

The Riddle of SebRa

by

James Charles Beck

75 Aye! listen to the numbers & the words:

76 4638 ABK 24 ALG MOR 34

x 24 29 RPSTOVA L. What

meaneth this, o prophet? Thou knowest

not, wouldst thou know we. There

cometh one to follow thee: he shall

Espond it.

* * * GRADE PAPERS * * *
* * * FOR THE PRACTICUS * * *

THE RIDDLE OF SEBRA -
Prolegomena to any Future Analysis

PRINCE ARIEL

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Introduction

IN THIS SHORT BOOK, James Beck expounds his solution to the puzzle that appears in the *Book of the Law*, chapter two: verses 75 and 76.

Many people have tried their hand at solving 220,2:76 without credible success. Most of their efforts have focused on finding a Qabalistic solution, in the sense of alphanumerical correspondences, understandably given Aleister Crowley's comment on 220,2:75.

This passage following [220,2:76] appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of the Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction.

– *Magical and Philosophical Commentaries on the Book of the Law*, 93 Publishing, 1974.

Crowley did not pick up on the instruction to “listen,” and the many followed his lead. Yet in the next paragraph of his comment, the entirety of which is in parentheses, Crowley equivocates, pointing to C.S. Jones's revelation regarding the “Key to the cipher of this Book.” By which he meant AL and LA, which are both 31 by gematria.

(The above paragraph was written previous to the communication of Charles Stansfeld Jones with regard to the ‘numbers and the words’ which constitute the Key to the cipher of this Book. I prefer to leave my remark as it originally stood, in order to mark my attitude at the time of writing.)

– *ibid.*

But Jones was the “one [who] cometh after him, whence I say not, who shall discover the Key of it all” of 220,3:47. Jones was the second banana to Crowley's starring role. Previously in 220,3:47, Aiwass wrote, “...in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine.” Jones was a beast, being a human animal, but not The Beast, an incarnation of Aiwass.

In the *Book of Codes*, chapter 3: verse 19, Aiwass wrote of the amanuensis, “My chosen know you, and the Kings shall recognize you as the Son of the Beast: as the Beast himself.” – 718,3:19

Crowley considered C.S. Jones to be his magical son, 777, & that strangely. I think there is evidence to support this view. He seemed not to consider that an incarnation of Aiwass which would follow him in another lifetime might be his Magical Heir, 777, & that naturally. The number 777 describes Horus (359) in his temple (House 418), the Angel in the Khu, the “soul of God and beast [that] mingle in the globèd priest.” – 220,3:34.

Aleister Crowley did not reincarnate! Aiwass reincarnated. The *Book of the Law* says, “Every man and every woman is a star.” – 220,1:3. The *Book of Codes* says, “The stars are

thine angels.” – 718,3:8. It is a matter of being, not of knowing. We are our Angels. We are our Eternal Selves. Crowley wrote that initiation is the Journey Inwards. The trick (Great Work) is to link everyday waking awareness with the consciousness of the Eternal Self, the Holy Guardian Angel. The perspective of the Eternal Self is a dimension of time in which all time as we know it, past and future, are present. The Journey Inwards takes place in the eternal present in which future is perfected into past.

Crowley had truly altered his brain, using the techniques he espoused, and achieved all the levels of consciousness mapped out on the Tree of Life into the grade of Ipsissimus, a point of view at Kether on the Tree of Life. But the Crowley incarnation did not have sufficient time left to get very far with the Ordeal A, the ordeal of the Ipsissimus.

Initiations are passed on, from one incarnation of a Holy Guardian Angel to another, as potential. The potential becomes kinetic in the experiences of the incarnation. An initiation begins a cycle which completes at the end of the consequent ordeal, evoking the subsequent initiation, and so on. The initiation is a brief moment at the loft of the cycle when the previous initiation has been fully integrated, a moment of preternatural balance.

The James Beck incarnation was chosen to be the material world vehicle of Aiwass, the author of the *Book of the Law* through Crowley, and through Beck of the *Book of Codes*, the *Book of Oz* and *Liber Luciferi*, a ‘conversation’.

Most adepts enter the gates of the Palace of Four Gates in turn. One who inherits the grade of Ipsissimus enters the four gates at once and so faces all the ordeals as one ordeal. “Let him enter in turn or at once the four gates.” – 220,1:51. The Ordeal A includes the other three major ordeals, B, R and X. “Behold! there are three ordeals in one...” – 220,1:50. It appears that the Ordeal A is a blind ordeal like the Ordeal X. The aspirants do not know what they have yet to learn — they don’t know what they don’t know — and in that sense they are fools. Adepts integrating the Ordeals R and B are fully aware of where they are and what they need to achieve.

James Beck listened to the numbers & the words and discovered a solution which is unquestionable, sublimely simple and carries immediate conviction. Beck’s solution is not a “Qabalistic test (on the regular pattern).” In listening, Beck thought the sounds were significant, and by simply reversing the order of the sounds he discovered intelligible words. However, he did put out a Qabalistic description that he thought satisfied the requirements. “There cometh one to follow thee: he shall expound it.” – 220,2:76.

Beck’s Qabalah is self-consistent and expresses ideas which are revealing. One issue, though, is his attribution of the X in ABRAX to the Hebrew letter **ס**, Samekh, and so to the Tarot trump card Atu XIV ART. Normally, the Latin character X is mapped to the Hebrew character **צ**, Tsaddi, also known as Tzedeq, Atu IV THE EMPEROR. Tzedeq is a much more fruitful attribution for X than Samekh, not least because Atu IV THE EMPEROR is alchemical Sulphur, or semen, and Tzedeq is the Secret Fourfold Word, the Word of the Elixir. Note

that the gematria of NOX, in *Sepher Sephiroth, Liber D* (500), is נעץ, Nun-Ayin-Tzedeq = 50 + 70 + 90 = 210. This reference clarifies that Crowley knew the correct attribution of the Latin letter X to the Hebrew letter Tzedeq.

At the end of the day, Qabalistic attributions are arbitrary; they are the product of human culture. This arbitrariness can be seen in the attribution of Hebrew letters to the paths on the Tree of Life, which follow a simple, regular pattern. Four of the major arcana, or trump cards, of Tarot break with the order of letters, as Crowley explained in *The Book of Thoth*, pages 9 and 10. The paths express the relationships between the sephiroth they mediate. Thelemic Qabalah is a template on which to build one's own metaphysics, a map of one's own inner life. It only exists if we create it for ourselves. There is no supernatural.

Atu XIV ART marks the relationship between the Sun and the Moon, the classic male-female procreative relationship. "For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight." – 220,1:16. For Beck's Qabalah, in this instance, X is better attributed to Samekh than Tzedeq. Otherwise, the misattribution wrecks the beautiful Qabalah of ABRAX, the Word of the Ordeals.

In a phone conversation a few months before James Beck died, of lung cancer metastasised from bone cancer after many years of aplastic anaemia, he wondered if *The Riddle of SebRa* might qualify for the "verse for verse comment" prophesied in 718,5:3.

Although SebRa is likely the best thing Beck wrote of his own accord, except perhaps 718,5:12, it certainly does not fulfill that prophecy. Aiwass seems to address Ankh-af-na-Khonsu, Aleister Crowley and James Beck as if they were the *same* person. I think the verse for verse comment will be written by another incarnation of Aiwass.

One might reasonably think that the educated and worldly, 28-year-old Aleister Crowley could have produced *Liber 220*, the *Book of the Law*, in a fit of creative genius. His own florid poetic licence could be mistaken for the scriptural language of the *Book of the Law*. But adepts see the *Book of the Law* as silver, gold, stones of precious water or ultimate sparks of the intimate fire, reflections of their attained grades. Adepts would never mistake the *Book of the Law* for Aleister Crowley's own writing, for it speaks directly to their subconscious and unconscious links to their own Angels.

In contrast, one would not imagine that the *Book of Codes* could have sprung from the creative mind of high school educated 21-year-old Oregon suburbanite James Beck. His own writing, as evinced in *The Riddle of SebRa*, has nothing of the efficiency of expression, depth or breadth of what Aiwass dictated to him.

The *Book of the Law*, and its comment the *Book of Codes*, contain information of vital interest to those engaged in the cycles of initiation and ordeal. Those who have studied *Liber AL*, and taken action to develop their own spiritual awareness, see how brilliantly the *Book of Codes* reveals *Liber AL* to understanding. It is obvious that all of *Liber 440* was composed by the same mind. James Beck's solution to 220,2:76 simply confirms that he was the prophesied successor to the Great Beast.

Liber 440 exists in the ‘real’ world, the objective world of metres and minutes. The supernatural exists only in fiction, in human imagination. Aiwass is not supernatural, nor is my Eternal Self or yours. The scientific method is our friend in unveiling reality. Belief that the supernatural is real in the world is superstition. Superstition is our enemy.

The SebRa poem exposes the core Thelemic method, which is to recruit our sexuality to the task of spiritual development and awakening. “The Method of Science — The Aim of Religion” reads the frontispiece of *The Equinox*, Crowley’s magazine of scientific illuminism. Thelema is technology: the study of method. If the mind is trained in dharana through asana, yantra, pranayama and circle rituals — pentagram and hexagram — it is possible to charge sexual secretions with the chosen symbol in the knowledge of Nuit. “Let not the insincere contribute their blood; the God shall not dwell therein.” – 718,1:23. When eaten, the amplified symbol manifests as a consciousness-changing drug, making a feedback loop for neuroplastic change. The preparation and consumption of Thelemic elixir is a practical and efficient means to shift one’s perspective inwards, to achieve initiation.

The notation showing straight lines or curved lines above vowel sounds, in the Preface, indicates if they are long or short vowels. This helps in discerning long or short vowels in the reversed order of the phonemes, though the vowel sounds are interpreted in the resulting poem. The w sound from the ‘Y’, which is missing between Nuit Sky and Earth Ra, implies ‘with’, in my view.

The original manuscript was typed on an old-style cloth ribbon typewriter, which had only capital and lower case letters. Beck used all caps for anything he wanted to emphasise, and that was quite a lot. I rendered the all caps as either bold or italic to make the text more readable.

Beck copied Crowley’s use of some archaic Latinisms. Where Crowley used v. Beck spelled it out as ‘vide’, which means ‘see’. Beck used cf. which abbreviates the Latin word ‘confer’, the English ‘compare’.

Most of the quotations in *The Riddle of SebRa* are from *Liber CXI* (111), *The Book of Wisdom or Folly*, in which Crowley was most forthright in revealing the secrets of magick, thinly veiling them within hieratic language. *The Magical Record of the Beast 666*, also quoted herein, is a must-read for any serious student. Kenneth Grant’s footnotes help to reveal obscure references, and a thorough knowledge of the basic correspondences given in Appendix B of *Liber 440*, or *The Book of Thoth*, opens the rest of the Magical Record to clear comprehension.

For all his callow comments and narcissistic posturing, James Beck’s exuberance and hopefulness in expounding *The Riddle of SebRa* are inspiring. Beck’s solution to 220,2:76, derived from simply following the instruction given in 220,2:75, is irreproachable. This short book gives us a brief view into the thoughts of Aleister Crowley’s Magical Heir, James Beck, the amanuensis of the *Book of Codes*, the *Book of Oz*, and *Liber Luciferi*.

Nemo Pandragon, year 114 of the Æon of Horus, April 2018

Preface

I) “Aye! listen to the numbers & the words:

4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it.” – *Book of the Law*, II:75-76.

II) Therefore, “listen” to the numbers and the words. Written phonetically, they appear as follows:

fōr sīks thrē āt ā bē kā tū
fōr ā ěl jē ěm ō ār thrē wī ěks twēntē
fōr ātē nīn ār pē ěs tē ō vē ā ěl.

III) Of course, the above rendering does nothing to increase our understanding of this cryptic passage, *but* if the phonetic spelling is written backwards, we have the key to the whole problem. (cf. “Paste the sheets from right to left and from top to bottom: then behold! There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.”¹) It will be seen that the letter F indicates “finis,” the end of a line. Amazingly, we discover what appears to be a three line poem, the meaning of which will soon become apparent.

l ě ā ě v ō ě t s ě ě p r ā n ī n ē t ā r ō F
ē t n ě w t s k ě ě w ě r t h r ā ō m ě ě j l ě ā r ō F
ū t ā k ě b ā t ā ě r t h s k ě s r ō F

IV) Immediately we begin to recognize familiar Thelemic terms and names of deities:

l ě ā ě v ō ě t s ě ě p R A N I N E ē T A R O
ē t N U I T S K Y E A R T H R A ō m ě ě j l ě ā r ō
ū t ā K E Y b ā t ā E A R T H ’ S K I S S r ō

V) We can now begin to fill in the remainder of the verse, using the words we have already decoded as clues:

L A Y E V E W I T H S E B (S E P) R A N I N E E T A R O
E A T N U I T S K Y E A R T H R A , O M A G E l ě ā r ō
O O H T H E K E Y B E T H E E A R T H ’ S K I S S r ō

VI) The word “laro” at the end of the second line is a cryptogram and in fact, equals 301 by Gematria. This number has definite Qabalistic significance as the number of the *Book of the Law* itself is 31. This will be explained later in this essay.

1 *Book of the Law*, III:73-74. This is a description of Atu IX, Hermit.

As for the code, “s ě ē p r a,” I have substituted “SebRa,” for this combination of Egyptian deities fits in with the remainder of the Poem (viz. Nuit Sky EARTH RA and the syllable RO). Experimentation with “SeptRa” yielded some interesting finds, but was obviously out of harmony with the rest of the Poem.

NINE E TARO is the ninth Atu, the Hermit, and his letter is ך, Yod (Yod = 10, the number of Malkuth, the sphere of Earth). The name SebRa offers a perfect description of this deity. It also fits in with two other formulae of mine, Abrax and Akarma, all three adding up to 263.

The last RO or SRO remained a mystery for two years, but I had always thought that it should be ZERO, that being the only word I could find which had any significance to Thelema and still approximated the sound required. But ZERO did not constitute a definite Key (to the rituals, presumably). It was only with the writing of the *Book of Oz*² that the answer was given to me. In the last verse of part one, the word MARVEL was given as a code, and transcribing it as מארול, MARVL, by the Hebrew Qabalah, I discovered that it was equivalent to the number 277, represented in Hebrew by the word זרע, ZRO, – sperm. Here, emphatically, was the Key to the Mysteries!

If ZRO is rewritten as ZARO, the Poem is made absolutely perfect. Not only do all three lines rhyme, but there are then Nine syllables in each, Nine being the Key to the whole verse. $9 \times 3 = 27$, which stands for the Hebrew word חידה, ChIDH, Chida, “riddle.”

The amounts of letters in each line are 24, 26, and 28 respectively, all three being numerical equivalents of the line’s meaning. 24 is אזבוגה, AZBVGH, a Mercurial God, and the first line is concerned with the extraction of the alchemical Mercury by means of Sex Magick (chap. 1). 26 is the number of יהוה, YHVH, and line two offers a new interpretation of the elemental energies represented by this Name of God (chap. 4). 28 is the number of כח, KCh, Power, and the last line of the Poem is especially descriptive of a very secret type of Magick, also represented by the syllable OOH (chap. 5). Each of these numbers, in turn, correlate to the final words of the Poem’s lines, TARO, LARO, and ZARO.

The sum of all the letters in the poem is 78, the number of AIWASS by the Hebrew Qabalah, the Minister of Hoor-pa-Kraat and the author of the *Book of Perfection* (which consists of the *Book of the Law*, the *Book of Codes*, and the *Book of Oz*). By adding the three Fs at the end of the lines, we get 81, the square of 9, which is an exceptionally important number in the unveiling of this coded message.

Here, then is the final product:

LAY EVE WITH SEBRA, NINE E TARO
EAT NUIT SKY EARTH RA, O MAGE! LARO
OOH, THE KEY BE THE EARTH’S KISS – ZARO!

2 Not to be confused with Crowley’s work of the same title.

SebRa

The text of *Liber AL*³ plainly states that the contents of this Poem are to be expounded. This can only mean that the nature of the rituals themselves, especially Sex Magick, is to be revealed once and for all to the human race. Although anyone with a slight capacity for Magick can discover for himself the secrets of this Alchemy by simply perusing through a few well-known books. The mysteries have never been published in a really clear, systematic form. Although this essay does not fulfill the requirements of a complete exegesis of magical workings, it *is* a step in that direction.

SebRa is a composite form of the Egyptian gods of Earth (Seb) and Sun (Ra). This combination of solar-terrestrial energies suggests the passage in AL: “If I droop down mine head and shoot forth venom, then is rapture of the earth, and I and the earth are one.” – AL II:26. It therefore represents the materializing aspect of the solar/phallic power, the venom of Hadit when He becomes one with earth, the world of Assiah. (Any attempt to interpret the word “venom” as “poison” will only lead to absurdities.)

The word EVE has a special connotation in this Poem, and a Qabalistic affinity with NUIT SKY EARTH RA and יהוה, YHVH, to be discussed in the fourth chapter. Here Eve⁴ is the goddess of the Moon, the Ninth sphere, and Atu II, the High Priestess. We are to lay Eve with SebRa, for heterosexual Magick provides us with potent magical powers. If these two are added together, their sum is the Eleventh Atu, Lust, depicting the Lady **Babalon** astride the Beast 666. As pictured on the Stélé of Revealing, this sexual posture is quite powerful in Magick. This is one of the reasons why the male deity incorporates **Seb**, the god of Earth, as a necessary characteristic of his function. (Other positions are useful for different purposes...)

The letter E is mentioned specifically, for when combined with the word EVE we have a word of immense Power. E or ם, Yod, is the basis of the entire Hebrew alphabet, each letter being composed of one or more Yods in certain arrangements. The Word resulting from the union of these letters is EVEY.

We are to lay EVE with **SebRa**, for their union provides the Magick wherewith “miracles” are performed; they manifest the food which strengthens the body, illumines the mind, and unveils the soul. The whole purpose (if we can call it that) of the sexual act is the creation of this “child,” the quintessential form of the True Will. We are not to shun sex as being ostensibly unspiritual; sex is the holiest of all physical deeds. It unites the dyad into a unity which is NOT. The theory of the Brahmacharyins, wherein the projection of

3 A title of the *Book of the Law*.

4 ed. note: The Biblical Eve is חַוָּה, ChVH (19), Chava, Chavah or Hava. Here, James Beck spells his version of Eve as חַוָּה, HVH (16). EVEY moves the Yod from the beginning of Tetragrammaton to the end.

sexual fluids is regarded as a loss of vital energy, is correct enough, but needless in the light of Thelemic Magick.

It is true that the loss of sexual fluid implies a loss of prana, life-energy, but the Thelemic form of chastity turns this loss into a positive gain. The prana is reabsorbed into the psychophysical system in a more potent form than it had before it was made manifest. Practices such as karezza are likewise shown to be unnecessary by virtue of the composite deity EVEY (Y is used in this formula rather than E for although E is written in the Poem, it only represents the sound required. It is obvious that Y or Yod was intended, being the traditional letter of the Hermit, but when written by itself its sound, WI, is incorrect. However, the English use of the letter Y is almost identical with the Hebrew Yod). EVEY is a glyph of the union of the male/female sexual emanations, which, when used magically, are the actual incarnation of a spiritual being. EVEY is a child god, and as such, has the power to give birth to a new physical cosmos.

Atu IX, the Hermit, is attributed to the sign Virgo. Here, indeed, is the fertile earth (Seb) and the midnight sun (Ra). The Hermit is the spermatozoon (as the shape of his letter, ♀, suggests), lightening the depths of Mother Hell.⁵ He is ruled by Mercury, the alchemical symbol of the Elixir being the combination of the alchemical elements Sulphur (Y) and Salt (EVE), the masculine and feminine sexual fluids. His number, Nine, has a further association with the eleventh Atu, Lust, whose letter Teth (serpent) has this value. Eve, being the goddess of the ninth sphere on the Tree of Life, is also related to Lust in this manner.

In **Lust** we see a representation of the All-Powerful magical formula **Love Under Will**. The Ninth sphere, Yesod, is the Lunar Foundation of the Universe and corresponds to the animal, instinctual soul of Man, the Nephesh. Yesod states the formula **Change in Stability**.⁶ Every act of Love creates Change; without Love the Universe could not exist, and only through this act is the Universe capable of remaining stable. In an occult sense, sex brings forth all worlds, for thereby the Solar Power (SebRa), in conjunction with the Lunar (Eve), is enabled to create a physical environment. Not only is the body created through sex, but an act of **Love Under Will** has the power to destroy the existing environment in favor of that dictated by the Inner Daemon. The entire physical cosmos is rooted in Lust itself, and as Nuit explains in *Liber AL*: “For I am divided for Love’s sake, for the chance of union.”⁷ – AL I:29. This is one of the reasons why Buddhistic schools of thought advocate continence, for the Goal is beyond all phenomenal manifestation. Yet, because it is the destruction of the dyad, it is also conducive to the realization of the mystic Satan, the hidden child of Set (Had) and An (Nu). The formula of **Love Under**

5 ed. note: see the *Book of Oz*, chapter 2: verse 12 (77,2:12).

6 ed. note: *Equinox* vol. 1 number 5, p. 98, An Essay Upon Number, states for 9 (Yesod), “Stability in Change.” *The Book of Thoth* says, “change is stability...stability is guaranteed by change.” Change in Stability is associated with Hod (Mercury) and Chockmah, the perspective of the Magus, also Mercury via Atu I.

7 cf: “This is the creation of the world; that the pain of division is as nothing, and the joy of dissolution all”

Will is all-embracing and omnipotent; it contains within itself all magical (willful, samsaric) and mystical (samadhic, nirvanic) Power.

SebRa is the secret name of the spermatozoon itself, the earthly manifestation of the Will. Eve is the secret name of the female fluids, which have the Power to stabilize the masculine energies, to give them the power of Manifestation. At the moment of orgasm, the physical vehicle projects the Elixir in order to form a living body which the astral child may inhabit. The magician, at this point, becomes completely united with the invoked Force, and that Spirit is henceforth ejected into the physical world of Assiah in the body of the living EVE!

This child is created in the image of the True Will, and the “bud” thereof, which is that aspect of the Will relevant to a particular circumstance. It enjoys all the powers and qualities of an “angel” or “god.” Cf. “The spermatozoon contains quite incalculable spiritual possibilities more in its milligram than the whole brain in its ounces...”⁸

There are different varieties of the Elixir, and the sperm, as the alchemical Sulphur, may be described as the activating substance, the stamp of the Will. Yet an Elixir using the sperm alone has a very different effect than that composed of Sulphur and Salt conjoined, and still another quality altogether when the sperm is combined with the **Blood of the Moon**. By itself, the male secretion is best used to build up the psycho/physical organism of the Theurgist, according to Will. It can be used to alter the environment of the magician, but without the stabilizing effects of the feminine force, its effects on that plane can be unreliable (but not necessarily: concentrate...).

The combined forces of Eve and SebRa form a perfectly balanced Entity, whose function is at once both magical and mystical. This Elixir has the power to destroy and create anew the physical environment (including the planes not generally regarded as “physical”). Eve has the power to materialize, to give birth; SebRa provides the directional impetus which determines the actual nature of the materialization;

But in the Sacrament of the Gnosis, which is of the Spirit, is there naught hurtful, for its Elements are not only Food, but a true Incarnation and Quintessence of Life, Love, and Liberty, and at its Manifestation thy Lion is consecrated by pure Light of Ecstasy. Also, as this is the strongest, so also is it the most sensitive of all Things soever, and both proper and ready to take impress of Will, not as a Seal passively, but with true Recreation in a Microcosm thereof. And this is a God alive and puissant to create, and He is a Word of Magick wherein thou mayst read Thyself with all thine History and all thy Possibility. [...] Yea, in good sooth, no Herb or Potion is like unto this, supreme in every Case, for it is the True Stone of the Philosophers, and the Elixir and Medicine of all Things, the Universal Tincture or Menstruum of Thine Own Will.

– *The Book of Wisdom or Folly*, chap. 95.

8 *The Magical Record of the Beast 666*, p. 146.

While the female gluten, **Tears of the Eagle**, does have mystical properties, the menstrual blood is most effective to alter the actual physical environment. For this reason, the combination of sperm and blood is entitled **Red Gold**. This form of the Elixir has also a quite distinct effect on the psyche, unlike any of the other Alchemical compounds. There is a feeling of strength, of confidence, of royalty, and that is why this sacrament is specifically sacred to the Lord of the Aeon, Ra Hoor Khuit. This substance is embodied in the formula **Tzedeq**⁹ which is mentioned in the *Book of Codes* and concealed in the *Book of the Law*. "...the priestesses shall donate their water; the Moon shall conceive and bear a child of strength, wisdom, and beauty. This child shall be eaten only if red, the white is of the others." – *The Book of Codes*, I:8. And also: "Worship me with fire and blood..." – AL, III:11. According to the Qabalah and the description of the Four Elements in IHVH, Fire symbolizes the masculine sexual force, while Water is the feminine — particularly that which is called the **Blood of the Moon**.

The word Tzedeq, which is a capsulized formula of the entire content of the third chapter of the *Book of the Law*, is a perfect glyph of the sacrament of Ra Hoor Khuit, or the Red Gold. Spelled in Hebrew **זֶדֶק**, TzDQ,¹⁰ Tzaddi is the Emperor and the Element Sulphur, Daleth is the Empress and the Element Salt, and Qoph is the Moon and the Blood thereof. The last-mentioned card, Atu XVIII, is descriptive of Witchcraft (in the sense Crowley used the word), delusions, and the darkened moon. Balanced with the strength of the Emperor and the fertility of the Empress, however, this triune formula is perhaps the most potent of all. (Perhaps? Let's give a definite is).

Used by itself, the menstrual blood is reputed to be dangerous, can cause mental instability and contact with the more unpleasant regions of the Astral:

Beware, o my Son, lest thou cling overmuch to this Mode of Magick; for it is lesser than That Other, and if thou neglect That Other, then is thy Danger fearful and imminent, for it is the Edge of the Abyss of Choronzon, where are the lonely Towers of the Black Brothers. Also, the Formulation of the Object in the Eagle is by a species of Intoxication, so that His Nature is of Dream or Delirium, and thus there may be Illusion.

– *The Book of Wisdom or Folly*, chap. 92.

And yet, "...if thou hast skill to control the Mood of the Eagle, then mayst thou work many an admirable Effect upon thine Environment. – *The Book of Wisdom or Folly*, chap. 92. The constant here is that the Blood is especially puissant in the sphere of Malkuth, for it is of Yesod, the source and foundation of Earth. The variable is that Luna (the Eagle) is moody, and it is imperative that the woman be in a stable psychological condition. The operation cannot be balked of its effect, but the effect depends entirely on the state of the Priestess who is contributing her "water."

9 ed. note: Tzedeq is the secret fourfold word of 220,3:49 and 718,1:11, arguably the Word of the Elixir.

10 ed. note: Tzedeq is another name for the 18th letter of the Hebrew alphabet **ז**, Tsaddi or Tsade.

Another form of the Elixir has nothing to do with Sex Magick per se, and that is the formula of the Phoenix. This type of Alchemy is the basis of magical operations such as the **Mark of the Beast**,¹¹ in which the priest cuts his breast (for example), collects the blood on a Cake of Light, and consumes it. This is comparable to an initiation ceremony taught in the *Book of Codes*, after the manner of the Mithraic Mysteries. In that case, the sacrament is the fresh blood of a bull, and Aiwass proclaims that it shall “replenish and teach.”¹² – *Book of Codes*, I:8

Finally, there is the magical vessel called the **Eye of Horus**. This is that which Aleister Crowley termed the “vas nefandum” or the unmentionable vessel, and is simply the anus. This type of Magick has definite importance, for the *Book of Codes* states in no uncertain terms that it is an extremely powerful formula. Whereas the other formulae make use of **Svadhithana Chakra**, the astral organ “behind” the genitals, anal intercourse awakens **Muladhara Chakra** at the root of the spine. This is homosexual, not heterosexual, and there is a decidedly different effect because of this. To quote our guru once more:

I say furthermore that this Path is of the Circle, and of the Eye of Horus that sleepeth not, but is vigilant. The Circle is all-perfect, equal every Way; but the Vesica hath bitter Need, and seeketh thy Medicine, that is of Right compounded for High Purpose, to ease her Infirmity. Thus is thy Will frustrated, and thy Mind distracted, and thy Work lamed, if indeed it be not brought to Naught. Also, thy Puissance in thine Art is minished, by a full Moiety, as I do esteem it. But the Eye of Horus hath no Need, and is free in his Will, not seeking a Level, not requiring a Medicine, and is fit and worthy to be the Companion and the Ally of thee in thy Work, as a Friend to thee, not Mistress and not Slave, that seek ever with Slyness and Deceit to encompass their own Ends.
– *The Book of Wisdom or Folly*, chap. 175.

The anus is called the **Eye of Horus** after the manner of the Egyptians. That subject will be dealt with more fully in the final chapter.

Alchemical substances are useful to the magician for they are *living* substances; the cells in the menstrual blood and the spermatozoa are life-filled emanations of the human organism. They therefore make fitting vehicles for a spiritual (i.e. astral) creature to use in its incarnation during the magical operation, much the same way as a human Ruach (soul) incarnates within a living fetus. Other secretions of the body, such as urine and feces, are not so endowed with life, and while there may be medicinal properties in these substances (as some maintain), they can hardly be as effective in Magick as the sexual fluids or the life-carrying blood. This thesis is based on the nature of prana, for prana, the

11 ed. note: The Ritual of the Mark of the Beast is Liber V vel Reguli which immediately follows the Mass of the Phoenix, in which one cuts one's breast, in *Magick in Theory and Practice*, which is *Book 4*, Part III.

12 ed. note: 718,1:8, read more carefully, indicates that it is the Elixir, the “consecrated substance” produced by the Ritual of the War Engine, which replenishes and teaches the Neophytes who consume it. The Ritual of the War Engine (see 718,1:15) is heterosexual magick using menstrual blood.

vital force, makes the one great difference between living tissue and dead. Consumption of prana in large quantities is difficult, for there are few foods which contain a great deal of this “alchemical,” for by nature, food is almost invariably composed of dead organic tissues. The Elixir, then, is the perfect food. Not only does it embody the “child-spirit” which has the capacity to transform both the human organism and its environment, but it contains a concentrated amount of prana, granting health and happiness to those who wish to imbibe.

After a long digression, we come back to the original purpose of this essay. Line one in the Poem proclaims that we should not restrict ourselves in any way, and, moreover, that we should make the best use of the Power which the formula **Love Under Will** affords us. Waste of this Power, which is our life-giving energy, will surely drain us of prana. But the reabsorption of the Elixir not only remedies the situation, but increases our store, making us healthy, wealthy, and wise.

After a few more digressions, we shall return again to the subject of this essay. There are two more formulae related to SEBRA: ABRAX and AKARMA. These form a trinity of Qabalistic teachings, each becoming 263 by Gematria.

SEBRA: $60 + 2 + 200 + 1 = 263$.

ABRAX: $1 + 2 + 200 + 60 = 263$.

AKARMA: $1 + 20 + 1 + 200 + 40 + 1 = 263$.¹³

SEBRA is the word of the Will, ABRAX describes the ordeals of the Will, and AKARMA is a special aspect of the Law of the Will.

13 ed. note: James Beck drops the ‘e’ in **SeBRa** and counts it Samekh-Bet-Resh-Aleph ($60 + 2 + 200 + 1 = 263$). In **Abrax**, he treats ‘x’ as Samekh rather than as the traditional Tzedeq (Tsaddi), drops the second ‘a’ and counts it Aleph-Bet-Resh-Samekh ($1 + 2 + 200 + 60 = 263$). **Akarma** is counted as Aleph-Kaph-Aleph-Resh-Mem-Aleph ($1 + 20 + 1 + 200 + 40 + 1 = 263$).

Chapter Two

ABRAX

ABRAX is explicative of the process of Initiation, which involves both physical and mental **ordeals**. These ordeals are experiences, often quite painful, which make it possible for the aspirant's consciousness to be elevated to a more exalted state. In a peculiar manner, seemingly unconnected circumstances have the power en masse to jar open a clenched chakra. A man may lose all he loves in the most excruciatingly painful way in order that he realize the unimportance of terrestrial phenomena.

An Ordeal is usually "blind" in the sense that neither the aspirant nor the Master is responsible for the occurrence; it is a necessary manifestation of the Magician's own Will-toward-Enlightenment. It is important that these not be regarded as any sort of "punishment" for bad behavior (as in the religion of the slave-god). There are no moralistic aspects about the Ordeals; they are necessary regardless of right and wrong.

The characteristics of the four main types of Ordeal can be ascertained by analyzing Qabalistically the four letters of ABRAX. X is taken as the first Ordeal in the *Book of Codes*. It is also mentioned in AL: "I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal X." – *Liber AL*, III:22. The text goes on to say, "What is this? Thou shalt know," and the Ordeals are explicitly delineated in the *Book of Codes*. The word "secret" has the connotation of "secrete," as in other passages of the Book, referring to the sexual fluids themselves. X, or the letter Samekh, refers to Atu XIV, Art,¹⁴ depicting the orgiastic unity of the sexes. By correspondence, this is **Svadhsthana Chakra**, the astral "root" of the genitals.

This Ordeal X is primarily concerned with sex expression. This may seem unimportant compared to the highly abstracted spiritual Ordeals of the more exalted grades, but the sex urge itself is the creative expression of the Divinity in Man, the Key to all Power, not to mention psychological well-being. It is the force whereby the subtler levels of consciousness may be awakened. It is therefore imperative that the magician get his sexual life in order, and the Ordeal X forces the aspirant to overcome all obstacles to his proper and pleasing fulfillment of the sex instinct. There is, of course an interior transformation accompanying this Ordeal, its chief characteristic being the **Conscious Acceptance of The Law of Thelema** with all of its implications. All sex-restrictions, all cultural and ethical repressions, must be overcome.

In a broader sense, the first Ordeal entails the rectifying of all areas of the Aspirant's

14 ed. note: X is traditionally transliterated from the 18th Hebrew letter **צ**, Tzedeq. X is the Tarot Atu IV THE EMPEROR, alchemical Sulphur, who occupies the path between Yesod, the Moon, and Netzach, Venus. **ס**, Samekh, Atu XIV ART, occupies the path between Yesod and Tiphereth, the Sun.

role in society, and the mundane plane as a whole. The sphere of Yesod, to which this Ordeal is related, is the Foundation of the physical cosmos. Anything in the magician's environment opposed to his spiritual evolution, especially his own behavior therein, must be rooted out. This pertains to the first three "limbs" of Yoga: Yama, Niyama, and Asana. The first signifies "morality," i.e. the submission to the **Will** in every area of one's life. The second is generally translated as "religious observances." The third is occupied with varieties of physical culture. This readies him for the Ordeal to follow.

The Ordeal X is, in a way, the most difficult of them all. The would-be magician must take irrevocable steps as he approaches the magical path. Friends, relatives, society as a whole, are all opposed to his decision to become a magician (at least in these, the **Last Days**, so to speak). The *Book of Codes* calls this the Ordeal of Fire, the purging of the gross. – *Book of Codes*, II:26. And yet it is silver, lunar, being basically a terrestrial experience. The **elixir must be consumed**. One must learn how to use the **tools of the trade**.

The second Ordeal, R, is associated with Anahata Chakra in the breast, the sphere of Tiphereth, and Atu XIX, the Sun. This relates primarily to the Knowledge and Conversation of the Angel, the embodiment of the True Will, the Inner Sun. This is intellectual in character, and the Adept must cast off all restrictive morality, bringing the reasoning processes under absolute control of the Will. All laws other than that dictated by the **Will** are false accretions, inspired by the non-entity Choronzon, and only serve to fetter the Warrior who dwells upon the lotus of the soul.

For the Thinking Man, for whom alone is this Ordeal possible, the sacrifice is immense, for in "normal" life the Reason constricts the play of the Will, endlessly debating within itself the type of behavior most advantageous. Yet the **Will** contains within itself a higher Wisdom, and transcends Logic altogether. It is the "factor infinite & unknown; & all their words are skew-wise." – *Liber AL*, II:32. For in their attempt to control life, they worship the false god of human Reason, ignoring the primeval **Will-Impulse** which is the source of both their physical and intellectual experiences.

Yet this is not to say that Reason is unnecessary, let alone evil! The mind must by necessity conform to logical rules — they are descriptive of its health — but it must be brought into the unquestioned service of the Will. In fact, it is extremely useful for the magician to study Formal Logic in depth; the rational thought processes must not be carried away by unquestioned "revelations" and flowery ideals.

Every proposition must be given the acid test of logical argumentation, else the mind will become diseased; the computer will short-circuit. This cannot be stressed too much, for the history of Magick and so-called spiritualist schools of thought is fraught with insane prophets and impossible doctrines. Yet many of those people might have contributed something substantial to human knowledge if they had taken the time to sit back and analyze their premises, separating the wheat from the chaff, and then draw logical conclusions from sensible propositions.

The Ordeal R corresponds roughly to the three limbs of Yoga called Pranayama, Pratyahara, and Dharana. All three involve the quieting of the mind, as they soothe the jittery astral nerves or **Nadis**. The first, Pranayama, uses breathing techniques to equalize the flow of prana through these nerves, to unblock passages, and create a reserve supply of the vital fluid (Vayu). Pratyahara, the first step in Meditation, is concerned chiefly with the withdrawal of consciousness from the five senses, while Dharana takes this thought-provoked Sea of Mind and whittles it down to a state of One-Pointedness. In the *Book of Codes* this Ordeal is called “gold,” for it is particularly concerned with the development of the Ruach, whose center is the golden Sun — the outward, fiery manifestation of the Hidden Will.

On the Tree of Life, the Ordeal R relates to five sephiroth: Hod, Netzach, Tiphereth, Geburah, and Chesed. These, being different aspects of the ordinary human consciousness (as opposed to the Supernal Consciousness), must all be brought into subjection to the True Will. Thus, respectively, the **Reason**, the **Emotions**, the **Ego** itself (not to be confused with the **Self**), **Volition**, and **Intuition**, must all be formed into a garrison unquestioningly obedient to the Inner Will.

Therefore consider this again in a Figure, that thy Mind is as the Marshal of an Army, to observe the Dispositions of the Enemy, and to order his own Forces rightly, according to that Information; but he hath no Will, only Obedience to the Word of his King to outwit and to overcome the Opposite. Nor doth that King make War by his own Whim, if he be wise and true, but solely because of the Necessity of his Country, and its Nature, whereof he is but Executive Officer and Interpreter, its Voice as the Marshal is its Arm [...] So then, o my Son, this is thy Work, to know the Word of thy Will without Error, and to make perfect every Faculty of thy Mind, in right Order and Readiness to impose that Word as Law upon the Universe. So mote it be!
– *The Book of Wisdom or Folly*, chap. 131.

The third Ordeal, B, is Mercury and the path of the Magus, Atu I. It pertains to **Ajna Chakra** or the Third Eye of Hindu anatomy. This Ordeal is of the Abyss and is relative to both the grades of **Magister Templi** and **Magus**, though the latter takes place on the opposite end of the Ajnic continuum. In order to attain Understanding the Adept must pass through the Tenth Aethyr, the realm of Choronzon, who is an insurance, as it were, that the magician, through strength and wit in combating this Evil, is pure — in the best sense of the word. If Choronzon were not subdued, the insight which is Understanding would remain entirely unmanifested, leaving the Adept in a muck of confusion, (... consider the wreckage of so many “magicians” today).

In order to attain the grade of Magus, the Master must pass through the path of the Empress, which is **Tamas** and Stagnation, bordering on the Abyss. As in every Ordeal, the Ordeal B involves the purging of some part of the Adept. This Ordeal, from the beginning, requires him to cast off all veils of personality whatsoever. All attachments to

body and mind must be transcended, else the Understanding of Cosmic Workings will be incomplete and the Word of the Magus will never be uttered. This is the mystic path in the first part and the magical path in the final.

In the Magus, the personality must be completely annihilated and, in a sense, more thoroughly so than in the case of the Magister Templi. The latter may be content to dwell in his passive Understanding; there is no threat to his well-being; but the Magus must make dynamic use of this Understanding, proclaiming his Word actively in the world of humanity. If there is any attachment to mind/body, he will fall back into the, Abyss regardless of previous attainments, due to the stagnation of the Path of the Empress. “This calls for courage and deep insight.” – *Book of Codes*, IV:12. Without courage, the Magus falls back into passivity, which is for Him malice and the trap of Choronzon. Without insight, he loses the Wisdom of his Word, which denies him the right to be Magus.

The Ordeal B corresponds, more or less, to the limbs of Yoga called Dhyana and Samadhi. In the first, the mind is wiped clean of all traces of personality and ratiocination. The Yogi is filled with peace, rest, and ecstasy, but there is no awareness of the True Self. It is but a preparatory step. In Samadhi, the mind having been made still by Dhyana, the Yogi then proceeds to turn his awareness back in on itself, making a circle as it were, back to the Still Point which is the Root of Existence itself. Now, the Ordeals which accompany these attainments are very severe, often resembling the classic nervous breakdown. But the Ordeals “differ from chela to chela” and it would be futile to attempt any kind of overall description of the manner in which they might manifest.

The Ordeal A exists as the source and **Purpose** of all three of the former Ordeals. In this sense, there is really only One Ordeal, the Ordeal A: it is the shamanistic Ordeal.¹⁵ (Chopped to pieces? Eaten by the Gods? I don’t know, cocktail time on Friday?) It is Zero, the Fool, and pertains to Sahasrara Chakra, the thousand-petaled lotus in the brain. This is the grade of Ipsissimus, the Crown of Creation, and the melting away of the Magus into the Vacuum of Nu. This Ordeal consists in breaking loose from the shackles of Wisdom itself, which were dearly paid for to begin with, and assuming the identity of the Thoughtless Wanderer. This state (or Becoming) is described most beautifully in the **Tao Teh King**. The *Book of Codes* describes this experience as follows:

The one in three shall be to the Beast as the ultimate sparks of his own Daemon; he shall come to full knowledge of Godhood. He shall transcend the Three in order to become the One. He shall transcend the One to become the None. This is the fourth door, and its letter is A.

– *Book of Codes*, II:26.

In other words, he shall transcend the Supernal Triplicity, casting off the veil of Ajna Chakra (for even Wisdom is illusory), in order to awaken the Sahasrara Chakra. The

¹⁵ “Behold! there are three ordeals in one, and it may be given in three ways.” – *Liber AL I:50*.

One is also the value of Aleph, the letter of the Fool. But he must go beyond even this. He must turn inward from Kether the Crown and enter into communion with the אָיִן, AIN, the Lady **Nuit**, who is Zero, the Tarotic numeral of the Fool. He can then recognize what he is on all planes of Becoming, from the highest to the lowest; from the rarefied Nirvanic consciousness down to the astral, intellectual & etheric, instinctual planes. The Kundali¹⁶ has risen even beyond the Sahasrara Chakra, made its exit through the Brahmrandhra at the top of the skull, and has experienced that most wondrous state of conscious nullity, in which all Samsaric existence, from the Causal Worlds to the Qliphoth, has merged into a unity which is Not.

It will be noticed, however, that although the aspirant transcends one grade in order to attain the higher, that grade is not annihilated thereby. The Ipsissimus travels all paths. The attainment of the Crown does not negate the Oath of the Magus. Though he be beyond Wisdom, and he recognizes that his Word is utter folly, he must still proclaim it. Nor does he cease his work as Master, nor does he find that the Magick of the Adepts is no longer useful. He must be completely whole on all planes, or he is restricting some portion of himself, which is Sin, and the device of the Enemy: "...a few of you have forfeited the lower for the higher, when the Tao hath declared that all should work in harmony." – *Book of Codes*, III:15.

The Theravada Buddhists especially value the "Pratyek Buddha," one who chooses to enter into Nirvana forever, never to incarnate on any plane again. Aleister Crowley explicitly stated that this was the coward's way out; the Pratyek Buddha is a sort of mystical mama's boy. The Bodhisattva on the other hand, the hero of the Mahayana Buddhists, has renounced his "heavenly reward" so that he may incarnate again and again until all sentient beings have awakened the Bodhi within themselves. Yet there are those who claim that Crowley himself cannot reincarnate, being an Ipsissimus and therefore eligible only for the "higher" — and let the "lower" be damned. He clearly did NOT have this in mind:

The Buddha "passed away by that kind of passing away which leaves nothing whatever behind." What bosh! He left the Dhamma [The Law] and the Sangha [The Buddhist Brotherhood]; and his Karma goes marching on, much more than John Brown's soul! Two and a half chiliads, and he's obsessing Schopenhauer and creating a new era in Western philosophy. Did Alexander do so much and found so much, with all his victories? [...] But Buddha, the non-Action expert; the Cook that fried his Seeds; the man who saw Everything without exception as Sorrow caused by Desire and so destroyed Desire; the Strike-leader against Existence, the saboteur that threw the monkey-wrench into the Wheel of Samsara; the sole founder and proprietor of Nibbana Exploration Company; the Patentee of the Process of Passing-Away Painlessly

16 Kundali: the masculine form of the Serpent Power, called so because it is represented in the *Book of the Law* by the masculine deity **Hadit**. ed. note: Hadit is also Uadit, or the female deity Wadjet, the Uraeus: 220,2:16.

without By-Products in all countries of the world, including Sweden and Norway; the perpetrator of the pun “I’d rather be Ceasar than Caesar”; what of him?
– *The Magical Record of the Beast* 666, p. 163.

Does this sound like a man who would shrink from the world? Can anyone say with any certainty at all that we will never see dear old Aleister again? He addresses the Buddha:

Clear thinker as you were in Many ways, well as your vast and detailed system hangs together! I see the blood-clot that deranged your whole brain-structure. You did not see the universe as it is but as your ‘unconscious’ saw it. To you, expression meant fear, toil, sorrow; introversion offered safety, ease, rest. You felt yourself inferior to, incapable of mastering your environment. You tried to deny it reality. You wanted to take refuge from it. You craved the mother’s womb of Nibbana, protection, unconsciousness, assurance against re-entry into a hostile Objectivity.
– *The Magical Record of the Beast* 666, p. 165.

The *Book of Codes* states the same thesis: “How camest thou to the knowledge of Brahman, of Buddha, and the Ancient of Days, when all have said thou must give up this world to have that other?” – *Book of Codes*, II:18.

The “Buddha” of Thelemic philosophy is both Spirit **and** Matter, both God and Beast. And here, too, is a novelty found in Thelemic Metaphysics. The deeper one penetrates into the Unseen Worlds, the more one comes to realize the animality within the Inner Core of one’s Star — the bestiality of the complete human being. We are wild animals! We are the beasts of the field! No matter how hard we try to civilize ourselves, the **Beast** breaks through whether we like it or not. And the irony of it all is that the most sacred, the most divine side of human nature is precisely this **Beast**. It is rooted in Nature Herself. To follow one’s instincts is to follow the Tao. Certainly, if all were to do their Will, there would be murders, sex offenses, and the like. What else is new? This is natural. “Crime” cannot be controlled, nor brushed away by subtle sophistries. The natural **Man** is free to do as he pleases, without fear, without shame and guilt. It is only the craft of Choronzon which casts doubt upon Man’s Godhood. This is the reason why the Egyptians portrayed their gods as part human, part **Beast**. The Greek god **Pan** is the perfect symbol of this Idea. Musically, **Rock** (Ἦ = 220) combines the purest spiritual awareness with the most devilish lust. This is the natural state of **Man**, the **Whole** condition of his Becoming.

Qabalistically, this thesis is represented by the formula **Kether Is Malkuth**,¹⁷ and in the *Book of Codes* we find the injunction: “Trample the winepress of my wildness!” Mankind is a species of wild beasts, no less so than the black panther or the bald eagle. And in this freedom of complete abandon, we find his Godhood unveiled.

The farther one removes oneself from the material plane, the more control one has over it. Physicists have discovered that the source and root of physical phenomena is the

¹⁷ ed. note: MTP says, “Kether is in Malkuth, and Malkuth is in Kether, but after another manner.” – Chapter 0.

Quantum Field, which exudes atomic particles, mysteriously, out of the nothingness of **Space**. This Quantum Field is none other than Eliphas Levi's **Astral Light**. It is the agent wherewith the Will materializes the Primordial Image. The teleological character of subatomic particles has been clearly delineated in Arthur Young's **Reflexive Universe**. The Will, indeed the Ruach (mind), is beyond all physical or even quasi-physical manifestations. If the Will were atomic, it would not be in a position to control atomic phenomena — and anyone experimenting with **Magick** can attest to the absurdity of that. If the **Astral Body** were, in fact, molecular, astral flight would be impossible, unless we accept the wildest ravings of materialistic occultists (e.g. Ouspensky).

The **Elixir** is all-powerful, for it is impressed with the Energies of **Supra-Atomic Being**. Such an Entity may, at will, stamp any image whatsoever upon the **Quantum Field**, thus causing it to secrete the physical images in conformity with its Vision. All this, and yet such Beings, such Gods and Spirits, are but projections of the human psyche. But, you say, **All Things** are projections of the human mind! Therefore, these Beings are as real as anything else. And right you are! They are just as real or unreal as your best friend.

It is interesting to observe that Science has discovered that atomic particles move both forward and backward in time. That is, for each electron there is a positron. Since the phenomenal worlds are moving backward in time just as much as they are moving forward, is there any reason to doubt the possibility of Prophecy? The human psyche (the Ruach), being seated above material secretions, is able to witness **Both** sides of the continuum. Why not remember the future if one can remember the past? There is no reason, even when speaking materialistically, why Prophecy should be an impossibility.

And this brings us back to the question concerning the omnipotence of EVEY, the union of EVE — the feminine secretions — and Y, SebRa, the male ejaculation. There is no reason, given the exceedingly rough sketch of metaphysics presented above, that the **Elixir** should not be able to affect both future and past. **All** originates in the **Present**. And, if one looks closely at the process involved, i.e. the entire reorganization of the physical cosmos, it is apparent that it would be necessary to alter the past.

For instance: you perform a **Spell** in order to acquire X. You find that your grandmother left it to you in her will five years previously. After performing the spell, you are finally informed that it is yours. Magick works in both past and future, but originates in the eternal present.

Thus we see that EVEY is omnipotent in every way.

AKARMA

These three words, SEBRA, ABRAX, and AKARMA, are inextricably interconnected. The realization of SEBRA and His omnipotence depends entirely on the passing of the four main ordeals (which, as I have pointed out, vary greatly from man to man), while His action would be restricted without the “by-law” of AKARMA. AKARMA has two distinct meanings:

- A) **No Manifestation.**
- B) **No Retribution.**

A) **No Manifestation:**

This concept represents the viewpoint from above the Abyss. Below the Abyss, there is no doubt that Manifestation is real, unless one adopts the wildest arguments. The Samadhic mind, however, perceives the Universe as absolutely **Nothing**; the Buddha is on the 0 curve of the equation $0 = +1 + -1$ (or, $0 = 2$). From this point of view, nothing whatsoever takes place in the physical and mental planes of Becoming; it is only **Maya**, the World-Illusion, which fools one into thinking that the Ego has control over any situation. All Manifestation is **Nothing** ($2 = 0$); one's acts and behavior patterns have only relative importance. In the **Absolute**, one is Still, Action-less; the Self exists serene and solitary in the center of the lotus. Compare the doctrine of relativistic physics: all movement in a straight line is relative in both time and space; only rotary motion is Absolute. Harpocrates is shut up in an egg of blue and his only language is silence...the **Magic Circle** is the link between two worlds...

This is but a relative viewpoint, however. A man on the 2 curve of the equation would call this state of mind insanity. The goal herein is to develop both states of mind equally, and not to confuse the planes. It is obvious to the Bodhisattva that existence is devoid of reality, yet he acquiesces in the play in order to fulfill his True Will.

Consider for example the Game and Play of the Chess, which is a Pastime of Man, and worthy to exercise him in Thought, yet by no means necessary to his Life, so that he sweepeth away Board and Pieces at the least Summons of that which is truly dear to him. Thus unto him this Game is as it were an Illusion. But insofar as he entereth into the Game he abideth by the Rules thereof, though they be of Artifice and in no wise proper to his Nature; for in this Restriction is all his Pleasure. Therefore, though he hath All-Power to move the Pieces at his own Will, he doth it not, enduring Loss, Indignity, and Defeat rather than destroy that Artifice of Illusion. Think then that thou hast thyself created this Shadowworld the Universe, and that it pleasureth thee to watch

or to actuate its Play according to the Law that thou hast made, which yet bindeth thee not save only by Virtue of thine own Will to thine own Pleasure therein.

– *The Book of Wisdom or Folly*, chap. 60.

The concept is something like that of **Anatta**, the Buddha's Word meaning "no soul." For this is true in the supra-Abyssal realms, yet we act as though there were an Ego down here below. AKARMA is, then, a correlative of the Buddhist Logos, for it signifies the non-existence of the extended universe, yet in the infra-Abyssal worlds we act as though Objects were of all truth. AKARMA signifies the same thing to the Objective World that **Anatta** does to the Subjective. Yet the further one descends on the Qabalistic ladder, the more one believes in the reality of the Ego (Atta, Atman) on the one hand, and the environment (Kamma,¹⁸ Karma) on the other.

This spiritual devolution is the main subject of Magical Metaphysics, which seeks to enunciate the means whereby Man creates a material universe. Mystical Metaphysics is concerned with expounding the reverse, or the means whereby Man may re-enter into communion with the Root of Existence. The main tenets of this Magical devolution will be elaborated upon in part two of this chapter. In the mean time, let us quote A.C. once more:

Moreover, this Matter toucheth the Nature of Truth. For although to thee in thy TrueSelf, absolute and without conditions, all this Universe, which is relative and conditioned, is an Illusion; yet to that Part of thee by which thou perceivest it, the Law of its Being (or By-coming) is a Law of Truth. Learn then that all Relations are true upon their own Plane, and that it would be a Violation of Nature to adjust them skew-wise.

– *The Book of Wisdom or Folly*, chap. 61.

B) No Retribution:

This is perhaps the most important of the two meanings of AKARMA to Thelemic Metaphysics, at least Thelemic Ethics. It is obvious to most thinking people that "morality" is not a description of the state of affairs observed in Nature. There can never be an act, or an event, which is concretely good or bad. The idea of karmic retribution is dependent on the theory of a God of Judgment, the archetype of the Choronzonic Father figure. There is no God but Man. Man is the sole determiner of his Fate. Therefore, there can only be "retribution" if Man so wills it to be. From the standpoint of the word AKARMA, there can be no such thing as good or bad; all appearances in the Magical **Khu** are equally illusory.¹⁹

18 Kamma, transcribed as **כמא**, KMA in the Hebrew script = 61, **אין**, AIN or Nuit. Thus it conceals its antithesis within itself.

19 "Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt." – *Liber AL*, 1:22.

There is a way out of the Righteous God Syndrome and still maintain a theory of Retribution, and that is to state the hypothesis of an impersonal Karmic Law which automatically feeds back whatever type of action performed in the phenomenal worlds (this is the opinion of the Yellow Brothers). This is laughingly fallacious, for an unintelligent “law” cannot discern the relative importance of any one type of behavior. If I kill you, someone will sooner or later kill me; if I accidentally step on a dog’s foot, a dog will someday do the same to me; if I piss on the ground, the ground will one day piss back. It just doesn’t follow.

Thelemites have no need to fear the Fates, nor Gods of any sort. All acts are equally holy and necessary to the Harmony of the Universe. Nothing can occur which is not necessary! To elucidate this point, we must touch upon the matter of Magical Devolution, which treats of the projecting arc of Manifestation from out of the Void of **Nu**.

“There is no Universe beyond what thou Desirest.” – *Book of Codes*, III:23. Or, to stretch the meaning of the Existential axiom: “Existence précède l’essence.” The True Will first appears as a Star in the Womb of **Nuit**, much as an atomic particle is a condensed point of Space. This **Root of Star** (to borrow a phrase from Marc Bolan) is the Seed of the Cosmos, containing within itself the DNA, as it were, of all subsequent worlds. This is referred to in the *Book of Oz*: “Deeper sinks the thoughtless mind. The point is like a little star on the tip of a penpoint. Yet that star is the Mother of galaxies.” – *Book of Oz*, III:7. This is the appearance of the **one** from out of the Sea of the **none**.

With the appearance of the True Will, the deepest Instinctual Impulse which contains within itself all other “bud” wills, the Will-to-Live, the Will-to-Die, the Will-to-Rebel-against-Oppression, **Ad Infinitum**, the Two automatically manifests. If there is going to be a Positive, there must be a Negative; if there is going to be a Subjective Will, there must be the corresponding manifestation of that Will in an Objective Environment. And with the appearance of the **two** comes the **many**, the manifold contents of the Subject/Object continuum.

This is the main thesis of Magical Metaphysics: the **two** is an expression of the **one**, which is, in turn, a condensation of the **none**. The Inner and the Outer aspects of Man, the Mind/Body complex and its environment, form a continuum. Thus the continual interplay between Mind and Matter. The **Will** projects both — thus **Magick** is possible as a veritable Science. And it therefore follows that **Man**, who is the flower of this Root, is completely responsible for his environment. Nothing can manifest in the individual’s environment without his (secret) assent, albeit the **Will** is often rendered subconscious and may have perverted effects due to Restriction (as in the case of nightmares, both sleeping and waking).

The concept of “crime” is obliterated by the fact that every **Man** is responsible for his Universe. Phenomena have no moralistic qualities. In fact, following the indisputable

arguments of the Hedonists, the only “right” can be pleasure, the only “wrong” pain. This is biological morality, untainted by false ratiocination. And yet this pain too, when manifest, is a necessary part of the Play; and so we arrive at the **Good** beyond good and evil. All things are **Good**. And as for “duty,” one can only follow the categorical imperative of one’s **Will**. There is no higher Power.

Now we can see what the word **Karma** really means, shorn of its Christian-like growths. It simply means “cause and effect,” in the logical sense of the term. Below the Abyss, we perceive the constant interplay between noumena and phenomena, of manifest premises and conclusions, forming a vast network of uncountable threads of manifestation on all planes of Becoming. Because of the unfortunate connotations of the word **Karma**, however, it would be best to retain the phrase “cause and effect” in its stead, in order to avoid confusion. (Unless one understands...)

Below the Abyss, the Supernals stand as the **Great Cause** of Worldly Effects. But above the Abyss, it is the **Void** which is, mysteriously, the Cause of Existence, and in the Void the rules of Cause-and-Effect do not hold. The Void is the Mysterious Cause, for the Will appears spontaneously from “out of nowhere.”

We cannot confuse the planes, however. In the world of Assiah, it appears that Time has a Causal Relation to Phenomena, that the present is the result of past events. This is true on that plane. But as we ascend through the astral worlds, we realize that each world stands as the Cause of each lower materialization. We finally arrive at the **Void**, which is above and beyond all these petty workings, and yet stands as the **Great Cause** of all the rest. This point is beyond the Space/Time continuum, exists in the **Eternal Present**, and it therefore follows that the origin of the Universe can only be in this **Continual Present**. Though physical evolution is true on its own Plane, it is completely irrelevant to the supra-abyssal consciousness. Both Past and Future are effects of the **Present**, forming the marvelous web of Cause-and-Effect (Karma) we witness daily.

AKARMA signifies A) that action does not occur at all; it is only illusion. You don’t need to worry about the movie you’re watching, it’ll take care of itself, and B) that phenomenal action has no moralistic reaction. It **Will** have an exact effect on the Universe, of course; everything is altered by the slightest disturbance of equilibrium. But this karmic chain is exceedingly difficult to trace to any great extent. Don’t worry about the effects of the **Will**, just Do It! The **True Will** is rooted in Wisdom. Lay Eve with SebRa without fear of the consequences. **All Acts Are Sacred**.

Magical “debts” can only be accumulated by the dispersal, or restriction, of the **True Will**.

Nuit Sky Earth Ra

Nuit Sky Earth Ra is the complete version of the foregoing teachings concerning EVEY, the union of Eve and SebRa (Nine Yod Taro), in capsulized form. Earth-Ra is SebRa; Nuit-Sky is his counterpart, Eve. Yet there is more to this line than meets the eye. This phrase links the sexual orgasm, EVEY, with the spiritual orgasm, for the ritual must always be performed unto Nuit; i.e. it must be a magical act.

The ideal Elixir is emitted during the trance of Samadhi, of which there are various kinds — spiritual union with a god or spirit, for example — the highest of which is union with the True Self, sometimes called **Satan** (the union of Hadit & Nuit). Thus it cannot be tainted by “personality” with its delusions. The **Secret Word** should be formed during this union, the Will having been intuited and formulated consciously. The sex act is then the creation of a psycho/physical entity made in the image of the pure, unhindered impulse.

But the main impact of this second line is the first word, **Eat**. There is no suggestion in line one that the Elixir must be consumed. It merely describes its formulation. Line two speaks of the fact that, when the sacrament is properly distilled, the consumption of that Substance includes the fourfold essence of **Nuit Sky Earth Ra**, the deities corresponding to the four letters of the formula EVEY. The Magician is then eating the flesh of the Gods, the holy nectar, the fruit of the Tree of Life.

Disguised in this Tetragrammaton is the definition of the Gnostic Christ, God made manifest. “I am called Christ by some.” – *Book of Codes*, IV:24. This “some” has the secondary connotation: SUM.

NUIT	56
SKY (Babalon)	156
EARTH (Had)	10
RA (Therion)	<u>666</u>
	888

These are the four main deities of the Thelemic pantheon, and together they equal 888: “...the Christ’s true number is 888.” – *Book of Codes*, I:8 Therefore, the manifest Christ in the form of the alchemical Body and Blood is composed of these four theological principles.²⁰ The most obvious Qabalistic correlative of this equation is that of Tetragrammaton and the Four Elements, but the elements have been interchanged in

20 Credit for this discovery must be given to D.E.B.

many ways (one cannot relate **Nuit** to Water and **Babalon** to Air, for example),²¹ and, at least at this point in time, an exact correspondence is impossible.

The formula described here is that of EVEY, ׳הוהי. It is also significant that, although the third letter is derived from the feminine “Eve,” its function here is masculine. It will be shown that each letter of ׳הוהי, EVE, corresponds to a line of the poem, each describing a sexual ritual when combined, or “laid with” the ׳, **Yod**, the masculine force. The third letter describes an act which is entirely masculine, yet fulfills the role of the feminine. (chap. 5).

It is certainly significant that the place of primary importance in this Tetragrammaton is feminine, while that of ׳הוהי, YHVH, is masculine. This is a potent formula related to the posture depicted on the Stélé of Revealing. This happens continually when one begins to correlate Thelemic terms with those of previous cultures. Shiva has become Nuit, Shakti Hadit. Kundalini has shed its feminine suffix and become the masculine Kundali.²²

The Elixir being the incarnation of the deity EVEY, it contains within itself all planes of Becoming. It is a veritable Microcosm, a small universe in itself.²³ At the consumption of this Being, many things begin to happen. The Entity itself is incorporated into the psychophysical being of the magician or magicians; he gains new powers new insights, his physical body may be transformed. Objectively, the manifest environment undergoes a corresponding transformation: wealth may materialize, or a new love interest; he may be put into contact with Those who can teach him more about Magick. The possibilities are endless, but the effect of the Ritual can always be traced back to the characteristics of the invoked Force.

The last word in line two of the Poem, LARO, can be compared to EVEY and NUIT SKY EARTH RA, although its meaning is much more specialized. It can be broken down in a number of different ways. By Gematria, it is 301, an elaboration of a key number to the *Book of the Law*, 31. 301 is the Hebrew word for **Fire**, ׳א, ASH, and thus relates specifically to the masculine magical force, and yet a feminine is implied by the central 0 and the first syllable, LA. Rather than referring to the energies of Libra (30) and Air (1), LARO contains the forces of FIRE (300) and Air (1). This is specifically symbolic of the Phallus and its projected form, sperm. The central 0 expresses the power of the Kteis (vagina), but it will be shown that LARO suggests a spiritualized form of the Lady, being a glyph of autosexual practices.

21 ed. note: Nu means ‘water jug’ and the goddess is often depicted in Egyptian iconography as a woman with a water jug on her head. Atu XVII THE STAR, a symbol of Nuit, is attributed to Aquarius, the water bearer. Babalon is associated with the Vav (ו) in EVE. Vav is 6, the solar number, the element Air in Tetragrammaton. We are bottom dwellers in an ocean of air that we call the sky.

22 *Book of Codes*, 2:23.

23 This has to do with Sexual Logic, which is taught in the Hermit papers (Adeptus Major).

The first half of the word, LA, is the word of **Nuit**, meaning **Not**. Its value is 31. The ritual must always be performed magically, else the child will be tainted with illusion, possibly degenerating into a harmful entity (as we watch the breakdown of civilization...) These two letters correspond to NUIT SKY. The second half of the word, RO, is a title of SebRa, for R is solar and O is the sign of Capricorn, Cardinal Earth and especially symbolic of the god **Set**, or **Hadit**. Its value is 270, a glyph of the masculine formula of “going,” represented by the ever-changing **Hadit**. LA changes not, RO is change. The former is feminine, the latter masculine. RO is the magical Will itself, the ability of the Primordial Image to formulate itself as Matter.

270 is also the value of INRI, with the concealed IAO. INRI is a Notariqon of several phrases in many different languages, the most familiar of which is the Latin: **Iesus Nazaraeus Rex Iudaeorum**, Jesus symbolizing the dying/ressurrecting phallic energy:

IOD – Isis, Mighty Mother

NUN – Apophis, Destroyer

RESH – Osiris, Slain and Risen

ISIS, APOPHIS, OSIRIS, IAO!²⁴

The Phallus is nailed to the Tree of Life, so to speak, and in its agony of ecstasy it “gives up the ghost.” This Holy Ghost is SebRa, or the composite form EVEY, the rectified Primeval Substance, the Serpent and the Egg, the First Matter of the Alchemists. The Christ, indeed, descends into Hell²⁵ and on the third day (3, Binah the Mother), He rises again from the dead to sit at the right hand of the Father, to judge the quick and the dead. Thus, the consumption of Christ’s Body and Blood gives one the Power to control both the material planes (the quick) and the non-material (the dead). “They shall rule the All and the None.” – *Book of Codes*, II:15.

Important also and amusingly simple, is the Temurah of LARO, ORAL. As indicated by the first word of line two, the sexual energies must be reabsorbed into the body of the magician. The Elixir is the **Secret Word**, for it is the “vocalized” True Will. That which is projected must be ingested.

The formula of **Nuit Sky Earth Ra**, or EVEY, brings us to the subject of Thelemic morality once more, for it presupposes the Law of the Will. If the ritual is not performed according to Will, disaster (more or less) will most certainly follow. If it *is* in harmony with the Inner Impulse, that implies all sorts of moral prerogatives. Although this has been discussed in the chapter on AKARMA, it will be explored here from a different standpoint.

Thou hast no right but to do thy will. – *Book of the Law*, I:42.

24 ed. note: from The Lesser Ritual of the Hexagram, *Magick in Theory and Practice*, Appendix VII.

25 See Atu IX.

The Thelemic concept of Good and Evil is, in a way, very simple to define. To do **Good** is to do one's Will, heedless of result. To do **Evil** is to restrict the Will, ignoring the Fundamental Impulse in favor of a) a more "rational mode of behavior," b) fear of the opinions of others, or c) the result of simple social conditioning, habit. (There are probably other excuses as well).

Do What Thou Wilt is simplistic in the extreme; it even defies all rational explanations. The **Will** is the absolute authority in the conduct of the individual.

The **Law** is three-fold, for implied in **Do What Thou Wilt** are also the **Law of Love** (Under Will) and the **Law of the Strong**. These correspond to Tiphereth, Chesed, and Geburah, respectively. (The remaining triads on the Tree of Life might also be suitable correlatives on their own planes).

The **Law of Love** applies to every facet of one's life, and it is directly tied up with the principle of Change. The Will directs the individual in a manner which is constantly shifting in a kaleidoscope of new and varied experiences. It is a fundamental universal principle, that all things are continually moving, growing, decaying, and transforming. **Change Is Stability**. When the Thelemite embraces a new aspect of the Universe, any new experience in the sensory field, and gives himself heartily to it, he is employing the **Law of Love**.

There is a secondary characteristic of this **Law**, and that pertains to Love in its sexual sense. In this respect the *Book of the Law* is most severe and emphatic: "...if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit." – *Book of the Law*, I:52. And the *Book of Codes*:

Hear what the spirit sayeth unto the Church of Luna! Some of thee in this precinct have not the knowledge of Hadit. Thou knowest not the face of our Mother, nor hast thou the ability to raise thy servant. If thou dost not love unto Nu, my children, I will scold thee with affliction! I will cast thee out of my mouth, broken and sad. Ye shall know I have forsaken ye. So sayeth the Word to the Church of Nine Ways.

– *Book of Codes*, III:10.

The reason for this injunction is that sex *is* the principle of Change. Every act of Love destroys the Universe and creates one anew at the moment of orgasm. If the True Will (and/or it's bud-wills) has not been intuited and formulated consciously, the result will be haphazard and distorted. If, however, the Thelemite is conscious of this Root-Instinct, the sex act itself will become the Talisman of Supreme Puissance, and the Universe will be transformed into the likeness of the Primordial Image which embodies the deepest **Will to Live**, the **Will to Power**. Here the interplay between the **Law of Love** and the Principle of Change is magnified. Each Act of Love, which is the ecstatic union of either opposites or identicals (again, sexual logic...), destroys the former conditions of the Universe and altogether recreates another (both subjectively and objectively).

Aleister writes:

Now this was the Error of Elder Philosophers, that perceiving Changeful duality as the Cause of Sorrow, they sought the Reconcilement in Unity and in Stability. But I shew thee the Universe as the Body of Our Lady Nuit, who is None and Two, with Hadit Her Lord as the Alternator of those Phases. This Universe is then a perpetual By-coming, the Vessel of every Permutation of Infinity, wherein every Phenomenon is a Sacrament, Change being the Act of Love, and Duality the Condition prodromal to that Act, even as the Axe must be taken back from a Cedar that it may deliver its Stroke. The Error therefore of these Philosophers lay in their false Assumption that Bliss, Knowledge, and Being (the Qualities of their Changeless Unity) could be States.

– *The Book of Wisdom or Folly*, chap. 200.

This is the fundamental principle of Thelemic Magick. Change is welcomed as the necessary condition of Life, even of Ecstasy. During the sex act, this formula is active at a concentrated, high-frequency level, and provided that the magician is indeed in communion with his True Will,²⁶ anything whatsoever may be materialized.

The **Law of the Strong**, besides being Nature's custom, guarantees the absolute authority of the Will. One must not worry about the effects of one's actions. The Strong will inevitably survive. This concept is akin to that of the word AKARMA. It is the **Joy of the World** for it offers complete emancipation from the Cult of Compassion. The Will must not be bound, even if the expected consequences are violent.

The Will is, of course, the god **Hadit** in the *Book of Perfection*. He is the Kundali, the Serpent of Light, which manifests the Two-Aspect of the Naught. It is emphatic, therefore, that this Power be worshiped, i.e. awakened, and the method prescribed herein is the following: To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! – *Book of the Law*, II:22. This does not refer to the Elixir, as some (not many) have casuistically suggested. Not only are certain drugs ideal in arousing the Kundali, but Aleister Crowley exemplified this course of action throughout his life. Are we to say that the Prophet was mistaken on this point? Are we to assume that even though drugs are the simplest method of awakening the Serpent of Hadit, the *Book of the Law* does not mention them? Absurd. And the *Book of Codes* leaves no room for doubt.

Undoubtedly, some drugs are better than others for the task, and each Magician will find his own special intoxicant, or combination of intoxicants. It takes some amount of experimentation before one can be classified as a “drug expert,” and it can hardly be over-emphasized that this study forms an important part of the Magician's training. Again I quote from the Prophet;

26 This, in turn, is dependent on the maxim: “The Khabs is in the Khu, not the Khu in the Khabs.”
– *Book of the Law*, I:8.

Not sleep, not Rest, not Peace, not Contentment, are of the Will of the Hero; but these Things he hateth, and consenteth to enjoy them only with Shame of his weak Nature. But he will analyze himself without Pity, and he will do all things soever that may free and fortify his Mind and Will. Know that the Technick of the Right Use of these Magick Poisons is subtle; and since the Nature of Every Man differeth from that of his Fellow, there entereth Idiosyncrasy, and thine Experience shall be thy Master in this Art. Heed also this word following: the Right Use of these Agents is to gain a Knowledge preliminary of thine own Powers, and of High States, so that thou goest not altogether blindly and without Aim in thy Quest, ignorant of the Keys to thine own inner Being. Also, thou must work alway for a definite End, as a good Knight is sworn to do...these do really work with Thee in Purity, making thee wholly what thou wouldst be, an Engine indefatigable, a Mind clear, calm and concentrated, and a Heart fierce aglow.

– *Book of Wisdom or Folly*, chap. 94.

ZARO

זרע, ZRO, is the Hebrew word for sperm. Its value is 277, which is certainly a fitting numeral to end the puzzle, or חידה, ChIDA, of the *Book of the Law*, II:76. It is important that all of the final words of the verse's three lines end in the masculine RO. TA, LA, and ZA are then varieties of the feminine force. They correspond to the three letters E.V.E., while the final Y of EVEY corresponds to RO. Thus, three distinct rituals are presented in this Poem. EVEY is the general formula, while TARO, LARO, and ZARO are distinct rituals in themselves.

TARO is a glyph of heterosexual Magick, the grade of the Hermit in the *Book of Codes*.²⁷ Spelled with a Teth, the initial letter refers to Lust, Atu XI. Here the feminine current is Woman, Eve, embodied in the form of the Scarlet Whore. The value of TA, 10, suggests the word חב, ChB, the hidden place or bosom. It is the sphere of Malkuth the Daughter; it is the letter Yod of the Hermit who braves the Gates of Hell, and it is also the Wheel of Fortune ("Let Mary inviolate be torn upon wheels." – *Book of the Law*, III:55.) This Magick is potent to rearrange things on their own planes. TARO is 280, an enlargement of 28, Power: in Aleister's words, it is "the dyad passing to zero by virtue of the 8, the Charioteer who bears the Cup of Babalon." – *The Qabalah Of Aleister Crowley*, p.46. The word TARO is perfectly descriptive of the heterosexual content of the first line of the Poem. The amount of letters here is 24, the number of a Mercurial deity אצבוגה, AZBVGH, representing the hermaphroditic EVEY, the child of Man and Woman conjoined.

LARO is especially suited for autosexual Magick (masculine), for it represents the elements Fire and Air, the Phallus and the Sperm (300 + 1). The feminine force, symbolized by LA and the central 0 of 301, is Nuit Herself, and has no physical embodiment. This Magick is that performed, in particular, by the **Man Of Earth**, being particularly useful in talismanic workings and varieties of meditation, especially the invocation of the Guardian Spirit.

It is worth our attention here to point out that auto-erotic Magick is exclusively masculine. A feminine correlative is not even implied. It is also significant that the *Book of Codes* terms this grade Man of Earth. The grades themselves have little to do with the female sex, but this by no means indicates that Woman has no part in Magick. A woman unfolds as a flower unfolds, by grace, under the life-giving rays of the Sun.

Lastly, the code word ZARO represents workings according to the *Book of Codes*' grade of the Lover. Zain is the letter of Atu VI, **The Lovers** (or the **Brothers** as in *The Vision*

²⁷ Cf. *Book of the Law*, II:24.

and the Voice),²⁸ and represents homosexual Magick; it is the formula of the Twins. Here the passive force is supplied by the **Vas Nefandum**, the “unmentionable vessel,” the anus. The value of ZA, 8, is related to the Hebrew DD, “love” or “the pleasures of love.” Eight is the bisexual Mercury, the Chariot 418, and the process of Adjustment. This Magick is applicable to works of transformation:

Let then this tutor thee in thine own Art of Magick, that thou employ Women in all Practical Matters, to order them with Cunning, but Men in thy Need of Transfiguration and Transmutation. In a Trope, let the Woman direct the Chess-play of Life, but the Man alter the Rules, if he so will.

– *The Book of Wisdom or Folly*, chap. 172.

The grade of ZARO corresponds to the final E of EVE, the element Earth²⁹ (...the Key be the Earth’s kiss), which especially refers to the anus. The word OOH at the beginning of the line relates to the letter of Capricorn, Ayin, the EYE, the he-goat Pan whom Crowley revered as the God of indiscriminate Lust.

Concerning homosexual Magick, Aleister writes: “This work is to be regarded as ‘Holiness unto the Lord.’ The Hebrews, in fact, conferred the title Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way.” – *Magick*, p. 165. [*Magick in Theory and Practice*, chapter 4, The Formula of...Alim]

Concerning the **Vas Nefandum**, he writes:

O my Son, learn this concerning Magick, that the Yang moveth, and thus giveth itself up Eternally; but the Yin moveth not, seeking ever to enclose or restrict, reproducing in its own Likeness what Impression soever is made thereon, yet without Surrender; so then let the Yang turn thereto and not unto the Yin...Oh my Son, the Doors of Silver are wide open, and they tempt thee with their Beauty; but by the narrow Portal of Pure Gold shalt thou come more nobly to the Sanctuary. Behold! thou knowest not how perfect is this Magick; it is the dearest bought and holiest of our Arcana... My Son, neglect it not; for it is the Exorcism of Exorcisms, and the Enchantment of Enchantments.

– *The Book of Wisdom or Folly*, chap. 82.

And the principle behind the two major forms of Alchemy: “For Things Unlike do in their Marriage produce a Child which is relatively Stable, and resisteth Change; but Things Like increase mutually the Potential of their Particular Natures.”

– *The Book of Wisdom or Folly*, Chap. 175.

As has been demonstrated, the entire Riddle of SebRa is founded upon the number Nine. The Magick of ZARO pertains to the formula ALIM, which is 81, the square of 9, thus

28 ed. note: see The Cry of the 2nd Aether, which is called ARN.

29 ed. note: this refers to the final Hé of יהוה, Yod-Hé-Vav-Hé, Tetragrammaton. See *The Book of Thoth*.

connecting it with the Hermit, Lust, and Luna as EVE. LARO is equivalent to the word IAO, which is a formula of the dying/resurrected God without any feminine component. It too, is 81, the square of 9. Including the Fs at the ends of the verse's lines, there are 81 letters in all. This number is therefore the Key to the numerology of the Poem.

TARO, signifying heterosexual workings, seems to be related to the formula EVEY, but the latter is actually the universal formula symbolizing all alchemical operations. Its numeration has little to do with the number Nine. We find that, instead, TARO is similar to the word ABRADABRA,³⁰ a variation of the Word of the Aeon, ABRAHADABRA. It expresses the number 419, the letter **ⴁ**, Teth, which is the first letter of TARO, whose value is 9. Still, this does not make use of the key number 81. The title of the ninth sphere itself, YSOD has the value of 80: I suggest that its true value is 81, thus altering the spelling to YASOD. This change of value confirms it as the title of the sphere of the Moon rather than relating to Mars, Pe, 80.

The formula YASOD yields some very interesting information when analyzed Qabalistically. TARO being the only Word of the three in which women are actually indicated, it is most fitting that its correlative should be a traditional title of LUNA Herself. Furthermore, we have all the constituents of the hermaphroditic Elixir:

- A) Beginning with the phallic Yod, we have the power of Fire. This transmutes itself into the alchemical Sulphur (sperm) with the appearance of the second letter, Aleph, Air.
- B) The central Samekh is the symbol of heterosexual union par excellence, being the letter of Atu XIV, Art.
- C) The last two letters form the feminine side of the balance. The Vau is Taurus, ruled by Venus and exalting the Moon; it is fixed Earth and thus a natural symbol of the feminine sexual energy. The final Daleth relates to the alchemical Salt, as the emanation of the Vau, just as the Sulphur was the emanation of the masculine Yod.

Thus this formula creates a perfectly balanced Word of Power, in every precise in its symbolism.

We therefore have three Glyphs of the Magical Process, and their traditional correlatives, as revealed by AIWASS in the Poem of the *Book of the Law*, II:76...

IX SEB RA 9

(Virgo Leo)

YASOD (81=9²) = TARO

IAO (81=9²) = LARO

ALIM (81=9²) = ZARO

30 Vide Crowley's Commentary on the *Book of the Law*, II:16.

Thus we see that this verse is symmetrical in every way, the entire teachings based on the number 9.³¹ Nine is the sphere of the Moon and the sex organs; it is the Hermit (Seb) and Lust (Ra).

The Poem's profound symbolism, the interrelationship between its formulae, are so sublimely incontestable that it is sure proof of the divinity of its Author, and its validity as the true solution to the Riddle of the Numbers and the Words.

Prince Ariel

31 RO = 270. $270 \times 3 = 810$.

~~Book~~ (1977)

Written in the year 73
somewhat dry, concise,
not too concise,
but it contains a lot of
useful information -

- ~~Book~~
rewritten 79 (1983)

- not so dry, concise,
much more concise,
same information!
AB