³⁵

³⁵ See *Aleister Crowley and the Hidden God*.

The Light that

ACCORDING TO occult lore Cosmifests in humanity as sentience which is an individualized centre of awareness of subject and object. Subject identifies itself with the Principle as ego, and object is its mechanical identification of consciousness with the world, thereby the Principle of Consciousness imagines itself to be an entity discrete from the world it senses, and, instead of pure feeling, knowing, there is the false assumption of 'I see', 'I taste', 'I know'. It is thus that the world (the world of appearances) is created from Malkuth. The entire process, from Kether to Malkuth, is one of successive veiling accompanied by the veiling of the Principle of Consciousness, the incarnation being the 'redemption' of the lost Principle.

Buddhists and Advaitins regard the world as illusory, while others regard them as the original Principle. In whichever light the world is viewed, the problem remains unchanged: how can the world be known?

¹This is described in *Liber LXX* (verse 56, of the 'Beginning'). It is the essential flaw noted by the Ar.

game of hide-and-seek² which Kether plays through the primary veils of subject and object (Chokmah and Binah), the nexus of which is located in Da'ath. The cause of the mystery, glamour, or ignorance as the Buddhists call it, is the initial and mistaken identification of the Self with its objects. This is caused mainly by the fact that, as the Qabalists claim, 'Kether is in Malkuth and Malkuth is in Kether, but after a different manner'. The presence of Kether in Malkuth³ creates an illusion of reality in all objects. This glamour engenders sentience which bewilders and drowns the Self in delusion. Sri Ramakrishna composed and sang many hymns of surpassing beauty to this 'world-bewitching Maya' or magic play of glamour and illusion generated in the senses of humanity which mistake the unreal for the Real.

Kether is the focus of Cosmic Consciousness, and its first manifestation is Light.⁴ The *Ain*, which is its source, is not Darkness but Absence of Light, and therefore the true essence of Light. Kether is the infinitesimal point in space-time at which Absence of Light becomes its Presence by turning the Void (*Ain*) inside out. Kether, and the resulting Tree of Life, may therefore be conceived as the interior of the Void manifesting in Space, which is the menstruum of Light.

In the microcosm this Light manifests as the light of consciousness that illumines form. It is the light by which, and in which, a thought can be visualized in the darkness of the mind; as dreams appear in the darkness of sleep. In the celestial sphere, consciousness manifests as physical light, the sun. In the mineral kingdom it manifests as gold. Biologically considered it is the phallus which perpetuates the seed of light (consciousness) in the animal kingdom. These lights are One Light (Kether) and they proceed from an infinite absence of light (*Ain*). As it pours through Kether it is split into three

²In Hinduism this Play is described as a 'Lila' which has been translated 'divine sport', 'masque' or the eternal Dance of Shiva and Shakti. This basic illusion later gave rise to the concept of 'original sin' which has been perverted by the Christians into a doctrine of moral freport.

³I.e. Consciousness or Subject in all objects.

⁴The LXX or Light of the Gnosis.

rays which form the three supernas. These have three pylons: Chokmah, concentrating 16 *kalas*⁵ which, with the world of anti-matter (the *Ain*) constitute the 16 *Kalas* of the Tree of Life.

Darkness is absence of light, an absence which is the presence of all that *appears to be*. The symbol is darkness, is the source of the light. The distance between these two terminals is a *solution de continuité* through the Abyss which separates the noumenon from the phenomenon with its twin terminals,⁶ from the Pylon of Da'ath in the midst of the Abyss to the Pylon of the Pylon of the phenomenal world reflected in the Tunnels of Set at the back of the Tree of Life. Da'ath, is the death of the Self. It is the stage at which the ceremonies are performed that enters Armenta in the Desert of the front of the Tree as the *apparently* ego with which it identifies itself on matter (Malkuth). Its awakening to light is in reality a sleep and a death of the Principle of Consciousness may be said to be the Paths of Armenta *in reverse*. The passage through the Tunnels of Set commences with the preliminary passage or 32nd Path that leads from the (mundane consciousness) to the astral plane.

Oriental traditions have typified the states of consciousness in terms of the three states of *susupta* (dreaming), and *jagrat* (wakeful) and *turiya* (reintegration in a fourth state - *turiya* is not a state at all, but the substratum of the other three). *Turiya* is the *only real element in those three*. *Turiya* is the (Undifferentiated) Consciousness, the Pylon of Da'ath, *Susupta* with *Yesod*, and *Jagrat* with *Binah*.

⁵The number of Chokmah is 2; that of Da'ath, 11.

⁶Chokmah (subject) and Binah (object).

scheme matches the qabalistic doctrine: The state of deep and dreamless sleep (*sushupti*) is a state in which mind is not conscious of the objective or phenomenal universe. It is void in the sense that it is empty of thought (images), and dark in the sense that within it light is absent. *Sushupti* merges into *Svapna*, the state of subjective objectivity, or dreaming, because Kether creates in the void of *Sushupti* a stress that manifests as vibration. This stress is mirrored in the dream-world (Yesod) as sentience latent in the microcosmic power-zones (*chokras*) in which it assumes elemental forms of ether, fire, air, water, and earth. In other words, this vibration manifests as the six senses which, in turn, are projected as objective phenomena in the wakeful state (*jagrat*; Malkuth). In this manner one state or world of consciousness merges into another. Similarly, one state or level of Cosmic Consciousness develops and evolves into another until the original Principle of Consciousness is objectified with increasing density. In this manner the world of 'name and form' appears to the ego (the pseudo-subject) as 'reality', while in actual fact Reality withdraws as the Principle of Consciousness recedes and returns to the point of its original absence.

Da'ath as the ego is the shadow-shakti or veiling power of Kether at the lightning-swift moment of its bifurcation into Chokmah (subject) and Binah (object). The ego is a shadow, but it is the shadow of reality. It is impossible to express this concept in the language of duality. Reality is Non-Being, and the ego is the reflection or reverse of Reality in the waters of the Abyss; but not only is the image reversed, it is also inverted.⁷ In terms of the Draconian Tradition the ego is the mirage that appears in the Desert of Set.

The exaltation of the ego in Da'ath and its claim to be the Crown⁸ is the blasphemy against godhead, and those that set up this false idol have been called the Black Brothers. By this act they banish themselves to the Desert of Set for the

⁷ See *The Great Symbols of Solomon*; figure 1 in *Transcendental Magic* by Eliphas Lévi.

⁸ A title of Kether.

duration of an aeon; or, if profound averse hierarchy, they may maintain for 'an aeon and an aeon and an aeon' the Great Cycle of Time. The false king is terminated by a *Mahapralaya*.⁹ Such a king, not, however, be confused with the false idol is not the ego but a certain secret hierarchy that resumes all the 777¹⁰ of the Tree. Eliphas Lévi hinted at this hierarchy of 'magic' and of the Baphometric Head of hell and adored of the Templars, a 'glimmering of this Negative Hierarchy' yet her gargantuan struggle to draw into intimation of its dark mysteries and confusion of her two monumental works she sought to unveil was not the Isis of matter, but the New Isis of the Unmanifest with its voids of being and blackness. In exploring the Tunnels of Set we have seen that the mysteries of Non-Being, although in ancient times in the way in which were nonetheless regarded as possessing was both vital and menacing. This is true, it is only within the past fifty or so years matters have been illuminated by astrophysics, realms of nuclear and sub-nuclear particles, none of which had been demonstrated by qabalistic doctrine was being evolved.

Yet another adept of recent times suggested by the dark absences that are of his paintings the doctrine of non-being.

⁹ Literally, Great Dissolution. The withdrawal after its manifestation in matter. A *Mahapralaya* of manifested existence. See *Alister Crowley & the Hermetic Order of the Golden Dawn*.

¹⁰ The total number of Paths and Sephiroth of the Tree.

¹¹ *Isis Unveiled* and *The Secret Doctrine*. These are mysteries that are illuminated by the Draconian the present volume.

the noumenal that is Reality underlying phenomenal existence.¹¹

Although there is a solution of continuity between the two worlds — represented by the front and the back of the Tree — there is but *one copula*, and it resides in a peculiar function of the sexuality. It is not a bridge in any positive sense, and therefore it may not be described, but it may be adumbrated by the analogy of a lightning flashing between invisible electrodes of positive and negative electricity. The interior dimensions of non-being can be illumined by the blinding radiance liberated by sexual energy discharged in connection with certain techniques of Typhonian magick in which pre-conceptual energy is seized by the most tenuous tentacles of consciousness as it seeps through the veil of the void from the transplutonic eye (*Ain*) beyond Kether.

The Book of Dzyan, *The Book of the Law*, and the Thelemic Holy Books, all of which have been made available during the past century, contain magical formulae that have been used from time immemorial, but there is as yet no adequate commentary to any of them, for both Blavatsky and Crowley — advanced as they undoubtedly were — were circumscribed by a basically old-aeon attitude to the Void. Crowley, perhaps by virtue of a conscious identification with the Draconian Current (through the mysteries of the number 666), had intuitively grasped the possibility of an anti-Christ and an anti-Spirit although he could not, it seems, confront the idea of anti-Logos! This is evidenced by the horror with which he referred to the Aeon that has no Word, an aeon yet to come to which he ascribes the letter *Zain*.¹² One Adept only, to my knowledge, was alive to the fact that Crowley had not uttered a Word, because, being identified with the Beast he was incapable of formulating it.¹³ But reversion to inarticulacy and bestial incapacity to utter a word

¹¹ See in particular the painting entitled 'Accommodation of Desires', reproduced in *The Secret Life of Salvador Dalí*, and elsewhere.

¹² See previous chapter.

¹³ The adept in question was Charles Stansfeld Jones (1886-1950), known as *Frater Aethal*. See *Call of the Shadow*, chapter 8.

does not explain Crowley's failure with the anti-word (anti-christ) truly obtained.

An examination of Dion Fortune's Doctrine reveals a similar reluctance to raise the issue which is the (LVX) concerns neither white nor black current that, as Austin Spare corrects, the spaces *between*; in the interstices of spiritual spacelessness that exists in the void behind or somewhere outside, the

If Da'ath, the number of which is 10, is subtracted from the remaining four *sephiroth* of the number 87 is obtained. This is a partial manifestation of the magical Set or Shaitan.¹⁴

That which was known to the Qliphoth was in fact the other side of the *qliphoth* were 'demonic' forces, the tunnels of Set that formed the reverse reflection of the Paths.

The celebrated Qabalist Isaac Luria gave the following lines which Gershom Scholem described as 'exorcism of the "insolent dogs", the side':

The insolent dogs must remain outside as
I summon the 'Old of Days' at evening up
Until his will destroys the 'shells'.
He hurls them back into their abysses, to
caverns.¹⁵

¹⁴ *Frater Aethal*, with his formula of reversion, came closer to the true meaning of *AI* than Crowley's commentaries reveal a consistently positive and constructive meaning.

¹⁵ Da'ath is 11 and 20, and therefore 31, AT, the number 1710 = 9 + 6 + 11 + 1 = 37.

¹⁶ Three, the number of Set or Saturn, multiplied by the number of Semad (Satan), Fan, and Baboune.

¹⁷ *The Kabbalah and its Symbolism* (Routledge).

¹⁸ 'Old of Days', usually translated 'Ancient of Days'. 'Shells' are the *qliphoth*.

The insolent dogs are, in a very special sense, 'the dogs of Reason' (i.e. of Da'ath) mentioned in AL, chapter 2, verse 27. The ascription of the dog to the infernal realms derives from Egypt where the jackal or desert fox is the typical denizen of the Abyss, both these animals being totems of Set. The symbolism illuminates chapter 2, verse 19: 'Is a God to live in a dog? No! but the highest are of us . . .' Dog, which is the word God in reverse, indicates the Pylon of Da'ath through which the dog of reason enters the Abyss and 'perishes'. A god is not to 'live in a dog', but the 'highest are of us'. The highest is the height represented by the eighth head of the Serpent that dwells in the Abyss. The 'highest are of us' implying that there are three others: the supernal or highest triad of the Tree, consisting of Kether, Chokmah, and Binah. Together with the eighth (or height) these three form eleven. The goddess Nuit (who is Not) proclaims in chapter 1, verse 60: 'My number is 11, as all their numbers who are of us'. These words supply the key to the mystery of the Eight and the Three, or the One and the Three,²¹ for the Serpent is One although it has eight heads.²² Eleven is the number of magick, or 'energy tending to change', and it is at the pylon of Da'ath that this death or magical change occurs. Da'ath is the only point in the Tree that gives access to the world of Nuit (Not). The word 'us', in both verses, is qabalistically equal to 66 which is the 'Mystic Number of the *Qliphoth* and of the Great Work'.²³ Here then is a key to the real meaning of the *Qliphoth* which has eluded qabalists and occultists alike, for few have fathomed the function of the *qliphoth* in relation to the Great Work. But when it is realized that the 'world of shells' comprises the reverse side of the Tree it is

²¹ There is a further mystery here which concerns the letter of Fire - Shin. According to the *Sefer ha-Temurah* this letter in its complete form has four, not three, tongues. Scholem observes (*ibid*, page 81) 'In our aeon this letter is not manifested and hence does not occur in our Torah'. Also, 'Every negative aspect is connected with this missing letter'. Shin is the triple fire-tongue, and the letter of Set or Shaitan, also of Chozar the god of Atlantean Magick, and of Choronzon, the Beast of the Abyss.

²² Laddit says in chapter 2, verse 30: 'I am eight, and use in eight'.

²³ *Liber D.* (See *The Kyriakon*, volume I, No. 8).

possible to understand why it has been

The *qliphoth* are not only the shells, more importantly they are the anti- and the negative substratum that underlies in the case of the Egyptian *Book of the Dead* which signifies its precise opposite,²⁴ of Death is the noumenal source of power is the latter that is false for the phenomenal world of appearances, as its name source alone IS, because it is NOT. O it becomes evident that the ancient demonic and terrifying paraphernalia, Devil, are distorted shadows of the which persistently haunt the human are explained in qabalistic terms by the sum of the series of numbers from the number of the word I, VI, which round' (the other side of the Tree humanity is 'booked for a turn round during the Aeon of Zaiti. This is the Word because it is the Aeon of the lived in the realm of the dog, which denoting the backside of the Tree. Connected with the 'twin' symbolism of denoted the woman, or cleaver in the eighth key of the Tarot. This key of Love through polarization, for humanity will have transcended the space, having understood the noumenal consciousness.

According to occult tradition man's initiation by Fire before the final of the present *Mahakalpa*.²⁵ Sixty-six DNHBH, the name of a City of Edon

²⁴ I.e. *The Book of the Ever Deathless*.

²⁵ Fire = the 3-tongued flame represented by Crowley (*Magical Record*, p. 144) 'Shin is the Fire of

the City of the Pyramids (Binah, $\frac{7}{2}$) in the Desert of Set (17). Its pylon, Da'ath, is the shrine of that Sacred Head (the Eighth) which the Templars adored under the image of Baphomet, the God of the Eightfold Name, *Octinomas*. Crowley assumed the god-form of Baphomet as 'Head' of the O.T.O.²⁶ Eight plus three (the Supernal Triad) constitutes the Sacred Eleven: the number of those 'who are of us'. 'Us' (66) is also the number of ALHIK which is interpreted in Deuteronomy, iv, 24, as 'The Lord thy God (is a consuming fire)'. It can be demonstrated that this fire is the Fire Snake or Ophidian Current. 66 is the number of Gilgal (GLGI) 'a wheel' or 'whorl' and it is instructive to note that the Hindu tradition of the *chakras*, or wheels of force, confirms the Aegyptio-Chaldean interpretation of the mysteries of Da'ath.

If a diagram of the Tree of Life be superimposed *upside down* upon an upright form of it, various significant facts emerge. Tiphareth remains central, the pivot about which we have swung the inverted Tree; but instead of the White Fire of the Sun we now have the Black Fire of its anti-image; and Kether has become Malkuth as if to illustrate, literally, the text 'Kether is in Malkuth and Malkuth is in Kether, but after a different manner'. This 'different manner' refers to a magical mode associated with the formula of the dog which, to my knowledge, has been indicated in one instance only -- viz: in *Liber Trigrammaton*.²⁷ This book is described by Crowley as 'an account of the cosmic process corresponding to the stanzas of Dzyan in another system'.²⁸ Finally, but most significantly, Yesod now covers Da'ath. Yesod is the seat of the sexual forces and of the densest aspect of the electromagnetic energies of the Fire Snake. It is the abode of *Shakti* and the special place or centre of worship of the devotees of Shaitan (Set) among the Yezidi.²⁹ Da'ath powered by Yesod

²⁶*Ordo Templi Orientis, The Order of the Temple of the East*, of which Crowley was at one time the Grand Master.

²⁷See *The Magical or Philosophical Commentaries on The Book of the Law* (Ed. Symonds and Grant; 95 Publishing, Montreal, 1974).

²⁸The reference is to the system propounded by H. P. Blavatsky.

²⁹See the *Typhonian Trilogy* (Grant/Müller, 1972-75) for a full account of this power-zone.

therefore becomes the energized Word, the *lingua*, for Da'ath equates with Yesod equates with the *Muladhara* language,³⁰ represented by the Word, the *linga*, represented by the *Muladhara* because the *Logos* is the form assumed by the Word, the *lingua*, utters its supreme Word.³¹

The characteristic peculiar to Da'ath is the condition of initiation obtaining in its disintegration of the Word. In other words, the Word meets its anti-state in Da'ath, and the Word in itself initiates the Aeon of Zerubbabel, the Aeon that commences if and when a man is born behind the Tree. This is the Great Work, the formula of *viparitia* as typified by the

³⁰The regions of the throat and genitals represent the *lingua* and the *linga* respectively.

³¹More correctly, *lingua*, in the sense of a word.

³²I.e. at the moment of orgasm.

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