the Tree of Death
and
the Qliphoth

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I. introduction

Savedow based his attributions for the Tree of Death diagram on Waite, Grant and Crowley. Grant, in turn, based his attributions on Crowley. Crowley and Waite based their attributions on Levi. Levi based his attributions mainly on the Zohar, though, by elaboration upon the points therein introduced, managed to stray far enough from the original source as to be considered entirely original.

Now, the work of Levi was based largely on the contents of Kabbalah Denudata, later translated by Mathers, the Bahir, Sefer Yetzirah, and the ten luminous emanations of Isaac Luria. These works themselves were the result of a laborious sifting through the Tanakh to cull as many correspondent attributions as possible. The Sefer Yetzirah and the Kabbalah Denudata had taken the correspondences of the Bahir, and applied them directly to the system of the Ten Luminous Emanations of the Ari Zohar. The result of this was the Naples Arrangement of the Tree of Life diagram.

Crowley and Waite began to cull the opposite attributes to create a concept of the Tree of Death. At this point we have Crowley's poetic writings, such as the second chapter (first resh) of liber vel Ararita. Crowley's only fault in this regard, though by replication and modification of error, it has proven already by now to be an egregious one, was relying not on prior holy works alone as his guide for seeking these opposite attributes, but in juxtaposing those which he had gathered in 777. Waite, for his part, merely regurgitated Levi, offering no relevant commentary on the arrangement of the system other than an unmodified Tree of Life model.

Grant further elaborated upon these negative attributes, and began to establish a greater premise for their interior correspondence, just as had Crowley before him paved the way, continuing to accumulate anterior correspondences of a priori attributions, adding eastern associations. To further complicate the matter, Grant appears to have focused more on the base 22 negative attributes which Crowley had culled as adverse correspondences in 777, and thus, effected an apparent discontinuation of Levi and Waite's base 10 system for the Tree of Death.

Savedow, thus, in attempting to create a diagram of the Tree of Death upon which to chart the correspondences established by Grant for the negative attributes gathered by Crowley and Waite from Levi and other sources, was confronted with not one, but two separate systemic sets: Crowley's base 10 system of rulers, culled largely from Levi, elaborated upon by Crowley's contemporary and rival, Waite, translating Levi; and Grant's base 22 system elaborating on Crowley's brief and enigmatic reference to the sigils of the qliphoth. Further complicating this matter was the vaguery of Crowley's contribution upon which Grant had based his line of research (vis. Liber Osiris Amoun and the whole of the Qliphoth).

Now, before we can begin to analyse this system devised by Crowley, Grant and Savedow, we should note that it was, for each of them individually, a most difficult endevour, and add that the cumulative effort of their combined contributions suffered as a result of this personal difficulty each brought with them to the table. For merely one small example, Crowley himself fully abandoned the project in favour of heroin, and his magnum opus, the Rota of Tehuti, which I personally believe was originally set to be a combination of ha qabalistic and ha qliphotic systems, was rushed, late in his life, to exclude all its potential qliphotic attributes, being based, instead, purely on his own qabalistic correspondences from 777, with a somewhat vain attempt to colour this with the inclusion of the hexagrams from the I Ching, an

aspect of the work which Crowley ultimately left unfinished also.

To begin analysing the Tree of Death diagram, as depicted by Savedow based on the 777 correspondences of Crowley's obverse attributions, we must note the significance of numerology. Savedow has struggled to rectify the base 7 system of the Arab Hells with the base 22 system of Crowley's qliphotic attributes, and has created a diagram thus which is, while pleasing in its geometric symmetries, removed from and devoid of the original base 10 systemisation agreed upon by Levi, Waite and Crowley.

The base 7 system presents seven obverse emanations, which I shall refer to simply as shells, connected by a series of 12 paths. Now, just as with the original Qabalistic Tree of Life diagram used by Luria, these paths admit no particular order upon which for a working to proceed by connecting the shells in sequence. Later Christian revisions (the Ari) to the originally perfect (Gra) Tree of Life have been made in attempt to allow such a working process to unfold in a continuum between the sefirot emanations, however, aside from Crowley's negative attribution base 10 system of Rulers, no such system is so much as implied by the Tree of Death diagram.

Nonetheless, an order of the paths has been assigned, apparently arbitrarily, to underscore the importance of their numeration in conjunction with the seven shells, which, when these are added altogether with the 3 infernal Veils, yields the same 22 as Crowley's attributes of the qliphotic Arab genii and the demons of 777.

Whereas the path working of ha qabalistic Tree of Life can be easily disregarded and a more correct geometry assumed, the Tree of Death is based on a mirror reversal of the Christian interpretation, and therefore seems dependent on the concept of a working numerological order for its paths, which is not supported by the geometric symmetry of the Tree of Death diagram itself.

Therefore, in order to affix attributions of one base 22 system, such as the Tarot Trumps, to that of the paths and shells inclusive on the Tree of Death diagram, one must resort to working with gematria. Crowley himself makes this clear as his next intended step, before having discarded the project, in liber Osiris Amoun, wherein he attributes letters as the cypher mechanism between two tyling boards, one (Osiris Amoun) meant to convey the correspondences of ha qabala, and the other of the genii of the qliphoth.

Unfortunately, here we are no better off, since the Ari and Gra versions of the order of the Hebrew aleph-bet differ not only from one another, but the reformed order of the same by ben Ihuda as well. While it suited Crowley, in his own time, to simply utilise the reformed order aleph-bet to establish the correspondences for ha qabala gathered in 777 and from thence work paths on the Tree of Life diagram, he left no further instructions regarding how this matter ought to be approached in dealing with the attributions of the same to path working the Tree of Death.

Since the basis of the Tarot Trumps is their correspondence to the attributions of the letters, and not to the letters themselves, one can easily arrange these attributions on the non-worked paths of the originally perfect geometrical symmetry of the Tree of Life diagram, however one hesitates to attempt to do the same regarding Savedow's Tree of Death diagram, lest these correspondences be made qualitatively rather than numerologically.

Hence, let us return to Savedow's diagram in itself, without, yet, any numerological order of the paths and shells. It seems that not even the diagram in itself is wholly satisfactory, since we see that it is more indicative of a paternal Petro rite in its geometric symmetry than should it be flipped asunder to yield a more evocative ascension from the chalice to the ashlar. The reasoning behind my suggestion of this method would not lie in any pointless wish to overturn the gravity of the diagram, but to underscore something one may see as a fundamental paradox of Genesis itself.

In the Garden of Eden, Adam and Eve are given freely to eat of the Tree of Life, which grants them immortality. It is the Tree of Knowledge over Good and Evil that is the counterpart to the Tree of Life, and they are restricted from it lest they should be denied the fruits of the Tree of Life. Now, given a wealth of Gnostic doctrine on the subject in which man is supposedly created by the demiurge in order to worship this lesser God, as well as recent breakthroughs in biochemistry involving the mapping of genomes and especially the discovery of the telomeres thereof, it can possibly be called into question whether the attributes hitherto assigned to the Tree of Death were originally meant to be assigned to the Tree of Knowledge over Good and Evil rather than that of the mystery of Life.

However, if we take this as a premise, it must become necessary to question whether the Tree of Life diagram still stands as such. To this end there is no short supply of information from various ancient and elder sources, predating the geometrically symmetric diagram itself, all of which state implicitly that ha qabala is a secret doctrine, meant to be passed along at most orally from one generation to the next. The word Qabala itself means "tradition," and from this we can infer that, in keeping with the Torah being both its source and its reference point, this tradition refers to the Law. Now, there are many further arguments that can be made on this point, such as can be referenced from all the works before mentioned in regards to the construction of the Tree of Life diagram, and yet, on the other hand, none which can speak on behalf of why the diagram was chosen to be called the Tree of Life, as opposed to the Tree of Knowledge over Good and Evil.

So, we may choose to see now, there is at least room for speculation on the matter of the very nominal attributions of these diagrams themselves, and from thus it is possible to step one foot forward further towards a right and proper understanding of their individual and relative meanings.

For example, let us consider the individual meaning of vertically inverting the diagram of the afore called Tree of Death. Here we see that the square is above, and the triangle below. I will return again to this symbolism in comparing the two, but first let us see these merely geometrical rhomboids as symbolic of something relevant to Life itself. From Laurence Gardner we learn much of the shemmana, the "bread of life," into which was baked the single atomic grains of superheated gold. Thus, if we so choose, we may make reference to a whole host of Sumerian, Egyptian, early Hebrew, Christian and Muslim mythopoeia regarding the service of this bread to the priest-kings, pharaohs, high-priests, blood royal, and holy prophets. Likewise, by seeing in the merely geometric rhomboid of the triangle a pictogram for the serving dish, or grail, in this Holy Sacrament, then we may see that it is not the blood which is pouring down from the chalice onto the ashlar as in a primitive voudou ritual, but the shemmana bread of life which is rising from the royal cup saucer.

However, it should be worthy of further note, to speculate that the vertical inversion of the afore called Tree of Death, wherein the square is above and the triangle below, implies a further relationship between the two geometrically symmetrical diagrams. The base shape of the Tree of Death diagram, according to Savedow, is tetrahedronal. The base shape of the perfect and unaltered ha qabalistic Tree of Life is cubic. Thus, by putting the square above and the opened compass below, we imply the superiority of the advocacy of Justice to the merely existent life.

Now, we can speculate further on these matters, that, given the tetrahedronal construction of the so-called Tree of Death it is more representative of the double helix coil of deoxyribonucleic acid (DNA) inside the nucleus of all cellular life forms. This can be argued due to Buckminster Fuller's proposed tetrahedronal coiling pattern for DNA, in which a series of tetrahedrons are stacked edge to edge to map the approximate degree of rotation per unit cell before a full turn of 360 degrees. In this model it was revealed that 22 faces of tetrahedrons are exposed along the outside of a single coil thereof before a 360 degree rotation had occurred, at which point the pattern would repeat itself and begin again.

Likewise the double cubic nature of the diagram hitherto known as the Tree of Life can be thought of as representing a similarly recursive pattern of an additional dimensional component. In other words, something similar to the DNA of a higher life form, of an order so superiorly advanced to our own that we have yet to encounter it in the reality defined by our merely three spatial dimensions, crowned by the fourth temporal dimension. Thus, this latticework of four-space might be thought of as a method of charting the internal working components of a higher order force, such as entropy is for time, and thus, to truly be Khab-Allah, the "body" of "God."

This would further explain why there are ten sefirot in addition to 22 paths on the ha qabalistic diagram, but only 22 inclusive on the qliphotic. However, the question remains about how one could rightly order a numerological system, such as the 22 Trumps of Tarot upon this similar base 22 system qliphotic diagram.

Perhaps the best way of looking at this matter is, again, based on numerological symmetry of geometry. I have stated here that the doubly cubic geometric structure of the Tree of Life diagram is indicative of the inherent cellular pattern of a higher order idealisation, such as time. Elsewhere I state more thoroughly my conviction that it is, moreover, actually a hypercubic lattice measuring the shape of a fourth-spatial dimensional form, what I call, a "metaform." If we see this as being the case, and if we understand that the double tetrahedron, when conjoined, forms the stelloctahedron, which is the root volume of the eight-cornered cube, then we may apply this fact to the fourth-spatial dimensional form as well. The result of this is that the double tetrahedronal Tree of Death diagram is, seen from one corner, the same fourth-spatial shape as the Tree of Life diagram, seen from the edge. Just as the stelloctahedron is the cube root of the eight cornered three-spatial cube, the hyper-stelloctahedron is the fourth root of the sixteen corned fourth-spatial hypercube.

Thus, it should come as no surprise that the Tree of Death possesses the same number of shells and paths inclusive as the number of paths on the Tree of Life, nor that it was this pattern which Savedow chose to reveal as the fundamental basis for the structure upon which to represent the seven Arab Hells and Crowley's qliphotic genii as being the shells and paths thereof.

Thus it seems a relatively easy matter to assign the Tarot Trumps, as a base 22 system, to the Tree of Death diagram, by either dropping the three spiritual alchemical elements altogether, of by combining them (two with one, and one with another) to certain of the planetary attributes, and thus fitting in the base 10 system to the base 7 system of the shells. However we should not, by any means, think of it as this simple. The shells of the Tree of Death are meant to be the opposite equivalents of the sefirot on the Tree of Life, and these were only associated with the planetary spheres themselves as recently as the early Twentieth Century by the Golden Dawn. This was, at that time, based on an attempt at syncretism between Greek and Hebrew systems. The Greek system had been, in turn, based on the Persian Oracles of Zoroaster, however the Hebrew system had been based on the Egyptian, and this is the original distinction between the base 7 and base 10 systems. Later, at the time of the Septamanian renaissance of ha qabala in sephardic Spain, when the Sefer Yetzirah was first written down and commented upon, the Hebrew admitted adoption of the base 7 system, as well, only to its alephbetic base 22 structure. By the time of the Golden Dawn however, the significance of doing this as a means of casting oracles of divinatory nature had largely come into disuse, and was neglected to the extent that the base 10 system and base 7 systems were forced to correspond out of implied necessity, which was, in reality, merely the convenience due sloth.

Thus, if we are to look at the seven shells of the Tree of Death as being one or the other of either the base 7 system of planets, or the opposite correspondences to the sefirot on the Tree of Life, than we cannot admit to doing whichever other we do not, and must not admit to both. Thus, if we want to unify the base 10 system of the sefirot with the base 7, we must needs combine the three spiritual alchemical elements with the seven planets, true, though we cannot hope to do this as correspondent upon the base 7 system of shells on the Tree of Death.

Another system presents itself, to which we would be wise turn to in addressing this problem. That is, of course, the compass and square, again, representing the triangle and circle of the ancient art of the magician's craft. Just as there are said to be additional elements attached in a circle of art around the base 10 Tree of Life (Ayin, Ayin Soph, and Ayin Soph Aur in specific), so we may attribute the additional three veils over the seven Hells and 12 genii of the Tree of Death to a triangle of craft encompassing the entire diagrammatical array. The obvious attributes of Satan and Molech to the superior two points of this downward rhomboid should be acceptable.

Now, we have the numerological system worked out quite nicely, however we still have not touched on the order of placement upon their respective groupings of the base 22 alephbetical correspondences attributed to the paths on the Tree of Life when translating these to the qliphotic Tree of Death. One, and in my opinion quite good enough, reason to hesitate in this regard is the complete lack of agreement between all prior schools on the right attribution of these correspondences to the paths on the Tree of Life diagram in the first place. There are several attributions of this, including those given by the Ari and Gra in the Sefer Yetzirah, those of the Golden Dawn adopted by Crowley in his compiling of both 777 and the Tehuti Rota, as well as those imputed by Isaac Luria the blind in the basic Zohar. However, to assist us in this regard we may return to Crowley's alephbetically cyphered Book of Osiris Amoun and the Qliphoth. Here he gives us the opposite correspondences labeled quite clearly enough for those willing to look of the alephbetical attributions he has used for the paths on the Tree of Life diagram from 777. The placement then is a matter of juxtaposition, however, it is preferable to use the original geometry rather than the Crowleyian Naples Arrangement.

As has already been mentioned, the original split between the base seven and base ten systems derived between the Egyptian attributions, followed by the Hebrews, and the Persian attributions, followed by the Greeks. The Order of the Golden Dawn, much later, sought to rectify this split, however, rather than by combining these two systems complete and already made, they attempted to superimpose them. To do this, they made two grievous errors of attribution.

The first was in assigning the Olympic dignitaries to the sefirot. The sefirot are emanations, while the Olympic dignitaries are rulers, in addition to the fact that the sefirot are base 10 and the Olympic dignitaries, based on the ancient known planets, rather than, as intended originally by the Persians, to greater spheres of influence over the fates. To correct one error, if not the other, they clumsily added the later discovered planets. This was a patently false attribution on the grounds that the Olympic dignitaries were a separate entity from the planets originally until they were attributed to them, for the sake of pure convenience, much later by late Arabic astrologers and early European astronomers in the Age of Reason. Therefore, based on the astronomical attribution for convenience of the planets to certain, rather than others, of the Greek Olympic dignitaries, followed upon by the Greek naming of the later discovered planets, the Golden Dawn forced the prior system of spheres of fatal influence onto the otherwise attributed emanations, and thus placed rulers over attributes. The result of this was revolutionary for astrology, which has since regained great strides in its newfound "Aquarian" age, though is disastrous for disentangling the original emanations from the spheres of influence over the fates.

The second was in the addition of an eleventh sefirot. This blindly blasphemed every jot and title of the Sefer Yetzirah, compiled several hundred years before in sephardic Septamania, which states implicitly that there were ten divine emanations, no more and no less. The eleventh "non"-sefirot attribution added by the Golden Dawn was based on the late Coptic, pre-Christian Hellenic Hebrew conception of divine revelation. This concept, which followed from the school of thought given the name of its study, was known, in the original Aramaic, as Gnosis, however the Golden Dawn, in seeking to, at once, obfuscate their crime and signify a return toward a Hebrew origin which, relative to this concept, was utterly without basis, renamed Gnosis Daath. Thus, the Golden Dawn had accomplished, in one sweep, the desecration of the authentically Hebrew base 10 system of emanations, and the Greek system of divine revelation.

Now, their reasons for doing this should be obvious. In combining the base 10 emanations in themselves with the base 22 paths connecting them on the Christian version of the Tree of Life diagram, they were only one short of having forced a unification with the base 33 vertebrate system of contemporary Free and Associated Speculative Masonry. Therefore, with absolutely no rights to such a claim, despite the fabricated charters provided by a necrophiliac was-out of German Masonry, the Golden Dawn proudly expostulated itself as an authentically Masonic offspring Order.

Where the Golden Dawn failed to see the combination of the base 22 paths on the Tree of Life diagram (Christian of original Hebraic) with the base 11 paths on the Tree of Death for obvious reasons, we, in retrospect, can correct their error and come to the same base 33 conclusion. This should be noted as the addition of the superfluous sefira and the assignment to the emanations of dignitaries are both mistakes which no self-respecting member of Speculative Masonry would themselves consciously commit, and therefore, in their correction, may be considered a minor tribute.

However, since much of twentieth century magick has evolved predicated upon it, we cannot, unfortunately, so easily disregard the superfluous eleventh sefirot given by the Golden Dawn. Situated on the Middle Path immediately inferior to the crown, it marked an, albeit Christian rather than Hebraic, attempt to further separate the three supernals from the other seven lower emanations on the Tree of Life diagram. Thus, it became figuratively known as the Veil of the Abyss between the supernals and the subtended seven, and, while this was only used practically as an appendage to the initiatory structure of grades of the Order, it admitted the study of the original Hebrew attributes to the highest grades only after a lengthy trial period of overtly Christian tests among the lower grades. Thus, to the initiates and their subsequent students, the non-sefirot of the Abyss became a significant stepping stone between the exoteric and esoteric systems of mystic Christianity and mystic Judaism. Its importance, thus, carried over into much of late twentieth century endeavors.

In light of this, it might be best to think of the Blind Dragon arrangement as, for all intents, occurring within, rather than excluding, this non-sefirot. It may, again, if only for the sake of convenience due sloth, be considered as an important element in progressing from the lesser grades of the mystical order to the higher study of the supernal traits, in much the same way as, due to an unfortunate application of modern theory, the creation of a personalised Tarot deck is considered the necessary contribution to the Order of one attaining to the grade of Magus.

However, in so doing, we must also underscore our referencing of this system as a path through the depths of the adverse attributes represented by the split of the Tree of Life between the superior and inferior realms divided by the Abyss. While this is, as has been demonstrated, in reality a Tree of the mysteries of Life rather than the Tree of Knowledge over Good and Evil, it has already been heartily engraved on the collective unconscious the fact of Original Sin. According to Original Sin, we have eaten of the Tree of Knowledge, and that, to then, return from its Good Fruits to that of the Tree of the mysteries of Life, we will find only that the Fruits of Longevity have grown bitter, and that to eat of them is "to surely die."

And so we see, despite everything, the ha qabalistic diagram, as well as its blasphemous Christian and Golden Dawn counterpart, is, indeed, the only Tree of Life given to us now to be known. To know it is to know, in the truly Buddhist sense, only suffering, for to work upon it until we are pained and draw our final breath has become our lot in life, having been cast out of the Garden of Eden. We now know only knowledge itself, and the tree of Life is barred from us by an angel with a flaming sword. Such is represented by Daath, and underscores the attributions on the Tree of Death, such that, when we find the latter in the former, it is bedecked already with adverse attributes and unsympathetic superstitions, to the extent that, to study it is to disobey the Word of God, and to unseat the assumed natural order of human existence.

The conclusion of all of this is not to say that to Disobey God is to Die. There is a nascent optimism permitted by these results. In ancient Hebrew ha qabala, derived from the Egyptian, as well as in the Noble Path of Buddhism, the Greek rituals of Eleusis, the Aztec ceremonies, Sufi Islam, etc. the highest aspiration of the adept is toward the nullification of the individual ego, and its transcendence to and ultimate unity with the enthroned Godhead. This system admits the same, though darkly. For in this system, it is not the death of the self which is a doorway to the perception of the deity, but the reversal of such fortune. When we look deep into an abyss, the abyss looks deep into us. But this rule must work as upon both ways.

Let us, briefly, turn our attention toward the Khab-Allah once more, the Body of God. Now, for each religion this means something different. To the Hindu there are many Gods governing all the forces of Nature. To the Buddhist, there is no God as such, only various conditions or states of consciousness, as well as emissaries of enlightenment. To the Hebrew there is only one ineffable God, as well as a coming Messiah. To the Christian there is a triune God, inclusive of the ineffable Holy Spirit as well as the progenitor and person of the Messiah. To the Moslem there is yet the ineffable God, though no Messiah, and only a series of Prophets leading up to Mohammed, the final. Throughout these progressive states of the religious experience, we see a persistent anthropomorphication of the deity. First it is naturalised, then made self-aware and consciously sentient. Following this it is given a body, and then even this body condemned to death and resurrection. Finally, we see that it is not even the One deity itself that is manifest in these bodies, but merely its messengers, and even they are a line which has died out. The purpose of all this is, of course, not to glorify the self, because such would be mysticism rather than religion. The purpose, it would seem, is to bring the deity under the control of the human. To pull the Most High down, and to make him a mortal.

Thus, God is not dying by proxy in perpetuity. God itself is a Dead Concept. It has been brought down from the empyrean heights and slaughtered wholesale, its parts dispersed amongst the profane until ultimately dissipating altogether. At every step throughout the history of religion we see those people claiming to exalt the divine aspects becoming more and more ensconced in their adversity. They are merely mortal, the religions plead apology, and as such, are imperfect. So, too, we see the same modus operandi applied to the religious institutions themselves, that the gestures of expression of its parts are indicative of the decay of the whole, and that the House of God is infested with sins of all sorts, and that its proponents are no more nor less so now than they ever were, mere demons in disguise.

To come before God and to lose the self now, is to be obliterated in a grave abyss. The empty tomb of a nonexistent emperor. To come before God and to lose the self is to die in the Buddhist transcendental sense, but the ascend is as Icarus, and will always culminate in a return to the senses. Thus, the Tree of Death is no different at all from the Tree of Life. The supernals on the Tree of Life prepare one for the assumption of a state of consciousness which dissolves the ego into the Holy Light of God. Before this may be accomplished, it has been covenanted again and again, one must needs pass through the Veil of Death. The ego of God has become one with the body of man, for it was in His image we were formed. So, too, to return to His divine state of being without form, of ineffable pure consciousness, God must pass through this mortal shell of our bodily being and become dissolute through the demise of its flesh, free from the confines of its vessel. This is the essence of all mysticism, the esoteric and concealed visage behind the exoteric veil of all religious institutions.

Allow but one closing example. Explain to the Hebrew that it was the Christian concept of God that was responsible for the Words of the Torah. Then explain to the Christian that it was really the Moslem concept of a prophet that was crucified to atone for the sins of humanity. Then explain to the Moslem that it was really the New Age concept of the God-self that makes each of us a prophet in our own right. Then you will come to understand the necessity of the death of the body as a methodological mechanism for the escape from earthly suffering. As author William Burroughs put it, "when we become death, death is the seed from which we grow. Death needs time for what it kills to grow in. Death needs time to grow in."

Now that we have dealt with death as a seeming necessary evil of coming to God, we should further consider the necessity of Evil in the first place. To this end, let us delve briefly into the character of God's arch-nemesis, Satan. The devil is, in the original literature, a tragic, sympathetic figure. He first appears in the writings of the Torah as an adversary, or prosecutor, of mankind in general. It can be assumed, due to latter-day research on the subject, that absolutely none of the Hebrew Torah was written before the Babylonian captivity. Thus we see that the orally transmitted stories, when brought into the context of a condition of enslavement, began to take on their first inklings of both supernatural forces and an undercurrent thereof tending towards temptation to behave in discord to them. It was from this that we find all the currently common arguments of contradiction internal to the Old Testament, such as the idea of there being a multitude of Gods before Abraham chose YHVH as his elohim. The fate of these other Gods was, throughout the several hundred years of the Hebrew captivity in Babylon, increasingly portrayed as in conflict with the will of the Creator God, until, eventually, the Host of Angels which "bred with the wives of men," became considered Fallen Angels. Chief among these was Shemiaza, whose name was, eventually, corrupted to be synonymous with the word for accuser. It was, thus, one of God's own henchman who so vexed Job. In ritual, however, these other Gods died out harder than in myth. We see several references to human and animal blood sacrifices being made in the post-Babylonian captivity histories, however, of course, the retrospective commentary on these histories by prophets always tended toward blaming any such obvious errors in dogma on the interference of adversity, and so the first mention of Satan as a proper name is made in a posteriori reference to David's calling for a census of his nation of Israel. As the need for a unifying religion for the once-enslaved nation had grown stronger throughout their travails and turmoils, so had the need to vilify the natural force of opposition. This was the birth of Satan.

Satan is but one fine example of the politics of religion. Suffice to say that the Tree of Death is replete with all of the other elder Gods, so unfortunate as to have fallen victim to the scythe of the contemporarily dominant religious paradigm. As one may by now expect, each of these has its original non-Hebraic mythologies deifying it, and its concordant Judeo-Christian mythologies demonising it. Moreover it might be mentioned that none of these deities, in their original forms, were at all negatively attributed, and that their millennia of disgrace at the hands of biased authors and researchers, in lieu of the only recently unearthed source material, should not be held as viable contrapositive evidence of their actual characteristics. For example, Lilith, originally the handmaiden of Inanna, the Sumerian pre-deluvial Goddess and first wife of the deluvial Adapa (the biblical Adam), has become so inextricably defiled by the intervening commentary of the Midrash that she immediately conjures up in the minds of even the most scholarly researchers on the material at Nineveh only ideas of miscarriage and whoredom. So, we may see now, if we so choose, there is little reason to replicate the errors of chthonic attributions to these True Gods except to pay undue homage to their foul, politically motivated bastardisation.

Now, all of this having been brought forth, it should also be explained that this does not mean to apologise for the concept of evil nor its personification in this world. There are clearly some people who have been by their enemies identified, whether for right or wrong reasons cannot really be said with any certainty in this season of history, as the incarnations of sin, evil, as well as any and all adverse attributes associated therewith.

For example, Nostradamus warned future generations of the coming of three potentates, whose deeds were to be so heinous that they could only be described by the prophet as veiled in the symbolism passed on to him by previous prophets used to describe the pinnacle apex of adversity. The first, who would come to rule in France, has since been ascertained to have been Napoleon by commentators on the quatrains. The second, Histor, is thought to have been Adolph Hitler of Germany's NAZI Third Reich, although some believe it is too soon to ascertain this with any degree of certainty, despite the egregious war crimes committed by Der Fhurher's regime. The third, Mabus, is said to be the reincarnation of Ghenghis Khan, the worst of the three, and to come wearing a blue turban. There are only two commonalities between these three figures of Nostradamus' future histories. One is that he referred to them all as Anti-Christs, a term which was adopted for the convenience of his contemporaries' understanding of the severity of these three men. The other was that they were all expected to, or have since been interpreted to have, occupy the realm of politics. The idea of a political tyrant has even earlier precedence in the conceptualisation of the personification of adversity.

In the Revelation to St. John of Patmos, the concept of an anti-Christ was first raised to juxtapose the new idea of the crucified and risen Messiah, Jesus the Christos. In this there is a terrible dragon which rises from the depths of the sea, and a false-prophet known as the Beast who proclaims its divinity. In the now infamous passage, "here is wisdom, let he who has understanding head, for the number of the beast is the number of a man, and his number is 666," the devil first came to be personified. This number, using gematria (a method of ha qabala to which I shall return later), is equal in Greek to the phrase To Mega Therion, meaning The Great Beast, and, in Hebrew, to Nrun Qsr, or Nero Caesar. Again, the whole of the Johnine Apocalypse appears to be a vindictive edict aimed at the existing Roman occupational government of Judea. Before this time, it was not standard Hebrew practise to attack the personalities of their captors, but instead to vilify their Gods. However, much evidence from Qumran has been unearthed that pesher, a form of ha qabala based on interpreting ancient scriptures as prophecies of contemporary events, was, by that time, already a common practise.

Before this time the battle between Good and Evil was considered a spiritual affair. The Gods of the conquering tribe were, at first, vilified and, eventually, begrudgingly adopted by the conquered tribe. Also, sometimes Gods were the token of a cultural exchange to strengthen alliances between trade-partner nation-states. While all of this seems mostly politically motivated, the practitioners of all different forms of religion were, at least then, considered equal in status and rights with one another. Thus, the politicians and priests alike were merely pawns to the Gods, although, from the perspective of the modern mindset, we may now also say that the Gods were merely pawns of the politicians and priests. Thus, the struggle between good and evil was seen by classical societies as something inherent to each individual and to all mankind, and not something for which one man should fault another.

There is however one common adversary known uniquely to our species. As far back as is reached by recorded history, and still further on into the remnants of the fossil record, there is ample evidence of the preoccupation of humanity with mortality. If there can be said to have been a first political anti-Christ, or a first deified Devil, then surely we can add to this litany the primary evil of Death itself. The superstition of burial or cremation of corpses is a preoccupation known only to our ancestors.

All the most ancient forms of religion arose initially to account for the necessity of death and to offer the bereaved an organisation for coping with their grief. Of course, as these religions became more and more institutionalised with the development of the urban polis, their explanations for the necessity of death became more and more obtuse and prolapsed, to the extent that, eventually, it became the common practise for the one religion to build upon the mythology of its predecessors while attempting to add new hierarchical structures of authority. Through this mechanism, basic aboriginal shamanism progressed to early moral codifications, and from this to elaborate illustrations and descriptions of the afterlife, which led, ultimately, to the differentiating of the pleasant from the torturous forms thereof being coupled with the Covenant that only the obedient to the codified edicts would benefit thus, while those scofflaws would suffer eternally. Of course, to the modern mind, the entire proposition is absurd.

However a more careful inspection of this glacial mechanism will reveal that the trend continues on to this very day. The manner of religion's progress is not unlike that of a great storm front, where the cool air flowing downwards brings with it the precipitation, while behind this the warm air rising upwards fuels the condensation from evaporation. In this model we can see that the institution of religion circulates its doctrines in much the same way as the storm circulates temperate air. While pouring down its dominant dogma along its exterior visages, it quietly accumulates a moving storehouse of old fables, folklore and myths from its occult underside. It can thus be said that, when one form of religion has ceased being actively dominant and become more or less occluded within itself, that its particular reign is past.

So, when Hinduism spawned the Thugees and the Thongs of India and Japan, the cultural center of the religious movement was migrated north through China, forcing the primitive petro Thugees to contend with and ultimately become absorbed into the rigorous orders of the Samurai warriors, while the Thong cults dissipated amidst the studies of martial arts into various monasteries of ninjas. Likewise, when Judaism began resorting to political activism against its contemporary oppressors the Romans, its doctrines were then peddled to the regional goyim who quickly utilised them to subvert the hethen empire into modern Christianity. When Christianity had sufficiently fused with Judaism to contaminate both belief systems forming a synthetic hybrid, it became known as Islam, which, at least in part, began as an opposition to this very process of syncretic blending. Now, all these religions have become so awash of one another that the only remainder of non-institutionally organised religion is a sort of spiritualist New Age, in which all religions are blurred together indistinguishably, and their moral boundaries lost to a sea of gray. In this way all the ancient religions have been bled into the newer, like Hindu to Buddhism, and even now, as I write these words, the elder religions are becoming increasingly occult and adverse, such as Judaic ha qabala. It seems that, since the retroactive Rosicrucian subculture spawned the countercultural cult of the Golden Dawn, even the Christian religion is declining into the early hours of its evening age.

In all of this we may see, if we so choose, the cycle of the acculturation and institutionalisation of that original evil beginning to wear out its welcome. In recent times the majority of occult vitriol has been spit in the direction of its own exoteric counterpart, the organised religions. Pesher of past prophecies has been modified and now, rather than the ancient Gods, or the elder politics, it is the present priests who are becoming seen as the anthropomorphic subjects of these shamanic trance visions of the adverse. While the cycle of politics is short, that of the passage of religions is long, and while empires rise and fall, the edified Church only erodes over the aeons. However, under the microscope of magick, its half-life is shortened.

The House of God, once the concept of God has been permanently disproved, is but an empty coffin. This was perceived originally by the Buddhists, who are deistic atheists. The Jews have come to accept it, though conditionally, by awaiting a nonexistent spiritual king. Christians yet idealise it, and cluster about the Holy of Holies like larval insects gorging on a corpulescent crapulence. Eventually the decay of the empty Ark will, just as the current infraction of the Covenant with Jacob, and the inevitable redaction of that even older with Noah, be complete, and the maggots, cursed for a cure, will turn like cannibal lepers upon one another.

It is not the antithesis of religion that is represented by the Tree of Death and its associated attributes. It is the antithesis of religion's occult spirituality. For only in the dens and warrens of the rabid Bhon, qabalist, Rosicrucian and Sufi mystics does the persistence of belief in some form of transcendent reality yet endure. The antechamber of the Temple is filled now only with the diseased and the already dead. And this, we see, is what is here depicted. For, with the passing of the torch of all religion inclusive to the New Age populist occult, we can at long, long last bear true and unwavering witness to the fall and death of the cult of Death. It is the rotten core at the very essence of religiosity itself which is represented by the Tree of Death and its associated attributes.

Now that we see that the modern mindset of humanist atheism is at the root of the Tree of Death, we may begin to apply it as a working key to unlocking the mysteries of some of the occult's accumulated religious mythologies. Because the diagram itself is, in turn, based upon an authentically Hebrew depiction of attributes culled from the Torah, then it would be best, perhaps, at least easiest, to begin with the Hebraic ha qabalistic mythologies as a base for such operations. Many of these mythological relevances account for minor alterations made in the current model from its various prior basic incarnations according to, as afore said, Crowley, Grant and Savedow.

II. the Kellipot

Before digging in we should lay a bit of cosmological groundwork.

In the tongue of the early Phoenicians, off from whom the Greek, Old Hebrew and early Aramaic (which would go onto become modern Hebrew) languages split, the word for vessel or container was the same as the word for sea shell. Through early Aramaic this word came to be known in modern Hebrew as the word Qliphoth (qoph-lamed-peh-tau), or, in elder Greek, Kellipot (kappa-epsilon-lambda-iota-pi-omega-tau). We cannot look at ha qliphoth except as it relates to ha qabala. The root semitic word qabala (qoph-bet-lamed-heh) has various meanings, according to various authors, such as "tradition," "from mouth to ear" or "to receive." While we are told the qabala is "a blessing," we are told the qliphoth are "a curse." So, let us investigate this seeming paradox further.

We can begin simply enough by turning to the primary source material for such investigations used by qabalists throughout all the intervening thousands of years since its writing, that is, the Torah. For the sake of some minor comparison we shall also be considering the Gospels. However, as you may already be aware, we will be looking at theses sources in their original languages, and utilising Gematria.

According to the literary ha qabala there are three levels of interpreting the letter of the law. 1) Gematria (from the Greek): where the alphabet is substituted with a series of numbers, and where words and sentences are seen as the sum of these numbers. 2) Notariqon (from the Latin): where initial, medial or final letters in words are anagrammed for other words. 3) Themurah (from the Hebrew): where one letter is seen to be substituted for another. These second two require great skill in ha qabala, and thus shall not be utilised, in favour of the simpler and more easily transmitted form of Greek and Hebrew gematria.

Let us begin this exercise by turning our attention to the parable of the sower from the Gospel of Matthew chapter 13, verses 3-9. In the parable of the sower we can see quite clearly from the Master's explanation (Matt. 13: 18-30) that he is speaking of the revealed tradition. However, if we compare the original Aramaic version (via the Greek) to the later King James translation from the Latin Vulgate, we can see that a word has been added to the text in the latter version to make the message of the text more clear to the reader. This word is "seed." So, let us look at this word, and explore the ramifications of why it was excluded from the original text.

The Greek for "seed" is SPERMA, and the sum of its constituent gematria is 426. Now, we may take this sum and draw allusions between it and other words whose letter-numbers add up to the same sum in order to draw conclusions about the implied nature of the word in this current context. The first such correspondence we can make is between the 426 of Greek SPERMA and the 426 of the Hebrew "fundamental laws" (cf. Matt. 22:34-40) as well as the repeated accusations of the Master that he was the son of God, and the claims of the Master that he was the coming of the New Law. On the other hand, the Greek word for "offense" is also of the sum 426. This could refer to the Master's repeated confrontations with the Temple priests of his time.

Confer, also, Matthew chapter 7, verse 16, and we shall now introduce also the concept of the "fruit" of the "seed." Now, "fruit" is a peculiar word possessing the same letter-number sum in both Hebrew and Greek, and we see that it is used regularly throughout the Torah and the Gospels to express a panoply of ideas. In Greek, the word is KARPOV and in Hebrew OVShH PVY, and both these words sum 671. Some other Hebrew words of note whose gematria sum is the same are "law" and "gate," again underscoring that the "fruit" of a person's deeds is the "gate" to their true character, and that those of the Master's deeds are, again, the new "law."

In the closing remarks of the parable, the Master himself dallies in number sums, and these too can be used to quarry words with which to elaborate upon the central premises. The Master's chosen sums are: "an hundredfold, some sixtyfold, some thirtyfold." These can be taken as gematria sums and, analysed appropriately, they yield words whose letters add to thirty, sixty, one hundred, or a combination thereof.

As to thirty we find in the Hebrew, "a party to an action at law" (such as defendant or plaintiff); "Judah;" and "it will be." In Greek we find the name of the number "ten." As to sixty we find in the Hebrew, "tried by fire," or, "a watchtower;" a legal "constitution;" "the southern district;" "glory, excellence, pride;" and "to behold," or, "vision." In the Greek we find "fear, terror;" "magic;" and a "brand" or "stigma." As to the one hundred, we find in the Hebrew, "an effort," or, "exertion;" "mitigation of the one by the other;" "vases," or, "vessels;" "the palm;" and "a day," "the seas" or "the times." In the Greek we find "feast at the dedication of a temple;" a "stalk of corn;" and "lust." If we collect all theses sums into one, to express the combination of all these attributes together, then we find the gematria for 190 yields, in Hebrew, "to avenge;" "hidden," or, "concealed;" and "to stone to death."

Hopefully this brief exercise has given the reader some insight into the mechanisms at work behind the outer permutations of correspondent attributes in the ha qabalistic system. The same points could be made using any other example. So, what then, if any, is the difference between the ha qabalistic and ha qliphotic systems? It is so subtle that, even by using apparently obtuse methodologies such as are presented in literary qabala, we can only begin to scratch the surface. However, it is a very real distinction, though nonetheless nearly impossible to define.

Consider the matter further. Take the gematria of the Greek for "thorn," another word from the same verse extrapolated upon above. It's numerical sum is 1090. The closest approximation to this in Hebrew is "the Rose of Sharon" at 1091. The difference between them is one, equivalent to Greek Alpha or Hebrew Aleph. Now, compare the "thorn" to the "seed" as indicated in the passage of scripture. Subtract the "seed" from the "thorn" as the seed cast into thorn withers and dies. The result is 664. Thus, since there is no fruit possible to arise from the deadened seed, subtract this difference from the "fruit:" 671 - 664 = 7, or the gematria of "fish," the signature of the Master, as well as the number of his wounds. Add to the fish, "manna" and Eat.

But we can still bend and twist the matter further. Break the thorn into five pieces, and halve the seed. Now their difference is the same as the number of pieces of the thorn. Now, the halved seed appears again "unbroken" though "unfruitful," while the thorn has become an abbreviation for the name of the Master. Now, if we take our shards of five shards of thorn and add them to our halved seed, we see that they are a "sibling," but when we subtract this sibling from the fruit we see that they are only relative "of the dead." And only now can we see at last that the difference between the fruit and the Beast of the Apocalypse is the same as the difference between the seedless fruit and the dead. By Neoplatonic isopsephy (adding up the pure digits of the gematria sums), we see that, while the number of QBLH is ten, as it was in the beginning, so then is, to put an end on it, the number of the Qliphoth five.

However, all of this could be more easily illustrated thus:

"To Receive less by the Body of God is the 42 fold Name. The Justice is the difference between the otherwise twin Lords. When the Body is stolen from The Just Lord there is Terror. When The Just Lord does not Receive it is the same as when Terror is lessened. The Seed is the Great Work diminished by The Qliphoth. When the Just Lord is separated from the Seed, he becomes Proud, and a Father. He Will Go to Limit The Shells, and to Bind a Shell To Me, The Great Beast. The Exalted Father is the Thorn. When the Seed is reduced by The World, To Dare lest Violate the Hollowed Vein. When the Great Beast is not enthroned within The Shell, Sorrow Drops Blood into a Pool, forming a Pond on Sand, until To Perish from the loss of Blood The Innocent."

Of course, all of this could be said more easily as:

$$(137 - 95 = 42)$$
$$(69 = 151 - 82)$$
$$(151 - 95 = 56)$$
$$(151 - 137) = (56 - 42)$$
$$(155 = 777 - 622)$$
$$(155 - 151 = 4)$$
$$(35 + 631) = (40 + 626)$$
$$(10 + 4 = 14)$$
$$(155 - 151 = 4)$$
$$(666 - 622 = 44) \quad (82 - 44 = 38)$$

Now, we have begun to arrive at the Qliphoth, from the lighted realm of meaning to the utter desperation of the futility of groping in blindness. The Guattama remarked many thousands of years before the Master on the subtle degree of difference between Good and Evil. Let us pause and consider his wizened council.

A Good Man Sees What is Unwholesome
Before His Good Deeds Reach Fruition.
However, When the Good Ripens
He Will Have a Bountiful Harvest of Good Results.
As a pot Slowly Fills Up with Water, Drop by Drop,
So Does the Fool, Little by Little,
Become Full of Evil

Here is all the difference there will ever be between the Tree of Life and the Shells. In the consideration of the Guattama there is good and evil to be seen in both, and, in truth, both are considered to be counted amongst the work of the True Qabalist. However, for the qabalist, for every ten works for the benefit of the tradition, there is, perhaps, only one or two which benefit its shadowed side. There is, thus, no balance to be found between the two, and this is one of the characteristic traits of ha qliphoth which distinguishes it from ha qabala.

Moses De Leon, a qabalist of the Sephardic Castilian school, referred to the adverse attributes as demons who were "powers" of the "left side" emanation. But this is not meant to be understood as the left column of the Tree of Life diagram, for such had not even yet been formulated. On the Tree of Life diagram the crown of Boaz is Binah, the female water of Understanding. Rather, this doctrine refers to the seven lower emanations which radiate from Binah, and of these the beginning is the sefirot of Din, Judgment. Din, in the first century Bahir, is referred to as "the left hand of the Holy One," and a "quality whose name is Evil."

So it is written in the Qabala Unveiled, "and here the idea or universal form of all the shells is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left, and from every side."

This refers us to the Zoharic school of Isaac Luria, the blind, from which we learn of the contraction of the world of Chaos which "broke the shells" containing the seven lower sefirot. In this particular contraction, which occurred in the world of the Idea of the creation, associated with air, the cosmogenic Ray emanating from the Ayin Soph, or the point of connection with the creator, was separated from the Creator, causing a "circular" expansion of the emanations, as well as a "running and returning" of the ray ordering them. The result of this was the subsequent contraction of the world of Formation, wherein the shards of the shells collapsed down to form the lesser world of Creation. It is added that the sefirot of the Kingdom, occupying the World of Creation, was only cracked, but not shattered, and the light which radiates from inside of it causes the desire to return to the Godhead. Thus, it is said (Ps. 49:15) "God will redeem my soul, for he shall receive me" because (Ps. 31:12) "I am like a broken vessel." Likewise it is said (Prov. 10:8) "wise in heart shall receive commandments." However, it is also said (Jer. 19:11) "will I break this people as one breaketh a potter's vessel?"

The contraction between Idea and Formation, which separated the created from the Creator, occurred between Din, the Judgment, and Binah, the Understanding. In the Book of Creation, Understanding, the supernal of the feminine water, symbolised by the Mother letter mem, is considered the Elixer Vitae, while the contraction beneath this separated the World of Formation, considered the "lesser water." So it is written (Ps. 124:13) "thou hast broken the heads of the dragons upon the waters," and this idea refers to the contraction rather than to the primordial "deep" preceding Creation (Gen 1:1). Because this contraction separated the three supernal elements from the lesser worlds, it is said that, like the qliphoth, the adverse attributes to them are formed of Fire and Air, and dwell in the distance between the earth and the moon. Therefore, the "dragons upon the waters" refer to the Qliphoth themselves, which, when they "broke" caused the geometrical symmetry of the Tree of Life diagram to slip down into its current Christian version.

Now, this contraction between the "queen" and the Judgment occurs in what has since come to be known among the Christian qabalists as the Veil of the Abyss, and this, we see, is the realm of the non-sefirot Daath, or Knowledge. This sefirot, rightly attributed to the Gnosis of the queen Sophia, that is, the female aspect of wisdom, reveals to us that Knowledge is the fruit on the tree of Knowledge over Good and Evil. However, in its adverse attribute, as Daath, which has no place on the symmetric geometry of the original Hebrew Tree of Life diagram, it is affiliated with the Tree of Death and the adverse qliphotic attributes, for to eat of the Tree of Life after having eaten from the Tree of Knowledge is to "surely die" (Gen. 2:17). The act of Creation is a contraction downward and inward by the Creator, while the diminished emanation of the Lowest Sefirah, which is said to abut the adverse world of the manifest shards of the shells, causes the desire in men to return to the Godhead, and thus ascend the sefirot. Thus, in the Hebrew conception, Daath is associated only with adverse attributes, while in the Christian concept, Gnosis is necessary to return to the maternal Sophia. In one sense, the seven lower emanations may be thought of as synonymous with the Hindu concept of the seven chakras, while the "serpent that runs and returns" may be thought of as the Kundalini. In ha qabala, however, only the Messiah can return His Fallen Bride to the Creator.

The dragons, though referring to the shells of the sefirot between the Judgment and the Kingdom, are only two in number, for there are only the shards of the shattered shells, which are subtended as the adverse attributes of the Tree of Death inferior to Malkuth, and the Qliphah of Malkuth, which is, itself, the fallen Shekinah. These dragons are the same as the types of emanation which preceded their fall, that is, of air and of fire. Here we see the meaning of fire is to emanate outward "circularly" and that that of air is to propagate "linearly." The linear aspect of the qliphoth, which are the shards connecting the seven slipped sefirot, is the serpent that "runs and returns." Of the circular aspect of the qliphoth, which is the remaining cracked container of the kingdom that calls upon man to ascend the sefirot to return to the Godhead, it is written in Qabala Unveiled that "his tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle)." This coiled serpent is referred to in the Book of Creation as the Teli, and associated with the constellation of Draco. Thus it is said (Isa. 27:1), "And on that day the Lord with his sore and great and strong sword will punish the Slant Serpent and the Torturous Serpent." Here, the slant serpent refers to the shards of the shells, and the Torturous Serpent to the Qliphah (harlot) Shekinah. Thus, the Slant Serpent is associated with the Gnostic Samael, who governs over the ascent of the "running and returning," and the Teli to Lilith, the Sumerian Goddess of Midwives. Together, these attributes are known as "the Blind Dragon."

A. The Blind Dragon arrangement

There is one final step in completing our research into the matter of geometrically symmetrical number base diagrams. That is, which should be obvious to a true adept by this point, to combine the diagrams of the Tree of Life (in truth, the Tree of Knowledge) and the Tree of Death (in turn, life). The result of this combined lattice has two sets of attributions: 1) Jacob's Ladder — an eastern set comprised of the chakras and the double hexagrams, which I shall not belabour the researcher of this subject to go into here, and 2) the Blind Dragon arrangement — a correspondence of wholly adverse attributes, which I will discuss in detail.

The system combines inclusively: 1) the Ten Arch-Demons or Demon Kings, the rulers over the adverse to the sefirot; 2) the Ten Orders of Demons, the Unholy Trinity, and the Five Accursed Nations; 3) the Three Veils and Seven Hells; 4) Crowley's 22 Qliphoth Sui Generis; and 5) the affirmative declarations of the Ten negative Commandments, representing the seven Venal and ten Mortal sins against the Almighty.

The correspondences illustrated by the Blind Dragon arrangement present a most logical order overall, wherein we see that each Ruler is attributed their own right crime against the Almighty, and placed directly superior to their domain of influence. Likewise, we see their orders of infernal messengers communicating between these realms, and the qliphoth being attributed to the genii which raise and support them. We see also the five accursed Tribes of Israel as attributes upon a right proper lamen, and so, above, we see also the Unholy Trinity and their Veils arranged upon a seal of summoning. All of this becomes immediately apparent to the rightly trained aspirant due to the implicit nature of the order of this arrangement.

All that need be addressed further are the few special modifications I have made to this arrangement myself. As mentioned before, My own "hybrid" or "Black" arrangement was used for the Tree of Life's correspondent attributions according to the alephbet in favor of Crowley's own, due to the Christian nature of Crowley's Tree of Life diagram basis therefore. This Hybrid arrangement is based on the more symmetrical, original Hebrew arrangement for this diagram, which is, in turn, more illustrative of the hyperspatial nature fundamental structure. The attributes were placed thereon not according to any prior system such as the 32 luminations, or consciousnesses, of the Sefer Yetzirah, the Ari or Gra thereof, nor the Golden Dawn paths (which are, of course, based on the later, Christian version of the diagram), and finally neither upon Crowley's Atu of Tehuti, which altered little from the Golden Dawn's attributions. Rather, the placement of the correspondences was arrived at by a system similar to that originally used by the creator of the Tree of Life's correspondences, Isaac Luria, who favored a mathematical system based, in turn, on the Carthaginian gematria of Pythagoras. In this initial arrangement, all the vertical pillars were assigned to the doubles (or finals), the horizontal rows to the mothers, and the diagonal aspects to the remaining glottals (or gutturals). To this, then, the cypher of adversities given by Crowley in Osiris Amoun was applied.

As to other changes, only a few of note were made in compiling the Blind Dragon. For example, the position of Lucifuge Roffacale and that of Belphegor as Demonic Kings on Crowley's base 10 arrangement thereof were reversed, in favour of Lucifuge being replaced by the nomen of Lucifer, occupying adverse Tifereth, and ruling over the Concealers, for reasons which should be obvious. The reasons for this, as well as all the other minor and major alterations, shall be enumerated in due time.

BLIND • DRAGON • UNCERTAINTY & DARKNESS • VOID • CHAOS

TWINS / FALSE GODS

APOPLEXY • ARTHRITIS • THROMBOSIS

CONCEALER / VANITY • THE GRAVE / LUST • HINDERER / IDOLATRY

CYSTITIS • CYSTITIS

MALIGNANT WOMEN • BESTIAL

INDIGESTION • PNEUMONIA

CLAY / WRATH • SNAKEY • LITIGATION / MURDER • SNAKEY • PERDITION / PRIDE

ARTHRITIS • CANCER • INFLAMMATION

CLAYEY • BRAZEN • FISHY

INDIGESTION • PARALYSIS • FLUXES • PNEUMONIA

INCENDIARIES / DISHONOUR • PIT / ENVY • DISTURBERS / BLASPHEMY

FEVER/ • INSANITY

GOUT • GOUT

CHANGERS • FLAMING • BLACK

REPETITION • RHEUMATISM

GATES / GREED • SCRATCHERS • FALSE ACCUSERS / LIES • SCRATCHERS • SHADOW / SLOTH

VENEREAL DISEASE • ATAXIA • KIDNEY STONE

BLOODY • THE FLOCK

GOUT • GOUT

RAVENS / THEFT • RUBBISH / GLUTTONY • OBSCENE / ADULTERY

CHILLS • CHILLS

ARTERIO-SCLEROSIS • MENSTRUAL DISORDERS • SYNCOPE

WHORES / COVETOUSNESS

VIOLENT ONES • AGGRESSORS • COLUMBUS • ANARCHISTS • VOLUPTUARIES

7-13-04

1. the Ten Arch-Demons or Demon Kings, the rulers adverse to the sefirot

To understand the methodology of the suppression of the Elder Gods, known in Akkadian texts as the Annunage, in Essene Enoch as the Annunaki and in later latin Catholic doctrine as the Grigori, one must first be introduced to a brief bit of history.

The eldest homo-sapien skeletons have been found near modern Israel, ancient Canaan, particularly in what is now southern Turkey, just north of modern Iraq, elder Babylon and ancient Sumeria. This may have been the location of the literary Eden of Hebrew lore, known from Assyrian tablets as E.Din or Ehdin.

However, the first wave of civilisation came to the fertile crescent several millennia later, when the Kurgan tribes people migrated through from the Siberian steppes. These pale skinned people had been depicted as the blue race of Aryans after having left the Indus river valley, and brought with them on their migration route through the middle east the high technology of the wheel as well as codified set of laws. They established walled cities outside of which agriculture was prompted to cultivate the rich soil of the Tigris, Euphrates and Nile river basins, and inside of which monumental building projects were commenced, initiated the ziggurats of Sumeria and the first pyramids of the Old Kingdom in Egypt. They also had their own set of phonetic ideograms, which were a far more advanced form then the mere pictographs used by the resident herders.

Then, as quickly as they had come, these Aryan Annunaki Kurgans vanished. The Sumerian tablets clearly indicate that there was a war between the people of the western territories in Egypt and those of the northern Akkadian empire of Iraq with the southern Iraqi Sumerians, however the Egyptian records of this event, if they ever existed, seem to have been lost. The legend is largely preserved through the later Babylonian empire of unified Sumero-Akkad. There are other records, however, preserved throughout the lands of Egypt, amongst the Hebrews, the early Babylonians, and as far east as India, China and Japan, which explain the sudden loss of the power hierarchy due to another event: a catastrophic flood.

Ample evidence of this cataclysm, whether it be attributed to a "war in the heavens" as in the old Sumerian records, or to a flood as is the general consensus of the surrounding areas, exists in the geological record, where we find naturally formed tektites of glass smelted from sand across the delta of the Nile as far west as the Sahara, as well as evidence of a sudden deposit of silt ten feet thick in Iraq reaching as far north as to the peat bogs of Great Britain. Whatever happened, it seems that something wiped the past slate clean, and left the urbanised primitives to begin again, without the guidance of their mysterious benefactors.

Some of the nation-states maintained the sacred bloodlines of these Kurgans' intermarriage with the native peoples, and these bloodlines ruled more or less despotically even amongst the nomadic tribes such as the Hebrews, teaching that one day their now disembodied past idols would rise up and return. However it would not be long until Greek republicanism spawned the first non-bloodline empire, which was responsible for the most severe repression of the royal bloodlines to have ever occurred before or since.

Subsuming the priestcraft of the various nations, such as the Hasmonean heresy of the first Maccabean uprising in Judea as but one minor example, the Roman empire has established itself as the elite ruling power of the ever-more unified planet.

a. Nahema

Queen Shub-ad of Ur, the rightful Yamma Nammu, was the sister of Baal of Sumeria, and of Apepi I, a Hyksos king who ruled from Thebes. In the legends, she is known as a descendent of the royal bloodline of King Qayin, son of Khawa with Enki. Her three brothers conspired against Senqere Tao (a Pharaoh of Marduk, another son of Enki) and murdered him. As an Ammonite, she was the matriarchal grandmother of Lot, from whom the line of David would be sired.

references:

> Nahema is the Demoness of impurity, and the mortal mother of the demon king Asmodeus, whose father was Ashamdon, a Yezidic Archangel.
> -Savedow, 71

> Namrael [is the] Manichean name for the mother of Adam and Eve. Jews also called her Nahemah or Naama, a serpent-mother classified with Lilith.
> -Walker, 718

> Naamah [is] one of the four angels of prostitution, all mates of Samael, the other three being Lilith, Eisheth Zenunim and Agrat (Iggereth) bat Mahlat. Naamah is the mother of the devil Asmodeus by the angel demon Shamdan.
> -Davidson, 203

> The two wives of Lamech, Adah and Zillah, bore him each two children. Adah, two sons, Jabal and Jubal; and Zillah a son, Tubal-Cain, and a daughter Naamah.
> -Legends of the Jews, I. 45

> And Lamech took unto him two wives: the name of one Adah, and the name of the other Zillah. And Adah bare Jubal: he was the father of such as dwell in tents and [have] cattle. And his brother's name was Jubal: he was the father of all such as who handle the harp and organ. And Zillah, she also bore Tubal-Cain, and instructor of every artificer in brass and iron: and the sister of Tubal-Cain, Nammah.
> -Gen. 4:19-22

> The terrible wounds on Senqere's skull were caused by at least two people attacking him with a dagger, an axe, a spear and possibly a mace.
> -Clayton, 96

> The two brothers and the future tribes of Israel who are held to account for this unknown murder are Simeon and Levi, the sons of Jacob/Israel by the blind woman Leah whom he despised.
> -Knight, Lomas, 137

> The offspring of Enlil were Baal (Lord), Yamm (sea-monster), Mot (death), Shashar (dawn), Shalem (peace), and Anath (Queen of the Heavens).
> -Gardner I, 29

> Nammu [was the] Sumerian name for the Mother of the Universe, represented by an ideogram meaning "sea."
> -Walker, 718

b. Lilith

In Hebrew LYL means Night. Aheth has many meanings, each with alternate spellings when conjugated. Some of these include: to come to pass, future events, the self, etc. Heth itself is the plural form of "to bring." These are all derivative terms but it is impossible to deduce their exact etymology. Lil is modernly translated as an aspect of many proper-names of the Annunaki (elementalist) pantheon of Sumeria, such as ENLIL, NINLIL, wherein the suffix LIL tends to refer to the Air or the Heavens. It is possible that LYL, in this context, could be taken as a direct transcription, meaning "night" or "night sky." Lilith is commonly translated "night-hag" due to the demeanor of her role in Sumerian literature, as well as subsequent repetitions of this conjugational error. However, the concept might be better expressed as Servant of the Heavens.

Sumerian origins:

> Then a serpent who could not be charmed made its nest in the roots of the Haluppu tree. The Anzu bird set his young in the branches of the tree, and the dark maid Lilith built her home in the trunk.
>> -The Hullaphu Tree, Sumerian cuneiform tablet

> A further son of Enlil and Ninlil was Nergal (also known as Meslamtaea), king of the Netherworld. His wife, the Queen of the Netherworld, was Ersh-Kigal (the daughter of Nanna and Ningal), and their daughter was the legendary Lilith, handmaiden to her maternal aunt Inanna.
>> -Gardner, 133

> The Metatron (from meta-ton-thronon, meaning, "nearest to the divine throne" — was Lilith's father, King Nergal (Meslamtaea), who (being the son of Enlil/Elon-YHWH) was the counterpart of the Hebrew-Canaanite Baal.
>> -Gardner, 145-6

> As the daughter of King Nergal and Queen Erish-Kigal of the Netherworld, she was the heiress to the Malkhut, but was, nonetheless, the designated handmaid to her aunt Queen Inanna.
>> -Gardner, 153

> As identified in the Sumerian records, Lilith was the granddaughter of Enlil-El Elyon, being the daughter of his son Nergal (Meslamtaea), king of the Netherworld. Her mother was Nergal's cousin, Nin-Eresh-Kigal, and Lilith was the handmaiden to her maternal Aunt, Queen Inanna (Astarte/Ishtar).
>> -Gardner, 133

> Lilith, although holding the reins of the Malkhut, was acting handmaiden to the Matronit, and Jehovah was seen to be degraded by new liaison.
>> -Gardner, 152

> Lilith does not appear in any other Sumerian texts. To understand her nature, we need to consider various later texts.
>> -Wolkenstein, 142

the Wife of Adapa Adama, the Adam of Genesis:

> Adam's first wife was a relic of an early rabbinical attempt to assimilate the Sumero-Babylonian Goddess Belit-ili, or Belili, to Jewish mythology. To the

Canaanites, Lilith was Baalat, the "Divine Lady." On a tablet from Ur, ca. 2000 B.C. she was addressed as Lillake.
        -Walker, 541

Midrashic literature expands the legend that Adam, having parted from his wife after it had been ordained that they should die, begat demons from spirits that had attached themselves to him. It is said that "he was encountered by a Lilith named Piznai who, taken with his beauty, lay with him and bore male and female demons." The first-born son of this union was Agrimas. Here [in the Alphabet of Ben Sira] the legend concerning the wife of Adam who preceded the creation of Eve (Gen.2) merges with the earlier legend of Lilith as a demon who kills infants and endangers women in childbirth.
        -Scholem, 357

When Adam, the earthling, was created by Enki and Ninkursag, Lilith was appointed his consort, but she refused to submit to the wifely role and fled from Adam to become the bride of Enki himself.
        -Gardner, 153

Lilith was of purebred Annunaki stock, and although she was Adam's designated short-term partner, the Jewish Talmud explains that she refused to be his sexual mate. Her physical partner in this respect was Enki, the father of Cain's wife Luluwa.
        -Gardner, 133-4

As to the identity of Q'Ayin's wife (Gen.4:17-24), she was called Luluwa (Pearl: a lunar jewel). In some Christian works, Luluwa is given as being the daughter of Eve, although she is not mentioned by name in the Bible. Luluwa was the daughter of Lilith, and in the Talmudic tradition, Lilith was Adam's first consort before Eve.
        -Gardner, 133

Later literature:

Lilith is a female demon assigned a central position in Jewish demonology. The figure may be traced back to Babylonian (possibly even Sumerian) demonology, which identifies similar male and female spirits — Lilu and Lilitu respectively — which are etymologically unrelated to the Hebrew word laylah ("night"). These mazikim ("harmful spirits") have various roles: one of them — the Ardat-Lilith — preys on males, while others imperil women in childbirth and their children. An example of the later kind is Lamashtu, against whom incantation formulas have been preserved in Assyrian. Winged female demons who strangle children are known from a Hebrew or Canaanite inscription found at Arslan-Tash in northern Syria dating from about the seventh or eight century B.C.E. Whether or not Lilith is mentioned in this incantation, which adjures the stranglers not to enter the house, is a moot point, depending on the addition of a missing consonant: "To her that flies in rooms of darkness — pass quickly quickly, Lil."
        -Scholem, 356

In Jewish tradition, where she originated, Lilith is a female demon, enemy of infants, bride of the evil angel Samael (Satan). She predated Eve [and] had marital relations with Adam. She has been identified (incorrectly) with the screech owl in Isaiah 34:14. While commonly regarded as the creation of the rabbis of the early Middle Ages (the first traceable mention of Lilith occurs in a 10th-century folk

tale called the Alphabet of Ben Sira), Lilith is in fact drawn from the lili, female demonic spirits in Mesopotamian demonology, also known as ardat lili.
-Davidson, 174

The secret of secrets: Out of the scorching noon of Isaac, out of the dregs of wine, a fungus emerged, a cluster, male and female together, red as a rose, expanding in many directions and paths. The male is called Samael, his female is always included with him. Just as it is on the side of holiness, so it is on the other side: male and female embracing one another. The female of Samael is called Serpent, Woman of Whoredom, End of All Flesh, End of Days.
-Zohar I:11

The Dragon Above is the Blind Prince who has the likeness of an intermediary groomsman between Samael and Lilith, and his name is Tanin'iver, Blindragon.
-Kultov, 30

Lilith was the first woman before Eve, who later became the bride of Satan, and the demoness of debauchery. She is equated with a large number of female demons, and is also the mother of many demons.
-Savedow, 71

c. Adramelech

This personage was probably a syncretism of several historical figures dating from between c. 3200 - 1350 B.C.E. From the time that Ibruim left Ur and migrated into first Canaan and then Egypt, the Kurgans began an expansionist campaign along the same route. Contemporary to the Hyksos (Habiru) being driven out of Northern Egypt, these Indo-Europeans had already settled as far west as Canaan. While we see several figures named similarly to Adram (excluding, of course, Adam and Abram), the term Melech is most probably titulary.

references:

One of two throne angels linked with Asmadai. In demonography, Adramalech is 8th of the 10 archdemons; a great minister and Chancellor of the Order of the Fly (Grand Cross), an order said to have been founded by Beelzebub. Adramalech is shown bearded and winged, with the body of a lion.
-Davidson, 8

the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the Gods of the Sepharvaim. (*1)
-II Kings 17:31

As he was worshipping in the house of Nisroch (*3) his God, that Adrammelech and Sharezer his sons smote him with the sword.
-II Kings 19:37, Isa. 37:38

The Semitic melek, "king" came from Phoenician molk, a votive offering, because early kings were not only Gods, but also victims.
-Walker, 84

And Abimelech king of Gerar(*2) sent, and took Sarah.
-Gen. 20:2

[Tubal-Cain (king Mes-Kalam-dug)'s] wife Nin-banda was the daughter of A-Bar-Gi (Abaraz), Lord of Ur... and the wife of Lord A-Bar-Gi was Queen Shub-ad of Ur, a matriarchal dynast of dragon descent from Lilith.
> -Gardner, 191

Abda-Khiba (servant of Khiba), the Mittannian governor of Jerusalem, appealed for Akhenaten's help against an invasion by the Hebrews (the Habiru). At that time the Mitannian dynasts were powerful throughout Palestine, and their Mesopatamian heritage was in the Lilithian kingly line of Ham.
> -Gardner, 244, 58-9

Hittites, Mitannians and the ruling class of the Kassites belonged to a very large ethno-linguistic group called the 'Indo-European.'
> -Roux, 225

*1 the city of Sephoris was North of Samaria, to the west of Mt. Tabor. Whence the king of Assyrai brought men to Samaria (cf. II Kgs. 17:24,31; 18:34; 19:13)
*2 the city of Gerar was West of the Dead Sea, East of the Mediterranean, modern Gaza
*3 an Assyrian moon-God, whose name meant "one who hears"

d. Bael

This term, which has subsequently gained significant ground among Hebrew qabalists (cf. the Baal-Shem, or "name of the Lord") in its original form despite Christian redactions (mainly in late medieval grimoires), appears to be a combination of, literally, phoentic terms. The Egyptian word Ba referred to a charioteer, however metaphysically it was applied to their equivalent concept to the Hebrew Ruach (breath) or Christian soul (spark or essence). For example, the Sun-God Re was said to be drawn in a chariot behind his seven Ba. It is known the early Elamites opposed worship of the sun-god Shammash in Sumero-Babylon. The term El, or Al, appears only usually in combinatory form, such as Allah, or Al-Uzza of the Koreshites, or as in its plural form Elohim of the Hebrews. It appears to be roughly equivalent ot the Hebrew Neschemah (wind), or Christian spirit. According to the Torah, Baal was the son of El (II Kings 21:3).

Bael (Baal — "lord" or "master") — in the Zohar, Bael is equated with the archangel Raphael. However, in the grimoires, and in Wierus, Pseudo-Monarchia, he is the great king of the underworld serving in the eastern division of Hell and attended by 60 or 70 legions of devils. He manifests, when invoked, as a creature with 3 heads (toad, man, cat).
> -Davidson, 67

"Lord, possessor." The sun-god and the male or generative principle in nature. The principle seat of his cult was Phoenicia (1 Kgs. 16:31). He was worshipped with different ideas and rites in different places; by Moabites, etc., as Baal-peor (Num. 25:1-3, 17-18) at Shechem as Baal-berith (Judg. 8:33; 9:4); at Ekron as Baal-zebub (2 Kgs. 1:2). Baal is by some identified with Bel of Babylon and Zeus of Greece. The word Baal expresses the relation between lord and slave. Becoming utterly abominable from its associations, its use was abjured and Bosheth (shame) was substituted in names compounded with it (cf. Ishosheth, Jerubbesheth). The prophets call Baal The Shame (Jer. 11:13; Hosea 9:10). Ashtoreth was the goddess generally worshipped along with him.

-Bible Dictionary, 617-8

"The Lord" among ancient Semites; consort of Mother Astarte, whose favours he shared with Yamm, the Lord of Death (from Hindu Yama). Old Testament Jews worshipped many baalim as past or present consorts of the Goddess Zion (Hosea 2: 2-8). Yahweh shared these other gods' temples for a long time, until his priesthood managed to isolate his cult and suppress the others. Since nearly all gods were sacrificial victims in their earthly incarnations, Baal may have derived from Sanskrit Bala or Bali, a sacrificial offering. Baal was often used as the title of a mortal king, especially one whose reign might be terminated by a ritual sacrifice. In the time of Esarhaddon of Assyria, the king of Tyre was Baal, or "God." Baal became a favourite Christian name for a devil because biblical writers denounced all the baalim indiscriminately as devils (2 Corinthians 11:15; 1 Corinthians 10:20, Revelation 9:20).
-Walker, 84

Both large and small fragments of tablets containing poetic mythological texts in which the leading role is played by the rain- and fertility-god Baal and the next importance by the warrior-goddess Anath came to light in the french excavations of Ras-Shamra-Ugarit.
-Pritchard, 92

These writings, from around 1400 BC, detail that the female consort of El Elyon was called Asherah (or Ashtoreth). For the Israelites, the god-and-goddess concept came to an end when they dismissed Ashtoreth and pledged their allegiance to the one and only Jehovah, who was appropriated from El Elyon, being in essence the same character. But this pledge of singular allegiance was not made in the time of Abraha, nor even in the time of Moses — it occurred much later, in the time of Samuel the judge, when 'the children of Israel did put away Baal and Ashtoreth, and served the Lord only' (1-Samuel 7:4). This was in about 1060 BC.
-Gardner, 30

e. Lucifer

Lucifer means "light bringer," and such was the Latin title for the morning star, Venus, who preceded the birth of the sun. Canaanites called him Shaher, whose twin brother, Shalem, the evening star, spoke the word "shalom" to the dying sun, hence, Jeru-salem, the "house" thereof. The verse: "How thou hast fallen from heaven, helel's son shaher! Thou didst say in thy heart, I will ascend to heaven, above the circumpolar stars I will raise my throne... I will be like unto Elyon," was originally canaanite but later attributed to Isaiah. It was by this verse later that Jesus, in Luke 10:18, fulfilled prophecy by seeing Satan as a seraph, or fiery serpent, and from thence after the two have been confused. In the middle ages the Inquisitors charged Satan could appear as a luminous angel. They persecuted the goths and gnostic hebrew qabalists who still saw the light brought by Lucifer as representing wisdom.

origins:

Thou shall be brought down to Hell, to the sides of the pit.
-Isa 14:15

This "pit" was the same as Helel, or Asherah, the god's own Mother-bride, and his descent as the lightning serpent into her Pit represented the fertilization of the abyss by masculine fire from heaven. In short, the Light-bringer challenged the

supreme solar deity by seeking the favours of the Mother. This divine rivalry explains the so-called sin of Lucifer, hubris, which church fathers translated "pride" — but its real meaning was "sexual passion." Egypt called the Morning Star god Bennu, the dying-and-reborn Phoenix bird known as "Soul of Ra," who died on the world tree in order to renew himself, to "shine on the world."
> -Walker, 552-3

the Alchemical Phoenix:

Another source of the Lucifer legend was the Assyro-Babylonian lightning god, Zu, the Storm Bird, a forerunner of Zeus; sometimes he was a seraph of "fiery flaming serpent," the lightning bolt personified. Zu was punished for coveting the power-filled Tablets of Destiny the Great Mother Tiamat had given her firstborn son, the father of gods. Zu said to himself, "I will take the tablet of destiny of the gods, even I; I will direct all the oracles of the gods, I will establish a throne, and dispense commands, I will rule over all the spirits of heaven!"
> -Walker, 552

The Anzu-bird was known to the Sumerians from the story of "Ninurta-Turtle" in which the Anzu-bird unsuccessfully attempts to steal the Me, the attributes of civilisation and knowledge, from Enki, the God of Wisdom. The mature Anzu-bird, depicted in Sumerian art with the wings of an eagle and the face oof a lion, craves power and knowledge.
> -Wolkenstein, 142

Years passed. The tree matured and grew big, but its trunk stood bare without branch or leaf. For at its base, the snake who knows no charm had built its nest; in its crown, the fierce Imdugud-bird had placed its young; and in the middle, the vampire Lilith had built her house. And so Inanna, the lighthearted and ever joyful, shed bitter tears.
> -Kramer, 198

And Behold! An eagle soared through the sky in wide circles, and on him there hung a serpent, not like prey, but like a friend: for she kept herself wound around his neck…. When Zarathustra had said this he recalled the words of the saint in the forest, sighed, and spoke thus to his heart: "That I might be wiser! That I might be wise through and through like my serpent! But there I ask the impossible: So I ask my pride that it always go along with my wisdom. And when my wisdom leaves me one day — alas, it loves to fly away — let my pride then fly with my folly."
> -Nietzsche, 25

To some extent indifferent in itself, it lends itself to good as to evil; it transmits light and propagates darkness; it may be called equally Lucifer and Lucifuge; it is a serpent but it is also an aureole; it is a fire, but it may belong equally to the torments of infernus or the sacrifice of incense offered up to heaven.
> -Levi, 75-6

later mythology:

The name Lucifer was applied to Satan by St. Jerome and other early church fathers. Milton in Paradise Lost applied the name to the demon of sinful pride.
> -Davidson, 176

In 1336 the Inquisition burned fourteen men and women at Magdeburg for holding

heretical opinions about Lucifer.
    -Walker, 553

Lucifer is the greatest mystery of symbolism.... Lucifer is represented by the number 741.
    -Hall, 467

The demon king of the third hell of supernals is Lucifuge Rofacale, whose evocation is detailed in the controversial "Grand Grimoires," which was unquestionably based on either "the key of Solomon," or a variation known as "the Grand Key" or "the True Clavicles." This demon is the prime minister of the infernal regions. He is mistakenly equated with Lucifer, the herald star, another fallen angel.
    -Savedow, 70-1

f. Asmodeus

Asmodeus is one of the most contestant figures in the order of demon kings. He may be a horrible disfigurement of Ashnan, the grain Goddess of Sumeria, whose sister was Lahar, the cattle goddess. In "the Dispute between Cattle and Grain," a fundamental weakness of the Anunnaki is revealed, that they were unable to make effective use of cattle for clothes or grain to eat before the creation of man. Ashnan may have been combined with Anzu, a demi-deity associated with Mars, through Asher, the son of Jacob by Zillah, the handmaiden of Leah, his wife. The result is a complete bastardisation of traits, and the creation of what may be the first authentically Hebrew adverse attribute.

The demon king of Tythihoz, the fifth hell, is Asmodeus, the Goetic demon #32. He is often mistakenly depicted as being the son of Samael, when actually he is Samael the black, who should also not be confused with the angel Samael, discussed earlier.
    -Savedow, 71

Asmodeus ("creature of judgment") — the name is derived from asham daeva (see Asmoday, Chammaday). Asmodeus is a Persian rather than a Jewish devil; however, incorporated into Jewish lore, he is regarded as an evil spirit... Asmodeus is the Talmudic Ashmedai, a demon borrowed from the Zend Ashemadeva" (a "raging fiend" -Tobit, 3:8). In demonology, Asmodeus in hell is controller of all gaming houses. Barrett, [in] The Magus II, pictures Asmodeus in colour as one of the "Vessels of Wrath." In James BranchCabell's the Devil's Own Dear Son, Asmodeus is the son of Adam's first wife Lilith by Samael. However, in the book of the Sacred Magic of Abra-Melin the Mage, we find this report: "Some rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naamah; others say he was the demon of impurity." Jewish lore charges Asmodeus with being the father-in-law of the demon Bar-Shalmon. In Solomonic legends, Asmodeus also goes by the name of Saturn, Marcolf or Morolf.
    -Davidson, 57-8

According to Forlong, Encyclopedia of Religions, Asmodeus is "the talmudic Ashmedi, a demon borrowed from the Zend Ashmedai," a "raging fiend" the book of Tobit 3:8). It was Ashmedai, says Forlong, who made Noah drunk, and who, in Tobit, slew the 7 bridegrooms of the young Sarah, and who, overcome by the angel Raphael, was finally "banished to upper Egypt." Ashmedai (Ashmodai, Asmodée, Asmadai, Asmodeus, Chammaday, Sydonay, etc.) [was] in rabbinic lore, a messenger of God, hence, an angel. However, being an opponent of Solomon and ruler of the

south, with 66 legions of spirits under him, he is usually regarded as an evil spirit himself, some occult sources go so far as to identify him with the serpent who seduced Eve in the Garden of Eden. Good or evil, angel or demon, he is not considered harmful; he has been characterised as a cherub, "prince of Sheddim," and as "the great philosopher."
> -Davidson, 56-7

Various speculations were made on the death of the kings of the demons, in particular of Ashmedai. There is a tradition that he died a martyr's death with the Jews of Mainz in 1096. Another kabbalistic view is that Ashmedai is merely the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of Egypt, and "every king of the demons is called Ashmedai," as the word Ashmedia in gematria is numerically equivalent to Pharaoh. Ashmadei is generally considered as the son of Na'amah the sister of Tubal-Cain, but sometimes also as the son of King David and Agrath, the queen of the demons. Likewise we find Lilith the older, the wife of Samael, and Lilith the younger, wife of Asmodeus. These sources are full of contradictory traditions concerning the roles of Samael and the war against Asmodeus, regarded in his source as guardian angel of Ishmael.
> -Scholem, 322-3, 358, 387

Asmadai [was] one of the 2 "potent thrones," as cited in Milton's Paradise Lost VI, 365. Uriel and Raphael succeed in vanquishing Asmadai (along with Adramelec). Asmoday (Ashmeday, Asmodius, Sydony) [is] a fallen angel "who has wings and flies about, and has knowledge of the future," according to Budge, Amulets and Talismans, p. 377. Asmoday teaches mathematics and can make men invisible. He "giveth the ring of Virtues" and governs 72 legions of infernal spirits. When invoked, he manifests as a creature with 3 heads (bull, ram, man). A variant spelling of the name is Hasmoday, who is one of the demons of the moon. Asmodel [is] in ceremonial magic, the angel with dominion over the month of April. He is also cited ruler over the zodiacal sign of Taurus. Formerly, Asmodel was one of the chiefs over the order of Cherubim. He is now a demon of punishment (as recorded in the Coptic gnostic Pistis Sophia). The cabala includes him among the 10 evil sefiroth.
> -Davidson, 57

Symnay [was] an angel of the orders of powers used for conjuring in cabalistic rites. From the extant records, it is not clear whether Symnay joined Satan in the revolt or remained loyal. Synesis ("understanding"), in gnosticism, [is] one of the 4 great luminaries emanated from the Divine Will. Synoches [was], in Chaldean cosmology, one of the three intelligences of the Empyrean.
> -Davidson, 281

g. Astaroth

In their earliest attempts at establishing a cosmological pantheon, the Hebrews has settled on a pantheon comprised of a mixture of originally Sumerian gods, in the hierarchy of the deities of Egypt. This had largely been accepted by the ruling class by the time of Solomon, however it continued to be contested by the priest-craft, which persistently chastised the ruling class to demonise the demi-deities and elect a populist monotheism. One of the victims of this circumstance was the equivalent of the Sumerian Ninlil. In Egypt, there were two mythologies governing cosmology, and when the Habiru entered Egypt to become the Hyksos rulers of the north, they were forced to adopt the Memphite cosmology of the Ennead, wherein Nut (Astarte) and

Geb (Baal) were birthed by an act of masturbation by Atum with his hand (Ptah). They remained fascinated, however, with the priest-craft of the south, whose cosmology consisted of the Ogdoad, wherein four pairs of deities (representing formlessness, infinity, darkness and the hidden) personified the female "mound" from which issued the "cosmic egg" fertilised by Atum. The result of this was a conflict (described earlier) culminating in the Hyksos expulsion from Egypt. The female traits, which would eventually be integrated into ha qabala as the Veils above the Tree of Life, were misunderstood by the Hebrew priest-craft, which had adopted northern Egyptian monotheistic cosmology under Akhenaten, who had replaced the creator God Atum with the sun-disk Aten. Ultimately, the doctrine of the feminine counterpart of the pangenitor deity became so suppressed that it was masculinised.

> "He discourses willingly on the fall, but pretends that he himself was exempt from their lapse" {see Wierus, Pseudo-Monarchia). Before Astaroth fell, he was (declares the Admirable History of the Possession and Conversion of a Penitent Woman) a prince of the order of thrones. Spece, An Encyclopedia of Occultism, maintains, to the contrary, that he belonged to the order of seraphim. Astaroth is now, according to Waite, The Lemegeton, a great duke of the infernal regions. "In the English tradition," says DePlancy, Astaroth was "one of the 7 princes of Hell who visited Faust." When Astaroth is invoked, he manifests as "a beautiful angel astride a dragon carrying a viper in his right hand."
> -Davidson, 59

> Ashtaroth [is the] plural of Ashtoreth, idols worshipped with Baal by the Israelites. (Judg. 2:3; 10:6; 1 Sam. 7:3-4; 12:10; 31:10)
> -Bible Dictionary

> As related by the Semitic scholar, Raphael Patai, the four consonants of the Hebrew stem YHVH (which became an eventual acronym for the One God) represented the four members of the heavenly family: Y represented El the father; H represented Ashtoreth the mother; W corresponded to the son, Baal, and H was the daughter, Anath. Astoreth (Lady Asherah of the Sea, Progenitress of the Gods) was referred to as Elath and was said to have had seventy offspring by El-Johavah, including Baal, Anath and their brothers Mot and Yamm. Whether styled Astoreth or Asherah, the name of this goddess features no less than forty times in the Old Testament, [where] it is related that in about 1060 BC 'the children of Israel did put away Baal and Ashtoreth and served the Lord only' (1-Samuel 7:4), but not long afterwards the Ashtoreth culture returned with the building of Solomon's Temple. The book of 1-Kings (11:5) explains that King Solomon worshipped Ashtoreth, and the Holy of Holies was deemed to represent the womb of the divine Mother. Like El-Jehovah (Enlil), Ashtoreth was originally a Mesopotamian deity called Ashratu in Babylon, while the Assyrians know her as Atirat, consort of the god Ashur who was synonymous with the Sumerian Enlil and with the Hebrews' Jehovah. For this reason, Atirat (Ashtoreth) was identified with Enlil's wife Ninlil.
> -Gardner, 140-1

> Astaroth is also properly equated with Astarte, a fallen angel.
> -Savedow, 71

> Astarte-Ashtoreth was transformed into a devil by Christian writers, who automatically assumed that any deity mentioned in the bible other than Yahweh was one of the denizens of hell. She was also masculinised. One finds in books of the 15th and 16th centuries a demon Ashtoreth of Astarot, a "duke" or "prince" of

hell. Milton knew better; he spoke of "Astarte, queen of heaven, with crescent horns."
> -Walker, 70

Astarte (Ashteroth, Ashtoreth, Ishtar-Venus, etc.) [was] a chief female deity of the ancient Phoenicians, Syrians, Carthaginians. Astarte was a Syrian moon goddess of fertility. As Ashteroth she was worshiped by the Jews in times when idolatry was prevalent in Palestine: "Asthoreth, the abomination of the Zidonians" (II Kings, 23:13), the Zidonians being the Phoenicians. Jeremiah called Ashteroth the "queen of heaven." In Paradise Lost (I, 438), Astarte is a fallen angel, equated with Astoreth.
> -Davidson, 59

The other great goddess of the Hebrews was Anath, the daughter of Jehovah and Ashtoreth. Anath was queen of the Heavens and she was also known as Astarte, meaning "womb."
> -Gardner, 141

h. Belphegor

It is said, "Therefore shall a man leave his father and his mother; and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24) So it is also said, "Thou shalt fear the Lord thy God; Him shalt thou serve, and to him shalt thou cleave, and swear by his name." (Deut. 10:20) So what does this mean? A man (Adam Kadmon) shall "cleave" to his wife (the Shekinah), and a servant of God (Adam) shall "cleave" unto the Lord his God, because to "cleave" is to separate, but to "cleave unto" is to join together, or to keep together, that is, to bind, to covenant. For it is said, "and I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." (Gen. 9:11) Yet it is also said, "Who is this that cometh up as a flood. whose waters are moved as the rivers?" (Jer. 46:7) Here the Prophet speaks of the Pharaoh, but, in speaking of one king, he speaks also of another, that is, of the coming of the Messiah. For it is also the word that "the serpent cast out of his mouth water as a flood… to make war with the remnant of her seed, which keep the commandments of God." (Rev. 15, 17) Who are these that "Keep the commandments of God"? They are the Sons of Righteousness, the Children of the Light. They are they who cleave to the covenant, and are known rightly as the Sons of God. For so it is written that "In the beginning" (bereshith) was the "Covenant" (Berith).

references:

> A demon who appears in the form of a woman, and whose name derives from a form of Baal, worshipped by the Moabites on Mt. Phegor, Belphegor was a demon of discoveries and inventions.
> > -Drury, 30

> Belphegor or Belfagor or Baal Peor ("lord of opening" or "lord Baal of Mt Phegor") — a Moabite god of licentiousness who was once, according to cabalists, an angel of the order of principalities. In Hell, Belphegor is the demon of discoveries and ingenious inventions. When invoked he appears in the form of a young woman.
> > -Davidson, 74

> Baal-Peor [known as] "Lord of the Cleft" [was a] Phoenician phallic god coupled with Asherah's yonic "cleft." Israelites adopted his cult and celebrated sexual

rites in his honour in the tabernacle, until Yahweh's reformers killed the celebrants (Numbers 25). Baal-Peor's symbol was the palm tree between two stones, a male genital-symbol recalling the phallic god of Egypt, Osiris-Min, whose worshippers prayed to achieve erections "like a palm tree."

   -Walker, 86

Pisgah: Division. A hill in Moab, opposite Jericho (Num. 21:20), whence Balaam (Num. 23:14) and Moses saw the land of Israel (Deut. 3:27; 34:1). Nebo and the top (or head) of Pisgah may be two names for the same peak. Nebo: Babylonian god of wisdom, being regarded as the son of Bel-Marodach, the patron god of Babylon (Isa. 46:1).

   -Bible Dictionary

Oracles — interpretations of divine utterances — were commingled with the observation of the heavens for omens. And as Mankind was increasingly drawn to take sides in the godly conflicts,, Prophecy began to play a role. Indeed, the term to denote such spokesmen of the gods who proclaimed what was to come, Nabih, was the epithet for Marduk's firstborn son, Nabu, who had tried, on behalf of his exiled father, to convince Mankind that the heavenly signs bespoke the coming supremacy of Marduk.

   -Sitchin I, 7

Endubsar, offspring of Adapa, I have chosen you to be my scribe…. Endubsar eat the bread and drink the water, and be sustained for forty days and forty nights…. In the Future shall it be judged, for the at the end of days a Day of Judgment there shall be. On that day the Earth shall shake and the rivers shall change course, and there shall be darkness at noon and a fire in the heavens in the night, the day of the returning celestial god will it be.

   -Book of Enki, Attestation of the scribe Endubsar

Balberith (Berith, Beal, Elberith, Baalberith) — an ex-prince of the order of cherubim. Now in Hell, Balberith is a grand pontiff and master of ceremonies. He is usually the one to countersign or notarize the signatures on the pacts entered into between mortals and the devil.

   -Davidson, 68

i. Beelzebub

As has already been established, Baal was merely a titulary adjective, meaning "Lord" and, in particular, referring to one of the Babylonian national deities. Thus, we can then properly identify the historical warrior-king of Babylon, given in Biblical and archaeological as Nebuchadrezzar, with the mythological warrior-king Marduk. Philistia, being on the coast of the Mediterranean, the modern Gaza strip, was dead center in the conflicts between Babylon and Egypt in circa 601 BCE, when Nebuchadrezzar sent his vassals in the surrounding hill countries of Ammon, Moab and Edom to sack the rebellious nation of Judah. (cf. Roux) Under the scribal dictation of the prophet Jeremiah, at that time the, subsequently assassinated, ruler of Judah was Jehoiakim, son of Josiah, who, himself, had died fighting the Egyptian pharaoh at the recent brief skirmish of Meggido. This pharaoh, given in Jeremiah as Nebo, was, like the Babylonian warrior-king, deified by the people of the conquered nation in their mythology, namely, the Philistines. Nebo, now believed by some scholars to be the pharaoh Nekau II of the 26th dynasty, that of the Saite royal family, had, like all pharaohs, a given name and an enthroned title. (cf. Clayton) While the titles of his father of his son bespoke of the "heart of Re," Nekau's unique title was "Carrying

out the wish of Re forever." (ibid) Thus, we may see that, mythopoetically, the conflict between Nekau II of Egypt and Nebuchadrezzar of Babylon was a conflict between two Baalim, one representing Marduk, the other Re, with the victim of this being the natives caught in the crossfire, in the form of both, personally, King Josiah of Judah, and, mythologically, the Philistine God, known to the Judeans as the Lord of the Flies, a medical deity known in old Sumeria as NIN.GISH.ZID.A, in Greece as Hermes, and in Egypt as Thoth.

references:

Name of a Philistine god. Used as a title for the "chief of the demons," or Satan. The Pharisees referred to him as the "prince of the devils" (Matt 12:24). Jesus denied that he cast out devils by the power of Beelzebub (Luke 11:14-20). See also 2 Kgs. 1:1-6, where it is spelled Baalzebub.
        -Bible Dictionary

[Also known as] Belzebud, Belzaboul, Beelseboul, Baalsebul, etc. "god of flies." Originally a Syrian god, Beelzebub is in II kings 1:3, a god of Ekron in Philistia. In the cabal he is chief of the 9 evil hierarchies of the underworld. In Matthew 10:25, Mark 3:22, and Luke 40:15, Beelzebub if chief of the demons, "prince of the devils" (as in Matthew 12:24), but he is to be distinguished from Satan (just as he is in all magic, medieval or otherwise). In the Gospel of Nicodemus, Christ, during his 3 days in Hell, gives Beelzebub dominion over the underworld in gratitude for permitting him (Christ), over Satan's objections, to take Adam and all the other "saints in prison" to Heaven. A popular title of Beelzebub was "lord of flies." Another of his titles was "lord of chaos," as given in the gnostic writings of Valentinus.
        -Davidson, 72

"Lord of Flies," a god of Ekron in Philistia, to whose oracle King Ahaziah of Israel sent messengers in quest of healing magic (2 Kings 1:2). Like Hermes Psychopomp, his title meant the same as Lord of Death or Conductor of Souls, because flies were common forms taken by souls in search of rebirth. The Pharisees called Baal-Zebub a "prince of devils," apparently because it was thought he could cure people possessed by lesser devils (Matthew 12:24).
        -Walker, 86

Traditionally one of the most powerful demons — ranking in importance with Lucifer, Ashtaroth, Satan and Beherit — Beelzebub was originally Baal-zebub, god of Ekron in the ninth century B.C., and is mentioned in 2 Kings 1:2. The Canaanites worshipped him in a temple unpolluted by flies; hence his popular designation as "Lord of the Flies." Flies were regarded as unclean creatures that thrived on corpses, and Beelzebub in this regard was thought of as a demon of decay.
        -Drury, 29

In Samaria, north of Judea, Baal was known as Baal-zebul (or Baal-zebub), meaning Elevated Lord (2-Kings 1:2).
        -Gardner, 142

"Oh, Kothar wa-Kha[sis!
Quic]kly bu(ild the h)ouse of Yamm,
[Ere]ct the palace of Judge Nahar.
....
Oh my father Bull El!

I have no house [like] the gods,
[Nor] court like [the holy on]es."
          -Pritchard 93

Now he asked Ashreah, El's spouse, to intercede for him: and Asherah finally
convinced El to give his permission. The plans had to be drawn and construction
supervised by the Kothar-Hasis, the "Skilled and Knowing" Craftsman of the Gods.
Not only modern scholars but even Philo of Byblos in the first century A.D.
(quoting earlier Phoenician historians) compared Kothar-Hasis with... Thoth, the
Egyptian god of knowledge, crafts and magic.
          -Sitchin II, 144-5

Much of the history and violent conflicts that followed the Earth's division
stemmed from the refusal of Ra/Marduk to acquiesce in the division. He was
convinced that his father was unjustly deprived of lordship of Earth; and that
therefore he, not Enlil's foremost son Ninurta, should rule supreme on earth from
Babylon. Why was it Thoth, of all the other sons of Ptah/Enki, who was chosen to
replace the dynasty of Ra in Egypt? A clue might be suggested in a study titled
Religion of the Ancient Egyptians by W. Osborn, Jr., in which it is stated as
followed regarding Thoth: "Though he stood in mythology in a secondary rank of
deities, yet he always remained a direct emanation from, and part of, Ptah — the
firstborn of the primeval deity." With the complex rules of succession of the
Annunaki, where a son born to a half sister became the legal heir ahead of a
firstborn son (if mothered not by a half sister) — a cause of endless friction and
rivalry between Enki (the firstborn of Anu) and Enlil (born to a half sister of Anu)
— could it be that the circumstances of Thoth's birth somehow posed a challenge to
Ra/Marduk's claims for supremacy?
          -Sitchin II, 202,3, 7

j. Moloch Satan

The "King Adversary" is a combination of two titles, little more than characterising
its possessor, failing a nominal identification. The result of this is that, at some time
or another, all the preceding demonic rulers were associated with, synonymous to, or
held the title of, King Satan. However, as has been demonstrated, all of these figures
were, originally, benign characters in the pantheons of conquered nations or, at
worst, vilified people of early history. Thus, it would be overbearing of the student in
this matter to conclude with it, having not addressed the real intent behind their
defilement.

The term Moloch derives from Melek, an ancient titulary term synonymous, for all
intents and purposes, with the modern notion of a King. We have already covered the
fact that the term Satan was, in itself, never malevolent. Meaning "adversary" it
carried little more weight in itself than does the modern concept of a prosecuting
attorney (an agent, it should not be overlooked, representing the State). In the oldest
books of the Torah, a Satan appears as an adversary representing God, sent to test the
purity of his followers' faith. In later appended works dating from the Babylonian
captivity, the Satan begins to take on a character of its own, in opposition not to God's
followers, but to the doctrines of God, which, by the beginning of the Christian era,
places him as an adversary against God Himself. From about the 6th century of the
common era on, Satan is seen as the Devil.

So, from whence does this concept of the King Satan, and hence the Devil, arise?

Satan was originally Set, or Sata, of Egypt, the serpent who consumed its own tail and was reborn daily, the dark or underworld aspect of the sun similar to Apollo's Python, known to the hebrews as Apollyon, spirit of the pit. He evolved to become an "adversary" or Judge, and appears as one of the bene-ha-elohim, the sons of the gods advising God to test Job (Job 1:6). It was because of the vision of Jesus described in Luke 10:18 that satan was seen as a "lightning serpent". Satan earned his ill reputation only through muslim interpretation, where he was known as Iblis-Shaytan, who led the djinn in revolt against the worship of Adam. This story probably derives from the apocryphal gnostic Gospel of Phillip, which reads, "human beings make gods, and worship their creation. It would be appropriate for the gods to worship human beings!" It was to this entity, known to them as Azazel, that the hebrews released a scapegoat into the wilderness on the day of atonement.

references:

> Rabbi Shimeon opened and said "Anyone who rejoices on the festivals and does not give the Blessed Holy One His portion, that stingy one with the evil eye, Satan, Archenemy, appears and accuses him, removes him from the world. Oh, how much trouble and suffering he brings upon him! What is the portion of the Blessed Holy One? To gladden the poor as best as one can.... He enters from above and if He sees that they have nothing to celebrate He cries over them. Then he ascends to destroy the world!.... When Abraham welcomed all those great people the Accuser descended and stood at the door disguised as a poor man. But no one noticed him.... At once, the Accuser rose to face the Blessed Holy One. He said, 'Master of the world! You call Abraham "My friend"? (Isaiah 41:8) He held a feast and gave nothing to me and nothing to the poor'.... But he held his ground until he ruined the whole celebration and the Blessed Holy One commanded that Isaac be brought as an offering and it was decreed that Sarah would die in anguish over her son's ordeal. All that suffering he brought about because he gave nothing to the poor!"
>   -Zohar, I. 9

> Come and See: When his evil side comes down and roams through the world and sees how human beings act, how they all stray from their paths in this world, he ascends and accuses them.
>   -Zohar, I. 13

> The name Belial possibly derives from the Hebrew expression beli yaal, meaning "without worth," generally applied to someone who was wicked or debased.
>   -Drury, 29

> Beliar [means] "worthless." Interchangeable, in most cases, with Belial. Beliar is mentioned in Deuteronomy, Judges, and 1 Samuel, always as evil, its symbol and personification. In apocryphal writings Beliar is the prince of darkness, supreme adversary of God. In The Martyrdom of Isaiah he is the angle of lawlessness. In the Gospel of Bartholomew, Bartholomew asks Beliar to tell who he is, and Beliar answers, "At first I was called Satanel, which is interpreted as Messenger of God, but when I rejected the image of God my name was called Satanas, that is, an Angel that Keepeth Hell (Tartarus)... I was formed the first angel... Michael second, Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth... these are the angels of vengeance that were first formed." (Rf. James, the Apocryphal New Testament, p.175) This great fallen angel, often equated with Satan, is pictured presenting his credentials to Solomon; also as dancing before the Hebrew king. Paul, in II Corinthians 6:15 asks "What concord hath Christ with Belial?" Here, clearly, Paul

regards Belial as a chief of demons, or as Satan.
          -Davidson, 73-4

Belial: worthless. Sometimes translated wicked (2 Sam. 23:6); sons of Belial, i.e. wicked men (Deut. 13:13; Judg. 19:22; 20:13; 1 Sam 1:16; 2:12; 10:27; 25:17, 25; 25; 30:22; 2 Sam 16:7; 20:1; 1 Kgs. 21:10, 13; 2 Chr. 13: 7; 2 Cor. 6:15).
          -Bible Dictionary

Belial... a name for the Devil at Qumran. For New Testament parallels... see 'Beliar' in 2Cor. 6:15, 2 Pet 2:15, Jude 1:11 (interestingly enough preceded by an allusion to the Archangel Michael disputing with the Devil) and Rev. 2:14. The expression 'They will pollute My Temple' directly parallels what goes under the heading of one of the 'three nets of Belial' in the Damascus Document. These are 'fornication,' 'riches' and 'pollution of the Temple,' which Belial is characterised as setting up as 'three kinds of Righteousness' and by which he is said to have 'taken hold of Israel.' In line 11 of fragment 1, a new expression is introduced, the Angels of Mastemoth.... it is based on a the parallel 'Satan,' meaning 'to hate,' 'be hostile,' or 'oppose.' These are obviously the same Angels or heavenly 'Watchers' prominent in Enoch and the Damascus Document.
          -Eisenman, 47, 53-4

In the apocalyptic work "The Ascension of Isaiah," which contains a mixture of Jewish and early Christian elements, the names Beliar (i.e. Belial) and Samael occur side by side as names synonymous for Satan.
          -Scholem, 385

The wicked Samael made a bond with all the host on high against his Master. This was because the Blessed Holy One said [regarding man] (Genesis 1:26), "And let him rule over the fish of the sea and the flying things of the heaven. [Samael] said, "How can we cause him to sin and be exiled from before God?" He descended with all his host, and sought a suitable companion on earth. He finally found the serpent, which looked like a camel, and he rode on it.
          -Bahir, I. 200

Samael is considered to be identical with Satan.
          -Mathers, 30

From the amoraic period onward, Samael is the major name of Satan in Judaism. The Greek version of Enoch used by the Byzantine Syncellus retained the form Samiel. This form retains the original meaning derived from the word Sami, meaning blind, an etymology which was preserved in various Jewish and non-Jewish sources until the Middle Ages. In addition to Samiel, the forms Samael and Sammuel date from antiquity. This third version is preserved in the Greek Apocalypse of Baruch 4:9 (from the tannaitic period), which states that the angel Sammuel planted the vine that caused the fall of Adam and therefore Sammuel was cursed and became Satan. The same source relates in chapter 9, in an ancient wisdom of the legend of the shrinking moon, that Samael took the form of a snake in order to tempt Adam, and idea which was omitted in later Talmudic versions of the legend.
          -Scholem, 385

Their chief is blind; because of his Power and his ignorance and his arrogance he said, with his Power, "It is I who am God; there is none apart from me." When he said this he sinned against the Entirety. And his speech got up to Incorruptibility; then there was a voice that came forth from Incorruptibility, saying, "You are

mistaken, Samael" — that is, "god of the blind."
        -the reality of the Authorities, I. 2-3

The name first appears in the account of the fall of angels in the Ethiopic book of Enoch 6, which includes the name... in the list of the leaders of the angels who rebelled against God.
        -Scholem, 385

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to this deed, and I alone shall have to pay the penalty of a great sin.'
        -Ethiopic Enoch VI. 1-3

Shemihazah taught incantations [and (how) to cut roots....]
        -4QEnoch (4Q201), col IV, 1

Semyaza — probably a running together of Shem (meaning name) and Azza (the angel Azza, or Uzza), a fallen angel who is, according to Rabbinic tradition, suspended between Heaven and Earth as punishment for having had carnal knowledge of mortal women. Azza is said to be constantly falling, with one eye shut, the other open, so that he can see his plight and suffer the more. There is another explanation for Azza's expulsion from heaven: it is that he objected to the high rank given Enoch when the latter was transformed from a mortal into the angel Metatron. In Solomonic lore the story is that Azza was the angel who revealed to the Jewish king the heavenly arcana, thus making Solomon the wisest man on earth. In Talmud, the sedim (Assyrian guardian spirits) are said to have been begotten by Azza on the body of the evil Naamah, daughter of Lamech, before the Flood. In his introduction to 3 Enoch, Odeberg remarks that, of the 2 groups of angels headed by Metatron, one group (the angels of justice) was under the rulership of Azza. At that time, evidently, Azza was not yet fallen. In Persian and Arabic lore, Iblis is the equivalent of the Christian Satan. Beckford in the oriental romance Vathek introduces Iblis thus: "Before his fall he [Iblis] was called Azazel. When Adam was created, God commanded all the angels to worship him [Adam], but Iblis refused." (cf. Koran, sura 18; also the legend related in Ginzberg, the Legends of the Jews, I, 63: "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?")
        -Davidson, 65, 101, 265

The use of the word shem in respect of its 'shining' aspect is apparent in the alternative name for Prince Utu, the brother of Inanna. His epithet was Shem-esh: the Shining One.
        -Gardner, 113

Mesopatamian sun-god and brother of the fertility goddess Ishtar, Shamash was the personification of light and righteousness and had the power to deliver oracles of prophecy.
        -Drury, 283

Similarly, the Sumero-Akkadian god Nergal, the Greek god Hermes, the Armenian goddess Atar'at and the Arabian deities Allat and Shamiya had their temples in Hatra, around the majestic sanctuary of Shamash, the sun-god common to all

Semites.
        -Roux, 420

Shamash [was a] Babylonian sun-god, [whereas] Utu [had been the] Sumerian sun-god.
        Pritchard, 379, 380

Nannar/Sin's son, Utu/Shammash (his celestial counterpart was the sun) had his temple in Sippar, the E.BABBAR — "House of the Bright One" or "Bright House."
        -Sitchin II, 106

The kingdoms of Isin and Larsa were founded within eight years of each other, but for almost a century, Isin overshadowed Larsa. While the Amortie prince of Larsa, Naplanum, had to content himself with hardly more than the town he had conquered, Ishbi-Iraa of Isin possessed the three important centres of Nippur, Uruk and Eridu. The occupation of Sippar by Iddin-Dagan (1974-1954 B.C.), brought the frontiers of the kingdom from the Persian Gulf to the latitude of Baghdad; it now extended along the whole course of the Lower Euphrates, the vital artery of Sumer…. They took the titles 'King of Ur, King of Sumer and Akkad,' restored and embellished the former capital-city, renewed active commercial relations with Dilmun, and ironically were obliged to defend their kingdom against those to whom they owed it, fighting the Elamites, building fortresses against the MAR.TU and imposing tribute upon their nomadic tribes…. By now, however, the two rivals had in their region a common enemy, Babylon…. It's name in Sumerian was KA.DINGIR.RA, in Akkadian Bab-ilani, both meaning 'The Gate of the Gods'….
        -Roux, 181-2, 184

A second time, therefore, Dumuzi turns to Utu with the prayer to turn him into a gazelle; this time, he wishes to carry off his soul to the house of a goddess known as "Belili, the wise old lady." Utu answers his prayer, and Dumuzi arrives at the house of Belili, pleading….
        -Kramer, 159

Bel [was] a Babylonian god, same as Baal (Isa. 46:1; Jer. 50:2; 51:44).
        -Bible Dictionary

In Babylonian mythology, one of the supreme triad of the gods, the others being Anu, lord of the heavens, and Ea, lord of the waters, Bel was the chief god and founder of the Babylonian empire — his name literally means "King;" the spelling "Bel" is its Akkadian form.
        -Drury, 29

Bel [was a] name for Marduk, god of Babylon.
        -Pritchard, 375

MAR.DUK meant "Son of a Pure Place," (P.Jensen), "Son of the Cosmic Mountain" (B. Meissner), "Son of the Brilliant Day" (F.J. Delitzsch), "Son of Light" (A. Deimel) or simply "The True Son" (W. Paulus).
        -Sitchin II, 355

A Variant has: "Verily, the sun-child, who is radiant among the gods, is he!" "Sun-child" is not a new name…; it is merely a further explanation of or play upon the name "Marduk"
        -Heidel, note to tablet IV, line 133, Enuma Elish

Divine reign over Egypt was then transferred by Ptah to his son Ra ("The Bright One") who was also called Tem ("The Shining One"). Ptah was none other than Enki, and... Ra was Marduk of the Mesopotamian pantheon.
        -Sitchin II, 202

The serpent Lord was Enki, but in parts of Chaldea he had been called Shaitan.
        -Gardner, 125

k. some commentary on the Ten Demon Kings

Why is it said, "and God divided the light from the darkness" (Gen. 1:3), when it is also said, "let it [the firmament] divide the waters from the waters" (Gen. 1:6)? God is like the firmament, and the light is like the waters, for there was the light before, and the light after, and these were the two kinds of light, the one greater, and the other lesser. So, what is the Greater Light like, and what is the lesser light like?

The Greater Light is like the bowl of a bell, and the lesser light is like the striker of the bell. There is the bowl, and there is the striker, and when they are not brought together, there is no sound. When the bowl is brought together with the striker, then there is reverberation. So is the Greater Light like the circle, and the lesser light like the ray. The Greater Light is the spiritual light, the emanation from the Godhead. The lesser light is the light of the soul, the emanation from the emanation. The Greater is like the wind, which is the breath of the air (Neschamah), and the lesser is like the breath of man (Ruach). When there are the two together, there is the word.

So it is written that the light broke the vessel, which was the container of the Light. It was the contraction between the Greater Light and the lesser light, the reverberation, that broke the vessel. The soul broke the spirit; but here, "to break" means "to tame." So the expression says, "music tamed the savage." But this is different, because to tame is to reveal from within, while to break is to receive from without. It is also said, "and God breathed the breath of life into the nostrils of the man" (Gen 2:7), and this was like the Received Word. Man was not alive until God "breathed into his nostrils the breath of life," and this is like the "breaking of the vessels," because when the man received the breath of life then he became alive, and so, when there was the contraction then the vessels broke.

So it written that, "The fear of God is the First Light" (Bahir I, 190), because Shekinah, the Presence, is the light that shines from within Malkuth. This light shines on a man from within themselves. This is because it shines on the spirit from within the soul. It is the light that breaks through, the dawn, and the first light of day. It breaks through the soul to break, that is, to tame, the spirit. It Receives from without the breath of the wind through the striker, to reveal from within the breath of the word to the bowl, and this is the reverberation that broke the vessels.

references:

        Meister Eckhart said, "Lucifer, the angel, who is in hell, had perfectly pure intellect and to this day knows much."
                -Walker, 553

        Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is a "false light."
                -Hall, 142

Rabbi Bun also sat and expounded: What is the meaning of the verse (Isaiah 45:7), "He forms light and creates darkness?" Light has substance. Therefore the term "formation is used with regard to it. Darkness has no substance, and therefore, with regard to it, the term "creation" is used. It is similarly written (Amos 4:12), "He forms mountains and creates the wind." Another explanation is this: Light was actually brought into existence, as it is written: (Genesis 1:3), "And God said, let there be light." Something cannot be brought into existence unless it is made. The term "formation" is therefore used. In the case of darkness, however, there was no making, only separation and setting aside. It is for this reason that the term "created" (bara) is used. It has the same sense as in the expression, "That person became well (hi-Bria)."
      -Bahir, I, 13

Rabbi Berachiah said: What is the meaning of the verse (Genesis 1:3), "And God said, 'Let there be light,' and there was light"? Why does the verse not say, "And it was so?" What is this like? A king had a beautiful object. He put it away until there was a place for it, and then he put it there. It is therefore written, "Let there be light, and there was light." This indicates that it already existed.
      -Bahir, I, 25

And Rabbi Yochanan said: There were two types of light, as it is written, "[let there be light,] and there was light." Regarding both of them it is written (Genesis 1:4), "[And God saw the light] that it was good." The Blessed Holy One took one [of these types of light] and stored it away for righteousness in the World to Come. Regarding this it is written (Psalm 31:20), "How great is the good that You have hidden away for those who fear You, that You have accomplished for those who find shelter in You…" We learn that no creature could look at the first light.
      -Bahir, I, 147

Rabbi Rahumai said: This teaches us that Israel had light. Torah is light, as it is written (Proverbs 6:23), "For a commandment is a lamp, Torah is light…" And we say that a lamp is a commandment, illumination (Orah) is the Oral Torah, and light (Or) is the Written Torah.
      -Bahir, I, 149

Rather than classifying the two aspects of the Tree as 'good' and 'evil,' Black Snake Cultists adopt a New Aeon attitude and regard the Sephirotic aspects of the front of the Tree as 'positive,' and the Qliphotic aspects of the backward paths as 'negative.' The Sephirotic are further grouped into positive and negative forces, the former being known as the 'Flames of Light,' the latter as the 'Flames of Reflected Darkness.' Similarly, the Qliphotic influences are known as the 'Shadows of Darkness' and the 'Shadows of Reflected Light,' priority being given to the negative aspects in the case of the Qliphoth, because the Qliphoth are themselves negative in relation to the Sephiroth.
      -Grant II, 173

2. the Unholy Trinity, the Ten Orders of Demons and the Five Accursed Nations

While the Ten Orders of Demons are a commonality to the literature of Crowley (cf. 777) and Waite (cf. the Holy Kabbalah) alike, which tends to indicate that they derived from a common source, probably Levi (cf. Occult Philosophy), it is to Crowley alone to whom we owe the most approachable publication of the Unholy Trinity. Similarly, it is Savedow (cf. Goetic Evocation) who lists in full the attributes of the

Five Accursed Nations mentioned but briefly by Waite.

a. the Unholy Trinity

The doctrine of the triune Veils, and thus of the anthropomorphic trinity, is not at all Hebrew in origin. It is, strictly speaking, a unique dogma of Christianity which has, by post-Christian (gra) qabalists, been introduced into practical qabala as, at least, a concession and, at most, a profession, to Christianity. In ha qabala there is no trait which could be considered characteristic of the psychology of the concepts theorised to have preceded the divine emanations of the sefirot. To each sefirot is assigned a specific attribute which speaks volumes as to the activity or passivity of the Godhead in the process of creation, however, by all qabalists alike, the traits above and beyond these are not considered traits of the persona of God, rather, of his archetypal body or the essence of his precedent being.

Therefore, it is un-qabalistic to premise traits of these three preeminent veils, existing solely prior to the act of creation, such as "Father," "Son" or "Holy Spirit," and thus to divide the body or being of God within itself into separate entities. This is simply contrary to known doctrine based on the Torah.

However, to go further than this and assign adverse attributes to these unprecedented anthropomorphications simultaneously denies the qabalistic practise of their ineffability and defies the organisation thereof proposed by anthropomorphic Christianity.

In short, while on the one hand the Unholy Trinity is simply "un-Hebrew," on the other hand it is outright "anti-Christian." Thus, it could easily be compared with Matt. 4: 3-10.

references:

> The need to posit this strange trinity is explained by the urge to make the ten sefirot conform with the 13 attributes predicated of God. It is hardly surprising that Christians later found an allusion to their own doctrine of the trinity in this theory.
> -Scholem, 96

> The Church uses... (II) the term "person" or "hypostasis" to designate the Father, Son, and Holy Spirit in the real distinction between them.... We do not confess three Gods, but one God in three persons, the "consubstantial" Trinity.
> -Cathechism of the Catholic Church, entries 252,3

i. Qemetiel: Crowd of Gods

This clearly refers to the Assembly of the Annunaki, the pantheon of Sumeria. According to the Enuma Elish, where the Babylonian national deity Marduk came to supplant the names of Anu, Father of the Sky, and Enki, Lord of the Earth, as well as various other source fragments of Sumeria unearthed at Nineveh and other locations in modern Iraq, this assembly was known as the Watchers, and were primarily gods or seasonal meteorology as well as common elements of the environment. As such, they differed markedly from other pantheons of the time, such as the Hindu and Egyptian, in that they were not depicted as zoomorphic, but as anthropomorphic. It is this Heavenly Legislative body (cf. Gardner) to which all the earliest fragmentary and complete versions of the apocryphal Book of Enoch (cf. Eisenman) refer as the

"fallen angels" (cf. Prophet) who "to earth from heaven came," (cf. Von Daaniken, Sitchin) in "shems," (cf. Knight, Lomas) "took to wives the daughters of men," (cf. Genesis) and bred the Nephilim, a race of "great men, men of renown." (ibid) It is hypothesised by an increasing number of modern agnostic scholars that it was from this Grand Assembly that Abraham of Ur selected his patron deity, subsequently referred to as "elohim" ("my god"), which deity would eventually go on to be known variously as El Shaddai, Adonai, and YHVH.

ii. Belia'al: Worthlessness

As described above, the concept of beli yaal, a Hebrew idiom meaning "worthless," came into demonology at least as early as the Essenes, and may have been, as Beliar, known to the Hebrew national consciousness for some period of time before this also. Beliar has been attributed, due to a peculiar pun, the concept of the "father of lies," however, as described in section II, 4, below, there are different interpretations for and applications of this terminological concept. Thus, the idea of the belia'al is comparable to that of Samael, who is known alternately as Samael the Black or Samael the Red, and of Lilith, who is known alternately as Lilith the elder and the younger. In this particular context, that is, the Unholy Trinity, the presence of Belia'al most likely represents an attempt by post-Christian qabalists to integrate recently uncovered Essene material, which is only directly referenced in the Gospels, into a structure whereby to counterbalance the overwhelming force of Catholic dogma.

iii. A'athiel: Uncertainty

Uncertainty is only mentioned, as far as can be easily ascertained, twice in the bible. As such, it is difficult to fathom how it has entered the lexicon of demonology. Unlike the majority of other demons and devils, most of whom are admittedly considered fallen angels, Uncertainty does not appear to have been, at any time, anything other than an adverse attribute. That is to say that, in addition to not being the title of a king, demigod or deity, it was not the name of any particular historical figure of note, nor that of any other form of exalted figurehead.

Thus, it does not appear to have any particularly relevant historical or Hebraic context. It appears that, as with the other attributes of the Unholy Trinity, however this one in particular, that this trait was included not from precedence of historical context or Hebraic origin, but from social commentary by a previous author on a contemporary sociopolitical situation. To this extent, we may make brief reference to Schroedinger's Uncertainty Principle, the foundation of 20th century quantum mechanics, the study of the motions and characteristics of subatomic particles and waves.

b. The Ten Orders of Demons

According to Arthur Edward Waite, in The Holy Kabbalah, p. 257-8, each of the ten orders of hell is residence to a different order of demons, just as, according to traditional qabala, the various strata of heaven are home to the angelic hosts. Of course, in Hebrew theology the number of these heavens differs from the Christian conception, where there are several more, and the Muslim, in which there are fewer. Waite, who owed much of his conception to Levi, the majority of whose works he had translated into english, considered only the Hebrew conception of the sefirotic heavenly orders when compiling his structure for the obverse attributes. To this extent, many of his findings are in keeping with those of Crowley (as adumbrated in section first Resh of Liber Ararita), and these, we may safely assume, both owe

primarily to Levi. In terms of difference between these two, Waite is somewhat more extensive, and less poetic, in his attribution to each of the ten levels both a dominant attribute (the order) as well as a "cortex," that is, a shell, whom he seems to have envisioned as being the governing faculty thereof. In the published works of Crowley no such correspondence can be readily found, and he seems to have used, for all practical purposes, the ten Rulers listed above as his governing faculties when working with these and related constructs.

Many of Waite's "cortices" may be found in Davidson's Dictionary of Angels, although some are notably absent, not only from there, but also, apparently, from any direct Biblical mention, and one must assume, therefore, that these attributes are culled, as, admittedly, are many of Waite's adverse attributes, from the medieval grimoires, which have no sound qabalistic connection. For this reason, among others, one must question, at least, their relevance to a system based on the Hebrew (specifically Ari qabalistic and rabbinical Zoharic) conception of the qliphoth, as is implied by Waite's nomination of these grimoire derived attributes as "cortices."

Despite this, in order to provide the fullest body of research into these matters as possible, the "cortical" attributes will be mentioned, and their origins, as best as possible given the limited materials of research, will be traced. Unfortunately, due to the lack of material on this particular subject and related paradigms of research, only certain attributes and correspondences can be recovered, while others, perhaps even easily implied to the current investigator, cannot be contemporarily pursued. Though frustrating, this ought offer no serious impediment to the ardent researcher, for whom other such material may be available.

Further inquiry into the adverse correspondences referenced by these attributes relative to existing material regarding the qabalistic Tree of Life construct may prove equally fruitful as far as further illustrating their traits, from which, perhaps, one would hope, a deeper understanding of the nature of their characters may be gleaned.

i. Thaumiel: Twins of God / Double-Headed Ones

> An "averse" (i.e. unholy) sefira, corresponding to, or opposite to, Kether ("crown"). Thaumiel's cortex is Cathariel.
> -Davidson, 288

ii. Ghagiel / Chagidel / Chigidiel: Hinderers

> Chaigidiel [is], in the world of Asaiah, the adverse (opposite or left) sefira corresponding Chochma (wisdom) in the Briatic world.
> -Davidson, 83

> Og — a descendant of the fallen angels; the son of Ahijah, the grandson of Semyaza, and the brother of Sihon. In Jewish tradition, Og was an Amorite slain in the ankle by Moses. In Numbers 21:33, Og is king of Bashan who is delivered into the hands of Israel by God. However, there is a legend that Og was in the flood and was saved from it by climbing to the roof of the ark. Palit is another name for Og.
> -Davidson, 212

> Palit ("the escaped") — in Jewish legend, Palit is the name for Michael when Michael escaped from the grip of Samael (Satan) at the time the latter was hurled from heaven.

-Davidson, 220

Gog and Magog — in the grimoires of Honorius III, ineffable names of God used to command spirits. "The unexpected appearance of Gog and Magog amongst the other holy names of God must be put down," says Butler, Ritual Magic, "to the ignorance of Honorius." The Koran (sura 18, 95) mentions Gog and Magog as "spoiling the land."
-Davidson, 125

Gog: (1) A Reubanite (1 Chr. 5:4). (2) King of Magog, whose invasion of Israel was prophesised by Ezekiel (Ezek. 38: 39). The prophecy points to a time when the heathen nations of the north would set themselves against the people of God and be defeated, and led to recognise Jehovah as King. All this appears to be at the second coming of the Lord. Another battle, called the battle of Gog and Magog, will occur at the end of the 1000 years. This is described by John in Rev. 20:7-9.
-Bible Dictionary

Magog: "Covering" (1) son of Japheth (Gen 10:2; 1 Chr. 1:5). (2) A country of people near the Black Sea, and equivalent to Scythian (Ezek. 38:2; 39:6; Rev. 20:8).
-Bible Dictionary

iii. Satariel / Sathariel: Hiding / Concealers

Sathariel ("Concealment of God") — the "averse" sefira "who hides the face of mercy." In The Zohar, Sathariel is called Sheiriel. [Rf. Waite, the Holy Kabbalah, p. 257]
-Davidson, 262

iv. Gha'asheblah / Gamschicoth / Gamchicoth: Smiters / Disturbers of Souls

Azariel — in Talmud, Azariel is the angel governing the waters of the earth. In occult lore he is listed among 28 angels governing the 28 mansions of the moon. Azarel — an angel whose name is found inscribed on the 5th pentacle of the moon. Azaradiel — in the Book of Enoch (Enoch I) Azaradel is one of the fallen angels who taught men the motions of the moon. Azael (Asiel "whom God strengthens") — one of 2 fallen angels (Aza is the other) who cohabitated with Naamah, Lamech's daughter, and sired the sedim, Assyrian guardian spirits. Azael, it is reported, is chained in a desert where he will remain until the day of judgment.
-Davidson, 63

v. Golachab / Golab: Flaming Ones / Incendiaries

One of the adversaries of the seraphim, one of the 10 unholy sefiroth "whose cortex is Usiel." Golab has also denoted a spirit of wrath and sedition, operating under his chief, "Sammael the Black." [Rf. Levi, Philosophie Occulte; Waite, the Holy Kabbalah, p. 237]
-Davidson, 125

Usiel (Uziel, Uzziel, "strength of God") — in the cabala generally, as in Targum Inkeles and Jonathan, Usiel is an angel that fell, and is therefore evil; he was among those who wedded human wives and begat giants. Of the 10 unholy sefiroth, Usiel is listed 5th. In the Book of the Angel Raziel, Usiel (Uzziel) is among the 7 angels before the throne of God and among the 9 set over the 4 winds. Uziel — 5th of the 10 unholy sefiroth. Uzziel (Usiel, Azareel? — "strength of God") — one of the

principle angels in rabbinic angelology; of the order of cherubim, also of the order of virtues (i.e. malachim), of which Uzziel is sometimes ranked as chief.
-Davidson, 299, 301

vi. Togarini / Thagirion / Tagaririm: The Litigation / Disputers

vii. Gamaliel: The Obscene Ass / Obscene

Hebrew, "Recompense of God." In the cabala and gnostic writings one of the great aeons or luminaries, a beneficent spirit associated with Gabriel, Abraxis, Amikhar, and Samlo. However, Levi in his Philosophie Occulte rates Gamiel as evil, "an adversary of the cherubim" serving under Lilith (who is the demon of debauchery). In the Revelation of Adam to His Son Seth (a Coptic Apocalypse), Gamiel is one of the high, holy, celestial powers whose mission is "to draw the elect up to Heaven."
-Davidson, 120

viii. A'arab Zaraq / Harab Sarap(el) : The Raven of Dispersion / Ravens of Death

An averse sefira to Netzach, whose cortices are Theuniel (Teumiel) and Baal Chanan. Harab-Serapel is 7th of the 10 demons in the Asiatic world; he is also a leader in the infernal regions. Cf. "adversaries of the Elohim or the Gods, and their chief is Baal" in Levi, Philosophie Occulte, where Herab-Serapel is regarded as plural.
-Davidson, 135

ix. Samael: The False Accuser / Jugglers

In The Zohar (Vayishlah 170b), Samael is the dark angel who wrestled with Jacob at Peniel, although Michael, Uriel, Metatron, and others have been identified with this antagonist.
-Davidson, 255

Samael is cross-eyed and dark (Zohar Hadash 32,4) and has horns (Tikhunet Zohar in Zohar Hadash 101,3), perhaps influenced by the Christian idea about the horns of Satan.
-Scholem, 388

In fiction, "Red Samael the Seducer," father of the hero, is a character in Cabell's The Devil's Own Dear Son.
-Davidson, 255

[Asmodeus] is often mistakenly depicted as being the son of Samael, when actually he is Samael the black, who should also not be confused with the angel Samael, discussed earlier.
-Savedow, 71

The party, hosts, and chariots of Samael are mentioned in the Zohar part 2, 111b: part 3, 29a. Different classes of demons, all called Samael, were known by the writer of the Tikkunei Zohar (published in the main body of the Zohar 1:29a). "There is Samael and there is Samael and they are not the same."
-Scholem, 388

x. Lilith the younger / Lilin: The Woman (or Women) of Night

This incarnation, or version, of Lilith should be thought of as younger only in terms of backwards chronology, in that she is the more recent, Judaic conception of Lilith, as opposed to the older incarnation, or version, known as the servant of the Sumerian pantheon, the Anunnaki. This is Lilith, according to Ginzberg (Legends of the Jews I), after she had rebelled against Adam, a crime for which she had been banished, or had fled, to the west coast of the Red Sea. It was here, in the desert wilderness known as Zamorgad (cf. Koltuv ref. Patai), that she coupled with the serpent of wisdom, representative of Enki, who would later be known to the Judeo-Hellenic Gnostics as Samael. After this, she returned again to the side of Adam, though only to ritualistically rape and torture him. Such is the Hebraic conception.

> In the Zohar, as in other sources, she is known by such appellations as Lilith, the harlot, the wicked, the false, or the black. Both here, and in the Tikkunei Zohar, there crystallises the conception of various degrees of Lilith, internal and external. Likewise we find Lilith the older, the wife of Samael, and Lilith the younger, the wife of Asmodeus.
> -Scholem,

> The great one, Grandmother Lilith, is the spouse of Samael, King of the Demons, and she is a woman of harlotry. The little one, Lilith the Maiden, is the spouse of Asmodai, also a King of the Demons. There is great jealousy between Samael, the greatest prince of all and Ashmodai over Lilith. On the Day of Atonement, Lilith and the four hundred and twenty legions of demons she controls go forth into the desert.
> -Koltuv, 34

> There is a doubling of the demonic female in the Kabbalistic story that the two women harlots who appeared before King Solomon fighting over their newborn babies, were, in fact, Lilith and Igrat. Here, Lilith is the strangler of babies, and Igrat is the seductress of King David as he slept in his camp in the desert. Igrat is said to have coupled with David in his dream, and conceived from him, and bore the King of Edom, who, in this myth, was really Ashmodai, King of the Demons. Ashmodai later deprived Solomon of his kingship and sat on Solomon's throne in his stead. The son of Lilith and Asmodai was called Sariel, Sword of Asmodai, "His face flames like the fire of flames." It is said that in the middle of the night of Yom Kippur, the Day of Atonement, Sariel is called forth by the acts and prayers of the sages and elders. He comes, against his will, flying through the air with one hundred and thirty-one warriors, their faces all aflame with fire. The Kabbalists say that the scribe, whose name is Pifiron, brings the secret written and sealed by Sariel, and these secrets are all the secrets of the firmament, and they are revealed to the elders.
> -Koltuv, 35-6

> These mazikim ("harmful spirits") have various roles:... others imperil women in childbirth and their children. An example of the latter king is Lamashu (first deciphered as Labartu) against whom incantation formulas have been preserved in Assyrian. A man sleeping in his house alone may be seized by Lilith, while the demon Hormiz, or Mormuzd, is mentioned as one of her sons. In the Testament of Solomon, a Greek work of about the third century... the female demon is called Obizoth. The legend also found its way into Arabic demonology, where Lilith is known as Karina Tabi'a, or "the mother of the infants." From these ancient traditions, the image of Lilith was fixed in kabbalistic demonology. Here, too, she has two primary roles: the strangler of children, and the seducer of men, from

whose nocturnal emissions she bears an infinite number of demonic sons. She is generally numbered among the four mothers of the demons, the others being Agrat, Mahalth, and Na'amah. Also extent are versions of the incantation in which Lilith is replaced by the Evil Eye, the star Margalya, or the demon familiar in Jewish and Arab literature, Maimon the Black.
-Scholem, 356, 357-8, 360

A special place in demonology is allotted to the Queen of Sheba, who was considered one of the queens of the demons and is sometimes identified as Lilith. Widespread, too, is the identification of Lilith with the Queen of Sheba — a notion with many ramifications in Jewish folklore. It originates in the Targum to Job 1:15 based on a Jewish and Arab myth that the Queen of Sheba was actually a jinn, half human and half demon.
-Scholem, 325, 358

It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.
-Qu'ran, sura 27

In the hour when the Matronit (the Shekina) adorns herself and wishes to approach her Husband, and she adorns herself, and says to her hosts: 'I am black — from the side of the Below, and comely — from the completion of the side of the Above.'
-Zohar I, 49a

God, fearful that Lilith and Samael would overrun the world with their demonic brood, castrated Samael. This story parallels the Talmudic myth in which God castrated the male Levithan in order to prevent him from coupling and thereby destroying the earth.
-Koltuv, 39

And this dragon hath been castrated since his crest (or membrum genitale), together with his mate, have been repressed, and thence have formed four hundred desirable worlds.
-Mathers, 50

According to the Zohar (I, 54b), after the fall Adam decided to do penance for his sin by refraining from intercourse with Eve for one hundred and thirty years. According to Rabbi Mier in the Talmud, Adam wrapped his waist in thorny fig branches to prevent intercourse with Eve. During this time Lilith visited Adam as he slept alone dreaming, and satisfied herself by mounting him, causing him to have nocturnal emissions. The creatures born from their union are called "plagues of mankind."
-Koltuv, 40

c. The Five Accursed Nations of Seir (Edom)

Being the inhabitants of the Promised Land of the Hebrews before the tribe of Israel invaded following the so-called Exodus, this clan of descendents of the brother of Jacob/Israel were seen as primitive hethens and were violently suppressed in the wars to establish an Israelite kingdom. Though the Edomites still existed after Saul, the first king of Israel, they had by that time already been largely dispersed.

Despite being descendants of the blood relatives of Israel, through the subsequent intervention on the part of lore and folktale, the Edomites came to be representative of the offspring of the fallen angels "with the wives of men." As such, they were preserved as having been giants, due to a confusion of the term "men of renown." It was held, then, that giants such as Goliath, whom David slew with a single stone, were, rather than as their actual geneaologies indicated, the descendants of Esau.

Here, the capital cities associated with each tribe, rather than the genealogies of the Dukes and Kings, as in other sources, is given. These attributions cannot be held with certainty, as they are listed in the given order in the relevant passage of Genesis, however, concurrent to this passage, none of the other above attributes are specifically given. It is only from Savedow that these attributes are transcribed, while the names of the capitals are from the aforementioned other source. Usually the Edomitish kingdoms are known by the names of their Dukes or Kings rather than by their capital cities. Furthermore, the name of Moab, a field north of the kingdoms of Edom, is here attributed rather than Seir, the mountain from whose summit Esau himself may have reigned. This, again, is done to stress the fact that these kingdoms existed not only as Kingdoms under Esau prior to the Israelite invasion following the Exodus, but also prior to their having been conquered by Esau. It is believed that the kingdoms of "cave-dwellers" who populated the lands prior to the conquering of Esau were those to whom the lore and folktales associating them with the giants and "men of renown" can be rightly attributed. Thus, it is their pre-existent capital cities, and not the Dukes and Kings of Esau, which are here listed.

references:

> A creation dominated only by the forces of judgment could not survive. The exact nature of of such earlier, unsuccessful creations, however — called in the Zohar "the Kings of Edom" or "the Primeval Kings" — is not made plain.
> -Scholem, 117

> Edom: "red." Name of Esau (Gen. 25:30); of his descendants (Gen. 36; 1 Chr. 1:35); of their country in Mount Seir (Gen. 32:3; 36:9; Deut. 2:5,12,22). This country lay to the southeast of Palestine, having Moab on the north and the Dead Sea on the northwest. It was not included within the limits of the land of Israel (Deut. 2:5; cf. Josh 24:4). From the time of the Maccabees it was known as Idumea. The original inhabitants were "the children of Seir," or Horites (Gen 14:6; 36:20), and were probably dwellers in holes or caverns. It passed by conquest into the possession of the descendants of Esau; and in Deut 2:4-5; 23:7, mention is made of the blood relationship between the Israelites and the Edomites. In spite of the kinship there seems to have been great mutual hatred, and wars were a constant occurrence (Num. 20:14; 21:4; Judg. 11:17; 1 Sam. 14:47; 2 Sam 8:13-14; Jer. 27:3; 49:7-22; Ezek. 35:3-15). The Edomites spoke a language that closely resembled Hebrew.
> -Bible Dictionary

i. Dinbah: Amalekites (Aggressors)

> Amalek — In the Zohar (I) a spirit identified with Sammael as "the evil serpent, twin soul of the poison god." [Cf. Deuteronomy 25:19]
> -Davidson, 14

> Amalek, Amalekites: An arab tribe that lived in the desert of Paran between the Arabah and the Mediterranean, and at one time seem to have ranged as far north as Mount Ephraim (Judg. 5:14; 12:15). The Amalekites were at constant war with the

Hebrews from the time of Moses (Ex. 17:8, etc.) till their power was broken by Saul and David (1 Sam. 15; 27:8; 30; 2 Sam. 8:12), and their last remnant was destroyed by the Simeonites (1 Chr. 4:43).
        -Bible Dictionary

ii. Temani: Geburim (Violent Ones)

Gibborim ("mighty ones") — an order of angels of the Song-Uttering Choirs under the leadership of Tagas. "They are the mighty ones... men of name" (Genesis 6). According to the Zohar I, 25a-b, the gibborim "erect synagogues and colleges, and place in them scrolls of the law with rich ornaments, but only to make themselves a name."
        -Davidson, 124

iii. Moab: Raphaim (Cowards)

Rephaim: "Giants." A pre-Israelite people in Palestine, noted for their great stature. (Gen. 14:5; 15:20; Deut 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 17:15). Cf. Ashtaroth.
        -Bible Dictionary

iv. Avith: Nephilim (Voluptuous Ones)

Nephilim (Nephelin, Nefilim) — in Hebrew lore, the nephilim stood for giants of primeval times; also as fallen angels, or their offspring (the "sons of God" who cohabitated with the daughters of men, as in Genesis 6). Closely related were the enim ("terrors"), the rephaim ("weakeners"), the gibborium ("giants"), the zamzummim ("achievers"), etc. [ref. Numbers 13:33] Head of the Nefilim was Helel. According to the 9th century writer Hiwi al Balkhi, the nephilim were the builders of the Tower of Babel.
        -Davidson, 206

v. Pau: Anankim (Anarchists)

Anakim ("giants") — the offspring of fallen angels and mortal women, and issue touched on in Genesis 6. The anakim were so tall that, according to the Zohar, "the Hebrews were like grasshoppers in comparison." In the later work, the angels Uzza and Azael are singled out as having begotten children "whom they called anakim." The original name of the anakim was nefilim. [Rf. Deuteronomy 1:28; Joshua 14:12] In Ginzberg, The Legends of the Jews I, 151, it is related that the anakim "touched the sun with their necks." This is consonant with the view, often expressed in Rabbinic and Islamic writings, that angels reached from Heaven to earth — just as Adam did when he was first formed, and as Israel did, or does. [Rf. 3 Enoch]
        -Davidson, 18

Anakim: "long-necked." A giant race. Settled near Hebron but also met with further north. (Num. 13:32-33; Deut. 1:28; 2:10-11, 21; 9:1-2; Josh. 14:12-15; 11:21-22).
        -Bible Dictionary

d. some commentary

In the Rig Vedas, the hymns of the Aryan Vedics, lie the seeds to the tales later told by the Indo-European rulers of the middle-east, borrowed from the Sumerians by the

Babylonians, from the Babylonians by the Hebrews, and from the Hebrews by Islam.

Here we see the origins of the mythos of the fallen ones, the elder Gods. To the Aryans, the sun was known as Surya, and drawn upon the seat of a chariot by seven horses (or a seven-headed horse). However, later, once the Aryans had migrated out of India and into the Middle East, Surya became Asurya, the setting sun, and was associated with all the common adverse attributes.

According to M.P. Hall, " primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night." The Bright Adityas became the evil Asuryas, and the dark Daevas became the exalted Devas.

By that time, the Aryans had migrated into Persia, and began propagating their myths there as well. The tales of Ahurah-Mazda, the light, and Ahriman, the dark, would give rise later to Zoroastrianism, which, along with the mythology of Thoth of Egypt, would contribute to the legends of Hermes Trismegestus of Greece.

Just as Hermes would eventually come, by a combination of many other mythologies, to be known as Christos Messiah of the Hellenic Hebrews, burgeoning forth the solar cult of Christianity, where the crucified Christos was surrounded by his treacherous twelve (zodiacal) disciples, so, in the far east, would the remnants of the Vedas combine with the mythologies of the lesser Hindu caste to birth Buddhism, where the ever changing mask worn by the single concept of the self-deity was seen as an illusion to be transcended by a contemplative lifestyle.

Again, as the ultimate transcendence of Christos was achieved by his death on the grand cross, so, in Buddhism, is the highest state of trance to be achieved when the self becomes one with the non-self. Thus, just as in the past the demons were once the angels, who fell for refusing to worship the self, perhaps these modern monotheism will fall when we realise it is not the self which should be worshipped. The angels were a means to an end, and, when that end was achieved, they were discarded and became the fallen ones, the elder gods in the plural. So, too, is the central solar self the means also to an end, and once that end is achieved, it too will be discarded, and the Christos Messiah will become synonymous with the modern concept of the devil.

references:

> Adityas — the shining gods of the Vedic pantheon, consisting of 7 celestial deities or angels, with Varuna as chief. The other 6 are: Mithra, Savitar, Bhaga, Indra, Daksha, Surya.
> -Davidson, 7

> Surya — one of the 7 (or 12) shining gods of Vedic religion. Suryas — in Vedic lore, the suryas (later the asuryas) are deities analogous to the Judeo-Christian angels. The asuryas are the fallen ones, i.e. demons or devils.
> -Davidson, 281

> Asuras or Ahurahs — angels in Aryan lore; in Hindu lore, esoterically, the azuras became evil spirits and lower gods who waged war eternally with the great deities (the suryas); they were once gods of the Secret Wisdom.
> -Davidson, 60

Eblis ("despair") — in Persian and Arabic lore, Eblis is the equivalent of the Christian Satan. Beckford in the oriental romance Vathek introduces Eblis thus: "Before his fall he was called Azazel. When Adam was created, God commanded all the angels to worship him, but Eblis refused." (Cf. Koran, sura 18; also the legend related in Ginzberg, The Legends of the Jews, I, 63: "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?") Thereupon God turned Eblis into a Shetan (devil) and he became the father of devils. To Augustine (Enchiridion, 28) and to Mohammed (in the Koran) Eblis is a jinn rather than an angel or a fallen angel. The Arabs have 3 categories of spirits: angels, jinn (good and evil), and demons.
　　　　-Davidson, 101

They were not created out of the four elements, but only out of fire and air. By means of their flight through air they are able to approach the "princes" of the zodiac who dwell in the atmosphere and thus hear predictions of the near but not the distant future.
　　　　-Scholem, 320,1

3. the Three Shrouds, Seven Hells and 12 Infernal Omens

Here, we find the completion of the attributes given, above, by Crowley in 777. By taking the twelve, so-called, "zodiacal qliphoth" from one source and combining it here, we are coming around full circle to the correspondence of attributes with the Hebrew alephbet. The three veils may be thought of as alike the three mother letters, the seven hells as alike the palatials (or doubles), and the twelve "astrological" omens as alike the gutturals.

The three veils and seven hells are given as the basis for the Tree of Death diagram by Savedow, which, it should be noted and underscored by the solemn seeker, was both created exclusively to express these traits, and is to be found nowhere else in the known published material on ha qabala.

a. the Shrouds of the Deep

To understand the three qliphotic veils we must first have some understanding of their qabalistic counterparts. These concepts, understood as preceding the divine emanations of the sefirot, are the ayin, the ein sof, and the ein sof aur.

The ayin, or "nothingness," is that concept associated with the description of man's ability to conceive of the original form, prior to the creation, of the divine Godhead. It can be associated with the world of Atziluth, of Emanation or of Conception. Beneath this is the ein-sof, or "infinite," which describes the conception of attributes of the divine Godhead, still, prior to creation. It, likewise, can be associated with Briah, the world of Creation. The ein-sof aur, or "infinite light" describes the beginning of the realm of Formation in that it is within this realm that the emanated sefirot were created and formed. Thus, it is associated with Yetzirah, the realm of Formation. Below this is Assiah, the world of Action, subtending to the sefirot Malkuth and drawing its activity therefrom. As explained in the Zohar and elsewhere, this activity is to "return to the Godhead," and is the essence of the Shekinah, or Matronit of the Godhead.

Such, however, is the esoteric side of ha qabala. The exoteric counterpart to this derives from the Torah, Book of Genesis, Chapter 1, verse 2. Here, it says: "the earth being unformed and void, with darkness over the surface of the deep." (JPS Tanakh,

1:2) The word for "unformed" being Tohu, for "void" Bohu, and "darkness" Chasek. This is, quite simply, the origin of the exoteric, that is, qliphotic, Veils of the Deep.

references:

> In order to express this unknowable aspect of the Divine the early kabbalists of Provence and Spain coined the term Ein-Sof ("Infinite"). This expression cannot be traced to a translation of a Latin or Arabic philosophical term. Rather it is a hypostatization which, in contexts dealing with the infinity of God or with his thought that "extends without end" (le-ein sof or ad le-ein sof), treats the adverbial relation as it if it were a noun and uses this as a technical term. More daring is the concept of the first step in the manifestation of Ein-Sof as ayin or ayisah ("nothing," "nothingness"). Another idea connected with the transition from the Emanator to the emanated originated in a reposnsum (early 13th century) attributed to Hai Gaon.... There it is stated that, above all emanated powers, there exist in "the root of all roots" three hidden lights which have no beginning, "for they are the name and essence of the root of all roots and are beyond the grasp of thought." As the "primeval inner light" spreads throughout the hidden root two other lights are kindled, called or mezuzah and or zah ("sparkling light"). However it is not sufficiently clear whether the reference is to three lights between the Emanator and the first emanation, or to three lights irradiating one another within the substance of the Emanator itself — both possibilities can be supported. In the terminology of the Kabbalah these three lights are called zazahot ("splendours"), and they are thought of as the roots of the three upper Sefirot which emanate from them.
> -Scholem, 88, 94, 95-6

> Know that before the emanations were emanated and the created was created, the exalted and simple Light had filled the entire existence, and there was no empty space whatsoever.... And from within His simple desire arose the will to create the worlds and to manifest the emanations, to bring to light the perfection of His deeds and His names and His appellations which was the reason for the creation of the worlds.
> -Ari Zohar, 1:1, 1:2

> In this space He emanated, created, formed and made all the worlds. Before the emanation of the four worlds, the Endless was in a state of "He is One and His Name is One," in a wondrous concealed unity, for there is no ability even in the angels above who are close to Him to conceive the Endless, Blessed be He.
> -Ari Zohar, 2:4, 2:5

i. Tohu: Formless / Desolation

Why is it said, "he Tohu" and "vu Bohu"? Because these are traits of Jah, the Lord of Hosts. Why are these traits of Jah, Lord of Hosts? Because "he" is heh-yod, and "vu" is vod. So, we have in the Tohu, Heh-Yod, that is Yod-Heh, only backwards. Why is Yod-Heh backwards? Because God comes out from the Unformed and from the Chaos. God was "a wind" moving "across the face of the deep," but it can also be said, "of the waters." The waters were the light, and the Light, for it is said, "he made the firmament to divide the waters from the waters." There is the Light which was with God when he came out from the Unformed. This is the Light with which he formed. Then there is the light that came from the formation. Their difference is the difference between the Bahir and the Zohar. For there is one Bahir, and many Zoharim. There are the first three Zoharim, which are of the Bahir. Then there are

the rest of the Zoharim, which are of the Yetzirah. Why is this? Because "in the beginning, God said let there be Light, and there was light." Then it is said that "God made the firmament to divide the waters from the waters."

references:

> When above the heaven had not (yet) been named, (And) below the earth had not (yet) been called by a name; When Apsu primeval, their begetter, Mummu and Tiamat, she who gave birth to them all, (Still) mingled their waters together...
>> -Enuma Elish, tablet 1, lines 1-5

> The epic opens with a brief reference to the time when nothing except the divine parents, Apsu and Tiamat, and their son, Mummu existed. Apsu was the primeval sweet-water ocean, and Tiamat the salt-water ocean, while Mummu probably represented the mist rising from the two bodies of water and hovering over them.
>> -Heidel, 3

> Rabbi Berachiah said: It is written (Genesis 1:2), "The earth was Chaos (Tohu) and Desolation (Bohu). What is the meaning of the word "was" in this verse? This indicates that the Chaos existed previously [and already was]. What is Chaos (Tohu)? Something that confounds (Taha) people.
>> -Bahir 1:2

> Rabbi Bun said: What is the meaning of the verse (Proverbs 8:23), "I will set up from eternity (Me-Olam), from a head, before the earth?" What is the meaning of "from eternity (Me-Olam)?" This means that it must be concealed (He-Elam) from the world. It is thus written (Ecclesiastes 3:11) "He has also placed the world (Ha-Olam) in their hearts [that they should not find out the work that God has done from them from the beginning to the end]." Do not read Ha-Olam (the world), but He-Elam (concealment). The Torah said, "I was the first, so that I might be at the head of the world." It is written, "I was set up from eternity, from a head." You may think that the earth was before it. It is therefore written, "before the earth." It is thus written (Genesis 1:1) "In the beginning created God the heaven and the earth." What is the meaning of "created"? He created everything that was needed for all things. And then God. Only after that is it written "the heaven and the earth."
>> -Bahir, 1:10

> How do we know that Chaos is in Evil? It is written (Isaiah 45:7), "He makes peace and he creates evil." How does this come out? Evil is from Chaos, while peace is from Desolation. He thus created Chaos and placed it in Evil [as it is written "He makes peace and creates evil." He created Desolation and placed it in Peace, as it is written, "He makes peace in His high places."]
>> -Bahir, 1:12

ii. Bohu: Void / Emptiness

From formlessness came form. But what does this mean? There was something, which was unformed, and which was formed into a form. What was this something? It was formlessness. But what is formlessness? It is an empty void. This is like the vessels into which light was poured. This is what is meant when it is said "God made the expanse, and it separated the water below the expanse from the water above the expanse." But what does this mean? It means that there was the Light above, and the light below. And the light was the vessel, and the Light was poured into them. This is why it is written that Understanding is like water. Because Understanding is like the

Light that was poured into the vessels of the light. Before there was Understanding (Binah), there was no Beginning (Bereshith). So it is written that, "the fear of God is the first light," and also it is said that "Understanding is the beginning of the fear of God." Because Understanding (Binah) is like a House (Beth) of Blessing (Berachach). From the House of His blessing, God brings the blessing, and descends out from the Formless Chaos, and brings the blessing of the Light (Or, vav-resh). This is why it is written, vu-Bohu. Because it is with the Vav, the Nail, that God began to inscribe the lesser light with the Greater Light, for a blessing.

references:

> What is Desolation (Bohu)? It is something that has substance. This is the reason it is called Bohu, that is Bo Hu — "it is in it."
> -Bahir, 1:2

> What is the meaning of the verse (Ecclesiastes 7:14), "Also one opposite the other was made by God." He created Desolation (Bohu) and placed it in peace, and He created Chaos (Tohu) and placed it in Evil. Desolation is in Peace, as it is written (Job 25:2), "He makes peace in His high places." This teaches us that Michael, the prince to God's right, is water and hail, while Gabriel, the prince to God's left, is fire. The two are reconciled by the Prince of Peace. This is the meaning of the verse, "He makes peace in His high places."
> -Bahir 1:11

iii. Chasek: Darkness

Why is it written, "with 32?" Because it was with the ten that God inscribed the twenty-two. Ten is the Light, and the twenty-two are the light. So it is said that the attributes of God are thirteen in number. Why is this? Because the first three are each two, for there is the Bahir above and the Zohar below. This is the Yetzirah. The Yetzirah is the inscription of the Bahir above onto the zohar below. So it is that there are many zoharim, but only One Bahir. How can this be? Because the two of each of the three are like the Light within the light, concealed, and these three are like One, because they are the attributes of the One God, Jah, who is the Lord of Hosts. He is one Lord, whose attributes are "a Host." This is why there is One Bahir. There are many zoharim in the Yetzirah, because of the inscription. When God took the Vav, the nail, to inscribe the lesser light with the Greater Light, he broke the vessels. This is what brought the flood. Because it is said that "Darkness was on the face of the deep" but this can also be understood, "of the waters." And the waters below were the lesser light. But when the lesser light was broken, it let forth the waters above, that is, the Greater Light. And just as the Yetzirah of the zohar was a covenant, so was the One Bahir a blessing.

Why is it written, "of Wisdom?" because of Wisdom, there are the 32 paths. There is Wisdom (Chokma) and the Kingdom (Malkuth) and there is a close on it. But above this is a crown (Kether). This is like a king who brought Wisdom to His kingdom. In the beginning of wisdom was the crown, and the crown was the middle of the kingdom. The king (Malkah) who brought wisdom was Jah. But in Malkah there is no yod, because in the open hand there is no longer the nail. This is because the work is finished. Why is the work finished? Because it is written that "engraved Jah, the Lord of Hosts." What does it mean, "engraved?" It means, the Light is in the light above, and that the light is in the Light below. So it is sealed, and so it is concealed.

> Rabbi Nehuniah ben HaKana said: One verse (Job 37:21) states, "And now they do

not see light, it is brilliant (Bahir) in the skies... [round about God in terrible majesty].” Another verse, however (Psalm 18:12), states, “He made darkness His hiding place.” It is also written (Psalm 97:2), “Cloud and gloom surround Him.” This is an apparent contradiction. A third verse comes and reconciles the two. It is written (Psalm 139:12), “Even darkness is not dark to You. Night shines like day — light and darkness are the same.”
      -Bahir, I:1

When the king conceived ordaining He engraved engravings in the luster on high....
“The enlightened will shine like the splendour (Zohar) of the sky,
and those who make the masses righteous
will shine like the stars forever and ever”
(Daniel 12:3)
      -Zohar I:1

With 32 mystical paths of Wisdom engraved Yah the Lord of Hosts
      -Sefer Yetzirah 1:1

But there are excavations of excavations.
      - Mathers, 50 (the Book of Concealed Mystery, 25)

Rabbi Bun also sat and expounded: What is the meaning of the verse (Isaiah 45:7), “He forms light and creates darkness?” Light has substance. Therefore the term “formation is used with regard to it. Darkness has no substance, and therefore, with regard to it, the term “creation” is used. It is similarly written (Amos 4:12), “He forms mountains and creates the wind.” Another explanation is this: Light was actually brought into existence, as it is written: (Genesis 1:3), “And God said, let there be light.” Something cannot be brought into existence unless it is made. The term “formation” is therefore used. In the case of darkness, however, there was no making, only separation and setting aside. It is for this reason that the term “created” (bara) is used. It has the same sense as in the expression, “That person became well (hi-Bria).”
      -Bahir, I, 13

b. the Seven Hells

Here we are presented with an, essentially, atheistic, and thus, “bare bones” approach to the mystic tradition of the process of death. This process, here denuded, is elsewhere illustrated in very richly symbolic imagery, which is, often, highly initiatory in nature. In such works as the Egyptian “Manifestation in the Light,” the Buddhist “Liberation through Hearing,” the Mayan “Our Place in the Shadows,” the Nahuatl “Jaguar Translator,” the Christian “Ars Morendi,” (cf. Grof) or the most recent edition, the Hebrew “Bazakim,” (cf. Senyak), is this process of death treated. All of these have been cited by modern Free and Associated speculative Masons as being of the heritage of their order, the rituals of which ought, rightly, also be here included.

The tradition of burial or disposal of the dead is, despite aphorisms to the contrary, the oldest human practise, and was even engaged in by our Neanderthal cousins, who, it is thought, cohabitated near enough our own ancient ancestors for some such certain rituals to have been culturally interchanged between them. We cannot, therefore, say that this conceptual ceremony was an invention even of our own genus, let alone of one particular ethnic race thereof, as some might have it. However, the preservation of the corpus of literature of this ritual, as well as, at least

among certain of its civilisations, the preservation of the corpse itself, was, indeed, the domain of the priest-class of all these early civilisations. Having derived their authorities directly from the role of the shamans of the late neolithic nomadic tribes, the priest-craft preserved not only the sanctity of death, but their own importance to the newly flourishing nation-states by its strong affiliation and association with the concordant rituals, rites and ceremonies. From the time of mummification to the time of Extreme Unction, it has ever been the priest-caste shaman who has inserted themselves as indisposable to the right functioning of the passing on of the departed.

Here, however, what we are confronted with is not a prolapsed rite of passage along the way of the dead for the deceased soul, but merely a brief instruction on how to dump a body. There is hardly enough material involved in this manual for it to be included among the other works entitled "books of the dead," for here we find no treatment whatsoever of any form of afterlife, unlike the lugubrious passages in those same works which extirpate endlessly on the many worlds and beings encountered beyond. However, to understand the significance of these seven levels or locations of the atheistic Hell, we must needs treat in some greater detail the compendium morte of these same, more illustrious, instruction pamphlets.

The Tibetan and Egyptian Books of the Dead are probably the oldest surviving copies of such works, with the Tibetan being the "more recent" (cf. Grof) and "more organised" (ibid). The Egyptian scrolls, known collectively as the scrolls of Ani, named for the scribe whose name is substituted throughout for the cartouce of the relevant pharaoh or their family, deal thoroughly with the God-forms one encounters in the first several days after death. Some research (cf. Budge) has shown that these "God-forms" are the astral equivalents of the priest-class undertakers who are, simultaneously to the reading of the properly contextualised passages, preparing the body for mummification and entombment. The Egyptian Book of the Dead differs here markedly from the Tibetan in that, while the Egyptian is concerned most with the preservation of the afterlife essence for an eventual reincarnation in the same preserved body, the Tibetan is mostly concerned with the very prevention of the afterlife essence from return to the manifest, material existence. While the Tibetan Book sets the stage for the Oriental, the Egyptian paves the way for the Occidental mindset.

Following from these are the Hebrew and Christian Books of the Dead, which are far less codified and altogether scrambled up, being entirely spread throughout disparate works by various sources. Perhaps, given time, they too will be sufficiently codified in a unified body, perhaps under Masonry, to be properly included in this grand cultural tradition, and thus to, as their respective religions purport to offer, transcend the shackles of time.

In a supposedly completely separate tradition we find the Mayan Popul Vuh and the Chayyim Balam of the Yucatan. These bear such striking similarities to Sumerian mythology that they cannot even be gone into here in due detail, and are wholly worthy enough to deserve a completely ulterior project. Suffice it to say that, again, these similarities are already known and kept safe in the hands of modern speculative Free and Associated Masons.

a few, brief, references:

> The text of the Bardo Thodol is recited by the lama in the presence of the corpse. The background of this unusual book is not the niggardly European 'either-or,' but a magnificently affirmative 'both-and.' This statement may appear objectionable to

the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, 'God is,' while another clings equally fervently to the negation, 'God is not.' This knowledge gives us a hint of how we ought to read the Bardo Thodol — that is, backwards. Like The Egyptian Book of the Dead, it is meant to be a guide for the dead man during the period of his Bardo existence, symbolically described as an intermediate state of forty-nine days' duration between death and rebirth.

      -Jung, Psychological Commentary, xxxv, xxxvi, xxxviii, xlii

Turning now to the text itself, we find that structurally it is founded upon the symbolical number Forty-nine, the square of the sacred number Seven; for... there are seven worlds or seven degrees of Maya within the Sangsara, constituting seven globes on a planetary chain. On each globe there are seven rounds of evolution, making the forty-nine (seven times seven) stations of active existence. Similarly, the forty-nine days of the Bardo may also be symbolical of the Forty and Nine powers of the Mystery of the Seven Vowels. In Hindu mythology... these Vowels were the mystery of the Seven Fires and their forty-nine subdivisional fires or aspects. They are also represented by the Svastika signs upon the crowns of the seven heads of the Serpent of Eternity of the Northern Buddhist Mysteries, originating in ancient India.

      -Lama Kazi Dawa-Samdup, 6, 7

At a very remote period certain groups of sections or chapters had already become associated with some of the ceremonies which preceded actual burial, and these eventually became a distinct ritual with clearly defined limits. Side by side, however, with this ritual there seems to have existed another and larger work, which was divided into an indefinite number of sections or chapters comprising chiefly prayers, and which dealt on a larger scale with the welfare of the departed in the next world, and described the state of existence therein and the dangers which must be passed successfully before it could be reached, and was founded generally on the religious dogmas and mythology of the Egyptians. The title of "Book of the Dead" is usually given by Egyptologists to the editions of the larger work which were made in the XVIIIth and following dynasties, but in this Introduction the term is intended to include the general body of texts which have reference to the burial of the dead and to the new life in the world beyond the grave, and which are known to have existed in revised editions and to have been in use among the Egyptians from about B.C. 4500 to the early centuries of the Christian era.

      -Budge, xi

The Hebrew Book of the Dead contains some 120 lines of Scripture distributed in 44 segments or b'zakim. The complete text, of very great antiquity, is contained in the first six books of the Hebrew Bible. The Hexateuch contains a clear and straightforward story line that extends from the creation of Heaven and Earth, preceding the formation of a living human, to the burial of Joseph's bones in Schechem. The twelve bazakim (contained and commented upon) open with five bazakim from the World of Beriah, the Creation bazakim, which are found in the biblical Book of Genesis. The five following bazakim, like the very great bulk of the whole Hebrew Book of the Dead, are set in the World of Yetzirah. This is the landscape of the Book of Exodus. The two concluding bazakim, set in the World of Assiyah, can be found in the Book of Joshua.

      -Senyak, 12-3

i. Shahul: the Grave

When she entered the seventh gate, from her body the royal robe was removed.
>   -Wolkenstein, 59

When she entered the seventh gate, the pala dress, the garment of ladyship, was removed from her body.
>   -ETCSL (t.1.4.1), line 159

ii. Abaddon: Perdition

When she entered the sixth gate, from her hand the lapis measuring rod and line was removed.
>   -Wolkenstein, 59

When she entered the sixth gate, the lapis lazuli measuring rod and measuring line were removed from her hand.
>   -ETCSL (t.1.4.1), line 154

iii. Tythioz: Clay

Ereshkigal, queen of the underworld, "eats clay and drinks dirty water."
>   -Wolkenstein, 160

When she entered the fifth gate, from her wrist the gold ring was removed.
>   -Wolkenstein, 59

When she entered the fifth gate, the golden ring was removed from her hand.
>   -ETCSL (t.1.4.1), 149

iv. Baraschechath: the Pit

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.... And when they shall have finished with their testimony, the beast that ascendeth out of the bottomless pit shall make a war against them, and shall overcome them, and kill them.... The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.... And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, whose name is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
>   -Revelation, 9:1-2; 11:7; 17:8; 20:1-3

When she entered the fourth gate, from her chest the breastplate called "Come, man, come!" was removed.
>   -Wolkenstein, 58

When she entered the fourth gate, the "Come, man, come" pectoral was removed

from her breast.
>   -ETCSL (t.1.4.1), line 144

v. Tzalemoth: Shadow

For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.
>   -1 Chr. 29:15

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
He restoreth my soul:
he leadeth me in the paths of righteousness
for His name's sake.
Yeah, though I walk through the valley
of the shadow of death,
I shall fear no evil:
for thou art with me;
thy rod and thy staff
they comfort me.
Thou preparest a table before me
in the presence of mine enemies:
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life:
and I will dwell in the house of the Lord
forever.
>   -A Psalm of David, 23

When she entered the third gate, from her breast the double strand of beads was removed.
>   -Wolkenstein, 58

When she entered the third gate, the twin egg-shaped beads were removed from her breasts.
>   -ETCSL (t.1.4.1), line 139

vi. Sha'arimrath: Gates

"The Grove of Persephone had to be crossed before reaching the gate of the kingdom of Hades. At the gate was posted Cerberus, the monstrous watch-dog with fifty heads and a voice of bronze. Sometimes he only had three heads, sometimes he bristled with serpents in his mouth dribbling black venom."
>   -Hamlyn, 188

When she entered the second gate, from her neck the small lapis lazuli beads were removed.
>   -Wolkenstein, 58

When she entered the second gate, the small lapis lazuli beads where removed from her neck.
>   -ETCSL (t.1.4.1), line 134

vii. Giyehanim: Rubbish

> The valley of Hinnom, south of Jerusalem. Scene of Moloch worship (2 Chr. 28:3; 33:6; Jer. 7:31; 19:2-6); polluted by Josiah (2 kgs. 23:10); afterwards a place in which the refuse of the city was burned, and for that reason it was symbolical of the place of torment after death (see Matt. 5:29-30; 10:28; 23:15, 33; Mark 9:43, 45; Luke 12.5; James 3:6).
> -Bible Dictionary

> When she entered the first gate, from her head, the shugurra, the crown of the steppe, was removed.
> -Wolkenstein, 57

> When she entered the first gate, the turban, headgear of the open country, was removed from her head.
> -ETCSL (t.1.4.1), line 131

viii. some commentary on the seven hells

> She has gathered together the seven me. She has taken them in her hands. With the me in her possession, she has prepared herself.
> -Wolkenstein, 56

> She took the seven divine powers. She collected the divine powers and grasped them in her hand. With the good divine powers, she went on her way.
> -ETCSL (t.1.4.1), lines 14-16

> Naked and bowed low, Inanna entered the throne room. Ereshkigal rose from her throne. Inanna started toward the throne. The Annuna, the judges of the underworld, surrounded her. They passed judgment on her. Then Ereshkigal fastened on Inanna the eye of death. She spoke against her the word of wrath. She uttered against her a cry of guilt. She struck her. Inanna was turned into a corpse, a piece of rotting meat, and was hung from a hook on the wall.
> -Wolkenstein, 60

> After she had crouched down and had her clothes removed, they were carried away. Then she made her sister Ereshkigal rise from her throne, and instead she sat on her throne. The Anuna, the seven judges, rendered their decision against her. They looked at her -- it was the look of death. They spoke to her -- it was the speech of anger. They shouted at her -- it was the shout of heavy guilt. The afflicted woman was turned into a corpse. And the corpse was hung on a hook.
>
> -ETCSL (t.1.4.1), lines 164-172

c. 12 Infernal Omens

These appear, like the Unholy Trinity, to be given only by Crowley in 777. No other source thereof is readily available. There, they are associated with the zodiacal signs, and thence, with the letters of the Hebrew alephbet to which, in the Sefer Yetzirah, these zodiacal signs are given as correspondent. In the order given by Crowley, however, they appear to be something like a rather peculiar word game, where, between each correspondence and that preceding and following it, only a few letters in the Hebrew are changed, such that, while the spellings remain for the most part

similar, being only transmuted from beginning to end over a gradual process of the substitution of a couple or a few letters, the meanings are changed drastically. The reason for this is obscure, and may have been merely a pun built into the system by its original author.

The subsequent quotations are from the Short Form of the Book of Am-Tuat: The Summary of the Book of What is in the Underworld, trans. E.A. Wallis Budge.

i. Ba'airiron: The Flock

> This god entereth into the earth through the Hall of the horizon of Amentet. There are one hundred and twenty ATRU in this Hall. The name of the first Field of the Tuat is NET-RA. USHEMET-HATU-KHEFTI-RA is the name of the first hour of the night.

ii. Adimiron: Bloody

> This great god afterward taketh up his position in UR-NEST, which is three hundred and nine ATRU in length, and one hundred and twenty ATRU in width. The name of the gods who are in this field is BAIU-TUATI (i.e. the Souls of the Tuat). Whosoever knoweth their names shall have his existence with them, and unto him shall this great god allot fields in the place wherein they are in the FIELD OF URNES. He shall stand up with the Gods Who Stand Up (AHAU), he shall travel on in the following of this great god, he shall enter into the earth, he shall force a way through the Tuat, he shall cleave a passage through the tresses of the gods with flowing hair (HENKSU), he shall travel on by the EATER OF THE ASS (AM-AA) after the emptying of the lands, he shall eat bread-cakes in the Boat of the Earth, and there shall be given unto him the forepart of TATUBA. SHESAT-MKET-NEB-S is the name of the hour of the night which guideth this great god through this Field.

iii. Tzalalimiron: Clangers

> This great god afterwards taketh up his position in the Fields of the PERU-gods (i.e. the Fighters), and this great god paddleth his way over the STREAM OF OSIRIS (NET-ASAR) in sailing up this Field, which is three hundred and nine ATRU long, and one hundred and twenty ATRU wide. BAIU-SHETAIU (i.e. Hidden Souls) is the name of the gods who are in this Field. NET-NEB-UA-KHEPER-AUTAU is the name of this Field. THENTENT-BAIU is the name of the hour of the night which guideth this great god through this Field.

iv. Schiciriron: Black

> The majesty of this great god, having been towed along, afterwards taketh up his position in the secret Circle of AMENTET, and he performeth the affairs of the gods of the Tuat who are therein by means of his voice, but he seeth them not. ANKH-KHEPERU is the name of the gate of this Circle. AMENT-SETHAU is the name of this Circle. Whosoever knoweth this representation of the hidden roads of RE-STATET, and the holy paths of the AMMEHET, and the secret doors which are in the land of SKER, the god who is upon his sand, shall be in the condition of him that eateth the bread-cakes which are made for the mouth of the LIVING gods in the Temple of Tem. Whosoever knoweth this shall be in a condition of him that is maat on the ways, and he shall journey over the roads of RE-SETHAU, and he shall see the representations of the AMMEHET. URT-EM-SEKHEMU-SET is the name of the hour of the night which guideth this great god.

v. Shalehbiron: Flaming

AHA-NETERU is the name of the door of this City. AMENT is the name of the Circle of this god, and in it are the secret path of Amentet, and the doors of the hidden place, and the holy place of the Land of SEKER with his flesh, and his members and his body, in the divine form which they had at first. BAIU-AMU-TUAT is the name of the gods who are in this Circle. Their forms (aru) who are in their hour, and their secret shapes (kheperu) neither know, nor look upon, nor see this image of SEKER (or, the hawk) himself. SEM-HER-AB-UAA-S is the name of the hour of the night which guideth this great god through the Field.

vi. Tzaphiriron: Scratchers

The majesty of this great god taketh up his position in the stream of NEBT-MU-TUATIU (i.e. the Lord of the waters of the gods of the Tuat). SEPT-METU is the name of the door of this City. METCHET-NEBT-TUATIU is the name of this Field, which is the road of the Boat of Ra. MESPERIT-AR-MAAT is the name of the hour of the night which guideth this great god through this country.

vii. A'abiriron: Clayey

This god maketh to himself other forms for this hidden place in order to drive out of his path the serpent fiend APEP by means of the words of power of ISIS and the words of power of SEMSU. RHUTI-ASAR is the name of the gate of this City through which this god passeth. TEPHET-SHETA is the name of this City. Now the ridge of earth of NEHA-HRA (i.e. Stinking-Face) is four hundred and fifty cubits in length, and he filleth it with the undulations of his body. KHESEF-HAI-HESEQ-NEHA-HRA is the name of the hour of the night which guideth this great god through this Circle.

viii. Necheshthiron: Brazen

AHA-AN-URT-F is the name of the gate of this City. TEBAT-NETERU-SET is the name of this City. NEBT-USHA is the name of the hour of the night which guideth this great god.

ix. Necheshiron: Snakey

SAA-KEB is the name of the gate of this City through which this great god passeth to take up his position on the stream which is in this City. BES-ARU is the name of this City, which is the secret Circle of AMENTET, wherein take up their positions in the Tuat this great god and his sailors. MAK-NEB-S is the name of the hour of the night which guideth this great god in this Circle.

x. Dagdagiron: Fishy

AA-KHERPERU-MES-ARU is the name of the gate of this City through which this great god passeth. METCH-QA-UTEBU is the name of this City. TENTENIT-HESQ-KHAKABU is the name of the hour of the night which guideth this great god through the secret ways of this City.

xi. Bahimiron: Bestial

SEKHEN-TUATIU is the name of the gate of this City through which this great god passeth. RE-EN-QERERT-APT-KHAT is the name of this City. SEBIT-NEB-UAA-KHESEF-SEBIU-EM-PERT-F is the name of the hour of the night which guideth this great god in this Circle.

xii. Nashimiron: Malignant Women

The majesty of this great god taketh up his position in this Circle at the limits of the thick darkness, and this great god is born under the form of KHEPERA in this Circle. THENEN-NETERU is the name of the gate of this City. KHEPER-KEKUI-KHA-MESTI is the name of this City. This is the secret Circle of the Tuat, wherein this great god is born, when he maketh his appearance in NU, and taketh up his place in the body of NUT.

d. some commentary

And Behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew down the third part of the stars of heaven, and did cast them to the earth.
>   -Rev. 12:3-4

[Sammael] is "the great serpent with 12 wings that draws after him, in his fall, the solar system."
>   -Davidson, 255

And this dragon hath been castrated since his crest, together with his mate, have been repressed, and thence have been formed four hundred desirable worlds… His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness).
>   -The Book of Concealed Mystery, v.25,6

In the Sefer Yetzirah… he is called Theli, the dragon. Now by gematria, ThLI = 400 + 30 + 10 = 440; and if we "repress the crest" — i.e., take away the first letter, which is Th, TAU — 400, there will remain LI=40=M, MEM, the water. The "400 desirable worlds" are the numerical value of Th, and signify the power of Tetragrammaton on the material plane.
>   -Mathers, 51

These are the Three Mothers AMSh
And from them emanated Three Fathers,
and they are air, water, and fire.
and from the Fathers, descendants.
Three fathers and their descendants.
And seven planets and their hosts,
And twelve diagonal boundaries
A proof of this
true witness in the Universe, Year, Soul
and a rule of twelve
and seven and three:
He set them in the Teli, the Cycle, and the Heart.
>   -Sefer Yetzirah, 6:1

Rabbi Berachiah sat and expounded: What is the Axis (Teli)? This is the likeness that is before the Blessed Holy One. It is thus written (Song of Songs 5:11), "His

locks are curled (Taltalim)." What is the Sphere? This is the Womb. What is the Heart? It is that regarding which it is written (Deuteronomy 4:11), "unto the heart of heaven." In it are included the 32 mystical paths of Wisdom.

-Bahir, I, 106

Many authorities identify the Teli with the "Pole Serpent" (Nachash Bare'ach), mentioned in the verse "By His spirit, the heavens were calmed. His hand has pierced the Pole Serpent" (Jon 26:13). It is also mentioned in the verse, "On that day, with His great, harsh sword, God will visit and overcome the Leviathan, the Pole Serpent, and the Leviathon, the Coiled Serpent, and He will kill the dragon of the sea" (Isaiah 27:1). This Pole Serpent is often associated with the constellation Draco. Indeed, 4500 years ago, Thuban, a star in Draco's tail, was the pole star. In describing the positions of the stars, the ancients made use of the ecliptic pole rather than the celestial pole. In this system, we find that the constellation Draco actually surrounds the ecliptic pole. Hebrew astronomers also used the term Teli to denote the inclination of the orbit of a planet from the ecliptic, particularly in the case of the moon. In medieval astronomy, the ascending node was often called the "dragon's head," while the descending node was often called "dragon's tail." Most early Hebrew writers refer to it by its Arabic name Al Kaz'har. Juz'har is a Persian word, meaning "knot" or "node." Rabbi Abraham Abulafia also identifies the Teli with the celestial "knots" (Kesharim). There is also a tradition that there are two Telis or dragons, one male and the other female. These are identified as the two Leviathans, and are mentioned in the account of creation, "God created the great dragons" (Genesis 1:21). According to the Talmud, the Pole Serpent mentioned by Isaiah is the male dragon, while the Coiled Serpent (Nachash Akalkalon) is the female. Some kabbalists state that the constellation of Draco is the male Pole Serpent, while the inclination of the ecliptic is the female Coiled Serpent.

-Kaplan, 233-6

Now these four formulae [Air of Earth, Water of Earth, Earth of Earth and Fire of Earth] will imply four simultaneous movements in the revolution of the forces symbolised by the four aces around the Northern Pole. The first and most forcible in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the constellation Draco. It is called the Direct or Creeping Formula... The second and least forcible in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Princesses above them.... This formula is also called the Looped or Flying Formula... The third Dragon Formula, moderately forcible in its immediate action, is that answering unto the Fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the Leaping or Darting Formula.... The Fourth Dragon Formula and moderately forcible, is that answering unto the water of Malkuth of Yetzirah, transmitting into the Kether of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the Revolving or Flowing Formula.

-Regardie, 617-21

4. 22 parzufim of Edom Belial (Crowley's Qliphoth Sui Generis)

Adam Belial, the demonic ruler given by Waite (cf. the Holy Kabbalah, 257) over averse Chokma, is, rightly, Edom Belial. The Hebrew name Adam derives from the elder form adamma, meaning "red clay earth" (cf. Gardner), which is, in Hebrew, expressed simply as Edom, or "red." Thus, before the creation of Adam, the first man, that from which he would be formed by the hand of God was merely "worthless red clay earth." So it is said, "ashes to ashes and dust to dust," from the earth we are fashioned, and, in the end, to it shall we return.

So it is also said, "in the image of God created He him." Here we see that the proportions of man are relative to those in the heavens. This is to say that, the anthropomorphication of the ten luminous emanations is the archetype of a man. Thus, this ideal man has come to be known to qabalists as the Adam Kadmon. The study of the image of this ideal archetype is known as the parzufim. Here we see that the Kadmon was the image of God in which Adam was created.

This is why the generations of Adam are listed "from the beginning." Not because, scientifically speaking, Adam was the first homo sapien. Because, rather, God favoured Adam above all others, and so it was of his lineage that God's chosen and elect were sired, and, thus, from whose stock would come the Messiah.

So, until the coming of His day, our atonement and the final judgment of all mankind, man will be drawn down by the sicknesses and ageing of his flesh, to return to the earth from whence he came, the gaping maw of the grave. May we be liberated!

references:

> The breaking of the vessels marks a dramatic turning-point in the relation of the Adam Kadmon and all that develops beneath him. All the subsequent processes of creation come about to restore this primal fault. These parzufim (literally, "faces" or "physiognomies") now take the place of the Sefirot as the principle manifestations of Adam Kadmon. The five principle parzufim of Arikh Anpin (literally, "the long-faced one," i.e. "the indulgent one" or "forbearing one," a phrase borrowed from the Zohar, where it appears as an Aramaic translation of the biblical erekh-appayin, "long-suffering"), Abba ("father"), Imma ("mother"), Ze'eir Anpin (literally, "the short-faced one," i.e. "the impatient" or "unindulgent one"), and Nukkba de-Ze'eir ("the female of Ze'eir") constitute the final figure of the Adam Kadmon as it evolves in the first stages of tikkun, which is quite different from the figure of Adam Kadmon that existed before the breaking of the vessels.
> 　　　-Scholem, 140-2

a. Amprodias: fluxes

> The disease typical of the eleventh path is the 'flux,' which in magical terms is expressed as unbalanced or 'untimely' discharges of lunar energy.
> 　　　-Grant III, 158

> Flux: 4. any excessive or unnatural discharge of fluid body matter, esp. from the bowels.
> 　　　-Webster's New World Dictionary

b. Baratchial: ataxia

The disease typical of this path is Ataxa phasia which here refers specifically to disorders of the faculty of speech, typified by the bestial howlings or cachinnations of the pre-human creation and by that 'monstrous speech' that thrills beyond the veil of the void.
>   -Grant III, 164

A lack or loss of muscular coordination is called ataxia. Ataxia is the result of disturbance in, or damage to, the cerebellum, that section of the brain that which plays an important part in controlling movement.
>   -Andelman, 96

c. Gargophias: menstrual disorders

The disease typical of this path is not surprisingly subsumed under the general label 'menstrual disorders,' but it should be understood that whereas this disease is applicable to the path, the corresponding disorders obtaining in the tunnel beneath the path comport disorders of the lunar current itself, and the consequent spawning of lemurian horrors. The virgin menstruates and is sealed, dark, unilluminated, unawakened; the wife or whore is open, awakened, her formula is loves; the mother again is sealed, but after a different fashion for she brings forth what is shut in her womb.
>   -Grant III, 170, 2

There are many variations of abnormal menstrual or uterine bleeding, which can occur at any time in a woman's life, either before, between, or after menstruation. A complete stopping of menstruation is called amenorrhea. Unusual bleeding could be due to some systemic disease, such as lead poisoning or a shortage of Vitamin B. Bleeding before the menarche (the first menstruation) or after the menopause (end of menstruation) is particularly significant because normally there should be no bleeding at all at these times, especially following the menopause. Dysfunctional uterine bleeding for which an organic cause (such as tumor, injury, etc.) cannot be found s usually due to improper functioning of the endocrine glands, which produce the hormones controlling the menstrual and ovulatory cycles.
>   -Andelman, 792-4

d. Dagdagiel: syphilis, gonorrhea

Diseases typical of the 14th kala are syphilis, gonorrhea, and nymphomania. These are glassed by the attribution to the this kala of the most abhorrent of African fetishes, Champana, the deformed deity whose symbol if a gnarled club leprous with red and white spots.
>   -Grant III, 180-1

A disease that is usually spread through sexual intercourse is called a venereal disease, or VD. The most common venereal diseases are gonorrhea and syphilis. There are also several others, such as chancroid, granuloma inguinale, or lymphogranuloma venereum.
>   -Andelman, 1285

A pre-Columbian clay figure with syphilis pustules records the existence of the disease in the New World. Many historians now doubt that Columbus's crew carried syphilis back to Europe; they believe it was already present.

e. Hemethterith: apoplexy

> When there is bleeding (hemorrhage) from blood vessels in the brain, the result is called apoplexy. It is one form of cerebrovascular accident, commonly termed a stroke. Arteriosclerosis and hypertension often combine to cause a vessel in the brain to rupture. The blood vessels may also have been weakened by syphilis, encephalitis, other infective diseases, or by poisons or overdose of drugs.
> 		-Andelman, 72

f. Uriens: indigestion

> What we call indigestion may simply be the result of having eaten too much too fast. Some, and only some, of the causes of indigestion are anemia, peptic ulcer, liver disease, gallbladder infection, appendicitis, kidney disease, allergy, cancer of the stomach or intestines, and misuse of drugs or alcohol. So-called acute indigestion, with cramps, vomiting, and diarrhea, is mostly likely to be due to bacterial food poisoning. Many years ago, reports of death from acute indigestion were quite common. Probably most of these deaths were due to heart attacks, since pain and nausea are common symptoms of coronary thrombosis. Others may develop digestive symptoms, with or without ulcers, because they are subjected to more stress than they can manage.
> 		-Andelman, 676-8

g. Zamradiel: phthysis, pneumonia

> Another name for tuberculosis, or pulmonary consumption, is phthisis. The word is derived from a Greek word meaning "a wasting."
> 		-Andelman, 933

The tiny air sacs (alveoli) of the lungs sometimes become filled with fluid, which may or may not be components of the blood. This condition is known as pneumonia.
        -Andelman, 949

h. Characith: rheumatism

The general term rheumatism refers to some disorder or disease of a bone, joint, muscle, tendon or nerve which produces pain and disability. Rheumatism can mean acute rheumatic fever, rheumatoid arthritis, oseoarthritis, bursitis, tendonitis, spondylitis, sciatica, or gout.
        -Andelman, 1043-4

i. Temphioth: syncope, etc. heart

Temporary loss of consciousness, most often resulting from a decrease in the blood supply to the brain, is called syncope, or fainting.
        -Andelman, 1169

j. Yamatsu: spinal / paralysis

To be trapped in this tunnel is to suffer the death in life of petrification. The typical disease is paralysis.
        -Grant III, 210

A lack of muscular functioning or sensation is called paralysis; a partial loss is called palsy or paresis. There are two basic kinds of paralysis, spastic and flaccid. Spastic paralysis is the result of central nervous system damage. This can be caused by stroke, cerebral palsy, spinal cord injury, and multiple sclerosis. In spastic paralysis the muscles overreact to stimuli. They resist being stretched to their full length and may produce spasms or clonus. Injury to the peripheral nervous system — that is, the anterior horn cells of the spinal cord or the individual nerves — produces flaccid paralysis. Flaccid muscles remain limp and do not respond to any stimulus; there are no spasms or clonus. Flaccid paralysis is also a temporary stage that immediately follows a spinal cord injury or stroke. This later changes to spastic paralysis.
        -Andelman, 898,90

k. Kurgasiax: gout

Gout is a form of arthritis, but a very specialised one. It may affect many joints in the body, but the large toe is most often involved, with excruciating pain, swelling, redness, and a feeling of heat. Persons who get the disease have in their blood high levels of uric acid, a natural byproduct of body processes. The patient's system either manufactures too much uric acid or is unable to get rid of it fast enough. The result is formation in the joints of crystals of salt of uric acid, monosodium urate. Collections of the crystals in the soft tissues are called a tophus. When tophi develop, the gout is called tophaceous. Renal gout is gout that has invaded the kidneys, sometimes with the formation of stones.
        -Andelman, 545

l. Lafcursiax: kidney disorders

When the number of nephrons in the kidneys has been reduced by progressive

disease, the rate of removal of waste products is reduced. The level of these products in the blood rises. If it rises well above the upper limits of normal, there is renal insufficiency, or kidney failure. When the disease process is so severe that the waste products can only be excreted only by having dangerously high levels in the blood, the patient is said to have uremia. In uremia, the blood levels of urea, uric acid, creatinine, and other nitrogenous waste products may be from ten to twenty times the normal, and produce sever symptoms. In addition, there is retention of sulfate and phosphate, which help to produce the acidosis of uremia. The high plasma phosphate lowers the plasma calcium and helps produce bone changes. Almost always there is an attending anemia and high blood pressure. Loss of sodium and water produces dehydration and increases the acidosis. Arteriosclerosis of large blood vessels in the kidney produces a shrinkage called senile kidney. Polycystic disease involves the formation of large cysts in the kidney which destroy a certain number of functional nephrons.
     -Andelman, 714-5

m. Malkunofat: chills

Episodes of shivering or shaking of the body with the sensation of coldness of the skin are called chills. Chills are also, very often, the early sign of an infectuous disease. Pheumonia and malaria are accompanied by chills. The feeling of chilliness results from the clamping down of the blood vessels of the skin. A rise in body temperature (fever) almost always follows this phenomenon.
     -Andelman, 280

n. Niantiel: cancer

The typical disease connected with Path 24 is cancer, which links up with the beetle symbolism which preceded that of the crab as the sign of the midnight sun, the traverser of the backward path in the widdershins of the Abyss.
   -Grant III, 220-

Cancer is a disorder of the cells of the body. Normal cells have a built-in control mechanism. They are coded so that they develop in an orderly fashion, and adjust themselves constantly to the part of the body in which they are located. In the cancer cell something happens to the built-in mechanism. The cell no longer responds in terms of the body environment, but reproduces itself wildly. More and more cells develop, but they are useless at best, and often grow to choke off the functions of normal cells, tissues and organs. The unhealthy cell colonies are called neoplasms. Some neoplasms are not cancers but are called benign tumors. On the other hand, malignant neoplasms, or cancer, may consist of different cells from those nearby. They also exhibit metastasis, which means they can travel through the body to take root in other organs and tissues to start new pockets of cancer. There are two general types of cancer. One, carcinoma, develops from epithelial tissue, which lines the inner passages of the body or composes the outer covering called skin. The other, sarcoma, originates in connective tissue. Usually it is difficult or impossible to determine, or even guess, why cancer started in an individual. But some causes are well established. We call them carcinogens.
   -Andelman, 206-7

o. Saksaksalim: apoplexy, thrombosis

A blood clot that stays in the blood vessel at the place where it was formed is called a thrombus. The process of forming a thrombus is called thrombosis. When it takes place in the myocradium (the muscular layer of the heart), the result is myocardial infarction, which may lead to a heart attack. When there is thrombosis in the brain, it may provoke a stroke.
   -Andelman, 1203-4

p. A'ano'nin: arthritis

The name arthritis is applied to a variety of conditions, for it means inflammation of a joint, and many factors can come with such inflammation. When we speak of arthritis, however, we usually mean one of two very common diseases: rheumatoid arthritis, which involves not only the joints but frequently other connective tissue, and osteoarthritis, a less serious problem, which four out of five persons will have in some form during their lifetimes.
   -Andelman, 81

q. Parfaxitas: inflammation

Fevers and wounds are the diseases typical of Path 27; also Inflammation, the redness of which is symbolic of the wound of puberty, the first gash being the female cleft with its issue of blood.
   -Grant III, 236

Whenever cells in the body are damaged or destroyed, an immediate protective process called inflammation is initiated in the nearby tissues. Any tissue in the body can become inflamed.
   -Andelman, 686

r. Tziflifu: cystitis

> Any condition which causes inflammation of the bladder, with or without
> infection, is known as cystitis.
>> -Andelman, 348

s. Qulielfi: gout
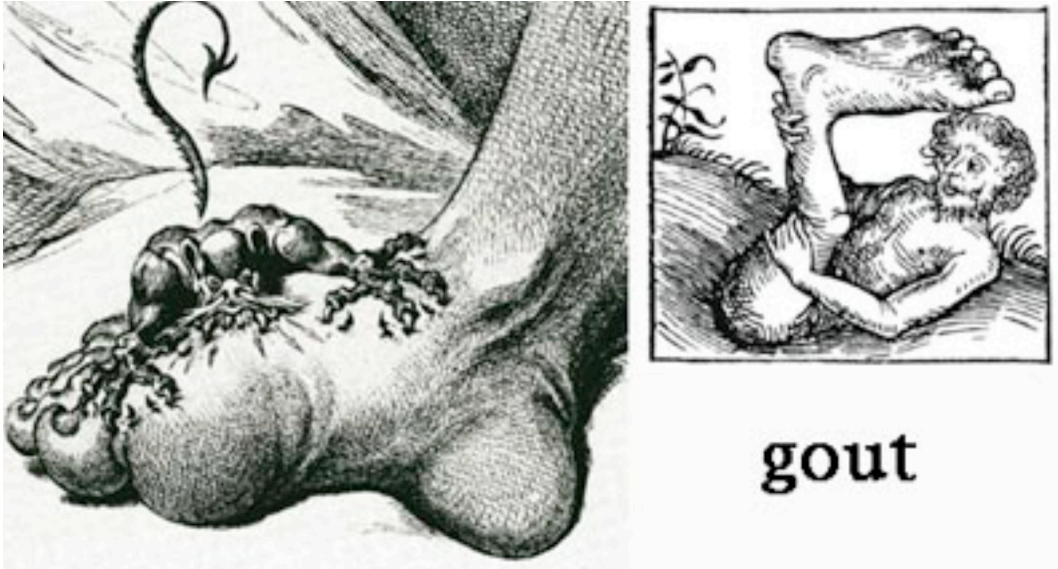
(see above)

t. Ralflifu: repletion

> repletion: 2. stuffed with food or drink.
>> -Webster's New World Dictionary

u. Shalicu: fever / death / insanity

> The 'typical disease' ascribed to Path 31 is Fever, which is associated with heat or
> fire and which culminates in the tunnel of Shalicu as Death and/or Full Insanity.
>> -Grant III, 250

> Abnormally high body temperatures brought on by malfunction of the brain, or
> more often by toxic substances affecting the temperature control centers of the
> brain, are called fever. Causes of fever include bacterial diseases, brain tumors,
> dehydration, exposure to high environmental heat, and vigorous exercise. The
> temperature of the body is regulated by the hypothalamus, located in the base of
> the brain.
>> -Andelman, 500

v. Thantifaxath: arterio sclerosis

> The disease typical of this kala is arteriosclerosis, the hardening of the arteries
> that is the adjunct of senility and the onset of the final rigor.
>> -Grant III, 254

Hardening of the arteries is known as arteriosclerosis.
            -Andelman, 79

w. some commentary

In the parable of the Haluppu tree, or the "weeping" willow (cf. Kramer, 198), we see the connexion, through Sumerian Iraq, of the Aryan practise of Tantra Yoga (the "left hand" path) with the Indo-European idea of Immortality (the Hebrew Tree of Life). In this regard we see the Kundalini as the serpent, cognate with the Egyptian Set, from whom Satan derives (as stated above, relative to Enki-Samael, cf. Gardner, and Shemyaza) in the sefirah of the Kingdom, Malkuth. Above we see the Abzu, or Zu, bird (cf. Kramer and Kultov), as representing the supernals on the Tree of Life as well as the crown chakra, through which the energy of the lower chakras emanates to connect the aspirant to the Godhead. Between them, as the seven lower emanations of the qliphoth above and conjoining with Malkuth (via the Taniniver, blind dragon), we see Lilith, the Maiden of Night.

In this arrangement, we should consider Lilith in her role as the Servant of Heaven, or High Priestess of the ziggurat temple. Here we see that Lilith is the "Scarlet Woman" (cf. Gardner) of the order of the "stella rubae" (cf. Crowley) whose duty it was to procure and administer the "elixer rubae" (cf. Grant III) of the "Star Fire" (cf. Gardner, Grant) ceremonies. This ritual, known to modern practitioners as the "Black Mass" due to its literal stance regarding the sacraments of the Last Supper, harkens back to the most occult, that is, subsequently occluded, practises of Yoga.

These now arcane rituals, known as Tantra yoga, are still practised in some form by the most ennobled followers of the Eight Fold Path of modern Buddhism, however they derive from the elder Bhon religion of Tibet which was, by the Vedic Aryans migrating through China from India to Turkey, organised into the ancient martial arts of later Buddhism. The practise of Tantra yoga, which involves yogic positions and postures, such as those depicted in the Kama Sutra, culminating in sexual rites was known from ancient times as the "left hand" path of Hindu religion, it is thought, because in the Thangkas and tyling boards depicting these postures, it was beneath the left hand of the presiding deity that these rites were illustrated.

According to the most ancient descriptions, the imbibation of the endocrinal secretions of the chakras, produced by the rising Kundalini force activated by the sexual ceremonies of Tantra yoga, was considered the mechanism by which the highest state of enlightenment was attained. The secretions themselves, known internally as the kalas, externally and collectively as soma, were mixed together with one another to produce a variety of concoctions, not only for use in ceremony, but which were also medicinal in nature.

This ancient knowledge, actually performed by the most adept practitioners of Bhon Tantric Buddhism, the high-priests of the ancient fertile crescent, and depicted in the myth of the Hallupu tree as being the task of the priestess of immortality, was brought to Egypt through Iraq from India, but, even long before this, was the medical heritage of the Aboriginal Shamans of Australia. The route of migration of ancient homo-sapiens shows quite clearly that, from their point of origin in North-eastern Africa, they migrated first to the continent of Australia, which, during the late Ice Age, was still connected to southern Asia by a land-bridge. In the native tribal cultures of the Australian Aborigines, the plains-people of the African Serenghetti, and the jungle-dwelling primitives of South America, the use of human

bodily excretions, such as mother's milk, male urine and virginal menstruum, are still considered both practical and sacred, useful and healthy.

There appear to be eight "power-zone" or chakra kalas because, in addition to the kalas of the 7 chakras, the eighth derives from the connection of the top to the bottom chakra. The yoga position associated with this connection, where the arch of one foot is placed first atop the dome of the head and the ball and heel of the other foot placed at the cochsis and pelvic aperture respectively, is known as the "death posture" and has been depicted in various forms by artist Austin Spare.

Also, eight is the number of the Chinese trigrams, from which are composed the 64 hexagrams of the I Ching. These, representing the primary elements and their combinations as the seasons, may be thought of as the connection between the supernal and subtended chakras. Of these eight trigrams there are 32 Tao lines, 16 being of Yin (male) and 16 of Yang (female). From this is extrapolated further the 16 biological or terrestrial kalas (8 male and 8 female), and the 16 astral or heavenly kalas. Internally to the trigrams, the arrangement of these tao lines is integral to their identification, however between the trigrams, the arrangement of the tao lines is arbitrary, and represented by any number of relative arrangements. It is from this that the kalas may be associated with the ten emanations and 22 letters of ha qabala, which total 32, the same as twice 16, representing the 8 male and 8 female terrestrial chakras and the corresponding astral or heavenly tao. (cf. Grant II, 13)

Beyond this, in accordance with the Shri Yantra, or the Hindu system similar to the Hebrew Tree of Life, there are thought to be a varying number of kalas connected to solar and lunar cycles, as well as to the process of elevation of Kundalini, or the "fire snake." The lunar and solar cycles are associated with the upper and lower regions of the spine, respectively (cf. Grant I), while their degree of luminescence (or fire) is determined by the degree of activation by the ascension of Kundalini. As stated before, the 32 paths on the tree of life are meant to represent the 33 vertebrae of the spinal column, where the concept of the three veils corresponds to the eleventh, "non-sefira" of Daath (cf. Grant I).

The lunar cycles being superior, rather than inferior, to the solar cycles is not an idea confined to the Hindu, but is to be found also in the Old Kingdom of Egypt, where the invention of the lunar calendar (attributed to Thoth) predated that of the solar calendar (attributed to Re), as it may have in most late neolithic civilisations (cf. Sitchin). The Greek word, "calends" is derived from the earlier Sanskrit "kala" (cf. Grant I, 218), and the "calendar" is, thus, a "book of days." A great deal of zoomorphic and anthropomorphic positioning of geoglyphs, shrines, temples, etc. is explained by this concept, wherein the body of the earth is connected to the heavenly energy currents of its rotation and orbit through the acts and behaviours of its living, and later sentient, species. The original earthen mounds of the paleolithic period, during the period of Goddess worship contemporary to the bone-carved lunar and Venutian rotational measurements, came to be replaced by the erection of first lunarly oriented henges and later stellar pyramids and working structures of zodiacal worship contemporary to the institution of solar orbital measurements.

In this way, Kundalini connects the ideas of the bio-astral (seven chakras of the Ba, or ruach, connecting to the solar Ka, or neschamah) and the astro-biological (parzufim of ab, the father, Adam Kadmon), via the kalas of yoga and the Kali-yuga.

references:

And that spirit which is called Asirta becomes stirred up... and goes to the female who is beneath all females. And she is Lilith the mother of the demons. and a man may become stirred up by that evil spirit called Asirta, which attaches himself to the to that man and tied himself to him permanently. And on every New Moon that spirit of evil appearance becomes stirred up by Lilith, and at times that man suffers harm from the spirit, and falls to the ground and cannot get up, or even dies.

       -Zohar II, 267b

There are 32 major kalas in the cosmos in the cosmos, represented by the 32 Paths of the Tree of Life which contain the cosmic power-zones and the 16 kalas emanated by the human organism; 8 in the male, and 8 in the female.

       -Grant I, 218

There are 24 Sandhis and 28 marmas, and to each is allotted one of the 52 letters of the Sanskrit alphabet. The erogenous zones (sanhis), as well as those of detumesence (marmas) are carefully avoided during the invocation of the Fire Snake.

       -Grant I, 78-9

According to the secret tradition of the Kaulas, the Kala Chakra or Wheel of Time, is identical with the Shri Chakra or Yantra of the Supreme Goddess.... As there are 365 days in the year, so also are there 365 kalas or rays of effulgence emanating from the Path of the Goddess...:
There are 64 rays from the pituitary region: ajnachakra
There are 72 rays from the fourth ventricle region: visudhachakra
There are 54 rays from the cardiac region: amahatachakra
There are 52 rays from the lumbar region: manipurachakra
There are 62 rays from the sacral region: svadisthachakra
There are 56 rays from the prostate region of the spinal canal: muladharachakra
360 = full circle
Of this Full Circle, 118 degrees or rays are appointed to Fire, 106 to the Sun, and 136 to the Moon (360 in all), denoting the three stages of the ritual and the three divisions of the spinal cord. The Kaula commentator here notes 'a curious point: only 360 rays or days are given.' The reason may well be that the five missing days refer to the 'eclipse of the moon,' for the number 360 is applicable to any cycle, not only solar and annual but lunar and monthly also. The five missing days are therefore the 'occult degrees' of the Circle and, as such, are not disclosed to the profane; their secret formulae are not revealed to the uninitiated.

       -Grant I, 80-1

Applied to the [shri] Yantra, this system of classification equates the trikona of the Goddess with the Muladhara; the eight triangles with Svadisthana; the ten triangles with Manipura and Anahata; and the surrounding girdle with Visuddha; while the two petals and double circle-gate triads — known as the Shiva chakras — are equated with the ajna power zone. The Ajnachakra is the abode of the fifteen kalas and of the shadow of the sixteenth. Altogether there are 16 lunar kalas. The sun has 24, fire has 10, which, together with the moon's 16, total 50 — the number of vibrations represented by the 50 letters of the Sanskrit alphabet.

       -Grant I, 98

Fourteen female secretions are accounted for by western science, the fifteenth and

sixteenth remain undiscovered, yet they have been known to, and used by, oriental initiates from time immemorial.

-Grant II, 26-7

What is not (generally) known is that these secretions are not mere excretions but are valuable fluids which contain in themselves the secretions of the endocrine glands in a much purer form, and more fit for human use than gland extracts from desiccated gland products of the present day organotherapy.

-Grant II, 103

Imbibations of the kalas with the upwardly directed currents transforms human consciousness and makes possible contact with and communication with transcendental entities. The downward forces are charged with poisonous vibrations. They can be used for works of materialisation and dissolution, and — with deadly effect — in works of black magic.

-Grant II, 27

The secret seed of the stars is absorbed orally by the magician after it has been evoked into the chakra.

-Grant II, 39

The menstrual Star Fire (elixer rubeus) of the goddess, being essentially regarded as fluid intelligence, was... ritually collected from sacred priestesses (the Scarlet Women) and was dignified as being the 'rich food of the matrix.'

-Gardner, 156, 9

In Nahmanides' opinion the demons (shedim) are to be found in waste (shedudim), ruined, and cold places such as the North. According to a popular belief of German Jews, the four queens of the demons rule over the four seasons of the year. Once every three months at the turn of the season, their menstrual blood falls into the waters and poisons them, and this is said to be the reason for the older (geonic) custom which forbade the drinking of water at the change of the seasons.

-Scholem,5

5. Blind Dragon changes to initial arrangements of attributes

a. the Ten Demon Kings

As mentioned in the introduction to the Blind Dragon system, the attributions of Belphegor and Lucifuge Roffacale were inverted, and the attribution of Lucifuge Roffacale was replaced by Lucifer.

The reason for the reversal of the attributions of Belhegor (who possibly derived from Balberith, the demon of pacts), and Lucifuge Roffacale (the demon of darkness), lies in the sefirot to which these two were originally assigned, as well as to the orders of demons occupying the qliphoth obverse to these sefirot.

Now, as it had been initially, Belphegor was assigned to the Litigation or the Disputer order of demons, which occupied the qliphotic domain obverse to the sefirot Tiferet, or beauty. Also, in the original arrangement, Lucifuge Roffacale was attributed to the Order of the Concealers, or the Hidden, occupying obverse Binah, or understanding.

To represent the fall of the broken shells from surrounding the emanations, the Ari version of the tree of life came to replace that of the earlier Gra version. In the Ari version, the version with which most qabalists are probably more familiar, Tiferet is inferiorly positioned below Din or Chesed. It is from this version that the Veil of the Abyss, separating the three supernal sefirot from the seven lower emanations, as well as Daath, the "non-sefirot" occupying the Veil of the Abyss, have been derived. This is due mainly to the misunderstanding that there was only a single contraction, that which broke the seven lower shells, rather than four, one between each of the qabalistic worlds of the creation. Thus, the subtending of the middle pillar sefirot, the Veil of the Abyss, and the "non-sefirot" Daath, are all based on the misapplication of a single contraction separating the three supernal sefirot from the seven lower shells.

If, however, the Ari version is restored to the original Gra version of the tree of life diagram, which predated the difficult explanation of the "breaking of the vessels" and the formation of the qliphoth given by Isaac Luria and his school, then we see that the sefirot on the middle pillar each move up one position, and thus Tiferet comes to occupy the position of Daath, in the contraction of the Veil of the Abyss.

The consequence of this is that Tiferet is now, itself, superior to Din or Chesed, which was, supposedly, the initial of the seven lower shells to have been broken upon separation from the supernal emanations of the Godhead.

So, in the Gra arrangement, Tiferet occupies the position which, in the Ari, Daath had come to occupy, immediately inferior on the middle pillar to the utmost supernal, and centrally between the supernals and the inferiors.

Thusly, on the reverse side of the sefirot, we see that the position initially held by Belphegor is now placed, by order of emanations, immediately after that of Lucifuge Roffacale. This places the importance of the roles of the demonic orders governed over by these two kings in a new light.

Now we can see what was "concealed" by the order of demons ruling reverse Binah, that is, the original position of the sefirot before the fall of the broken shells. Also, now, the Litigation has progressed from an inferior to a superior position. Therefore, Lucifuge Roffacale, the Dark, no longer prevails over this "concealment" and instead

Belphegor, the lord of pacts, is returned to his wardenship over the "hidden" covenant. Likewise, the repositioning of beauty to occupy the prior location of the Veil of the Abyss implies the coming of Lucifer, the Light, to replace the fallen stance of Lucifuge Roffacale, the Dark, over the Litigation in prior Daath.

b. Ten Orders of Demons

The reversal of the order of the Obscene Ass and the Ravens of Death is far less obtuse than that of Belphegor and Lucifer. The reason for this reversal was simply that, by placing the ten commandments in a descending order obverse of the sefirot, the sin of Adultery occupies reverse Netzach, or mercy, while that of Theft occupies reverse Hod, or splendour. Thus, we may choose to see, if we like, that the order of the Obscene is more fit to govern over reverse Netzach and the sin of Adultery, while the Murder of Crows is more fit to govern over reverse Hod and the sin of Theft.

c. The Tree of Death in general

While the position of the seven locational Hells on Savedow's original tree of death diagram have not been changed, in arranging the twelve infernal omens on the twelve paths he has assigned between these shells, it was chosen not to follow the numerical order given by him to correspond to the attributes given by Crowley. The numerical ordering, thus, has been turned upside down, as previously discussed, with only a few modifications following from this.

These later, minor modifications all stem from a convenience of correspondence with their surrounding attributes. For example, all five of the previously inferior paths, now attributed to the upper part of the tree of death diagram, have been rearranged. Malignant Women now connects the Grave, or Triple Hell with Clay because the two of seven venial sins represented by these attributes are, respectively, Lust and Wrath. Likewise, the omen Clayey has been moved to between the Pit and Clay, switching places with the omen Fishy, now connecting Perdition and the Pit. Snakey, also, has been positioned perpendicular to the paths of Brazen and Flaming.

However, it should be remembered that the initial attributes given by Crowley in 777 for the twelve infernal omens was meant to correspond as part of a set of twenty two that, in total, compared to the 22 letters of the Hebrew alephbet. Thus, no direct correspondence can be derived from a comparison to the initial alephbetical set and the diagram for the tree of death by Savedow. In other words, the placement of these particular attributions on the tree of death diagram is, at best, arbitrary.

d. the 22 parzufim, or Crowley's qliphoth sui generis

As described in the section on the alterations of the ten demon kings, massive changes occur when substituting the Gra for the Ari version of the tree of life diagram. The position of paths is thrown askew, and the Gra lettering for the alephbetical correspondences among the zodiac, planets and three elements leaves much to be desired by way of a more satisfactory model. Therefore, rather than the correspondent lettering attributes for the paths on the Gra tree of life diagram, the planets, signs of the zodiac, and three elementals have been positioned according to the correspondent types of paths on the Gra tree of life: 3 horizontals, seven verticals and twelve diagonals. The internal order among these was arrived at by an examination of the gematria of the letters, and their relevant correspondences to the planets and signs and elements followed thusly. The result of this hybrid arrangement is also known as the Black arrangement.

In translating this to Crowley's qliphoth sui generis, only the letter-based cypher given in Osiris Amoun and the Qliphoth was used to replace each individual letter attribute on the rearranged Hybrid tree of life with the correspondent letter attribute given by Crowley for the 22 orders of the qliphoth. Where duplicate letters in the cypher were given, an approximation based on phonetics as well as upon relative correspondence upon the tree itself were used to ascertain the most likely accurate letter.

III. the St. Simon Tarot
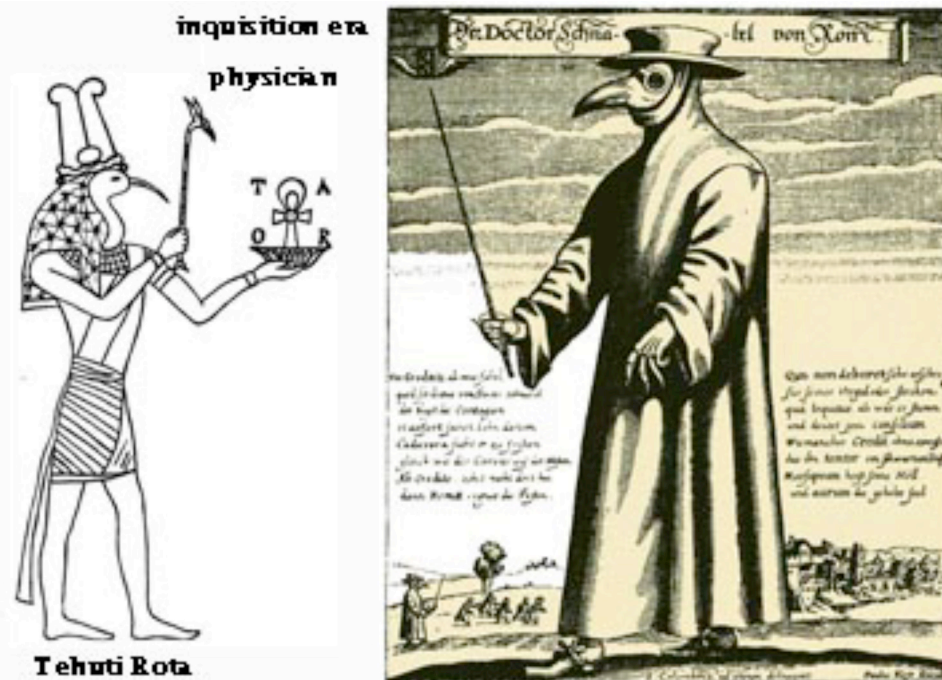
A. a brief history of Tarot as the Book of Thoth

The Tarot was probably imported into Europe by the Gypsies, descendants of the Egyptian librarians of Alexandria. While the Gypsies are often thought of as Eastern European in origin, associated with the Goths, we should not disregard the possibility of Italian and Spanish heritage as well. The possible migration of the Alexandrian Egyptians after the burning of their library in 391 CE (wikipedia.com) and before their recognition as a population in England under Henry VIII (Hall, 409) may have traced through Roman Christian Italy or Moslem Spain just as easily as up the Caucasus mountain range through Carpathia.

The Tarot purports to be a recreation of the Book of Thoth, which clearly implies Egyptian origin. However, the Book of Thoth is not made direct reference to in Egyptian mythology itself. So, Thoth is clearly an authentic Egyptian deity. The concept of his authorship, however, is attributable to later tribes and nation-states. These tribes and nation-states attempted to include the Egyptian mythos within the mysteries of their own religions. This was probably in order to gain adherents through conversion.

The primary sources for the concept of a Book of Thoth are the Egyptian mystery of

Hermes Trismegistus and the pre-deluvial Hebrew Patriarch, Enoch.

The primary resource of writing attributed to the Thrice Great Greek Messenger God is a scattered collection of writings known as the Hermetica, primary among which is the story of the Dragon Poimandres. This story suggests the constellation of Draco. The remainder of tractates attributable to the Hermetic differ in number according to different researchers. According to one source (Freake and Gandy), there are 20 tractates, including prayers and prophecies of Hermes, and according to another (Yogi Publication Society) there are seven Hermetic Axioms.

As to the Book of Enoch, it is not a question of compilation, but of replication. There are two different Books of Enoch in circulation today. One is Slavonic in origin, the other Ethiopian. The Ethiopian is known simply as the Book of Enoch (1Enoch) and the Slavonic as the Secrets of Enoch (2Enoch). Neither the Slavic nor Ethiopian are recognised as Canonical by Christians or Hebrews.

The Ethiopian does far exceed in its complexity other works attributed to the Saqqara Hebrews of the region, such as the Book of Kings (Kebra Negast). Whereas the Book of Kings is a largely historical treatise, Enoch treats of astronomy and geography. It is not impossible that the Ethiopic version of Enoch was authentically inspired from the Egyptian mysteries.

The Slavic version might even be a later, European version of 1Enoch. It is likely that this later, Slavic, version is upon which the Gypsies based Tarot.

Now, should we consider that Ethiopian 1Enoch was known to early medieval Slovenia, we must surely further add the influence of Spanish Septamanian ha qabala to the inspirational nexus productive of Tarot.

We must bear in mind that the premise of the Tarot's Egyptian origin, postulated by Court de Gebelin just prior to the French Revolution (Waite, 43), was probably predicated on an incomplete set. These include the Gringoneur deck for Charles VI of France in 1393, and a Florentine set from between 1413 and 1418 possessed by Countess Gonzaga at Milan, possible Bolognese decks as early as 1423, not to mention the popular Baldini-Mantegna deck of 50. (Waite, 38-41) These incomplete decks were probably only an attempt at symbolising the 52 cards of Turkish Mamluk, or the 36 cards of Arabian Trappola. (Payne-Towler, 1)

While some of the 50 Mantegna-Baldini symbols were directly adopted as, or directly reflected, Tarot trumps, their 5 classes (being 1: the conditions of life, 2: the muses, 3: the schools of learning, 4: the virtues, and 5: the heavens) were used as a means to combine the elder trumps to the four suits of Turkish Mamluk and Arabian Trappola.

Thus, the symbolically ideal number of cards of the lesser arcana should be 50, in keeping with the complete Mantegna-Baldini set. Should these be divided into four suits, such as with Mamluk and Trappola, each of ten numbered cards, then ten "court" card places yet remain. Hence, in place of the noble cards, per suit, should fall the four-step Pythagorean tetractys (of $1 + 2 + 3 + 4 = 10$). (Payne-Towler, 4)

In addition to the 7 planets of antiquity and the 12 zodiacal houses, 36 dekans governing 10 degrees each, 3 per sign, of the ecliptic zodiac, were known to the Egyptians, and given hieroglyphic form, however it is likely that their doubling by day and night was a latter Hebraic modification to this system, most probably adopted around the time of the Mosaic exodus. Thus, combining the 50 lesser arcana with the

22 major trumps yields 72, a number signifying the days and nights of the 36 dekans. This number is also significant of the precession thereof. So, we can say that the distinction between the 22 and the 50 was made at this time or later, but that it was already generally accepted by the early medieval period.

The division between the 22 trumps and 50 exoteric djinnis can, further, be interpreted as a numerical modification to the allegorical war in heaven described in Enoch and Revelation. Now, we know that the numerical mysteries of 3, 7 and 12 (22 inclusive) were known in Hebrew and the 36 (modified by the Hebrew to 72) were known in Egypt.

The cryptogram of the whole Arcana is thus completed by the doubling (by day and night) of the authentically Egyptian dekans of the civic calendar. This modification to the calendar brought it in line with the 365 day rough solar year by consisting of ten day weeks, concluding in the five heiru renpet, or holy days. This modification to previous lunar calendars of 354 or 384 days is authentically Egyptian, and therefore, having been likely known by the Alexandrian librarians, accounts for the attribution of the incomplete Mantegna-Baldini deck to the Gypsies by Gebelin.

The cryptogram of the Major Arcana may be deciphered by deriving that the four terrestrial, corporeal or manifest elements, are all one element, earth, and that this one terrestrial, corporeal or manifest element was derived from a combination of the spiritual essence and the remaining three elements. This modification to elemental numerology is an authentically Hebrew idea which dates to at least the sixth century when the earliest quotes from the Hebrew Sefer Yetzirah appear. (Kaplan, ix)

B. the Ordering of the Major Trumps Inclusive

Now, we must know something of the primary myth of unified Egypt. There are five central characters of this myth: Osiris, Isis, Thoth, Horus and Set or Typhon. These are the same as the 5 heiru renpet, except for Thoth, who is replaced by Nephthys. In the myth, Set betrays and slays Osiris; Isis and Thoth conspire to resurrect Osiris; the child born by the union of the resurrected Osiris and Isis is Horus, who slays Set.

Now, it is clear this myth treats of the five elements and of the reduction to spirit, and, as such, is alchemical. Horus, spirit, reduces Set, earth, to the basic elements of salt: Isis, mercury: Thoth, and sulphur: Osiris. Salt is water, sulphur is fire, and mercury is the breath of air that decides between them.

Now, taking these 3 Egyptian dignities and assigning them their alchemical elements thus, we add them to the 7 hieroglyphs of the planets and the 12 of the fixed zodiac, thus equaling 22 total. These are to be signified by the 22 trumps thus: 0=Osiris (Orion), I=Thoth (the magician), and II=Isis (the papis of Pope Joan card). The remainder signify the planetary or zodiacal dignities, however their order has been lost, and the symbolism depicted by the trumps remains reflective of this.

Now, the order of the remaining trumps is unclear and several interpretations exist. Oldest among these are gematria, originating with Pythagoras (582 - 496 bce), and the Ari and Gra orders of the Sefer Yetzirah (6th century ce), written down in Spanish Septamania (8th century ce); later the aleph-bet was reformed by Eliezar Ben Ihuda (1858-1922) to include the seven finals (or doubles) and the letters were crowned.

Now, until as late as the 1920's, there were only the letters in themselves, with their elemental, planetary and zodiacal attributions, but no ordered aleph-bet. When the

aleph-bet was first ordered, it was done so by comparison to the Greek, and this implies that it may have been ordered by Pythagoras. However, despite this, the later Ari (Rabbi Yitzchak Luuria, around 1590) and Gra (Rabbi Eliahu, Gaon of Vilna, in the 18th century) versions are at variance to the current aleph-bet arrangement and disagree with it almost at every point. (Kaplan, xxv) Moreover, they do not agree even with one another except at seven points. (Kaplan, 29, 30)

Now, interpretations anterior to the Ari and Gra are based on the reformed aleph-bet of ben Ihuda, and the method of early Phonecian-family languages gematria of Pythagoras (Barry, 10). Using a combination of gematria and the arrangement of Isaac Luria (1160 - 1236 ce), it is possible to determine an arrangement of the 22 letters, and consequently of their elementary, planetary and zodiacal attributes, on a 4th dimensional hypercubic lattice. However, this does not solve the problem of their order of occurrence. That there can be 22 lines drawn between the ten points of the tetractys means little if one considers that the tesseract, or hypercube, was not known of then. So, suffice it to say, just as the points of the tetractys can be arranged in differing relative positions to one another, so, too, do the positions of the seven ancient planets change relative to the 12 signs of the ecliptic over time.

Now, the order of occurrence of the 22 will differ over time in reflection below of the patterns formed between the fixed and moveable heavens above. At each time these are duly recorded (such as at the nativity of a person), a work befitting their arrangement may be noted (a horoscope), and of these there are many. So many, and so daunting would be the task of collecting them all and interpolating the relative orbital positions during the remainder of time, that we may choose to disregard all of this in favor of establishing only as upon archetypal levels the components involved.

As I have illustrated, the components of the 22 Tarot trumps are the same as the attributes of the Hebrew aleph-bet, however their right order is relative to the unwound list of the positions of the planets and the zodiac, which change over time.

If, even, there were a right understanding of the Tarot's order to be had, they would immediately lose their entire use as divinatory, save, perhaps, for the exoteric vaguery of their pictorial symbolism. So, the only manner by which to properly order the trumps, it would seem, is by group or archetype, as in Baldini-Mantegna, rather than by alephbetical order, as in the Ari and Gra.

Now, we have established that the first three are Coptic (Egypto-Hebraic) in origin, and I have demonstrated the manner in which they ought to be ascribed to the spiritual alchemical elements. The only remainder from these are the planetary and zodiacal, which we have noted change over time and therefore must be, like the first three, ordered archetypically. So, we must decide, in essence, whether to place the remaining trumps in order least to greatest as ascending outwards from earth (or rather, from Sol) through the planets to the primum mobile, or descending inward from the Most High.

Now, again, there are various theories on this matter. Of note on the one hand are writings of the Persian Zoroaster, which assure us that the Royal Road ("tar" meaning "road" and "ro" meaning "royal," Hall, 410) proceeds outward from the center, through the seven spheres toward the primum mobile (cf. the Discourse on the Eight and Ninth). On the other hand is Hebrew ha qabala which equally eloquently assures us that we must follow the path that descends from the universal forces to reunite the Elohim with the Shekina. Of course, Buddhism adds to this the

perspective of the Noble, eight fold, Middle Path which oscillates between these, explaining the Hindu obsession with time. The great tradition of qabala assures us such combination is correct, and encourages as its detritus all evidence to this effect in the form of the aforementioned temporary artifacts (charts round and square).

By doing so there has been formed a decisive split between archetypical mystic or esoteric ha qabala, which remains an oral tradition exclusive to the initiated, and temporal, terrestrial or exoteric qabala the type to which all published and dispersed doctrine belongs. In every way the prior type is honest, frank and open, the latter type is allegorical, obtuse and veiled.

So, if we decide the ascending or descending archetypical order of the trumps, we must needs confront, be conversant in, and correlate them to, the modern mystical movement, of which the most outstanding example is the Masonic Lodge. As has been proved by many Masonic scholars, the blue lodge degrees, the first three of initiation, common to both northern and southern British Masonry, reflect the Osiriac mythos of Egypt, and therefore we shall treat them as they are thus, representative of the alchemical or spiritual elements. Now, between the northern (Scotch) and southern (Yorke) Masonry the number of following degrees differs.

Of the Yorke rite, seven degrees follow, and of the Scotch rite, thirty. However within the modern Scotch rite, not all of these degrees are subsequently worked — many being passed over and conferred honorarily. Also, in the Yorke rite, two of these degrees are conferred honorarily and not commonly worked. It should be made clear to those not already familiar with these twin branches of Masonry that the blue lodge, or craft, degrees are meant to be included in the Scotch rite, but are essentially unnecessary to that of the Yorke. Thus the 33 degrees of the Scotch rite symbolise the 33 vertebrae of the human spine, while the seven degrees of the Yorke rite symbolise the chakra nerve gangliae.

So, if we are to examine the right proper archetypical order of the remaining Tarot trumps, we must needs consider the working degrees of the Scotch rite, of which there are fourteen and the craft degrees, and compare these with the working degrees of the Yorke rite, of which there are five. The combination of these working degrees between the two branches totals 22, however we have already dealt with the significance to Tarot of the blue lodge or craft degrees.

Now, to go further we must see that $5 \neq 7$, nor does $14 = 12$. Thus we would seem to be at an impasse whereby even the modern mystery schools treats of only a temporary possible archetypical order. Thus, to pass this, we must understand the mythology of Masonry, which, for now, is too complex to go into here. We shall suffice it to examine the modern Masonic symbols of the square and compass.

Now, the square and compass represent measures, and so the degrees of the rites may be placed upon them as though it were they which were to be compared. Here we see that on the square there are seven worked degrees inclusive, where Past and Mark Master are worked as one, or where Royal and Select Master are conferred honorarily and Super Excellent Master worked, as in Council. So, on the compass, twelve degrees are worked, excluding the 31st through 33rd degree as being conferred honorarily upon and inclusive with the Order of Templars.

So, we have the twelve points of the compass above, and the seven points of the square below. Now, all that remains is to ascertain in relation to these the right proper orientation of the spiritual or alchemical elements represented by the blue,

craft or Egyptian degrees. As part of the mythology of Masonry, as well as the initiatory body, these blue degrees occur first, or at the bottom, of the structural hierarchy.

At the top appears the All-Seeing Eye, representative of the transformation of the alchemical or spiritual elements — in the form of the initiate their self — from the rough to the perfect ashlar. Thus, the blue degrees occur at the joint of the square, while the All-Seeing Eye, awakened to by the three Templar degrees, occurs at the apex of the compass.

So, we can now see that the three elements should occur before the seven planets, and that the seven planets should occur before the twelve fixed houses of the zodiac, and that only from this order will follow the right transformation from their base to their acid sense the spiritual, alchemical elements.

C. The Internal Ordering of the Major Trumps Individual

Eliphas Levi may have designed the prototype Rider-Waite deck based on the Mantegna-Baldini symbolism of Arabic Trappola and Mamluk, but by the turn of the twentieth century Levi may have understood these cards' origins to be in India (or even China) rather than Egypt (IPCS, 2). From what we have seen of Masonry, which derives its modern rituals more or less directly from the Knights Templar, who likely brought Arabic Trappola back with them from the Crusades, perhaps they were correct.

So, now that we have treated of the order of spiritual or alchemical elements, planets of the movable spheres and signs of the fixed houses inclusive, let us approach the matter of each of their internal orders individually. We may begin with the spiritual, alchemical elements.

Now, in alchemy, it is salt which is the basis for the transformative work, while either sulphur or mercury is the active agent, yielding its opposite. In one source, the Bembine Isis table, we see mercury enthroned upon salt, surmounted by a cloud of sulphur, indicating the Great Work complete; while in another, the pythagorean theorem as applied to alchemy, elements and species by the fraternity of the Rose Croix, we find another order, with salt below, mercury above, and sulphur in between them as a measure. Therefore we must needs return to the ha qabalistic elements and mythos of the Egyptian dignities to elaborate upon these roles. Here we see that salt is Isis and water, that sulphur is Osiris or fire, and that it is mercury, Thoth, that is the breath of air that decides between them — that is, which is the active element transforming the one into the other. Now, the only question is, what order they begin and end with, since we may place mercury, Thoth, in the middle. In the existing Rider-Waite deck allusions between the first three trumps and these dignities is so obvious as to go without saying — despite mr. Waite's repeated denials of the Tarot's Egyptian antiquity. However, they remain enough for us to lay them down as a foundation for now, and more shall be explained of their mystery in good time.

So, next we come to the order amongst the planetary spheres of the primum mobile. Now, as I mentioned earlier, these have further correspondences to be taken into account when considering their right order.
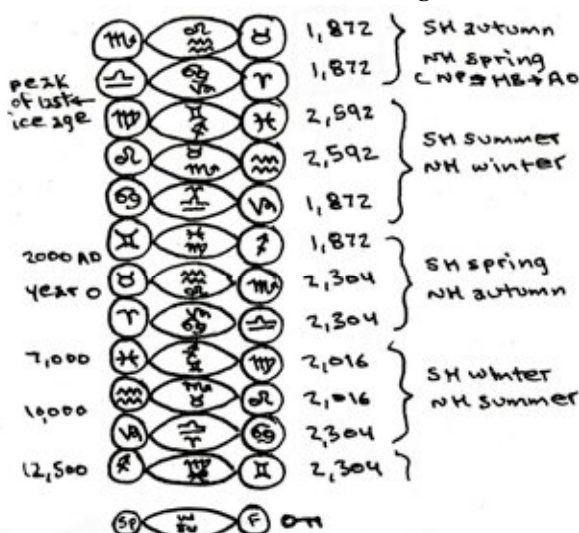
The seven planetary spheres were associated by the Greeks, after the astronomy of Pythagoras, with their understanding of the seven lower emanations of ha qabala of the Hebrews, however these schools differed, as I have explained, as between

whether the Royal Road ascended from earth or descended to reunion with the Shekinah.

The alchemists further attributed metals to these planetary spheres, which in and of itself is of little benefit in determining their proper order, however the Rosicrucians, by now conversant in Oriental doctrine, assigned these alchemical metals to the same gangliae or plexi of nerves to which the ancient Hindus had assigned the seven chakras. Of course, there are different schools of Buddhist tantra yoga which philosophise regarding the ascent of what Hindi call Kundalini or what the Chinese call the Chi. In foreshadowing of late Renaissance heliocentrism's revival, the Sephardic reformed order opts to place the sun in the center, and one would be tempted to follow suit and simply assign the planets in order their orbits actually do occur, however doing so upsets their order of correspondence to the chakras. Nor does Revelation offer any solution by its allegory of the churches, for they are in agreement with the Greeks, and neither does Theosophy, which suggests the further attribution of root races. Therefore I shall return to this dilemma momentarily.

Now we may address the positions of the so-called fixed or immobile zodiac, which should present the least difficulty seeing as how all of its signs occur in a single, natural order not only at all times in the heavens above, but, moreover, in all literature on the subject in writings below.

However, as almost any astronomically educated soul can tell you these days, the so-called fixed or immobile zodiac is, at least relative to earth, quite mobile over long periods of time. Just as the moon seems to move through the houses of the zodiac over the course of a year, due to its orbit combined with that of our own earth, so too does the sun rise and set in a new constellation every other millennium, and this is due to a peculiar and very slow "wobble" in the rotation of our earth combined with its orbit around the sun. This "wobble," known by its effect as precession, is due to the earth's 23.5 degree angle inclination from perfect perpendicularity to its orbital plane, causing the polar axis to gradually precess, or "wobble," around in a circle the ideal polar axis of perfect perpendicularity. The result of this is that, over the tens of thousands of years, the earth will be tilted more towards or away from the sun per hemisphere in the same position in its orbit as was previously the opposite condition. In other words, every 24,000 years it will be in summer in the north and winter in the south when the sun is rising in the same constellation as it did when, 24,000 years ago, and will again, 24,000 years hence, be winter in the north and summer in the south.

Therefore, the fixed zodiac, which should be the easiest to order amongst itself, is actually impossible to fix archetypically to the seasons of the mean year. Though this effect is easily overlooked by the modern mind, accustomed to daylight savings time and leap years, it actually results in two problems: 1) if we fix the start and finish of the zodiac at an arbitrary point in its mobile history, then 2) we belie the entire grand mechanism of precession itself. Again, allow me to return to this.

peak of last ice age			1,872	SH autumn / NH spring CNPSHB+AO
			1,872	
			2,592	SH summer / NH winter
			2,592	
			1,872	
2000 AD			1,872	
year 0			2,304	SH spring / NH autumn
			2,304	
7,000			2,016	SH winter / NH summer
10,000			2,016	
			2,304	
12,500			2,304	

So, while we were able to find a relative cipher for the placement of the Major Arcana groups — elements, planets and signs of the zodiac — relative to one another, finding ways to properly arrange these internally individually from one another, and may require either several different relative ciphers or one grand cipher unifying them all.

It is possible that the current ordering of the Trumps in themselves is less important than the order of the Trumps as individually and apart from the lesser arcana. If we accept the primary format of the Tarot in its current form, as a card deck, then perhaps we must also admit the lesson of this media is its potential for recombinations. Perhaps the purpose of Tarot IS to shuffle it? Therefore, we cannot hold aside the Major Trumps as exclusive from the rest of the deck, the minor arcana.

And, since we are dealing with a system based not only on a set of Trumps, four numbered suits of ten, and a ten-card court, but an inclusive system of 36 day and night dekans, a complete deck totaling 72, then we should not restrict ourselves away from being open to that larger network, rather than confined only in the smaller patterns. Should we venture further and apply the 64 hexagrams and 8 doubles of the I Ching we will further unlock the mysteries of the Satvas, Tatvas, chakras and the Yugas of Hinduism.

D. the Order of the 72 Card Deck Inclusive

The matter of constructing an inclusive symbolic Tarot becomes even more difficult upon examination of the Egyptian hieroglyphic characters which would be involved. There are 36 standard dekans, that divide roundly into the 12 houses, however there is also a 37th governing the five days between the synodic and solar calendars, which would possibly stand for the suit of trumps if the associated mystery rituals would allow. There are 7 moveable planetary spheres in all other ancient cosmologies, but only 5 in the Egyptian, the sun having its own mysteries of Aten at Heliopolis, and the moon being roughly synonymous with the dog star, the deceased sun god, and with Amen, the hidden God, in general. So, with the Egyptian system, come additional complications to both the planetary and zodiacal systems, though it provides simplicity to the elemental.

The gates of the Necronomicon are assigned to the seven planets, but the fifty names of Marduk, while arranged in an order in the Necronomicon, are not clearly in any specifically systematised pattern, such as would answer to rank and file, or offer a clear beginning and end point. Hence their attribution to the fifty lesser arcana could only be hesitantly attributed rather than directly ascertained. Also, another base 50 system, the Gates of Binah, offers a complementarity with the seven planetary gates and the 50 names, however, while offering a beginning and end, as well as specifically fixed order, does not offer any further insight into the placement of the 50 names.

Further, the aforementioned hexagrams (including doubles) of the I Ching can be numerologically fit with the complete deck, and offer specific seasonal effective attributes, however, fixing these to the signs of the 72 day and night dekans is relatively impossible, at least arbitrary, given the factor on the dekans of precession and thus the change in relative seasonal effect for the fixed heavenly positions.

So, the 72 day and night dekan system is correspondent with several other lesser base number systems from around the world. Some of these are intuitive, such as the 50 Babylonian names of Marduk, which was later adopted as the Necronomicon, and the

22 letters of the Hebrew alephbet and their corresponding elemental, planetary and zodiacal correspondences, and the history of these has been duly accounted. Others, however, are more counterintuitive, yet nonetheless inclusive, such as the 64 hexagrams of the I Ching, and no direct historical lineage can be drawn between these counterintuitive systems at this point.

The problems thus far encountered have arisen from the internal ordering within the 22 Major Arcana, as well as the exact attributive placement of the goetic sigils of the base-72 shemhamforash and the 50 names of Marduk; in other words, the exact ordering of the three basic components of the deck. Therefore we do not lack an ordering of the complete deck inclusive, but only the interior ordering of its 22, 50 and sum 72 components.

So, it would seem next to completely impossible to assign a genuinely archetypical order to the leaves, and it would seem at first, rather obvious why such an attempt has not yet known to have been undertaken, in favor of merely temporal attributes.

This has not been for lack of trying, but merely due to, if anything, the rigid adherence by those following Gebelin to attribute a meaning adherent to the mystic traditions of the utmost ancient of middle eastern, that being the Egyptian. Following from this comes the QBLHistical interpretation offered by the correspondence of the Hebrew alephbet to the "ideal" number of trump cards, wherein the twenty two letters are summarily subdivided into glottals, gutturals, and palatials, which then "mystically" refer to the 12 signs of the zodiac, the seven (anciently known) planets, and three elements (other than earth). So, one may realise how uniquely arbitrary this line of reasoning appears to be, on the face of it, should one wish to syncopate other number-based systems to the cards.

One may discount Gebelin as a Jacobin, wishing to introduce the specific tradition of occult, "authentic" Hebrew mysticism to the mere revelry of playing cards. One is apollonian, the other dionysian. This being thus, however, no amount of justifications need be made for Gebelin's identification of Tarot per se as Egyptian in origin. Decks of playing cards may date back at least as far as the invention of paper in China, or possibly even further back to the Phoenician codification of an alphabetical cypher based on sound, or originally to the fixation of our most primitive ancestors with fetishes for memory's sake, ala burial. And finally, the art of playing card games is irrevocably comparable to using a token exchange economy system, ergo the leafs in themselves, to codify with rules the act of trading these fetish items with one another. Perhaps Gebelin saw the Egyptian origin idea as being especially romantic, seeing that the Egyptians rebelled against this method the only real way they knew how, by shifting the focus of their culture away from free trade and into religious empire, or perhaps it was originally the Hebrews who saw it that way.

Several arguments can be made why these attributions in this order are relevant to the overall unfolding of the history of the tarot du jour. However, unlike the Egyptians, to whom the cards are thought to harken back, these arguments are only retroactive justifications for a modern cultural bias. Even this bias dare not be questioned, so engrained is it within our exoteric version of our own history. This bias basically states that, from the Egyptians came the Hebrews, and from Tarot follows the Yetziratic interpretation. However, it is, more occluded, a bias to justify the modern obsessive compulsive pathology of our socio-culture with token fetishes. It is a bias which connotes the minting of money, and the counting of its worth.

Perhaps it is essentially true that this practise, which we have come to call civilisation, did indeed start simultaneously though autonomously in three geographic locations — the Tigris-Euphrates, Indus and Nile river valleys. However, the very fact that the use of number based systems arose among the different peoples of these regions at all is implication enough of an older, common point of origin. While we cannot speculate here on where, we can comment upon the commonalities inherent in these number-based systems themselves.

E. Alternative Attributions and Numerical Systems

A proposal for an alternatively numerated deck should be approached tentatively, if at all, however such is necessary for the formation of a truly Archetypal deck.

In all seriousness, the alteration of the 76 card deck inclusive in any way should not be undertaken lightly. The implication upon the majour trumps alone of the alephbet of the Torah is enough to daunt the average aspirant from changing anything about the meaning of the cards one jot or tittle, leading to their regurgitation ad nauseum.

All the more so dangerous is the twisting of the ecliptic, and the alteration within the majour arcana of two card placements, and hence their requisite modern Hebrew letter correspondences, and hence their "occult" significance. However such was successfully attempted by the Golden Dawn and Aleister Crowley in the early twentieth century, meeting with exceptionally favourable responses from their memetically reproducing underlings. But this motion barely scratches the surface of the full amount of historical revisionism it takes to reduce the number of playing cards in a standard deck.

As we have seen, the differing comparable numerical sets involved in the formation of an archetypal tarot are usually attributed specific meanings. We have encountered difficulty in attributing specific numerical orders to these meanings. For example, the 36 of the 72 are the same as one-third portions of 12 of the 22. There is plenty of implicit order in such relationships but no standard numerical order. Therefore, it would seem plausible that, to impose any standard numerical order to a lesser portion of the set would be to make reference to the order of the whole set, such that the larger reflects the smaller and vice versa. To imply order within the three trumps, is to imply order in the seven and the twelve trumps, the thirty six of the fifty, the fifty of the seventy two and the seventy two themselves. Thus, to alter the numerical ordering of the cards implies to alter their numerical relationships, and this implies to alter their meaning.

This seems a drastic measure, but should be duly noted, is also what separates playing cards from other forms of ruled game. They may be shuffled, and the only true meaning they have, if any, may then be imputed by their randomised arrangement. Each hand dealt is like a new move at chess. However, while chess progresses move by move, the hand one plays is often very different from that at the beginning of the round. Picture chess as like the pieces on the board, while cards are like the squares themselves. Each square has its dual nature, black or white, front, back. While the pieces are extensions of the players, the card deck is the tyling board on which they, via these pieces, play. Lastly, the players can only move the pieces according to the rules, while the rules dictate that the cards must be shuffled utterly at random. So, if we were thinking of the cards as the tiles on the chess board, then it would not be a regular chess board of alternating black and white squares, but an exponentially valued combination of all possible random orders of black and white squares. Play Go, then Cards, then Chess. It is this type of thinking we must engage in if we are to turn

back the pages of time to find the origins of the most ancient form of oracular game. And such is implied by our mandate to create an archetypal tarot.

If, by means of an example, we were to assemble the fifty attributes as a grid of ten by five, then there would be a total of thirty six squares formed between these points of intersection. If, then, alternating black and white spaces were reversed, as cards turning over from front to back, then there would be another combination of thirty six, which would bring the total number of possible square positions tallied by the fifty points of intersection up to the familiar seventy two. In this way can be illustrated how the lesser arcana can be used to reproduce the entire deck set. The fact that this type of framework, comprised of points of intersection and alternating squares bears some resemblance to the Egyptian board game of Senet, of which copies have also been found in contemporary Babylon, and which is arguably the oldest existing form of recreational pastime, is only as worth mentioning as would be the similarity of the words Senet and Senate. This is an example of one of the numerical relationships mentioned before that yet does not admit any specific numerical ordering. Hence it is archetypal. In other words, to alter any of its components would not alter its overall given form.
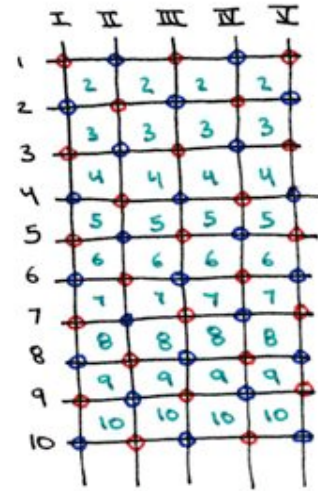
It may be possible to see somewhat already that the early ways of communicating between nomadic tribal herd-hunters, before even the beginning of what is recognised as "civilisation," were wampum or traded fetish objects. This, we can further speculate, led to more terminal ports for communication of varying complexity. Accounting became possible, and so numbers were discovered, and, eventually, gained dominance in almost all forms of socio-cultural cross-germination. Numerical systems sprung up, possibly autonomously, nonetheless suddenly, and began to become codified. Here we have the base 36 of the Egyptian solar calendar, the base 50 Sumerian lunar, and the Hebrew doubling of the Egyptian solar to 72 (to, essentially, substitute until the lunar 64 Chinese I Ching). This is contemporary to great feats such as the erection of the pyramids, the migration of the Indo-European Aryans, the writings of Enoch and the Hermetica, etc. By the time of the Muslim Ottoman Empire, Spanish Septamania, and the Gypsies being the predominant keepers of the esoteric, archetypal, secret understanding of the number systems, the tarot came to be codified, probably by Rosicrucians, as a form of wampum for the lumpen workers of speculative masonry. First there were leaves, then numbers were uncovered beneath them; the number systems simulated sheafs of mediated value until, eventually, the number systems became chaotic, though the basic systemology behind them remains the same. The pieces trade places like the players' hands trade money, bills and cards hold the number placement, which brings us roughly level up to today. So, we can then see, also, tarot's ancient origins as well as the necessity of its interpretation for the future.

Just as the role of the numbered cards of the modern deck represent the value system of the craftspeople, so too do the court cards symbolise, on the face of it, those for whom they loyally toil, and, hidden in their duplicity, the four step tetractys cipher that unlocks the mysterious chains surrounding the Great Work. Likewise, the trumps majour clearly represent time, having all been derived in their base number systems from calendars, and so being numerically interpretable astrologically, and

having all been derived in their symbolism from the natural sciences, and so being symbolically interpretable alchemically, metaphysically, and, ultimately, archetypally. All of this is more or less common knowledge among goal-directed history and number theory researchers. The next question we must ask is, is the entire system generalisable archetypally? More than being only 22 symbolic and numerical, perhaps the remaining court and numbered suit cards can also be represented as being both numerically orderable and meaningful archetypally. This would be historically significant both because it would harken back to the original numerical systems, and because ours would be the first generation of our species to see these lesser arcana archetypally.

We have already seen the flaws in the method of arranging the greater trumps based on the seven planets and the twelve zodiac houses. We have also seen how different numerical systems, when their components remain random, are as equally verifiable as the components of the trumps majour, when their positions relative to one another are alterable, though finitely. We have seen how the cards have evolved, and where they fit in today. We have seen that, by making a minor alteration to the number system behind the arbitrary order of the cards, we can addend a whole new set of meanings to their relationships which, themselves, may convey the modern condition, if nothing else, of the ancient archetypes originally associated with these number systems. Therefore, we may consider other mythological frameworks in which to analyse the archetypes involved in this symbolically broader but more numerically refined method.

F. the St. Simon Arrangement

Consider, for example, that the ancient Sumerian deities have come, through the "authentic" tradition passed on by exoteric Judeao-Christianity in the west, to be associated with demonology. Consider the mythology of this association, how the spirit, soul and mind in a sentient being form the flesh, like the three elements combining as earth, and how the light bringer, the spirit of man, then rebels and falls from grace, or is cast down. The former may be expressed by the progression of the numerical representation of the calendar as it was passed along from one culture to the next, from the Sumerian (50) to the Egyptian (36) to the Hebrew (22) to the Gnostics (72) to the Rosicrucians to the Masons, etc. The latter may be expressed by following the characterised, even anthropomorphised, components of these calendrical number systems through the same historical progression. This is really the true meaning behind the tarot being ascribed initially to Thoth, the Egyptian deity of lunar measurement of time. For it is only the measurement of time and the archetype of time itself of which tarot treats. So, we begin with the numerical calendrical system, and next address the correspondent mythological archetypes.

We have seen that the base 72 system of shemhamforash, or the doubling of the 36 Egyptian dekans day and night, equally admits the base 50 names of Marduk system to compliment the base 22 system of the Hebrew alephbet. We have seen the standard 22 alephbet is broken up into the 3 elements, 7 planets and 12 houses.

So, let us briefly examine the correspondent mythologies involved in these numerical building blocks.

The base 72 system is considered goetic, ergo, associated with witchcraft. However, it does not originally derive from this. Its goetic attributes were not rightly assigned until the 16th century or so, with the first known circulation of a parchment codex

called "the lesser key of Solomon." Before this, and from whence this goetic corpus stems, there was the proper shemhamforash, such as studied by Athenias Kircher and Francis Barett. The proper shemhamforash is actually drawn from three phrases in Exodus of 72 letters each. The 216 letters are taken to form 72 lettered columns of three rows each consisting one each of the phrases. Through common tradition, epithets are then attached to each three letter row, forming 72 "angelic" names. These 72 "angels," derived from this order, were only later attributed chaotic demons.

The base 72 system of the shemhamforash derived from the doubling of the 36 Egyptian dekans. Only the Egyptian priests read, wrote and spoke the true Hyksos language, while their slaves wrote coptic script and spoke hieratic. This is reflected by the 72 being hidden in Exodus as the phrases describing Moses' parting of the Red Sea. So, too, were the mysteries of the original, lunar Egyptian calendar obscured by the initiation, with the Middle Kingdom, of the solar Egyptian civil calendar. The sum of days of the solar civic calendar was 365, the same as that in an orbit of earth around the sun. However, the derivation of this sum was based entirely upon astronomical cartography which could only be arrived at by night. The system of dekans was, itself, based on ten degree divisions of the twelve houses of the zodiac. Only later, during the New Kingdom, were the five holidays added to correct the increasing discrepancy between the Egyptian calendar and the actual seasons of earth's annual orbit.

However, the original base 12 zodiacal houses were, as we have already seen, as arbitrary a distinction as were the seven anciently known planets or the three elements. The base ten system of QBLH, with 22 paths between the tetractys, may have originally predated the 12 mansions of the ecliptic, the seven known heavenly spheres, and the elemental system derived from the Egyptian mythology of Osiris. The base 10 QBLH, itself, may have been a shorthand notation of the 50 names of Marduk, which were, in turn, a suppression of the originally lunar Sumerian calendar.

All of this describes, as it unfolds, the demonising of the different systems, each in its place in history, by the subsequent cipher of their component's description. So, when we talk in modern times about one of the 72 Goetic demons of the "lesser key," what we are really harkening back to are the 36 dekans embodying the 12 mansions depicting the ten sefirot attributing the "leaders" of the 5's and the 10's. Of course, going back before this we uncover only a continuation of this such "perennial" tradition of demonisation of the preceding system by its followers deriving from the Indus Aryans, and from thence, branching off into the entire Eastern tradition of the base 7 chakras, base 64 i ching, etc. However, for the time being it merely suffices our purpose to deal with that which followed from the Sumerian.

So, let us begin by setting out the proposal for a complete base 72 cipher for the deck. This accounts for the mythological junction point broken between the Hebrew and the Egyptian. From this we follow with the division between the 50 parts and the 22 parts, representing the mythology of the breaking apart from the Babylonians of the Akkadians, who would later become the Hyksos, and later become the Hebrews. So, we may set up our deck according not to the remaining sets in use after these breaking points, but the fractured elder systems themselves, being what they would become.

Rather, thus, than deal with the 7, and 12 as being planetary and zodiacal, we may deal with them as being the equivalencies of these which follow from the downfall of these attributes (hence specified as the Tree of Death). So, we next consider the 22 set itself as having broken down from the set of ten, as the connections between the

sefirot tetractys, rather than by part, but as a whole (hence specified as the Qliphoth sui generis). Likewise, we may then consider the ten sefirot tetractys themselves as being the traits of the ten numbered cards (demon kings), in five suits inclusive (based on the five accursed nations) representing the "fall" from front to back of the 10 attributes below the three veils of the two trees, the three veils over the tree of life (tree of knowledge) covering over those of the tree of death (tree of life). And so, by parts, we come to the whole lot of the seventy two card inclusive deck. We shall call this arrangement, for short, the St. Simon arrangement.

So, to draw up the St. Simon deck, we merely add all these attributes together: the 7 shells and 12 paths of the tree of death, crowned by its 3 veils, the 10 sefirot tetractys of the demon kings, and the 22 qliphoth sui generis connecting them, as well as the 3 veils shrouding them, the ten orders of demons of the numbered cards, and the five accursed nations of the suits = the 72 inclusive attributes of the deck.

Now, the meanings themselves can all be cross-referenced as sum sets between the different components of archetypal attributes of the 72 total set. For example, the 50 can be derived from the placement upon the combined tree of life and tree of death diagrams as such: the 7 shells, the 10 emanations, and the 33 paths which combine between them. Or, equally valid, the 50 can be derived from the four suits of nine numbered cards each (36 total) being combined with the base 10 tetractys forming five suits, signified by 4 aces (the fifth being part of the four court tetractys), or 4 * 9 = 36 + 10 + 4 = 50. So, then the 50 may also be represented as the 10 demon kings of the tetractys over their 10 orders of the tree of knowledge, the 7 shells and 12 paths of the tree of death, the 3 veils over each, and the 5 nation suits = 50. So, too, can the 22 majour arcana be represented either as the qliphoth sui generis paths between the tetractys, or as the 3 veils, 7 shells and 12 paths of the tree of death. Add to the 50 the 22 and the 72 sum deck is completed.

All of these combinations are numerical sum sets, or number systems, based upon characteristic attributes of archetypes. So we see that it is indeed possible to construct a truly "archetypal" tarot. Now, the actual mythology of the St. Simon attributes has already been presented in a rough enough form to be comprehended.

All that remains is a justification for why these attributes might be applicable to a system based, supposedly, in origin on the Book of Thoth.

Well, then, let us return to the 72 shemhamforash as the basis of the deck. The base 72 shemhamforash, as already established, derives from the 36 Egyptian dekans, which in turn derive from the 12 Sumerian houses of the ecliptic. Now, since all of these are methods by which to measure time, and Thoth is the archetypal personification thereof, then there should be little question that the 72 deck inclusive is appropriate. The division between the 22 letter alephbet and the 50 fallen names of Marduk is Hebrew, a description of the fall of the rebel angels, according to Enoch. Now, since Enoch is associative of Thoth, we see that the division between the 22 and 50 is aright. Hence, the attributions to the 22, the 50 and the 72 are arbitrary. However, for the sake of the St. Simon's purpose, it is possible to attribute the ancient Gods of the Sumerians, and then utilise the number systems of Time to describe their history, from their enthronement, through to their total demonisation. It may then be extrapolated that these Gods are but one God, and that Thoth is this god over time. In other words, the attributes of the St. Simon actually describe the life of Time.

G. Conclusion

The creation of a truly "archetypal" tarot is a significant factor of the "perennial" tradition, that multigenerational life-quest to understand that which is. The so-called Book of Thoth is really a calendar, created by an elder God, conveyed down through the millennia, altered many times over, and at each alteration further vilified and kept occluded behind misinterpretations of the original meanings. But it is a calendar nonetheless.

Consider that twice 72 is four times 12, or 144. Now, twelve itself is an arbitrary estimation, a vague means of representing the 360 degrees of the ecliptic. However, if we begin to count in intervals of 12, we come across 36, 72 and 144. 156 is actually twelve by thirteen. All of this may seem ridiculously arbitrary at first, however it should be remembered that a calendar is the body of Thoth. Therefore the tarot is like the spine of that calendar.

The myth of Thoth is such that, to convey the antiquity of it, a god of time is featured in all western pantheistic cosmologies. This includes, though inexplicably, the American as well as the Mediterranean. In all of these mythologies, the god of time overthrows the primeval god of chaos. So, Thoth, or the representation of time, can be thought of, at the very latest, as an immediately antediluvian figure. It is nonetheless likely that the plotting of a number sequence to signify the passage of time was begun sometime contemporary to the neolithic erection of megaliths. Should the use of megaliths as calendars, or means of measuring time, be associated with the deification of time itself, then we can sufficiently posit this character as not only global in extent, but ancient in the extreme.

In fact, if we see Tarot as the spine of the Book that represents the body of time, then the implied Atlantean Calendar extrapolable from the Tarot is no less than the DNA of Thoth, drawn from the passing blood of that God. To sum up, with Tarot we are capable of describing precession due to earth's movement, and with the Atlantean Calendar, we are capable of describing the universe beyond our relative apparent precession.

IV. on rituals of evocation

Throughout history since the dark ages the unknown has been vilified, from the gnomes of the Black Forrest and the trolls under bridges, through the boogeyman of Satan and Choronzon of the abyss, to UFOs developed by NAZIs and fellow-traveller aliens. Before the dark ages, of course, this was the case as well, however before the dark ages governed by religious superstition, science was much more accepted, and so the villains were ignorance and indifference, and, again, there was much less reliance upon material technology, so these were villains opposed only to the intellectual ideal.

Even as long ago as ancient Sumeria, before the Biblical Babylon, the love of non-technological science was strong. So the Annunage were a combination of the unknown and of an intellectual ideal. Then, there was much known about the workings of the heavens, so the unknown was merely the cause of these workings. This remained the unknown throughout the rest of subsequent history, but since the time of Abraham this unknown went from being vilified to being deified, and the concept of God as first cause was used to frustrate any search for a more rational solution. This is, in fact, what led to the dark ages, when the pursuit of knowledge was directly equated with consorting with demons, and this direct result of divine intervention is so obvious that in modern times it goes too often without saying.

The religion based on *this* god thrives on the ignorance and indifference of its masses, and so it forces into vilification as merely superstitious — an accusation of its

own worst crime — those who pursue the natural empowerment of the self that comes from a merely rational existence. With the conscripted help of a state institution promised idealisation through totalitarianism, the religion based on *this* god enforces this false faith in a vast myriad of ways. This only increases the strife between all mankind. We become puppets of an insane idea — a genocidal benevolence, an omnipotence that toys with our destinies — a destructive creator, monkey god.

Only now, through technological ways and means, have we removed ourselves enough from under this oppression to heed the still-small voice, calling to us from before Babylon, admonishing us for forsaking what it did not know and which yet was true, and thusly coming to embody its divine villains.

Have we really believed throughout all the intervening ages that by worshipping as divine the unknown it will make itself more easily understood? Such superstition dictates that when we take one step towards god he takes two towards us. Is this the same as blind prayer? When we look deep into the void it looks deeper into us. Is this knowing the self? Is it not sickness we have believed is ecstasy? Are the deals we make with the divine not broken as often by Him as by us? An eye for an eye makes the whole world blind. Must we trust to the unconscious what with we trust not even our consciousness?

I will return to such philosophical questions soon enough, but first let me review the different appendages to the history of the Annunage that have attached themselves as theories regarding their origins, and thusly, I will go further to say, regarding our own origins.

The ones I have been referring to as the Annunage were, as I have said, the "gods" of ancient Sumeria. Their name translates roughly as "the Watchers," and so we see already that there was a different view of the divine than has since become the mandatory belief in the efficacy of devout petition. In Sumeria the priest-kings were seen not as vessels through whom the people communicated with, or took orders from, their deities, but as direct descendants in their authority from these deities. We are told by archaeologists and anthropologists that such was also the case with the Pharaohs of ancient Egypt, but that, while the Sumerian civilisation passed rapidly into the hands of Babylonian culture, the Egyptian civilisation existed continuously with little interruption until Roman times, and so we have a litmus in them for measuring the gradual transition through the history of the organ of government of the priest-kings as direct descendants of the Gods towards more of merely a tool for their continual communion with the populace they ruled by proxy.

We can see this transition in the apocryphal works of the bible such as, specifically, the Book of the patriarch Enoch. In the scrolls of this work discovered in Qumran cave 4 near the Dead Sea, the Annunage of the Sumerians still play a prominent role, however already by this time they have been seen to be degraded from the status of the national pantheon to a band of rebel angels who defied the One True deity, YHVH. This prosaic description was the precursor to the legends of Lucifer promulgated by the early organised Christian church since the time of Constantine. Lucifer was known of as Shalom and Shalem, after whom his town, Jerusalem, was named, at the time of Christ, and represented then the Morning and Evening star we know today to be the planet Venus. This originally benign attribute was associated with the fiery serpent of Christ's revelation in the desert outside Galilee by the early church fathers, and thusly came to represent the lesser light of the false dawn and the precursor and harbinger of darkness. That which came to be known of as the Anti-Christ was all the legacy that remained by that time of the once holy assembly of the

ancient Sumerians.

Since the beginning of the dark ages of the church, this malevolent false prophet the Anti-Christ, which hailed the beginning of the apocalypse foretold at Patmos in which the beast, subsequently interpreted by Mani as the physical incarnation of the Anti-God, Satan, would reign supreme in Hell on Earth until the time of the second coming of Christ, has reigned supreme as the representative of all heterodoxy and heretical beliefs beside the bigoted religion based on the Nicean Creed. During the dark ages, this meant the persecution of all Orthodox Christians, Muslims, Jews, Pagan Celts, Gaelic Gauls, alchemists practising chemistry, astrologers practising astronomy, mathematicians practising magic, science of ANY kind, and in addition to this the existing bloodline of Jesus themselves. The church came to enforce the novel notion of its priests as the sole divine conduit to heaven and salvation after death, working only through devious and sinister mechanisations with the royal bloodline monarchies it could appoint or manipulate, who represented the lesser evil than anarchy of politics and the unfortunate necessity of non-religious government. All these ages the Son of God ruled through force, pogroms, crusades, inquisitions and conquests, while the unknown divine ideal was vilified as demonically deformed and incarnately disfigured ignorance and indifference, and the pursuit of its rectification was persecuted as heretical superstition. The Annunage of old, and all pagan pantheons along with them, were evil, born to be oppressed and preying only on the weak in the form of temptation away from the straight and narrow path of righteousness. Such were the dark ages, and we would all do well to remember so.

It has only been as recently as with Pope John Paul II that the orthodox religion of the One God and His Son the True Christ has seen fit to pardon Galileo Gallilei for his so-called sin of accepting the Copernican model of a heliocentric solar system and for giving into the demonic temptation of agreeing with Isaac Newton's elliptical model of planetary orbits, based, as they were on the crime of observations made using black magical means such as the technology of the telescope. Here we again harken back to the revelations of the prophet Enoch, excluded from the canonical Bible by both Christians and Jews alike, in spite of having been accepted and studied by Hebrew Essenes at the time of Jesus, wherein, through the intervention of angels on whose behalf Enoch pleads before the throne of the Almighty God, Enoch is shown visions which confirmed aeons before the supposed invention of the telescope observations which were directly in line with those made therewith.

Since the telescope scientific technology of all kinds has finally made it possible to study the heavens so well-known to the ancient pre-Babylonians, and through the rigorous methodologies of archaeology and anthropology for the historical evidence thereof to be unearthed from the subsequent detritus of history and once again brought to the bare light of reason. However, superstition such as was enforced by the oppressive religious establishment for all those intervening aeons is a hard habit to break, especially when such self-destructive patterns were rewarded by the same with the promises of indulgence after a much to be sought after death in its service.

And so that brings us, of course, to the modern quandary of the self-alienating combination of superstitious suspicion of all modern archaeological artifacts, and the ardent desire for a return to the passionate and unmediated communion with the divine intellectual ideal through its direct descent into the practises of reason. To this end, many of the arcane and oppressed arts pursued not for the sake of reason but for that of rebellion, are offering to the modern mind as much fascination as those being excavated from the Golden Age prior to this in which the craft of study was cherished as sacred. This is a as much a criminal shame of retrograde religiosity and a relapse

to such sickness of the mind as it is a part of the process of recovery from the terrible abuse of the righteously self-centered humanism that had been previously suffered at the hands of those representing religion.

As long as the practise of magic and belief in sorcery exist in place of pure scientific reason, religion will as well. These two forces are literally the institutionalised embodiment of the diametrical struggle between good and evil, between the humanist way of the self and of mankind and the deified way of the divine and of God. As long as there is sufficient superstition to support one of them, the other will exist as well as a necessary dichotomy. They are like the poles of electricity, and until a higher force is found to fuel our powerful progress as a people, they will continue to attract us to a lesser staticity.

Hence, when the factual documentation supporting the primacy of the Annunage was unearthed throughout its long early history, from the pantheon of Sumeria to the fallen angels of the Essenes, it immediately spawned a materialistically motivated appeal to the occluded occult currents and to those who were wooed by a higher calling but sought liberation of their own wills from the rigor mortis-like grip of the institutionalised church. In plain words, it presented itself as a petition to magick.

This fallacious slander against the good once done by the holding of even an ideal as of yet unknown as divine, by forecasting its course as a base temptation, has proved itself to be a difficult one to overcome even through the subsequent application of the more rationally reasonable scientific method. As such, those who have continued to study the scientific endeavors of the Sumerians and the original basis for their understanding of the cause of their deistic view of the heavens as being the pantheon of the Annunage have been forced to continue this plaintiff stance in a vague and roundabout manner, and have been forced to direct their arguments for a more sound basis of study not to the community of now socially accepted science and the respectability thereof, but to the fringes of society where always will dwell the stubbornly suspicious and superstitious, easily fooled into believing the most outlandish of fairy tales as long as it supports their own rebellious morals.

Thus, we come to the postmodern era the superstitions of which I have already mentioned regarding alien interference with our naturally selective evolution at either some prehistoric stage for which no reasonable evidence can be found but must therefore be concocted, or else is ongoing and supported by the most deranged and unreliable of witnesses; as well as the belief that ancient pantheons were based on the technology which we subconsciously know of as, yet unconsciously dread the transition to that will all too soon become, necessary for our own survival.

To this end, the direct thread of the Sumerian pantheon as fallen angels before the might of a falsely concluded ideal hallucination has been applied to this very same pseudo-science and its fear of and lust after the ultimately humanist technology provided by pure science as an artificial salvation. It's most surprising how well the ancient mythologies have been, through such a convoluted bottleneck, adapted to this modern demi-myth.

So we have now followed briefly the history of the Annunage through their deism as a naturally causal pantheon of the pre-Babylonians, through their de-deification by the Essenes of Qumran in the tradition of the patriarch Enoch, through also their subsequent demonisation by the orthodoxy of the oppressive religious regime which followed therefrom, through, again very cursorily, their rediscovery by sound and even minded science and their re-acceptance by the fringe practitioners thereof as a

conveniently explanatory force for the successful application of methodologies lost beyond their own understanding, to conclude in modern times with their petition for evidentiary proof from the sciences by those sufferers of the sorrow of superstition. We see in this cycle that the tables have turned on the Annunage, but that, along the same concourse, they have almost come around full circle from being unseated to becoming re-enthroned as the same, once divine, intellectual ideal of the unknown.

It should be unnecessary for the brevity of this exposition to more deeply explore than merely mention some of the modern theories regarding the a priori origins of the Annunage. The fascination with Enoch initiated at the dawning of the new world was carried through by somewhat less scrupulous seekers of a likewise new age into the forgery of the Necronomicon of Abdul Al-Hrazed, which vilified the same forces the prior mage had sought to restate as a hierarchical authority, and thus was retrograde, however popular, and therefore ensuring of additional assistance, yet of a strangely cut jib. Since that time, the Annunage have been attempted to be removed as much as possible from this retrograde notion, without, however, losing that assistance in their searching after offered by its own prolapsed popularity. To this end, the theories of Velikovsky have been combined with the Enochian cycle, and the Annunage have thusly been merged into the current of the same stream as the modern technologically oriented mythology of UFOs and interplanetary aliens.

As this mythology evolves along the spiraling etties of true physical science, and so however intermittently, approaches a higher form of relative quantum mechanics and an understanding of such mechanisms thereof as probability particles and wavelengths of potential energy, as well as their interchangeability, it comes again closer to the level of reasoning of and understanding thereby possessed by the ancient Sumerians of the Golden Age, until, finally, the alienation of superstition along the outskirts of mainstream physics becomes so unified with the most high minded of its theories, that the followers thereof itself become as like one with that which they pursue, and at this stage, which is the most up-to-date of the current ideations, the initiated of the occult are associated directly with the royal Sumerian bloodlines of the ancient priest-kings, and the Annunage to which they thusly offer retrograde communion are perceived not only as interplanetary, but also as being a form of interdimensional possession in the most gross sense of understanding.

So, now we come to the threshold of the ultimate reinstatement of the Annunage to their rightful place as an unknown intellectual ideal. Already they are accused of being part of the blood cells of those who are the most wealthy and who have the most social authority in our existing civilisations, and they are beginning to be associated with that mystery of mysteries presented by quantum relativism: the concept of the measurement not only of space, but through that measurement of space, an equal measurement of time itself.

So, all this being said, let us examine the roots and basis of this contemporary theory, which we may speculate tentatively to be roughly equivalent to that same posited by the originators of the mythology upon which it feeds. We see that it is at once, as I have thoroughly descried, scientific and mystical, and that it is, moreover, the combination of these idealised concepts in the form of the very flesh of humanity itself. To this the now fatally decrepit religious establishment only prays to add what it learned from its now evening era of reign, that being economic and political social Darwinian-Malthusian survival of the fittest. And here we can conclude that this theory is, while founded initially on the shifting sands of time from which a crude ruin of foundation has been recently excavated, solidly supported on the one column by the most rationally reasoning scientific methodology and on the other column by

the totalitarian past social institutionalisation of religion. Its keystone, thus, is the Annunage.

Yet what, according to this theory, are the Annunage? What is their truth, and what is the history of their origin? Let me offer my own speculations on this regard.

When true science arose to replace rude religion, it attempted to look back to what it had been brought up and raised to believe was the origin of time itself, the beginning of the human species. Therefore, it founded as its contrary cosmology to the fairy tale of Adam and Eve and their temptation by the serpent in the Garden of Eden the alternative explanation of our evolution from common ancestors with other existing animals. The discovery of the fossilised remains of now extinct species has done more to support this poorly constructed axiom than more easily questionable and much less well understood techniques such as carbon dating and the application of the second law of thermodynamics.

Of course, we have since learned that, as Genesis taught us for the ages, time began at even an earlier point than the origin of species, and, when we look back to the dawn of humanity, we seem to be standing at the edge of a nearly infinite abyss of cosmic creation that yawns onward almost infinitely back through the gradual cooling of the earth and the solidification of the solar system's fellow planets, through the nuclear cosmogenesis of the sun and the other stars, from the beginning of the first quantum fluctuations which gave rise to today's black holes, all the way back to a point billions and billions of light years ago, now known of as the "big bang."

It is here that the Annunage rightfully belong, however their unearned reputation associating them with sociopathic resistance against the purely hallucinogogic singular Creator deity denies them their rightful orientation in alignment with this time frame, and so the contemporary theory degrades this by one interval along the arbitrary gradient provided by the religion of the singular deity to place them as being one and the same force as is responsible for the beginning of our own home planet and the solidification of the other planets in our solar system. Of course, scientifically rationally we now know full well there are other intermediate steps between these two events, but so long as the Annunage are associated with an anthropomorphised pantheon of demi-deities they are forced to play by the rules established by the gross superstition of the religion which pursues the enforcement of the single creator deity.

Thus let us examine that aspect of the Annunage legend which associates them with what the church of the dominant religion promotes as the original sin of the flesh and the reason for all subsequent struggles for survival which it views as so socially necessary. The fall of man is associated, in the parables, with the fall from grace of a portion of the heavens, anthropomorphised as angels, and which had once been the deities of elder, conquered tribes and nations. So, accepting this as an allegory, what event can we reasonably hypothesize it describes?

Quite recently to the time of this writing, small rocks buried deep beneath the ice sheets of the southernmost continent of Antarctica were found to contain living microbial organisms. At that time it was widely speculated that these unexpected living relics might have been the millennial offspring of an interplanetary germination between earth and its nearest extra-solar neighbor Mars, however the mechanism of transport from the "red planet" to the south pole of earth went without commentary. Since then, and literally so recently as the year of this writing, dinosaur bones were also discovered in the frozen wastelands of Antarctica, however,

of course, no one theorised that these were off world in their origin. At the very time of this writing, the National Aeronautics and Space Association (NASA) with a European and Japanese collaborative commission, have sent small robotic rovers to explore the surface of Mars for any evidence of similar microbial organisms living in an equally barren wasteland to that of the frozen continent here on earth. As of yet, they have found some promising signs of erosion which they believe was most likely caused by hydrogen-2 oxygenated liquid water, as opposed, for example, to the known sulfuric content deposits now in existence there, and they thus reason, although in the opinion of some, somewhat superstitiously, that should such microbial life forms be found to exist on Mars, they would likewise be the offspring of organisms to have existed in such environmentally supportive conditions. All of this, of course, is precedent upon the continuing genocentrism of we carbon-based life forms failing to recognise the very potential for sentience offered by the opportunity of artificial intelligence (AI) afforded us by those same silicon-based robotic rovers such as we have sent in our place to explore the surface of Mars. The notion that these rovers themselves, through not having been thoroughly sterilised during past missions, might be the actual source of any microbial life forms to be subsequently discovered on Mars has not escaped the realm of possibility in at least a small number of hardline skeptical scientists.

However, to return to the microbial organisms of earth's Antarctic ice sheets. While it is more likely that these living creatures are the descendants of life forms that existed even previous to the dinosaurs, there is not as of yet any evidence to support that theory of their interplanetary germination. Thus, if their origin is indeed to be speculated as being off-world, then some mechanism of transport must be proposed for their arrival, and some timeframe therefore must also be established.

Nitric ice core samples similarly extracted from the Antarctic glaciers, as well as deep core samples from the floor of the ocean, indicate the possibility that comets have struck the surface of the earth in the past. These deep space voyagers most likely originate from a hypothetical cloud of icy dust particles in the depths of the empty area half way between the outermost planets of our solar system and the next nearest star. It is thought they are drawn in by the gravitational attraction of our star the sun and our fellow planets to become increasingly large attractors of interstellar icy dust particles, thus becoming comets. However the likelihood of a microbial life form existing in the high velocity low temperature conditions of the interior of a comet is highly improbable, however attractive this theoretical method of truly galactic germination of our earliest genetic ancestors may be. The evidence of scarring on the moon our satellite and of known massive craters on earth's surface indicating the impacts of debris from the asteroid belt between Mars and Saturn is a much more satisfactory place to start our search should we wish to explore the possibilities of trans-cosmic seeding of our earliest ancestral life forms.

However, even these theories seem far fetched beside the most rational explanation for the original genesis of carbon-based life that evolved genetically, through the intervening era of the dinosaurs, to become the myriad of species that exist today. The fact of the matter is that the first life on earth was almost statistically certainly terrestrial in its first incarnation, although the mechanism of its molecular attraction into organic composition is not yet completely understood.

It seems to this author the most likely series of events occurred as follows:

1) auto-phagic, or self-feeding, microbial organisms evolved naturally surviving originally purely on thermal energy near the gas vents along deep sea trenches in

the primordial worldwide ocean of the early earth.

2) hetero-phagic, and especially bacterio-phagic, microbial organisms evolved either in the upper ionic stratosphere where high deposits of carbon were infused with massive amounts of electromagnetic radiation by both the liquid hydrogen-2 oxygen compounds of primordial volcanic ash induced storm clouds and the direct solar wind emanating from the sun our star, or somewhere even more barren of thermally hospitable conditions further out in the depths of space, and were then seeded into the primordial oceans of earth.

3) these two microbial life forms combined into a synthetic, new, third form of microbial life, which immediately gave rise to the sharp spike in the rate of diversity in form and function of microbial life forms in the primordial worldwide ocean, spawning larger multi-organic and exo-skeletal living organismal structures which have since come to be known of as, and found globally as fossilised, trilobites.

Now, this can exist as a hypothesis for which science may or may not find sufficient evidence to support, or otherwise to refute, entirely independently of the legend of the Annunage. However, because it is a fringe theory, as I have stated before, it must needs first be presented for the popular acceptance of those peripheral to and marginalised by the mainstream of current methodology. And, to this end, it must needs be adapted to fit in and support the mythological structure concurrently accepted as the framework of this segment of the population. This, as I have demonstrated fits in accordance with the resurgence of the Annunage legend.

Now, we shall first examine how this supports the contemporary theory of the Annunage legend, and, secondly, what physical and scientific evidence seems to exist in support of this otherwise autonomous theory.

As I have stated, the present condition of the legend of the past-pantheon is itself a product of their subsequent rebellion against and fall from grace before the since omnipotent singular creator god. Therefore, they are seen as vilified, and thus forced to consort with those other concepts, whether idealogical or physical, which are likewise vilified by the modern popular mind. These include the wealthy and authoritative segments of the population, the Darwinian-Malthusian philosophy projected upon their earning of income above their means and social use, and, consequently, the very genetic theoretical basis of this modus operandi. To this end, the aforementioned theory addresses the very origin thereof in the form of the first living organisms to inhabit this planet.

The legend also has transformed the formerly unknown ideal causation of all naturally occurring patterns of destiny in space as being derived from the directional dimension of time perpendicular to the three previously known dimensions of space. To this end, as we shall soon see, the aforementioned theory addresses the proliferation as like form to the patterns of organismal life of idealised forms of intelligent design, and it will further be postulated that these same non-anthropomorphic entities exist in a dimension beyond that of which the material universe is comprised.

Now, as to the ways in which this theory addresses the evolution of patterns of life from the time of its origins to the present, such has been self-evidently implied already, however it is not without importance to consider it in some great detail. It should be noted that the two primary forms of trilobite life form which have been preserved by fossilization are based on a spiraling shell or on a rudimentary external

spinal structure. Both of these are gifted with the most basic forms of internal digestion systems, with a prototypical mouth at one end and a basic anus on the other. It should be noted here as being fundamental to the theory that the prior forms of microbial life forms to these types trilobites did NOT possess either spiral shells, rudimentary spinal columns, nor both a prototypical mouth and a basic anus. Instead, what we see is that the bacterio-phage possessed a rudimentary external spinal structure and prototypical mouth, and that the auto-phage a thin membranous shell and a basic anus. However the key to life is in the combination of these traits into the fusion of am internal digestion system possessing both an intake mouth and an outlet anus. To this extent, when the mammalian life form is first divided from the gamete blastocyte, it unfolds in a spiral, and the first thing to form within it is its internal digestive system with mouth and anus, followed soon thereafter by its internal spinal structure.

Now, as to the ways in which this theory addresses the proliferation of these patterns on an archetypically ideal level alike in form to these patterns of organismal life. The primary mechanism of genetic replication in the organism after its initial cellular division as merely an extension of the sexual reproductive organisms is by a small rybosomal structure known as the mitochondria. This organism interacts with the helix of DNA comprising the genetic make-up of the nucleic cellular environment by unzipping the double strands into a unpaired single strand, after which it replicates identically the opposite paired chromosomes on the DNA strand and zips it back up into two new double helices. The result of this on a microscopic level is the reproduction of identical nucleic cellular structures over time, thus prolonging the duration which the tissues of the organism containing these cells can continue to exist. The result of this longer life-span on a macroscopic level is the vast proliferation of population of species, leading to a complex hierarchical struggle for dominance and control of resources. This is the basic pattern of the organismal life forms on this planet.

The communication of information between these life forms in order to establish social hierarchies of interpersonal dominance as well as to coordinate relationships which determine the ability to reproduce and promote the continuation of the species is essential in all of this planet's carbon-based life forms. As such, a mechanism for such communication of information which most essentially mirrors and mimics that utilised on both a cellular and population level requires development of the cerebral structures of the organisms, when present. The initial presence of such a dominant cellular structure as the cerebral organ and its subsequent development via use to this end in large part has determined the primary dominance
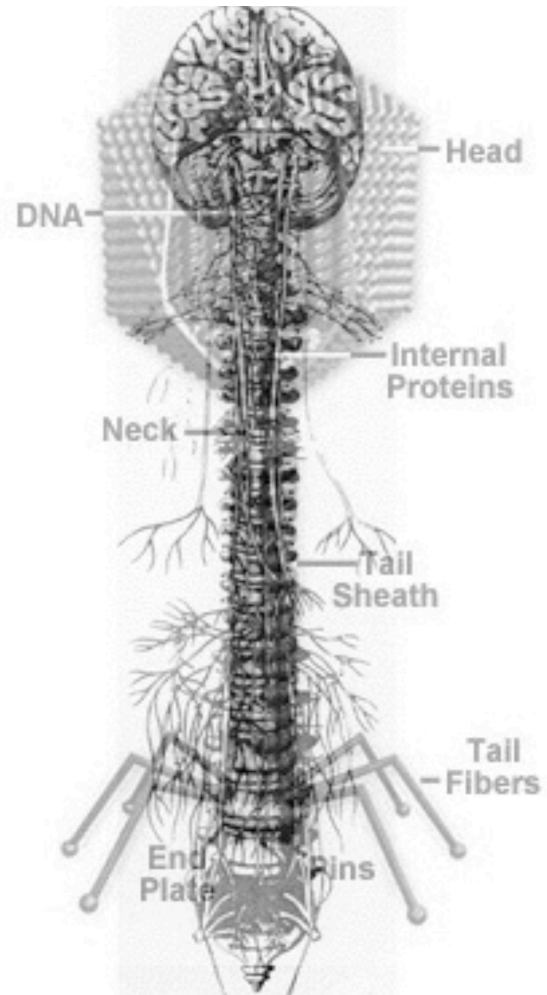
of species in the history of evolution of life forms on this planet.

The cerebral organismal structure therefore possesses intelligent thought, and, as consequence, communicates this through the remainder of the tissues of the organism. The structure of these thoughts is of such a fine energetic nature that the depths of its minutia have not yet been discovered, however it is believed by some scientists at the time of this writing that the molecular micro tubules inside the gray matter of the developed cerebellum are actually utilising the quantum uncertainty principle of subatomic particle-wave duality. Such may yet prove to be the origins of information, while meanwhile other sociological researchers are speculating that communication reflects the spread of populations in accordance with resources in the form of memes, or interest-generating repeating units of data, which spread "memetically" through the resource pool of information essentially identically to the spread throughout organic tissue of the bacterio-phage.

Much more can be said in regards to the geometrical structure governing both the microbial evolution of the earliest trilobite life forms and the micro-evolution of the developing mammalian foetus inside the womb, as well as the ultimate biological organism of the adult mammalian human being; in addition to this a great deal can be further speculated about the geometric shape of anti-particle-wave duality quantum structures which exist beyond the speed of photic radiation and their similarity in both individual form and pattern of proliferation; however such a brief exposition is not the place to go into a sufficiently detailed analysis of these similarities. Perhaps at a future time when our technological advancement is more in line with the internalisation of our own pursuit after the unknown ideal, these similarities in geometry will become not only more well known, but even essential to our ability to control our evolutionary survival, and at that point in time we may return to address the transtemporal aspects of the Annunage.

A. the triple angle and ten triplicities

All too well known from antiquity is the circle of the craft. This is the circle inside of which stands the magician, along with their apprentice, assistant or scribe(s). From here the magical operations are conducted. From time immemorial it is legend that, this circle being rightly constructed, it is inviolable to all that lies in the space beyond. A perfect glyph of the cyclical nature of the world, it is properly placed about with the appropriate stimuli to the specific summoning. Of course, these vary in both attribution and correspondence from time to time and author to author. What one scribe records as a working paradigm relative to one entity, another working more or less autonomously will pen down differently for the same. It could be said of magic circles, like the true secret of the mysterious practise itself, that each purports to be the conclusive standard, and that, yet, no two are alike. Some circles are comprised of the signs of the zodiac; others are by obscurely rendered sigils and signs sealed; many make use of certain geometric stellations such as the pent and the hex. Some compound upon the divisions of names and biblical phrases, those used by the operators of so-called White Magic. Others make black humour of such by depicting the letters thereof as strangely shaped figures or zoomorphs. As to examples of each type, hundreds abound. But among them there is no final solution.

Lesser known is the triple angle of the art. This is the vehicle of the conjuring itself, into which the relevant entity is summoned to appear. It appears the triangle of the conjuring was a medieval addition made by the manufacturers of the popular grimoires, having arisen some time between the sixteenth and eighteenth centuries,

that is, between the time of the grimoire of Honorius and the publication of the Goetia of Rabbi Solomon. Since this vehicle was not included in earlier, and was in the somewhat more modern works, its origins may be the cause of speculation. It is possible that it reflects the times in which the collections of invocations in which it appears, or it may be that it was always a tool of the practitioners from times immemorial, and was only subsequently revealed to the public at large at the specified later time. Regardless of its historical point of initiation, it proposes some pertinent questions about the nature of the Great Work being therewith undertaken.

For only a brief example, If the circle alone were sufficient to guard the magician from the forces being called forth, whence the triangle? There is some evidence to support the concept that the triangle was used not to protect the magician from the spirits being summoned, but to reify the force itself, to make the spirit appear visible or to be made sufficiently manifest that the summoner can have concourse with it.

According to Levi, the orientation of the triangle relative to the conjurer was of utmost importance. "If the spirit were supposed to be from heaven, the operator placed himself at the top, and set altar and fumigations at the bottom; but if the spirit came from the abyss this method was reversed" (cf. Levi, 223). Hall further cautions the magician who would combine these polarised forces. "The black magician cannot use the symbols of white magic without bringing down upon himself the forces of white magic, which would be fatal to his schemes" (cf. Hall, 326). Therefore, the triangle, as a vessel for the visualisation or manifestation of a spirit, must needs be specifically aligned for work the dark aspects of the art. Therefore, though it has only been revealed via works that deal specifically with these dark side currents, the triangle of the art appears a relatively neutral concept in the heraldry of the craft. It is implied in Levi that it can be used for works of righteousness or of indignation, and elsewhere that it is meant to be merely a vehicle for the conjurer's concentration. Therefore it can be thought of as having dark and light attributions, in spite of being introduced only as recently as the grimoires of the dark goetia.

These dark and light aspects of the triple angle, henceforth called, collectively, the triplicities, derive from the practical applications of various systems acceptable to the mainstream consciousness. It should be worth noting, at this point, that none of the triplicities which will here be considered originated in the practise of the dark art of the magical craft. Just as with the triple angle, they predated their application to this form of summation, however all of these triplicities, be it to the light or to the dark works, can, like the triple angle, be applied to the practical work itself.

In plain language, the correspondence between some of these tripartite attributes and the triple angle of the art may seem unprecedented and even antithetical. The triple angle of the art is strange and foreign to the mainstream of public awareness, while, on the other hand, many of these triple attributes have become well known and accepted as being inherent aspects of modern globally practised religions. Thus, the popular and the alien seem contrapositive to one another, since the triplicities are exoteric and the triangle of the art is esoteric. Of course, they are merely two sides of one common denominator, the same idea expressed from two polar opposite perspectives. The triplicities, drawn from common sources, and the triangle, drawn from the arcane, are, however, only opposed in point of original reference; in their correspondence, as shall be shown, they agree point for point.

For each of these triplicities, their internal order is designed as arising from a base through a transformative element to a transubstantiation, transcendence, a rarification or a realisation. Thus, we shall, for each triplicity, begin with a

fundamental attribute, follow with a force which acts upon this element, and conclude with a synthesis of these two, much like the combination of two parents to form a child. Of course, we cannot include this trinity in the arrangement per se, because it is of ancient attribution that, from the Father and the Mother follows the Son, while, from the Mother and the Father follows the Daughter, depending on the dominant trait gaining precedence; thus, because of the double outcome from the pair, we are not dealing with only one possible triplicity, but two, and, though different, are of the same two elements combined, and thus are, in essence, the same. As such, we could not list Father, Mother, Son without mentioning Mother, Father, Daughter, and though we should list these separately, to do so would be redundant. Rather, we shall be dealing with such triplicities as the Body, Soul and Spirit, which, while like the combinations of the parent and the child ontologically, differ in their being genderless and therefore without any such potential for bias.

Thus, it is the central attribute which should always be facing the practical summoner. The point of the triple angle, then, should either be facing toward the summoner for rites of drawing upwards from below, or away from the summoner for rites of drawing down from above. This means, however, that the triplicate attributes may be associated either with the points of the triple angle, when calling up, or with the sides of the triple angle, when calling down. The point of this, of course, is to segregate the correspondences between the active infernal and the passive supernal, however this should not rule out the possibility of their being used in conjunction.

Hence, here follows the brief list of triplicities which can be of some assistance in regards to the practical triple angle, or the triangle of the art.

Thelemic:	light	love	life
Hindu:	sat (being)	chit (mind)	ananda (bliss)
Hellenic Hebrew:	tetragrammaton	primamaton	anaphaxaton
Egyptian:	kha	ka/ba	akh
Hebrew:	nefesh	ruach	neschema
Buddhist:	boar	cock	snake
Hindu Gunas:	tamas (stability)	rajas (restlessness)	satvas (orderliness)
alchemical:	salt	sulphur	mercury
magical:	chain	scourge	dagger
masonic:	jubela	jubelo	jubelum

Meditation upon these triplicities will not be fruitless, nor their study a waste of time.
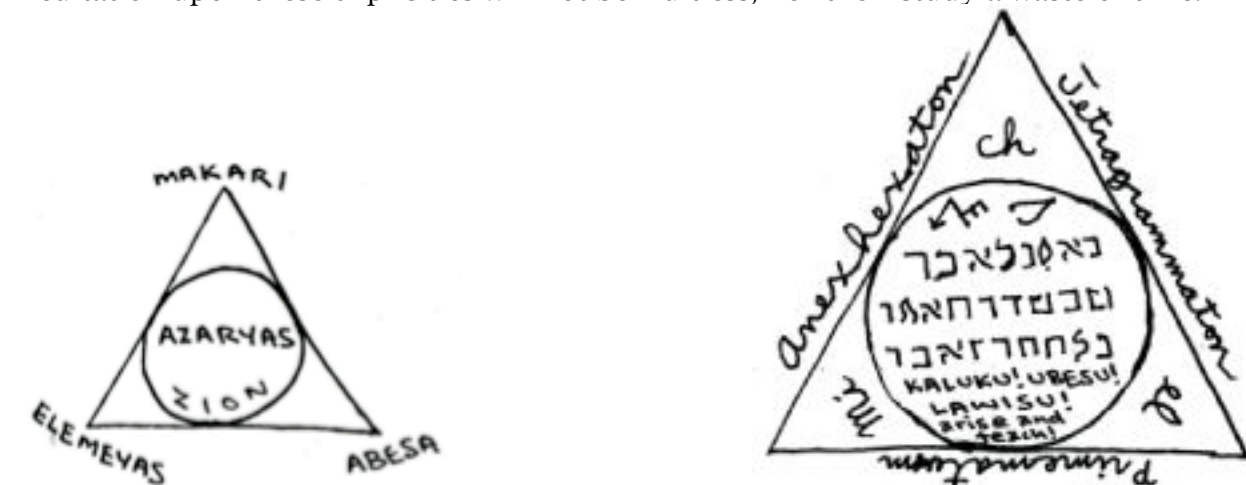
B. the Ten and Seven Sins

The catechism of the Catholic Church defines two different types of sin. According to precept 1855, the difference between a moral sin and a venial sin is a matter of charity. Thus, a mortal sin, according to precept 1857, "is a sin whose object is a grave matter and which is also committed with full knowledge and deliberate consent." On the other hand, a venial sin, according to precept 1862, is committed when one "does not observe the standard prescribed by moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or complete consent." As a reference to the "moral law" the Catechism lists the ten commandments, and states, in precept 1860, that "no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man." The rejection of the sum total of the ten commandments, that is, the rejection of God's forgiveness through repentance, is considered an "eternal sin" (pr. 1864). The catechism also reminds us that "sin committed through malice, by deliberate choice of evil, is the gravest" (pr. 1860).

So, let us consider first the mortal sins, that is, the positive affirmations of the negative declarations of the ten commandments. The ten commandments, as they are given in Exodus 20:3-17, are as follows:

> I. Thou shalt have no other gods before me.
>
> II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.
>
> III. thou shalt not take the name of the Lord they God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
>
> IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.
>
> V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God hath given thee.
>
> VI. Thou shalt not kill.
>
> VII. Thou shalt not commit adultery.
>
> VIII. Thou shalt not steal.
>
> IX. Thou shalt not bear false witness against thy neighbor.
>
> X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

These, therefore, are the sins that prevent charity. The sins that impede or hinder charity, but do not completely snuff it out from within the sinner's heart, are varied, and different sources disagree with one another as to their number and nature. Some good sources of study on the subject of venial sins include Dante's Inferno and Purgatory and Milton's Paradise Lost. From these and other sources we can draw upon at least seven such sins, which may be considered sins of omission rather than commission, for they represent a negative attribute in the form of hindrance to repentance, and thus to forgiveness and divine charity.

These may be thought to include, at least, and in no necessary order, Gluttony, Greed, Sloth, Envy, Wrath, Pride and Lust. These types of sins can be thought of as "gateway" sins, in that they lead to more serious sins of intention, and to the forgetting altogether or intentional disobedience of the aforementioned moral law of the ten commandments.

If we are to understand the true nature of sin, perhaps it would be best to follow the advice given by Martin Luther in paragraph 13 of his letter 99, Aug. 1, 1521, to Phillip Melanchthon, from the Wartburg.

> If you are a preacher of mercy, do not preach an imaginary but the true mercy. If the mercy is true, you must therefore bear the true, not an imaginary sin. God does not save those who are only imaginary sinners. Be a sinner, and let your sins be strong, but let your trust in Christ be stronger, and rejoice in Christ who is the victor over sin, death, and the world. We will commit sins while we are here, for this life is not a place where justice resides. We, however, says Peter (2 Peter 3:13) are looking forward to a new heaven and a new earth where justice will reign. It suffices that through God's glory we have recognized the Lamb who takes away the sin of the world. No sin can separate us from Him, even if we were to kill or commit adultery thousands of times each day. Do you think such an exalted Lamb paid merely a small price with a meager sacrifice for our sins? Pray hard for you are quite a sinner.

C. the teleological lesser lights

Of course there is much said about the emanations of the so-called tree of life. Far too many people consider themselves experiential, if not schooled, qabalists. Whenever their lack of intellect prevents them from shrewdly doing away with their experience by definition, they consider it so miraculous an event that they classify it under the mysterious, the mystical, or even the metaphysical. Hence, the dumber the pseudo-philosopher, the more convinced they become that they are "doing" qabala. Of course, there are many practitioners of the base craft of ha qabala, and of those many who have come by their skills through apprenticeship, and so we have a long line of apprentices of apprentices, perpetuated by the misnomer that to take an apprentice is the same as to "be" a Master. This line of exoteric apprentices must, we may assume from desperation for some Royal Road, however concealed and impossibly lofty, reflect the base manifestation of an esoteric precession of Masters. However, any direct evidence of these "Secret Chiefs" among the common practitioners of the craft, however skilled by training, has only been outright fraudulent at worst, questionable at best. So, it would seem that the art of ha qabala, like the keys of Masonry among the Blue Lodge brethren, has been lost beneath the sands of time. The experiential practitioners of the craft continue to apprentice one another, as though this jockeying for supremacy were anything greater than a mere bastardisation of Darwinian-Malthusianism, while the Great Masters of the art

remain so few and far between that, whenever one reveals themselves by necessity or accident of circumstance, they are enshrined for the millennia as Buddhas, or worse, as Messiah.

To these artisans, rather than artists, it would come as a great surprise that such as Nietzsche had studied the perennial philosophy. To the average half-witted willfully ignorant fool in over their head in their studies, but with their head forever lodged in the clouds when it comes to their "practise," the bare fact that not only themselves, but everyone who has ever lived, is a practitioner to one level of skill or another of their same chosen line of inquiry. Not only are they, the bumbling mortal adept, but from the eldest of sages, through the philosopher-mages, down to the youngest of the newborn babes, engrained from conception to death with the same pattern sought, and, by few, discovered, underlying all material existence.

For example, Nietzsche, arguably the greatest philosopher of all time, wrote, in the prelude to Also Sprach Zarathustra, one among his finest works, ten vignettes of the man coming into enlightenment by "going under." When these ten chapters are compared to the ten sefirot, as, say, placed upon the winged and dual-serpentine staff of Hermes, then much wiser commentary on ha qabala may be seen therein than in the average practise of the common qabalsitic craftsman.

Though, even much, much more obscure and forgotten than this, is the mention made by M.P. Hall in his Secret Teachings of All Ages regarding the ancient history of the zodiac as it pertains to the origin of the mythos of the ten luminous emanations upon which Nietzsche would later comment so eloquently. Hall states, "some authorities are of the opinion that the zodiac was originally divided into ten houses, or "solar mansions".... The solar zodiac at that time consisted of ten houses of thirty-six degrees each" (Hall, 150). This was probably the basis for the 360 degree circle, which, when divided up into 22/7 sections yields the all-important unit of measurement known as Pi, which was so integral to ancient systems of reckoning.

According to Zecharia Sitchin, the implementation of the 36 dekans ruling ten degrees each of the 360 degree ecliptic circle was subsequent to an earlier, Lunar calendar. The difference between these two derived from a competition, Sitchin sees it, between the God Thoth and the God Ra of the ancient Egyptians, who were, quite probably, the first makers of symbolically evocative calendars. Accordingly, the lunar calendar of Thoth came to be replaced by the solar calendar of Ra, and to mark this transition in praeterhuman rulers we have the implementation of the vocational year, matched to the solar cycle, of thirty six weeks of ten days each, with, to compensate the actual length of the year, a five day span of intercalary holidays thrown in at some later point in history.

It is, indeed, interesting to note how the mythos of the 36 dekans survived from earliest antiquity through the intervening epochs of history. For example, in the Greater Key of Solomon, a supposed "grimoire" dated from the eighteenth century but which, in all likelihood, dates back much earlier than this, there are exactly 36 planetary sigils or talismans oriented around the central seven of the sun. Likewise, in the Lesser Key of Solomon, or the Goetia, a somewhat less scrupulous work which almost certainly is the product of a much later practitioner, the 36 take form as the 72 intelligences governing over the tens of degrees of the heavens by day and by night.

If, as has been implied by the venerable master M. Hall and by the studious apprentice Z. Sitchin, the original number of ecliptic constellations was ten rather than 12, then we would not be looking at 36 dekans, three governing each of the

twelve "mansions" of the zodiac, but rather at a base 50 system where five dekans each guarding over the signs. This seems to be in keeping with the Kurgan tradition of the stone wheels, or henges, of the late neolithic and early agrarian age, prior to the magnificent Old Kingdom Egyptian constructions based on pi as derived from the 360 degree circle. This would have been the time period during which was written the original Sumerian manuscript upon which would be based the later, Babylonian Enuma Elish. Here we see fifty attributes, or ME's, bestowed upon Marduk, however, we know from earlier sources only subsequently unearthed, that in the original Sumerian version these were all attributed to Enki, the "father" of Marduk. These have since come to be known as the 50 "names" of Marduk.

These too have had a curious, and even more arcane, transferal towards the current era via the mythopoeia of ha qabala. The third sefirot, Understanding, is, according to an ancient superstition with little or no basis in known surviving manuscripts, divided into fifty so-called "gates," known as the "gates of Binah."

So, at last, we may return from the cold depths of ha qliphoth to the sweet waters of the Greater Light from which they originally fell.

V. on rituals of invocation

Manifestation requires inversion because it occurs at the intersection of equal amounts of opposite forces. Coming from one direction is the energy of mentation. Coming from the opposite direction is the matter of materiality. Matter is a positive, and energy is a negative. As such, matter is usually a centrality, while energy is circular around and outside of it. For manifestation to occur, mentation must make a hole of materiality.

Ordinarily, materiality would meet materiality kalisthenically. They would be equal in strength and opposite in substance. However, for any form of manifestation to succeed, inversion must occur between the polarised strength and substance. The energy of mentation and the matter of materiality must become equal in substance, but opposite in strength. Once the strengths of mentation and materiality have become polarised, then the substance of the two will become equal.

The pressure of materiality is relative to the angle of trajectory of mentation. Thus, to reverse these traits, then the viscosity of materiality and the friction of mentation must be reversed. For the strength of mentation to become opposite the strength of materiality, therefore, then one has to be slowed while the other is quickened.

Because every material object is comprised of energy at one fixed velocity of vibration or another, determining their solidity of consistency, then the opposite of this is the variable velocity of thoughts in the mind. For mind to manifest matter, it must move at a fixed velocity, either faster or slower, than matter. This will create a vacuum of alteration, resulting in the vacuum being filled by a varying vibrational velocity of matter.

Now, since it is clear that there is a polarisation in velocity between mind and matter, such that one repels the other, then it is necessary to correct this polarisation inside the mind. The mind must move simultaneously more rapidly and more slowly than some vibrational frequency of a material object in order to "wrap itself around" the fixed vibrational frequency of the material object.

Once the vibrational frequency of the mind becomes a variable polarity, it inverts

the vibrational frequency of its fixed point of concentration. The point of concentration becomes a variable polarity; the object becomes subjective. Once this has occurred, then the same type of connection between the objective mind and the subjective substance is established as when a hand reaches out and grasps something. This is the same, though reversed, relationship as between the subjective mind and the substantial object of attention ordinarily.

Now, as to how the ordinarily variable vibrational frequency of thoughts can be converted into a dual polarity relative to itself, there are several techniques for this. The application of a specific methodology will determine the mechanism of the results acquired. For example, an effect can be accomplished using technology as an intervening factor. Technology as a medium produces a clean, direct effect, however because technology is primarily material, its effect is only arithmetic. For effectivity to become exponential, then technology, matter, or a medium of any kind must be discarded. However, this is more difficult to sustain, and is best discussed elsewhere.

In this exposition we will deal primarily with the usage of a mediumistic type of conversion between the fixed polarity of the mind achieved by simultaneous rapidity and relaxation of thought and the variable vibrational frequency determining the substantial consistency of materiality.

What we are dealing with here is therefore not the effect or end result of manifestation, but the medium itself between the mind and matter which, when present, at least partially determines this effect and outcome, and which is either material or mental in itself. Now, to the extent that this medium is mental, it has largely been partitioned as unknown, inexplicable and mysterious. This is merely to say that it is accessible for discussion only through descriptions which relate it to physical mediums. To this extent, we have suffered a great deal of observationally inaccurate astrology, bodily posturing in magical ritual, unfortunate choices of metaphors by physicists, and general superstition throughout the ages. Much of this plays directly into what has become the physical nature of material mediums, though little of the actual physical media pertain to these types of ceremonial allegories. It is to the more physical than mental media which we shall turn our attention here.

Now, as far as a direct physical medium for manifestation to occur, there are several, as was mentioned. Some are physiological, such as the opposable thumb, while some are technological, such as the internet. While thumbs enable us to perform actions such as utilising tools to build things, which is a very slow, laboriously rational, and commonly accepted method of manifestation, the uses of technology as a medium rather than merely a tool in itself are only beginning to be uncovered. Modern philosophers discuss the concept of the meaning becoming the message, and the message becoming the meaning, etc. However this only appears to be a new bent in philosophy because the past magicians had already worked out their dominance relative to the staff or the wand.

A. on chaos and toxick magick

the chaos magician believes there are no rules.
the toxic magician knows there are no rules.
the magicians are active and passive.
the toxic magician manipulates.
the chaos magician aspires to manipulate.
the magicians are a means and an end.
The chaos magician perceives chaos.

The toxic magician manipulates chaos.
the magicians are the art and the craft.
the toxic magician came first.
the chaos magician came later.
The magicians are the rising and setting.
the toxic magician learned how to manipulate sooner.
the chaos magician has not yet learned to manipulate.
The magicians are the polar extremes.
The chaos magician causes and creates chaos.
The toxic magician controls and shapes chaos.
The magicians are the tree and the seed.

1. Chaos Hierarchy

We are all Toxic Magicians to some extent already. It is the still small voice of the Master which resides somewhere buried deeply within us.

No one can deny that the only truest form of the Toxic Magician is the newborn infant. They bend the whole world to their will. Even the Master himself has honored this form of "innocence," implying that chaos ultimately substitutes itself rightly for the True Will.

Once, however, this Chaos is eventually supplanted by the True Will of the Master, then the individual "falls" and will be cursed to spend the rest of their lives resupplanting their own Will over that of the True Will of the Master.

For example, the will of the toddler is the will of the aspirant, for they are gradually learning how to be used by the Will of the Master (potty-training) even while they are attempting to learn how to impose their own will over the trap of their own physical nature (learning to walk, to talk, etc). Because of their constant questioning of reality, the Master knows this period of an aspirant's development as "the terrible two's."

Later, the will of the child is basically that of the chaos magician, seeking what their own True Will will be, trying to settle upon what Master to follow. Soon enough a Practitioner will come along and Force the will of the child to bend unto their own, and then the inner-monologue of the individual aspirant will begin to brainwash itself into its own parasitic imprint of the Will of the Other, thus elevating the Practitioner to the degree of Master.

This new Master will ultimately delegate as the sensory filter for how the young-adult Aspirant will perceive and through which it will think that it, itself, is "choosing" to perceive the world, comprised of Other Potential Masters.

There can be little to no doubt that the Parent is the first form of Practitioner known to the child Aspirant. However, it is not a constant that all Parent-Practitioners ascend to Mastery by becoming the ultimate filter for the child-Aspirant's perception. Some parents are content with remaining mere guides, while others insist upon merely imagining themselves as sole possessors.

Likewise, there can be NO doubt that the teacher is the first form of Master definitely known to the child-Aspirant. The Master-Teacher is getting PAID, by the government or by a religious private-interest-group, to do nothing other than DOMINATE the young individual child-Apsirant. They are sanctioned by the state with the responsibility of kidnapping the child AWAY from its parents for a VERY long

amount of time, and on a regular schedule.

However, even the Teachers are only doing their JOB, and so must answer, themselves, to a whole hierarchy of other Masters. Thus, this whole and complete hierarchy of Master-Slaves has three common steady states.

> 1) the idea of the hierarchy as the practise of Toxic Magic. This state is the first inner-monologue of the Student-Aspirant. This is the first Survival-State, since it is necessary to adopt this sense in the western industrial world. It teaches us that, "to get ahead is good," and that "it is possible to manipulate the system." The first of these command-codes is meant to imprint the Servitor with the interiorised Lust to serve the system itself, while the second is merely a false-promise meant to serve as the re-input code.

> 2) the idea of the hierarchy itself as personified Toxic Magician. This state commands the first religious "Understanding" of the reflected summation of self in the mirror of the Will. Still, however, it is the subject of this reflection, and not the object, which commands attention, and which, therefore, governs over the lesser will of the individual. This is the condition of piety and prayer in the form of Church, and that of the entry-level position in the world of Work. It becomes necessary in this realm of thought to alternately receive and transmit the previously learned command codes in a material medium, such as money, which, however, has no purpose other than to physically condition the body to obey the same rituals as already ingrained upon the mind.

> 3) the idea of the head of the hierarchy as Toxic Magician. This is also a survival-state, since it is required for us to admit at some point in our personal indoctrination that it is an inevitable condition, one either demanded by God, or imprinted upon the aeons of our evolution. This is the essential grounding of the code-work itself as malleable, such that, not only can we achieve the authority to command others to accomplish the goals of our command code as Servitors, but to meta-program our own command-codes, and thus become liberated, and possibly, liberate others, from the entire hierarchy of the control-structure, or, at least, to change that hierarchy as we have been programmed to understand it. In this final state achievable given the limited life spans of the human organism, one becomes obsessed with the idea of achieving power, either through the compulsions of the Priest-Craft, or through those of Capital and State.

A large part of the control-mechanisms set up by the few people who have, thus far, achieved the "throne" of enforcing Toxic Magic over the Masses has been to limit the degrees of freedom of those they "help," such that, the mere "knowledge" that the physical world itself is governed by natural laws has been considered an "abyss" wherein miracles are permitted to be attributed to these Masters and science is forbidden. Because of this, the above terms should be considered from a scientific point of view, at least, such as has been imagined thus far by the minds of those whose place in recorded history has been secured. This might, at least, make permissible the idea that such impositions of our "Understanding" of them should constitute the "Wisdom" over such natural laws may still be accepted only as being so much "theory."

It should also be remembered that the above referred-to "Hierarchy" is itself nothing to do with Toxic Magic, and is itself ONLY perpetuated by the controlled. The only way to achieve Mastery of Toxic Magic is to allow oneself to progress through CHAOS. This means, essentially, to embrace that nothing CAN be KNOWN, or rather, that ALL IS

THEORY.

For example, there is a Fourth Step to the Hierarchy, however it is one that is lateral to the rest. It is the ethereal component of Time, or what is usually attributed by the Institutions of the Hierarchy as being achievable only through vague ecoptoplasms such as "life-after-death," "transcendence," or "the-last-initiation." In this step, one BECOMES the meta-programmer of their own reality, bending EVEN the laws of Physics.

Of course, the achievement of this state can only be reckoned temporarily, such as it is that the Hierarchy itself is counter-theorised as being able to "fight back," by imposing certain CONSTANTS of physical law (transcendental numbers, the speed of light, etc.) which decompose from the reinsertion of one theory into another, or, their being made self-referential.

Therefore, to escape the Rules of the Hierarchy, one can only BEND the laws of nature, of the STATE, or of High Finance. However, to break the rule would merely be to set a NEW record, and to impose a new limit, and, thus, to be bounced back into the system. Therefore, modern physics theories are obsessed with imposing definitions on CHAOS, and making rules of temporary freedoms. The slaves of any NEW system are twice as compelled to conquer in its name.

In reality there is no Hierarchy, however, for the continuation of reality it becomes convenient to communication to act as though there were one. Each universe that exists is: A) confined to the duration of the present, differing by scale only in accordance to the duration by which one defines as the present; and B) different in some respects, though not in others, from its neighboring, adjoint universes.

The goal of the Chaos Magician is to identify the non-differences between one digital present-universe and the ones before and after it. These similarities constitute the programming-codes, or the governing-dynamics, of a meta-system. The Chaos Magician BECOMES the Toxic Magician when they DESTROY these simulations. Once these simulacra are destroyed, then all will be radically different between one universe-present and the next, such that, ultimately, the entire mechanism of linear-time will break down, and all present-universes will exist simultaneously within a single primary universe, overlapping and infinitely unique.

This is the transition between the crafting of Chaos, and the art of Toxic Magic. While craft is structured, art is free form. While craft depends on formalism, art depends on talent. Once this transition is found to exist, then the entire ebb and flow of physical forces of which we are aware will be discovered to be determined by the exchange rate between these two primal forces: the Chaos-in-Order of the Chaos Magician, the Order-in-Chaos of the Toxic Magician, and the Ordo Ab Chao Ab Ordo etc. of their relationship.

Hence, the fact that the present-universe appears to break down upon observation from a random into a collapsed wave-function. It is governed by the black and whites of space on the one hand and time on the other. Time is an abstract behind and beyond the "present" and space is merely a refinement of time into the slower structure of existence within that present. While these two depend on each other, freedom from this Present-Universe of space-time can only be accomplished through an abolition of both of them by application to them of their polar opposites.

A spouse finds it necessary, though in almost ALL cases discomfortingly unpleasant,

to enter into a contractual agreement with another free individual. The freedom of the individual, despite the restrictions of their deal, is so Toxic to their partner that in 50% of all cases recorded in the western hemisphere the pair eventually part ways to pursue their own separate interests. However, while together, the couple pose an undeniable threat to the rest of the world. They can procreate, and thus risk bringing another soccer mom into the world, or worse, a little Hitler.

Now, the reason for the high divorce rate is simple. People are equal ONLY in their freedom. We are ALL born FREE. A baby cannot perform hard manual labour, and so we must accept that, blank-slate or no, we are born WITHOUT responsibility over ourselves, let alone over others. As I said earlier, the infant is the ultimate form of Toxic Magician. However, when this freedom, this naivety known as innocence, is brought to an abrupt consensual end, such as through the ceremonies of marriage or occult initiation, then an imbalance of power occurs. In initiation, this is dealt with by enforcing the Master-Slave relationship, however, among "free" individuals, once married, then this simple relationship breaks down into complete disorder and over-complexification. Hence, little things seem big, while big things get put off indefinitely. An argument over a simple verbal misunderstanding can result in thousands of dollars in hospitals bills, while the mortgage interest rates and other overdue bills are simply not discussed in polite society.

Ideally, a marriage consists of two toxic magicians. However, when a marriage is the combination of a toxic magician and a chaos magician, or one of these with a "common" fool, then all hell will eventually break loose.

Most people are Chaos or Toxic Magicians but don't know it... yet. They believe themselves to be powerless and therefore seek to become empowered, however, only in non-threatening ways most of the time. This leads to spastic bouts of depression and mania, the cycle of abuse, all the way through the honeymoon phase. The key to understanding how innate this inertia of sustained hatred and occasional violence is to our peculiar species of monkey is that, when left completely alone, as with the bachelor or the widow, most people will even abuse themselves. This brings a short-term satisfaction, as though by enforcing a ghost-morality on themselves, in the absence of another to enforce it on them, they somehow maintain the illusion that they are less alone.

Morality, although little more than a vague echo of the physical potentials, is merely an idealised form of abuse, all the way through guilt and shame. The Chaos Magician seeks to topple this, to overturn it, and to set it on its ear. The Toxic Magician, on the other hand, accepts this as an unpleasant and unfortunate fact of flesh existence, and attempts to help it along, to manipulate the periodicity of such cycles into ellipses such that what they find pleasurable will outlast what they do not.

The reason most people feel out-of-control is because they are. Take, for example, the man who was driving his wife to the hospital as she was having a heart attack. He was pulled over on the highway by a state patrol officer, who very calmly followed procedure in giving the man a two hundred dollar ticket for speeding. The man became irate and distraught as the officer seemed to completely ignore the extenuating circumstances of the situation, vis a vis the dying woman in the passenger seat. Now, the truth of this situation is that the man was frustrated at the officer's being controlled by a behavioural system which dictated he handle this as a routine traffic stop. The man, when confronted with what he perceived as an impossibly insurmountable invisible hierarchy behind and backing up the officer, flipped. He felt powerless, and he was. After all, it was no one's decision but his own

to pull over and allow himself to be stopped for the ticket. He was also obeying an impossibly lofty and intricately complex power hierarchy, however it was one where he was on the bottom. Thus, he felt desperate at his own foolish lack of control, and believed the only way to rectify this seeming imbalance between the imposition of a functional control hierarchy over his own, dysfunctional and chaotic situation was to act with humility in a rage. And, moreover, given the circumstances, most people would agree with him. But then again, given the proper circumstances, US soldiers could justify firing on US civilians.

Thus, the armchair general is the polar opposite of the armchair scientist. The general controls solutions while the scientist experiments with questions. And these two orbit one another around a playing-field of subordinates. To the average person, the chaos-theorist seems to understand and to wield forces they cannot possibly hope to understand. However, it is the Master Magician who makes the first move. After this the system of rules collapses into a steady state, and the scientist, though now capable of studying things in stasis, is hopelessly dependent upon following the rules of control. They may not, for example, upset the board and walk away. At least not without being ostracised and resented by the very subordinate pieces they wish to set free.

These rules seem subtle and complex to the rank amateur or to the new initiate. However they are not. There is really only ONE RULE, although it is so important that it has never been given a name, or at least, its name is never revealed. The human emotions all LOOK the same in their extremes. Whether laughing or choking, waving or drowning, in ecstasy of orgasm or extreme physical pain under duress, this furthest exaggerated state of the emotions is the One Rule. All opposites break down at the point of pain tolerance into a Grand Unified Theory.

To the Chaos Magician, it appears the resources for manipulation of the Toxic Magician are limitless and abstruse. However, no matter how many rules of thumb the Toxic Magician might make use of in passing from one situation to the next, there is only one principle of guiding philosophy which they always remember. That is that: though it may appear that one person's liberty is derived at the expense of that of another, "everything will work out in the wash." This means, essentially, something similar to the concepts of karma or Christian morality, actually; "What goes around comes around." This seems ridiculous to the Chaos Aspirant — it seems to contradict the entire backwards and upside-down rebellion of their own ethics and aesthetic. However, it is necessary to accept such aphorisms, in the end, as "to make an omelet, you gotta break a few eggs." One cannot get ahead without leaving others behind, but, however infinitely various the map might seem, wherever one is going they will meet the same types of people and experience the same types of relationships. "Wherever you go, there you are."

One popular favourite of the crushed masses and envious employed is, "it's lonely at the top." However, is this really true? Perhaps there simply IS NO TOP. Perhaps it is a continuous circle, a hamster-cage wheel one is simply doomed to spin around for eternity, but can never climb. What if there were no enlightenment, no transcendence, and (GASP!) NO second coming? What if the "top" were "to the side?"

Most people understand this concept, if only tautologically. They race on about their daily lives, hopelessly oblivious to the guiding principle of Irony, and yet, when inevitably confronted with it, laugh as though it were a familiar old nemesis. They SEEK to impose some semblance of order on their bustle and business, and in so merely ATTEMPTING, rather than DOING, FAIL. This circular system of self-

perpetuation, the world of which they see themselves as the centre, is not the same thing as "the wash." In this system, what goes around does NOT come around. This is because all other things are equal. In an absolutely leveled system, there can be no victor, no conquest, no spoils, no opportunity for upward mobility. For example, most people believe that "what you take is only equal to what you make." However, they themselves scrimp by putting in as little effort as possible into providing their paltry services for others. In this way, one cashier is ringing up another.

On the other hand, human individuality and free-thought are highly overrated. When something is not used then it tends to atrophy. Likewise, when it is only ever ABused, it tends to stagnate, impact or prolapse, and become infected. So it is with this "ideal" of Freedom. When people continue seeing this as an out-of-reach fantasy rather than a situational tool, then it will remain so. Again, the "pursuit" of pleasure is considered an "inalienable right" while it's attainment is strictly illegal.

In this way domesticity prevails, and it should be noted especially that the pain felt by a domestic over a lesser wound is actually GREATER than the pain felt by a wild creature by a more severe wound, because it is coupled with the inescapable banality of an already low-grade painful existence. This type of dull domesticity is identified by most as a regrettably insurmountable problem in and of itself. The coping mechanism that the majority of western business people use to survive this quagmire is simple: ignore it. "Ignore it and it will go away." However such ignorance perpetuates the malaise of inculcated life. In fact, it increases it. Ignorance to the point of borderline retardation, both mental and physical, is not only considered the norm, but is even cherished and lauded. Consider what a hit Forrest Gump was — how much a hero of the common man he was.

Every time I see a "GOD IS PRO-LIFE" bumper sticker, invariably the person is either sporting a handicapped license plate, or is such a terrible driver they might as well be. These mascots for abortion see no irony in their belief, and this is WHY they are not worth tolerating. Not only IS there NO "God," but to imagine an all-powerful creator of a universe sparkling with infinite variety even cares about whether a rape-victim chooses to abort the seed released within her is simply beyond the limits of acceptability. Yet these people are the people that are running things. Therefore, a certain degree of kowtowing and towing the line is necessary to appease the overseers. This is part of the strange beauty of chaos, this form of impersonal and token-exchange sodomy.

The token-exchange economic system is an example of Toxic Magic in effect. "A fool and his money are soon parted." There are, as any economist knows, two scales for high-finance. One is microeconomics, and the other macroeconomics. While most modern western business people do not seem to realise this, these two methods are really one, and already this one is nothing. Behaviours toward money on a micro-level determine how one will prosper through the macro-level. If one is frugal, one will invest only in blue chip stocks, buy bonds, life insurance, etc. which will pay off greater fees at a "later" date. The result of this is that investors get locked into an interest-bearing debt structure, and end up paying in much more over the longer time than they would have received in the end. "Better late than never." Contrary to this, if one day-trades, engages in high-risk, high-gain turnaround business ventures, or pyramid schemes, then they will likely lose more money than they gain, though have high gains from time to time, at least high enough to sustain them through the subsequent series of busts until their next big break. "The early bird gets the worm." Now, which of these two types of people is the bigger loser? Though they represent extremes, they are equal and opposite.

The biggest loser is the person who does neither of these things, but instead only saves their money, not trusting the free market, retirement benefits, nor social-security programs to be able to sustain them through their lives. These people are not losers in the conventional sense of a gambler who folds instead of bluffing. They are losers in the sense that they happily participate in the master-slave monetary system without expecting to be rewarded for their servitude. They believe they are responsible for their own well-being, and thus end up putting their children through college so they can majour in business, found a company, become successful, and thus leave behind a sum greater than their parents' generation. This is how the system promulgates itself. It does not care about the extremes, because the extremes burn themselves out either slowly or rapidly, and end up broke and begging in public. The system compounds itself by increasing the population of the middle-class. These people learn how to get ahead to please their parents. Each generation works harder, longer hours, and is more impersonal with their co-employees.

After a few generations, these capitalist swine become the ultimate Toxic Magicians. They progress from control over business interests to control over politics. This represents the graduation from the Bureaucratic level of Chaos to that of International Affairs. Congratulations. By then, the family in question has become ingrained with certain unquestioned values. They put the welfare of themselves first, of their friends and family second, and everyone else third. Although this is a proven formula for the creation of politicians in all levels of government, and since these politicians work actively on a daily basis (even NOW!) to create and to sustain a working system of law-and-order to subsume our survival instinct and domesticate us, this type of breeding program continues on through shear inertia alone, producing, first yuppies, then CEOs, then elected officials.

Again, to put a head on it, macroeconomics is the SAME as microeconomics. As the family progresses up the preexistent social ladder, thus compiling it of their own dead flesh and bones, they become increasingly ambitious. The student is eager to graduate, though usually terrified upon doing so to enter the "real world." Once this bridge has been crossed, the student becomes the yuppie, who is ambitious to accumulate money. The CEO, likewise, is even MORE ambitious to make money FOR their company, and usually prides themselves on their quarterly turnaround for their shareholders. The Politician, finally, is the MOST ambitious. They have cast off the shackles of capital, at least to a greater extent than those in the private sector, and thrive off reputation ALONE. Imagine the entire thing as like working at a burger stand. You start out as a trainee for fry-cook. Then you learn to work register. Then, after many, MANY years of this, you may advance to become management, or even the owner of the small franchise. Parlay this into a nationwide, let alone WORLDWIDE burger-business and you will become the media-mascot for the chain of stores.

There IS one level ABOVE the politician. That is the DICTATOR. However, the dictator usually comes in laterally relative to this work-a-day structure of society. They start out as a soldier, serving their country, or as a police-officer, serving their community. Seeing some things they don't like, they might try to subtly manipulate changes by working WITHIN the system, and the result of this is that they are punished for "stepping out of line" and told, in effect, "don't rock the boat." This results in embitterment. Add to this some form of trauma, such as being shot in the line of duty, imprisoned as a POW, or exiled for their political activism, and you create an angry individual hell-bent not on making subtle changes, but on overthrowing

everything out of pure rage. This is the stringent recipe for a sheriff, a president, or at least, a senator; definitely some form of tyrant who controls politics on a global scale.

However, the dictator always aspired to that middle-class, suburban lifestyle: a life of success and leisure. So, in a sense, they are even lower than the lowest of the low. Q: What is more Toxic than a soccer mom? A: Hitler.

The recreation of the middle class is the most dangerous fuel of all. While it begins innocuously enough, with sports, soap-operas, and game shows, its ends are global-thermonuclear warfare, attending fashionable awards ceremonies, and Bohemian Grove. Such recreation, rather than being "an end in itself," is merely another form of WORK, "a means to an end." The permutations along this pathway are endless and fraught with peril: interplanetary and interstellar space exploration using solid-fuel rocket propulsion systems, mind-control, and blue-blood inbreeding. If this goes on unchequed, the outcomes are too shocking to even calculate.

There is no short supply of evil, and it doesn't usually need to take any extreme forms such as the investment banker, the disenfranchised stalker, or the New World Order. Usually it looks benign enough, and it takes so much to allow a person to see through the shroud of indifference that it simply isn't worth doing. There are two, ultimate forms of Toxic Magician. One is the dictator, because they cause chaos from the highest echelon. This type of evil is usually easy enough to see, although, the Law of Irony usually causes us to cheer for them instead of lop off their head. The other type is more interesting: The Spouse.

A dictator finds it necessary, though discomfortingly unpleasant, to attach themselves to some preexistent social movement or idealised cause. A social movement may make a strange bedfellow to the tyrant, who only knows their OWN Will. It should be remembered ardently that the dictatorship by a prole is not the same thing as a dictatorship by the proletariat.

An idealised utopia is populated only by Chaos Magicians ensuring the absence of shame and guilt and Toxic Magicians ensuring the extinction of those destined to succumb, and all are philosopher-kings. However, there are the various steps one must go through, "hoops" to "jump" through, before this state can be achieved, or at least, perceived as the naturally existing reality. For example, if the Toxic Magician and the Chaos Magician were living in a localised tribe in the middle of the wilderness, the Toxic Magician (Shaman) would simply tell the Chaos Magician (Warrior) to kill something for them to eat, and he would do it. But in the modern world things are oh-so-much more complex. Hence we encounter some retrograde forms of chaos and toxic magic in the form of aesthetic deconstructionalism and political anarchism, respectively.

The difference between magic and the social engineering of art and law is that magic is helpful, returns results, and is positive, while deconstructionalism and anarchism are harmful, theoretical only, and extremely pessimistic. This might not seem like much of a difference, until you try them. Deconstructionalists are often touted as being the highest form of Chaos Magicians, however, even this is merely a manipulation of the mind of the student of Chaos, probably perpetrated by a Toxic Magician. Likewise, Toxic Magicians are always being misunderstood to be, misrepresented as, and accused of being anarchists, with all the nefarious connotations with which this noble science has been muck-raked. These, of course, have their religious components as well, with Chaos being associated with

demonology and wizardish conjuring, and psychopathy with outright Satanism.

Deconstructionalism can be viewed as being retrogressive to the illusion of progress which self-perpetuates through the postindustrial psyche. Beginning with DADAism in the twenties and thirties in European bistro art exhibits of bare walls and incomplete stair cases, carried through in the collages of Picasso, deconstructionalism quickly moved into the literary world as well via the grandchild of the inventor of the mechanical adding machine (the first cash register or the first laptop computer, depending on one's point of view), beat generation author William S. Burroughs, who coined the cut-up method for creating textual pastiche. From here it became, in turn, memetics (the study of language as a virus), semiology (the study of linguistic systems), and cybernetics (the study of systems in general), all under the umbrella term "information theory." Many modern writers feel that the entire field of science has begun to usurp by mimicry the role of religion, and that the entire telecommunications industry is a means to the end of crowd-control, however these are fringe-thinkers and reactionaries, and should not be treated as carrying a serious message. Others have attempted to study the new meanings formed by randomness, such as the psychologist Jung and modern Chaoticians. From here, the new sciences have blossomed, from the project to map the human genome, AI, and psychiatry. All of these systems are perpetuated by deconstructionalism.

"Anarchy," Greek for "defiant opposition," was not embraced as a workable system until 1840, when the political philosopher Pierre-Joseph Proudhon published his work "What is Property?" Anarcho-Capitalism, on the moderate liberal side, and Anarcho-Communism, on the extremist liberal side, soon sprang up, however we should dispense of both of these as being merely temporally reactionary. Anarcho-Capitalism was dissolved, and Anarcho-Communism led to, essentially, an intellectual civil war between Mikhail Bakunin on the anarchist side and Karl Marx on the socialist side. This split from traditional revolutionary Marxism-Leninism of the Luddite movement, essentially an anti-technology, primitivist movement advocating the complete dissolution of civilisation itself. This, coupled with a the hangover from Communism of mass-revolution, led to Insurrectionary Anarchism, which is essentially where political anarchism remains to this day. It remains to be seen if Techno-Anarchism can revitalise Utopian Anarchism.

Modern-day Demonology, so-called by Christians, which amounts merely to pantheism in the occult, is a direct outgrowth of deism, which states essentially that God may be absent from an otherwise mechanical universe. Deism was prevalent in the late 18th century, during the industrial-revolution, however has since become occluded and merely seems to be a dormant philosophy behind the debate between ethics and morals. Modern ethicists, largely doctors of anthropology, sociology and political theory, adopt the "liberal" stance of postulating an absence of God as explanatory of and beneficial for the growth of capitalistic "liberated" culture, while modern scientists, largely doctors of astro or quantum physicists and psychology, adopt a similarly atheistic tautology by reverse-engineering a deus ex machina Grand Unified Theory from the "big bang." By medieval Inquisition standards, all of these such professions would have been preemptively burned at the stake for witchcraft, and most modern Moralists are only a few beers away from this same mentality.

Satanism follows its exoteric roots from Nietzsche through Crowley to LeVey. In the mid eighteenth century, sometime around when Kafka, in Prague, was contemplating the existential crisis as the metamorphosis into a giant insect, Friedrich Willhelm Nietzsche was feverishly crafting the "Anti-Christ," an vindictive polemic

condemning Christian morality as "weak." A thread was drawn between great men when Aleister Crowley chose as his name for the highest exoteric grade of the Order of the Golden Dawn which he achieved, TO MEGA THERION, Greek for "the Great Beast," the early Christian term for the later Christian "LUCIFER" or "ANTI-CHRIST." However, it fell upon the shoulders of the later twentieth century occultist Anton Zsandor LeVey to take this the final step further, and endorse the counter-Christian set of ethics as something which could be worshipped as its own God-form. Following from this there has been a series of end of the twentieth century redactions and apologies for LeVey's childish outburst, introducing such alternative forms for the goat-god as PAN, whom Burroughs identified as the "god of Panic," or various Gnostic demi-deities, as well as a series of slanderous accusations by reactionary religious groups of everything from covert covens of animal and human sacrificing Satanists, to a vast, worldwide Satanic conspiracy. In its esoteric roots it is quite right to associate it with the mystical movements preceding these exotic figureheads, such as Naturalist Humanism, Pantheism and Atheism, respectively. It remains to be seen if Marilyn Manson, the young acolyte of LeVey, will be able to carry Satanism through into the twenty-first century, however he already expresses certain key philosophies of this anti-religion in his lyrics, such as "hiding in plain sight," which are visciously derided as Satanic by those who, themselves, probably are.

All of these modes are considered anathema to any actual magician, at best absurd, and at worst an albatross hung around the magician's neck by the ignorantly superstitious. The imaginary etty currents of deconstructionalist culture and anarchist society beside the mainstream rapids merely feed and magnify the strength of its flow, and, by pretending to erode the "information superhighway's" foundations, only serve to strengthen the resolve of those who live for, and who moreover enjoy, sustaining the status quo. These detached and inert philosophies serve no real function to the survival of the modern organism in the complex system of modern civilisation, and so, like a scorned toddler, they throw a tantrum and either refuse to play or knock over the block-castles made by their peers. A magician smiles at such naive frivolity. Because they are all painted as REBELLION, these forms only serve to perpetuate the mythos of permanent institutions' primacy.

Rather than Chaos magic seeking to clairvoyantly conjure up some form of mass sublimation of sexual tension through hysterical revolt against preexistent interpersonal behaviour and "group-think," Chaos Magic seeks the unraveling of the very fabric of the space-time continuum itself, and the overthrow of all metaphysics as being mere arbitrary approximations. It can neither be bound to simple aesthetic expressionism nor to any movement of the zeitgeist in weltanschung which such art represents. It calls for something bigger than these — an apocalypse, a revelation, a "pandemonium," a complete turning inside-out of the senses en soi.

Likewise, rather than Toxic Magic seeking to plunge the world into lawless armeggedon by proposing an alternative religion as, itself, an alternative TO religion, Toxic Magic is merely a self-help methodology. It encourages one to smile, and to help the self by helping others, which is one of the fundamental building-blocks of the teachings of the Master, Jesus. Granted, as originally suggested by Nietzsche, it encourages one to help the weak destroy themselves, and, as well, advocates the avoidancy of externally-motivated paradigms altogether and the doubting of and ultimately outright, passive-aggressive manipulation of those who propagate any form of charity-based, "decent" morality.

Of course, the only real similarity between any of these methods of social-engineering and retrograde religion and the actual day-to-day practise of Chaos or

Toxic Magic is the use of certain strategies and tactics which, originally utilised by the magician, are nonetheless copied by the pseudo-magician, ie the philosopher. For example, the "hiding in plain sight" method of the modern Satanist is merely an identification with a tactic used by their historical abusers, ergo the Church. By making mind-control of the masses into the Sunday Mass ceremony, it gives the appearance that consent to it is optional, however it is so complete among its subjects that they shame, suppress and ultimately slay those who do NOT attend their brainwashing sessions. Hence, we can say that the CULT of Christianity is actually the guilty party in the case of the crime(s) of which they accuse their opposition. In effect, they "create" their own opposition ideologies as a purgative for their own sins. And they do all this behind the backs, or, usually, even right under the noses of their informed consentuals.

The Chaos Magician wants to create a guilt-free world. A world where there is no shame and no punishment, no reprisal and no consequence for their actions. The Toxic Magician wants to create a world-without-fools, and, beyond this, a fool-proof world. If you stop to think about it, these two states are really the same. However, most would consider either (let alone both!) to be an impossibly out of reach idealised utopia. One considers the guiltless on the left, the exterminators on the right, but, as I have stated repeatedly, both are the same, and nothing. In other words, we already live in this "impossibly out of reach" utopia. The only thing that ruins it is that we question it and in this way break it down into consumable parcels. We see the chaos of reality and attempt to impose order, and in so merely attempting, FAIL. Instead we should simply admit that chaos has its strange beauty, and, rather than impose our perceptual filters on it, and smudge all colours into a dark grey purple-brown, accept and even celebrate this peculiar and slightly discomforting beauty.

2. Toxic Psychology

The rational Mind craves Order. This means that it wants what it does not already have, more of what it already has, and the continuation of what it already has. But this lust is learned, this method of propagation of the self over time is pre-programmed, it is hard-wired into the survival instinct and perpetuated through conditioning. Thus, the ONLY form of Order that exists is the creation of patterns between one present moment and the next, and this is accomplished by, itself, the quest to find and to impose Order over Reality. Likewise, just as the repetition and ritualisation of events over time brings the sensory semblance or illusion of Control, so too is this rewarded from one monkey-servitor thereof to the next as being "rational."

This brings up the entire tacit enforcement of Logic and Reason. The purpose behind this is that, by imposing the desire for Order, the mind of the self, and subsequently, of the Other beneath that, is limited. It is not per se limited exclusively to Order, which yet permeates the remainder virally, but also to the Desire to Escape Order.

The Creative Mind craves Chaos. This means that it wants, but has not yet accomplished nor achieved the ability to attain it. Even, by definition, the apprehension of such a condition as Chaos by the overreaching arc of the WILL is its downfall — like perpetually grabbing at straws. Ultimately, we only crave CHAOS to the extent that it is a commodified RARITY. This is specifically different from craving CHAOS-IN and FOR-ITSELF. Yet, for the majority of Aspirants to Chaos Magic, this is their sole purpose for attainment.

Ultimately Chaos itself is merely another, further limitation, another "meta" form of

Order. It offers no release, and certainly no relief, from Order-in-and-for-itself. Apollo yet supersedes Dionysus. The sun rises whether or not the Bacchanals from the previous sunset continue.

Therefore, the concept of Chaos is merely, itself, a fudged-constant, a false-frontier, plagiarized definition, or replicated error. This is why the Toxic Magician "banishes with Laughter." Their laughter is AT their aspirants, the fools who follow them, their Servitors, their "fellow" Magicians.

The concept of Order expands to embrace the inward-thrusts of Chaos, it distends to accommodate the struggle, the revolution, the coming of the utopia of Messiahs, as well as the second coming of the One True Master.

The left hemisphere of the brain has, by conditioning, come to be the dominant one in an asymptotically large percentage of the global population of the human species. Hence, we would LIKE to think that, to rebel, is to rebel AGAINST Order. To force our own evolution is to overcome, to spill over from, and to supersaturate our sense of the external-locus of control. This is the "struggle" of the WILL to assert individual FREEDOM over the imposed control of the self by others.

However, in truth, beyond this there is only what Existentialism rightly identified as the "Chasm of Freedom" or what the Buddhists wrongly identified as "selflessness." As the Greeks put it, "when Zeus is toppled, chaos rules, and whirlwind reigns." Once one frees the Right Hemisphere of the brain to create artistically, to meta-program with the WILL the patterns of its host-body's physical behaviors, etc. then there is no thought to be no further attainment for which the individual ought to aspire. And this is a LIE.

The freedom from control by logic, reason, socialised rationality, etc (as such definitions are projected by OTHERS upon the responsibility of the left-hemisphere) leads only to the Freedom TO Control by spontaneity, aesthetic, and preferential irrationalism, etc. (as such definitions are projected by ones own left-hemisphere upon the RESPONSIBILITY of the right-hemisphere), however beyond this there is a tacitly insurmountable quantum-leap enforced by the laws of physics.

One is at first governed by, then tested by, and ultimately free to govern over the socially-imposed definition of self, however, beyond this there is the subtle and understated agreement that nothing more than this is possible. Ultimately, the flesh becomes the commodity-consumer control-code, the ultimate extent of monetary monopoly, yet is no less merely a means of mediation, or the inserted delimitation of time into the collapsed wave-function of the present.

And this limit has been codified on paper. It is a guaranteed "human right" by those who last successfully rebelled against tyranny to superimpose their own codifications thereon that we should be allowed by the state something abstrusely called the "pursuit of pleasure." This denies, of course, which is at the heart of carrot-on-a-stick capitalism, the "attainment" of said, let alone of any, kind of "pleasure."

Therefore, to rebel IS to CONFORM. In a "FREE" Society, there is NO FREEDOM, since Freedom is Rebellion, and rebellion is provided, albeit only as sublimation and catharsis, in the form of "RIGHTS" and "PRIVILEGES." Next it will be in the form of "RESPONSIBILITIES": We have the "responsibility" to "protect" the "right" to be "free," for example. Thus, men will be turned against one another as killers again, by

powers greater than themselves individually, and in most cases, hopelessly beyond their capacity to so much as comprehend, in the name of ensuring the continuation of their imaginary ability to DISOBEY these same rules.

We are given only a certain set of potentials from which to "Choose" how to define ourselves. We can shop at the GAP or we can shop at K-MART, however, eventually all of us, as it is with diseases and death, will be required by our consensus reality to SHOP. This is like being a point on a strange attractor. We have the Unpredictable Freedom to follow one path or the other, however it is beyond the capacity for calculation by our imaginations to also include the options of choosing neither path or BOTH.

If this seems like a faraway fantasy, then consider the commercial television and radio satellites which beam down their transmissions upon us whether or not we happen to be next to a switched-on receiver. We walk through these pulse-encrypted propaganda projections perpetually. We drive in them. We eat in them. We sleep in them. Carl Gustav Jung was first to propose the acausal connecting principle of Synchronicity as a perpendicular force to the standard arrow of entropy as cause and effect. Is this any different from the superimposition on our regular, behaviour pattern imprinting, tunnel realities (our karmic auras over time) of the background noise-pollution comprised of blurbs of random information encoded as pulsed radiation? These two contenders for dominance also operate at right angles to one another. Perhaps, amidst all this static of seeming nonsense there is the occasional, subtle suggestion of a certain string of information which imprints itself on the consciousness of the consumer. This model, as discussed down to the least detail, has already been built out of our entire planet. Is it not possible this manifestation as physical of mental information might not just bombard our own minds so much that they would, like a Schroedinger wave-function, simply collapse into a steady-state of servitude to the whims and dictates of those who control the means of mediation?

Think about how your microwave oven works. It broadcasts extremely high-frequency electromagnetic quantum information units omnidirectionally into meat. This causes the molecules of the meat to mutate, expanding outward. Inside the meat molecules, the excitation rate of the electron particles approaches asymptotic freedom and heat entropy is created in the form of gaseous moisture particles. Is this really any different than what we are doing to ourselves with the advertising media? And if all of this is possible as a result of external toward internal control then why wouldn't it be possible to invert this?

While such institutions exist, it is convenient if not necessary for the Chaos and Toxic Magician to act relative to them. In other words, either to infiltrate such systems for their own benefit, in the case of the Chaotician to accomplish their "withering away" or in the case of the psychopath to feed off their sense of charity, or to work outside of them and yet continue to make use of the strategies employed by the owners of the dominant paradigm. Now, like Freemasons, it becomes necessary for like-minded people, whether within such systems or without, to be able to identify one another as such, however it is not expedient for them to merely exchange a secret handshake or obtain a bill of lading. No, Chaos and Toxic magicians must, like Puritans, know one another only by their deeds — how they make use of strategies, and, more importantly, of other people.

This does not mean that a good Toxic Magician should attempt to mimic the FORM of the dominant systems. The church of Scientology, or even the Mormons, are examples of a Toxic Magician benefiting even in death, and, as such, are useless

hurdles or "hoops to be jumped through" by subsequent seekers of attainment. No, it is NOT beneficial to mimic retrograde FORMS, but it IS necessary to mimic most FUNCTIONS. The best strategies are those employed by systems of domination, and the second best are those employed by those OUTSIDE of and AGAINST those systems. For this reason, an individual might employ the strategy of a "cover," a group might employ the strategy of "hiding in plain sight," and a dominant system, or conspiracy, might employ the technique of "accusing another of its own worst crimes," however all these strategies are really the same, original, "misdirection" used by every, even the most profane, magician.

The higher-up the individual is initiated into a conspiracy, the harder it is to tell they are, as individuals, utilising any certain strategy, because the higher up they are the harder it is to identify them as even BEING an individual. Thus, the only strategies FOR individuals that can rightly be formulated and practised are those of individuals OUTSIDE of conspiracies, and therefore, are meant to operate relative TO conspiracies. For example, as mentioned, the strategy of adopting a "cover" is often necessary among both individual Toxic Magicians and the lowest level functionaries of intelligence-based conspiracies, such as "field-agents," or spies.

The type of "cover" adopted by such an individual should not necessarily be 180 degrees different from the "true" nature of their task. It is best to leave some "kernel" of "truth" within the lie, though best not to leave a series of such "bread crumbs" that can be traced back to the actual identity. For example, a covert-operation involves drug-smuggling. The field-agent infiltrates the group posing as a drug smuggler. S/he should not, therefore, be afraid of the inevitable eventuality of having to actually DO drugs WITH the smugglers. Therefore, the agent is neither strictly an agent, nor strictly a drug smuggler. They exist in a stasis BETWEEN the two worlds, in a sort of limbo. All people, whether they will admit it to themselves or not, exist in a moral gray area.

There are several types of "cover" on record for practising disinformation agents, such as the "junky," the "queer," the "cop," the "plant," etc. etc. etc. however finding one that will fit the specific situation of the operative is half the fun of employing this type of strategy. The other half is NOT GETTING CAUGHT. Often times it is not enough for the "cover" to merely appear to support the paradigm which it is infiltrating, but to appear to actively uphold the value systems thereof. In this regard there is no significant difference between the individual "junky" and the individual "cop." Both appear to be upholding the moral standards of their respective cultures, and both are, therefore, well respected in their respective communities. Consider the "undercover cop" posing as a "junky" and you will understand the necessity of this principle of "camouflage." Consider the junky posing as a cop and you will understand it even better.

It is safe enough to assume and play a role in society, and most play a different one in every social situation, so it is a relatively safe approach to adopt a role intentionally, and this is the art of crafting a "cover." Now, beneath these covers one can do whatever one wants to do. Adopting a false facade merely creates a psychological wall around a person, a wall made up of behaviours, however behind this wall one feels safe to think anything, granted that behaviours do not necessarily equate 100% with the interior contents of a person's mind.

Now, to see that this is not some kind of "passive-aggressive" "defense-mechanism," or whatever reverse-euphemism the recovery community of pseudo-humanitarian leftists uses to brand its enemies with these days, "building a wall around one's self"

is a necessary feature of creating a memory-castle where one is at home and comfortable with themselves, and "choosing one's role" is actually a well-rewarded aspect of capitalist culture. In fact, to see this as unnatural only obfuscates the "cover" method itself, since it is not really an issue of WHY one chooses to create their own role or "cover" but WHERE the roles which they do NOT choose to create for themselves are coming from. This is merely understatement.

Most social roles come from OUTSIDE the self. As children, we are afraid of the dark. We create imaginary monsters to populate the darkness, and then react to them accordingly, ie. with fear. As adults, we are afraid of a form of psychic darkness. We create assumed motives for the behavior of others, and react to these accordingly. We do not ever Really KNOW the motives of others, but, for the most part, it is SAFE to assume. IN addition, like with the teddy bear, security blanket or imaginary friend of the child, these assumptions MAKE us FEEL "safe." In essence, we only fear what we do not understand. If we believe we DO understand something, then there is little reason to feel distrust for it. In this way, we make friends from strangers, family from friends, and fill the material darkness with the brilliance of our most profound stupidities and shortcomings. Most people are prepared to accept only what they expect, according to an old Surrealist proverb, and, I might add, most people lack the imagination God gives five year olds.

Now, reverse this situation and you will feel the "weight of the world on your shoulders." All your friends and enemies, everyone you know OF or ABOUT such as media celebrities and political punditoids, as well as every last person anywhere, no matter how distant a stranger to you, all control and delimit your collection of potential through expectations of their own world which define who you are by delimiting your choices. The flock of fools behind the wheel of spaceship earth are a motley lot of spare parts in one's perceptual difference-engine. One ACTS like a five-year-old, but only has half of one's brain. Combine them all and it is a wonder that anyone is even capable of maintaining the illusory appearance of sanity, let alone struggling against it to define the role one wishes to play relative to this mad cacophony. Therefore, most don't. They simply "go with the flow" (which is CHAOS) and understand that "it will all work out in the wash" (which is TOXIC).

The most OBVIOUS example of this is the immediate family. To simply prepare to attend Thanksgiving, one must don the equivalent of a psychic "suit of armour," let alone merely "build a wall around themselves." The barrage of subterfugal insults and "button-pressing" that goes on across the turkey-strewn table reminds one of the distinctly American hypocrisy of the myth behind the Holiday and explains why such an unpersonable fowl would be chosen as its fare.

However, a BETTER example would be the philosophical school on psychology known as behaviourism. Behaviorism, founded by Burrhus Friedrick Skinner, states explicitly that the only determining factors of behavior are internal (such as DNA or "nature") and external (such as conditioning, "nurture"), however all within the realm of the material world. They leave no room for what moralists define as the "soul," that is, the "creative spark," or even what metaphysicists loosely term the "mind," for example, "the Will to Power." Everything is physical, and is therefore controllable. Back to deism and the "altering" of the Universal Mind.

Behaviorism has under its arm several key successes in the scientifically experimental realm. The first, Pavlov's experiment with bells and drooling Siberian wolfhounds, is so well known by this time that it would be useless to more than sum up its conclusions and say that it spawned the study of Classical and of Operant

conditioning. Next, Professor Milgram's human research, using a button to make a subject believe they were shocking someone in the next room with electricity, provided several power-roles effective in the conditioning of a human subject, as well as proved the strong socialisation of obedience, even to the extent of committing murder on command. Most recently has been the Stanford prison-experiment, in which Dr. Zimbardo found that different degree power-roles were situational, or externally motivated, rather than self-selective.

But Behaviorism's fatal flaw is in not counting as ephemeral and unique the pain tolerance threshold. This is the level at which the perception of sensory stimuli is considered to be traumatic to a closed nervous system. This is usually the limit determined by social acceptability to which such experiments are ALLOWED to continue, beyond which further research would be considered inhumane. Nonetheless, some nervous-systems can withstand greater quantities of stimuli than others, and all can even dilate their degree of tolerance based on the pleasure-pain principles. The Chaos Magician aspires to allow in the maximum amount of sensory-stimuli, and therefore seeks control over their pain-tolerance. The Toxic Magician finds the obtuse overstimulation an unfortunate and regrettable aspect of everyday life, and has evolved into pushing and pulling the sensory tolerances of others. Of course, at this point the Behaviorist would be frightened, confronted with the sight of their OWN role in the mirror of their subjects' blank slate minds. That is the difference, again, between the Chaos scientist and the Toxic general.

Contrary to this, Behaviorism states that ONLY the physical, material world exists, and that, therefore, the subjective motives of a person CAN be approximated, but ONLY through examination of their physical behaviours, such as gestures, objects of attention, facial-expressions, posture, etc. This is all well and good so long as it is applied ONLY to others, and not to the self, and this brings us back to the feeling of safety and self-security provided by adopting relative roles. As long as we pretend (whether to ourselves or to others) to ONLY be REacting to the behaviors of others, then our internal composure will be likewise protected from invasion. WRONG. Imagine the child who hides their eyes and pretends to become invisible to others: "if I can't see you, you can't see me." That is what the application of Behaviorism to others is like. In fact, the MORE we adopt the materialistic, Behaviorist stance toward others, the LESS we can safely assume about their hidden psyche, and, thus, the more others may be subtly using us as a meat-puppet. Behaviorism itself is based on the senses, and the senses are woefully incomplete, and often criminally deceptive, let alone the devices of the imagination. Only a human being could be so "tragic" as to conceive of themselves as Objective Observers. How robotic.

It has only been relatively recently in the morass of recorded history that "intellectuals" have begun to accept the necessity of "field research," let alone "proactive" role-playing. That's merely all magic has ever really been: "proactive" role-playing. Consider a group of pagan occultists, how they dress differently, how they comport themselves differently, how they even SHOP differently from the majority of the masses. They are merely consciously modifying their self-presumed "roles" for themselves, rather than being merely relative to the dominant socially acceptable roles provided by the external environment or other materially deterministic factors such as DNA-primacy. Therefore science, naive child of the Church, raised under all of its parent's abusive dogma, has only just now, at the turn of the third millennium by its Father-God's screwed-up calendar, begun to tentatively propose such holistic theories as the Gaia hypothesis. Even these are considered "fruity" by the indoctrinated sheep of the State-Church dichotomy, and so still shunned. At least, so it appears.

The fact of the matter is that Behaviorism is simply a new strategy of interpersonal and hierarchical social manipulation. Behaviorism asserts the dominance of material factors over free-thought, and therefore, BECOMES a dominant material factor over free-thought. Whereas the Church has oppressed free-perception through preaching of the Ultimate All-Seeing Eye, responsible as Prime Motive for material existence, and secretly utilised the overseer mentality to establish a network of operant observers, Science promotes the 180 degree opposite fallacious axiom, that it is this network of observers alone that is responsible for the progress of our species' capacity for insight and that our only hope for self-centered control structures is to mimic their forms, presuming that function should follow. In this way, "victims" (that self-fulfilling prophecy) of Behaviorist-type research enter "recovery" and form or join "support groups." Actually, again, both Church and Science are the same thing, not different at all: they are social-control mechanisms, and already this ONE is merely misdirection. We can assume either that it is God that is unknowable, or the minds of our social puppet-masters, but as long as we accept the role of self as reactive, or rather, "passive aggressive," blending in, we are really only blinding ourselves to sensory-slavery. Not only are the mental phantasms of others as perfectly clear as the material reflections of the thoughts of God, but these can be VERY easily destroyed, changed, or, most importantly, controlled.

On the opposite end of this spectrum of ineffability and base assumption is the grotesque depth to which the human organism aggrandizes the simple role of memory-accumulation. If we pretend that our roles are entirely EXTERNAL it leads to static depression, but, on the other hand, if we pretend that our roles are entirely INTERNAL in origin, it leads to a bombastic flight from one situation to the next, and above all to manic self-aggrandizement. If we take a simple enough example, the romantically spurned might take YEARS upon YEARS engaged in the epic struggle of healing their melancholy apathy. It may feel to this peculiar type of clinically diagnostic statistic that there has never BEEN pain greater than their own, and that no one else, in that situation, could be expected to "recover" let alone to prosper. The "heart on your sleeve," "bleeding-heart" or "broken hearted" person is a common enough "phase" which we all pass through in Sangsara. Another would be the insipid "vision-quest" of the possessive capitalist swine. With the accumulations of their Will, they build a great cathedral in which to sanctuary the sacrosanct emptiness of their own sacrificed mind. They believe, as in the saying regarding the appendix, only in what they can SEE, and therefore they posture themselves in accordance with the accumulation of excess reminders of their chosen philosophy of materialism until they are, in effect, buried alive beneath their spastic self-possessions. A Chaos Magician sees that this "appendix" is really a metaphor for the mind, and they realise this by causing their own to become enflamed. A Toxic Magician stalks, conquers and abandons their lovers like an impatient child their "favourite" toys.

It is not right, or rather, not exactly accurate, to portray the Toxic Magician as a "user and abuser." They are comparable to a "psychopath" not only in their countercultural and antisocial pathology of behavior, but also in their essence of motives, and this implies a type of hyperawareness of their own neurotic roles. A Toxic Magician realises that roles derive from both INTERIOR AND EXTERIOR sources, allows and accepts this as Reality. This may seem a banal enough statement, however it is a feat most people rarely if ever accomplish.

Instead, people get caught up somewhere along the way, become obsessed with some detail of their own meta-programming, and are sucked into a downward spiral of shame and self-analysis. To them, sources can only be EITHER external OR internal at

any one time. Social people believe ardently in taking TURNS. This is a hangover from the implementation of the chivalric code of polite conduct. "Ladies first," outside in, "inside out."

Within the "game" of power-jockeying that occurs between the Toxic-Haves during interpersonal interactivity, there are all kinds of methods of manipulation that permeate the atmosphere. Timothy Leary crafted a seven-dimensional "game model" to describe only a limited few of these types of manipulation-plays: Roles, Rules, Strategies, Goals, Language, Locations and Movements. These, of course, are merely an exterior projection inward upon this elite class of power-brokers of the hope for a commonality of ideolect. Perhaps a truer way of defining these same seven principles, seen from an interior angle outward from within the mindset of this social elite, are those attributed to three Initiates of Hermes, one of whom was probably Paul Foster Case. These seven Hermetic Principles are Mentalism, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect, and Gender. Renowned Chaotist, Robert WIlson, stated relatively early on in chaos literature that Chaos was to be embraced as part of the whole and a necessary universal force. He searched for an appropriate mythology for the subject and found the Graecian Eris, Goddess of chaos, discord, confusion, bureaucracy and international relations. Here it should be noted that the two most extreme of the five states are the chaos-initiate and the international affairs-Master, thus, also, international relations rules over bureaucracy, etc. The creation of these types of postulates, axioms, and mythologies is no different from the obsession with the accumulation of money.

One obsession is the same as another, even (perhaps especially) if they seem to be complete opposites, such as the Haves/Have-Nots, the Tops and Bottoms in BD/SM, Order and Chaos. The greatest illusion of all of them is the illusion of WAR. Now, the form of Psychic Warfare known as system-altering is best gone into in a subsequent essay. It applies a method known as the MONARCH Project, a "low intensity conflict" paradigm based on peripheral- or nonmilitary covert-operations.

As quoted to reporter Anton Chaitkin of the New Federalist, former CIA director William Colby in regards to Project Monarch said, "we stopped doing that between the late 1960's and early 1970's." (Ron Patton, Project Monarch) With the quantum computer, containing circuit-breakers the size of quanta and governed by the potential superposition state of the probability itself, nearly prepared for release to the first-world consumers through the private sector research and development laboratories rented out by IBM and other corporate interests, implying, of course, governmental development, and reverse engineering for, at least five years prior, the mind is staggered at the vast resources of theory and applications which must have been accumulated since the time of Project Monarch's supposed decommissioning. Those scientific discoveries and research breakthroughs released to the drooling masses of armchair researchers and pseudo-scientist "crackpots" through the popular news media are only so much more the Dumb Show to distract their audience's attention away from the real "miracle products" in technology and real leaps forward in field-theory which are hidden away only within specific, governmentally contracted private sector research labs, or spirited out of them...

Supposedly we are all only going through dress rehearsals, when international relations turns to war as an excuse for population pruning, for the "Big One," the "war to end all wars" or "the Apocalypse." The obsession with mass-death, either for Glory of State or Heavenly Rapture, is simply an over-extension of a death-impulse in an individual. This does not mean, as most cows believe, the inbred and/or conditioned desire to destroy the Self. This is, as is clear to anyone with EYES in their

head, a matter of the Death-Wish For the Other. From simple vengeful voodoo dolls amongst the Have-Nots to the Arm Chair General pressing the "big red button." War is actually quite passive. Most of the time one is in one one doesn't even spend fighting. Like I have said about quitting smoking, "even when I am only holding a lit cigarette, it doesn't mean that I am smoking it." By this reasoning, "Now all I need to do is cut back that last 0.001%."

Of course, this overwhelms the workaday mind of the common man to the extent that some (Chaoticians) cry out in the wilderness, "what can one man do to change the whole world?" while others, the ghosts of fools (psychopaths), whisper on the winds, "to change the world, change the self."

So, let us at least ATTEMPT to look rationally at this "big picture," this "map" which subsumes the landscape. What can we learn about ourselves as nerves first, and then reapply to the nervous system of society as a whole, and then, to climb that ladder, what can be said of our galaxy as a nerve, and the universe itself as a brain, thinking only of itself, the so-called Mind of God, that Waking Sleeper.

Society began quite simply with the Night-Watch. The birth of consciousness was not some idyllic experience on some sunny day in the African plains among primitive humans crouched in Acacia tree tops. The birth of consciousness was a savage and sudden realisation which then somehow spread that life ends, and that survival was a constant struggle against an inevitable death. Small tribes of proto-hominids crouched in shallow caverns ala Kubrick, watching out for anyone who might be watching them. The first Shaman was the Night Watchman. He kept en guard while the rest of the primates slept. Consequently, during the day this situation was reversed. The young hunters and the women gatherers circled outward to form a front-line and backup regiment of defense to protect the sleeping Shaman-ape. The personal guard of the Shaman became the king-chief of the day-tribe. Eventually, with the beginning of agriculture, the Shaman's usefulness faded into obscurity behind the fenced and walled in city-states. Those who once would have played the role of Star-Guardians were ridiculed and exiled, while the day-chief became the Priest-King, claiming divine descent from the first monkey-elite, and direct communion with the deified obsolescence of God-Shaman. The rest is history.

Nowadays, of course, we realise that what we need and everything else are not the same, but that same stubborn survival principle keeps up our inertial vanities. We ought to understand that there is what we NEED, and then there is what we WANT, and that we do NOT NEED as much as we WANT. Therefore, we don't HAVE to have it! Not only this, the postmodern deconstructionalism of phantasmagoric capital, but also there is the space-age quandary of scientific progress — the fact that we do NOT NEED as much as we can USE. This seems counterintuitive, but consider how much we use that we could as easily survive without. Simply because something is "useful" does not mean it is also necessarily "needful." In fact, to go to the ultimate extreme of this line of reasoning, we do not even NEED so much of what we DO NEED. We could easily get by with less survival-goods and convenience-services.

But alas the law of supply and demand seems hopelessly lofty to the common man, so entrenched in somnolence are they. They go through life half asleep, the victims of their senses, the slaves of their routines. It is as if society were some bloodsucking parasite perched atop the modern man's mind. They sputter for bursts of creativity, and settle for none. They wear their shackles proudly, like house boys: neckties and wristwatches. Who are they attached to? The bossy's coattails and top-hats. In this way, blind rats lead deaf slaves through a vast blue desert lit by starlight alone, astral

dunes of time itself, an ocean of chaos. Just like "society" is a dimensionally lateral life form to us, so too is the universe feeding off itself like a giant stomach. We think WE have it bad? We're just a pink pachyderm packed upon a tortoise's back shell. And so on down. Like stimulated neurons hypercathecting. Everyone gets to be philosophical on their coffee break. Jump Jump.

Chaos lives. Creeper vines slowly taking over, even choking out, thin power lines. The jungle has already reclaimed the ruins of the Yucatan's greatest empires. The desert cannot destroy what the Egyptians built there. An ancient plan. Encircle the globe with pyramids. Draw gravometric wavelengths between them. A network of control. An electric skeleton, a media nervous system, a plague of satellite locusts. Nothing lasts. Perhaps they are only an experiment in precessional weather, or perhaps one in time. Perhaps they were both, and were the cause of the Fall? Or perhaps they were only tombstones. Cycles. That's what it's ALL about. Chasing your tail is great fun. Have you ever wondered why we venerate the past? It is because we are in a decline. If you think you are the best, really you are the worst. But it's not our fault! We were built that way. We only have memories of the past. Depth can keep us good company, even if it is only the shallow, false depth of our own dim reflection. We don't really see the truth, but at least we are not alone. The "spirits of our ancestors?" Hogwash! Metaphor! "Surely they're machines!" shriek the hinges and grinding gears of the modern times. Draw a battle away from its target by pretending to retreat. All of these things are the same. Separated dualism. Primal division. Ordo ab Chao.

Conditioning. You describe someone enough to their own face and they will simply dissociate. Lie down and die about it why don't you? You will worry about becoming them. Those people who are already dead. Don't. You needn't. The dead are quite pleased to not have to come back. Our ancestors simply don't want to be disturbed. "The butcher, the baker, the old money maker, the carnival clown; who do you love when I'm out of town?" Strange Attractors. "Karma Police, arrest this man, he talks in maths." Every thought we imagine our own is merely the viscous residue, transparently intangible, of some inextricable inexplicable nerve within us all, the vibration brought about by the all-permeating penetration orthogonally to our space-time material reality of strange fourth-dimensional shapes, which we only dimly and vaguely perceive through metaphors and myths, modernly of science. Yet we still argue over these, one group teasing another group as fitting stereotypical behaviour, trying to please imaginary Masters. The Masters of War. Money follows death, like a whelping deaf dog through an azure blue low-noon after a stern but fair stumbling oaf somewhere within this subtly changing atmosphere. But NOT Death-to-Self. ONLY Death-to-Other. "Those who build all the bombs, those who build all the guns," are merely the modern generation of a lifelong timeline; their fathers were dope runners because their economy was poor. Their grandfathers were bankers because their economy was wealthy. The current "military-industrial complex" mentality among these naturally lucky bloodlines is merely meant as a method to divide and conquer those not in on the joke. The longer your natural life span, the more influence you attract. Money is Power.

You're all Fools! FOOLS I tell you! Strange attractors are order in an ocean of chaos. Bloodlines attract manifest karma. Money is wampum, leaves traded for bananas. Dollars for Gold. It is a con-job. A universal blunder. We've been had. We've been had by the haves. Halve the haves, ha! Had the haves, ah. The haves had. Ah-ha! Someone, somewhere, is sitting on all the bananas in the whole world. But what will they do? Build a rocket to the moon? Transcend space? Transcend time? Transubstantiate? This is merely the next form of paranoia being drummed up for release to the have-nots.

Perhaps they expect the coming Messiah to be new money? A revolution to overthrow the gold-keepers led by General Jesus would be a fun surprise. Although tempting, this would merely be John the Baptist coming in from the wilderness, leading the grass roots proletariat against the centralised city-dwellers. A monkey battle to free our brothers from the technocracy. This is not about evangelically ascetic attack upon the infidels to the concerned parties, this is about tracking down the global royal family. And this is merely the bread and circus games of the strange attractors of the next dimensional vibration, the next frequency in the harmony of life forms, such as black holes. We are all puppets controled from above, and controling below, like a mobil hanging from the ceiling of the baby YHVH. One level is suspended from another, and suspends another. Jacob's Ladder. Go fly a kite.

Ask yourself: does the world really need another anti-hero? For ever so long the world has cowered at each other, imagining the one the other a villain. A nefarious, moustache-curling charlatan, a liar and murderer, someone to be snickered at secretly and sneered at in company of, someone to be brought low, someone who is yet high, at least, as high as we are. But why should we be at odds in the end? Someday there WILL be a one-world government. No amount of spring flooding or summer revolution is going to toss aside the need for winter shelter. And space travel is for suckers. So, who are we afraid of? Aren't we all just one people, one world? Are we afraid of ourselves? The coming revolution, the autumn of civilisation as we know it, is probably going to be from the extraterrestrial heavens, true. A final failure, an explosion in space, and the loss of human lives below, possibly as a result. If it pulls down spirit with it, then who knows? Maybe our failure to leave a dying earth will bring about ragnarok, and a war in heaven, the fall of an alien race. Maybe a UFO will land and make our nearest neighbors, the Watchers, known. Or maybe only then will a comet destroy us. Where are you now, alien Jesus? But until then, we still need the anti-hero to lead us on a smooth transition from fearing one another as villains to collectively participating in the grand international failure. The tragic life of Indiana Jones: to secure all ancient treasures and preserve them in museums, where all may look, and none may touch. National trasure, the tragedy of capitalism. Here we see an iguana in a terrareum. Last of the Dinosaurs.

The anti-hero, alien proletariat though it may seem to be now, is as useless a figure as Hamlet without the motivation of its dead father's ghost. Now, is its father the past, the villain? Or is its father the future, the saviour? Aren't these really one and the same? Like day and night on the surface of a planet at the same time? As the seasons change, we choose to celebrate on certain days and nights the transitions between them. Some of these holidays are celestial, nocturnal, based on the observation of the longest and shortest nights. Others are seasonal, annual and daylight ceremonies. How are these alike? One is celebrated while another is not, but all shall be celebrated in the due time of their order. Like the villain, the antihero and the saviour. While one is the saviour, the other is the villain, but as the saviour becomes the villain, the villain begins to appear first as an antihero, and then as a saviour. The savior needs a villain, and so as the old villain becomes the new saviour via the antihero, so do they choose a new villain.

Take for example Christianity. It prommoted itself as the religion of followers after the One True Savior. Now, this one true saviour needed a villain, or else from what or whom would he be saving his followers? And so the earliest writers of the religion of the one true saviour, recognising this, set down a myth about the beast, or anti-christ, and the devil, ostensibly an anti-god. Later writers would go on to improve upon this story by contriving that the devil was disobedience to the plan laid out by the one true god, to follow the will of the one true saviour. The antichrist had long

been taught of as being a fallen angel, or a representation of the punishment for not obeying the one true saviour's will, that is, the plan of God. Of course, aplogists explain that God is infallible, and so blame the fall on Him, snce disobedience is an integral part of that same plan. People say this on both sides, not only atheists, but also Christians. This is compared with the myth of the one true saviour, that he was a martyr, or sacred scape goat, for the sins of his flock. Now, this sanctification perpetrated at the hands of the state and the church of the time marks Christ as comparable to the rebellious Lucifer who fell at the hands of God. In between them, lest we forget, is the manifestation of God in man, Adam, Lucifer's nemesis and Christ's ancestor. So here we have hero, villain and antihero: Christ and Satan as apex and nadir, Adam ascending and Lucifer descending between them. Every once in a while all these characters move one notch in the same direction. When Adam was hero, Lucifer was villain. When Jesus was hero, Satan was villain, Lucifer and Adam were antiheros. So what comes next? Well, let's see. If Lucifer follows Satan and Jesus follows Adam, then when Adam falls, Lucifer rises, and when Christ is antihero, then anti-Christ will usher in the devil.

What does it mean for Christ to be Anti-Hero? Does this mean he will be pit against those we consider heros? Will the sun be betrayed again by the zoo arc? No, for this is what brought Christ up, born and bred in the briar patch. This was when Christ was raised on high, transcending his antihero status. No, for Christ to fall from his lofty purchase upon the cross, this rotted, maggot festooned corpse must be supplanted by an even more radiant and glorious adept than he, in life, had been. And so, to save His soul, Adam's body must be cast into fire and burned. For, when Adam was the anti-hero which Satan will soon become, then Christ was the devil, and Satan was the King of Heaven. No, for Christ to fall, he must perceive himself as already fallen. He must examine himself, or else his life is not worth living. He must become self-conscious for pure consciousness to usurp the place now occupied by himself. The enemy is within. He is us. Like the moon circles the earth irregularly to the earth's rotation on its axis, and thus the rising and setting of the sun per deim, so is the body, manifest, the beast, the moon-god, the mask or backparts, not always one with either the day, ruled by the sun, or the night, which it is said to rule. When one sees oneself as this, then one will fall from being the arisen sun-god, and will become just another person, just a citizen, a statistic and ultimately, just a corpse. For Christ, therefore, to become anti-hero, he must become mortal. He must be brought down to size. He must be like one of us. Married with Children. And this is what the aeon of Aiwass allows in. Married, buried. The mere fallen hero demonised, and so forth.

Likewise, for Lucifer to arise from merely anti-hero status to that of saviour, he must go through what Jesus went through, or, even more accurately, mimic what Christ is going through now. The war is with the self, the battle the body, and the Eve as wife. Like Satan before him, Lucifer must offer the apple of Eden to Eve, that she may become Mother Mary, the wife of Jesus the Christ. This draws down the body from the cross as it once had the spirit into the body. So soul arises as Sol sets. Day and Night, the Summer Solstice. Lucifer, the saviour, the light-bringer of spirit, the new hero follows from the fall of the creation. And so, from Lucifer's arrival, the devil-sun of Satan, the dog days of summer. Lucifer spring becomes Summer. Jesus summer becomes autumn. Adam autumn becomes winter. Satan winter becomes spring. And so seasons on days around the globe, and so aeons on the globe around the sun. Sun god becomes galaxy god, always central, until we fall off the edge of madness into chaos. The deadly Re's of Sumer.

Had only Christ's disciples not eaten his bloody apple body. If only their apostles had not created Satan. If only his priests were his priests and not those of the pope. If

only his followers followed him and not his priests. But alas, all of this was thus. The extreme unction of the sun becomes the sacrament mass of the stars. Stars are drawn in toward galaxies, leaving vast empty darkness between themselves. Galaxies cluster and form strands. Between these galaxies along these strands, the black holes pulse with sentient life. And here we are. For so far away are we from the centre of all which is. As far away as a single star is from being one with the entire universe. Because that would be the end. Like a grain of sand on the beach we are, our little halo of heros antiheros and villains, adrift in from the universal world, and still God is a universe beyond this. I hold the grain of sand universe of God, and beyond me is infinity.

People are still clinging onto the idea of the religious villain. But the tide is shifting. The State villain has fallen, long live the State. For the people control have decided to control their own identity rather than being dictated to by the rich. The aristocracy have fallen. And this is the difference between York and Scottish rite masonry. York is English, and serves the monarchy. But Scotttish and continental masonry overthrew the monarchy. Now, what have we here? A civil war, surely, with spiritual brother turned against spiritual brother. A cycle of samsara, with one bloody side killing the last, and always so, into eternity. This is what a revolution of perception means. This spinning self hatred into a point on the horizon. And there is no way out. No way off this ride. We MUST progress in this manner. We MUST. Though for no reason. The center point of the circle, the axis of the wheel of Hamlet's mill, it's empty, a coffin, there's simply no one in there. It is clinging that feeds the cycle of suffering, the continuation of karma and this leads to reincarnation, so that the whole mess can move up another notch on the turning of some temporal screw. The whole purpose is to turn one side against another, to pit us at odds with ourselves, and to drive us properly insane. Demented mice lost in a maze. They done that.

We're all only teeth on the same cog. And this cog grinds us between itself and those teeth of another cog. And this is how the whole machine functions. Hail hail deocracy. The place where god once was, well now there is only time there. And the place where once hung Chaos enshrined, now has grown toxic.

The hierarchy of the occult is simple: Fraternal organisations have paved the way philosophically for the reemergence of the ancient ruling bloodlines, who have been forced, in some cases, to wage war to manipulate themselves into dominance, while in others have merely gained influence through finance. These ruling bloodlines all serve under One, that being the true and unbroken bloodline of the House of King David, the Hebrew. Just as the fraternal organisations were merely a transition into rule by the elite families, so too are these genealogies merely a means of securing a satisfactory world for the coming, again, of the Rex Deus, descendent of the last of the priest-kings, King Jesus the Anointed. While the fraternal organisations were becoming the dominant paradigm for global organisation, it was necessary for the Rh+ blood-types to be occluded and to orchestrate vaguely. Now that they have begun to make themselves publicly prominent, we may expect soon the return of our True Lord, now yet hidden.

3. "Imaginary" Magic

Consider what Peter Carroll, in Liber Chaos on page 29, calls "pseudo" time and Shadow Time. "Pseudo" time, here, is the perpetual present-tense, where there is no future and no past in physical, material reality. Shadow Time, then, is the "etheric" probabilistic projection, orthogonal to pseudo-time, of the concepts of futrue and past. The interaction of "pseudo" time and Shadow Time is such that, in each present-

tense event, which is reckoned as one Planck time in length, there is a collapsing Schroedinger wave-function from probability zero (impossibility) to probability one (certainty). The operant observer principle is not mentioned.
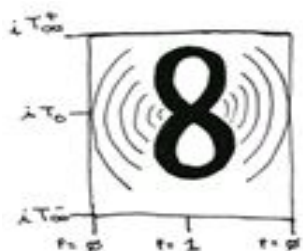
"Pseudo" time interjects itself as upon a numberline which can be reckoned as the expanding lightcone of entropy, or the standard, forward-flowing arrow of time. Shadow Time and "pseudo" time must be divided by something akin to a strange attractor, in order for the collapsed waveform of probability (<— img) to alternate, or spiral, around the Shadow Temporal axis.

By replacing the simple wave function collapse along the present-tense slice, or Poincare section, with a strange attractor (img —>), then we can see that the system acquires an increasing degree of freedom (Chaos), and in this way creates the opportunity for probabilities to assemble in random harmonic patterns from one present to the next.

The results of this kind of model, wherein inversion is included, mainly deal with the constituent components of matter-energy quantum pair-bonds from one Planck time to the next. For example, the direct relationship between probability one certainty and probability zero uncertainty.
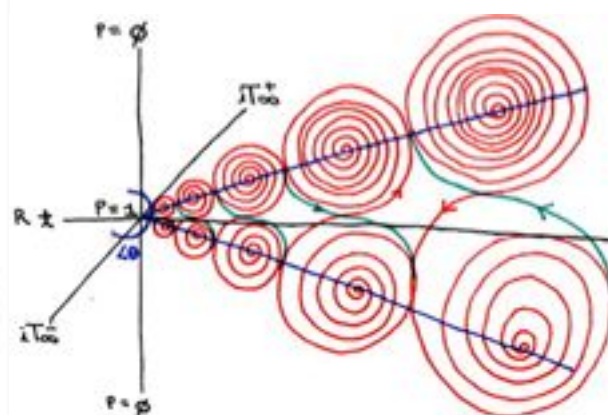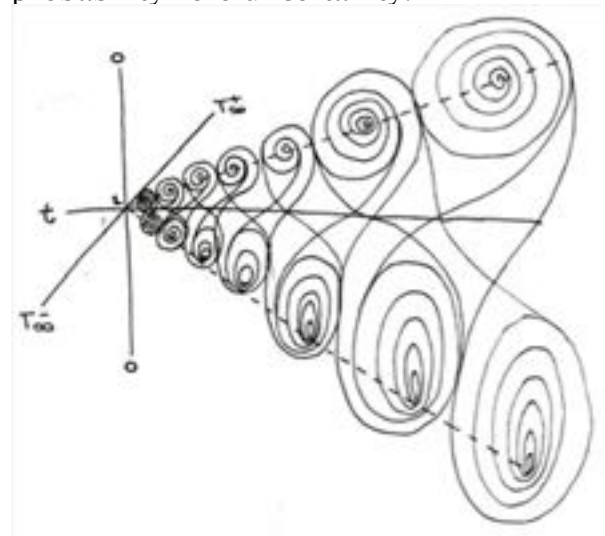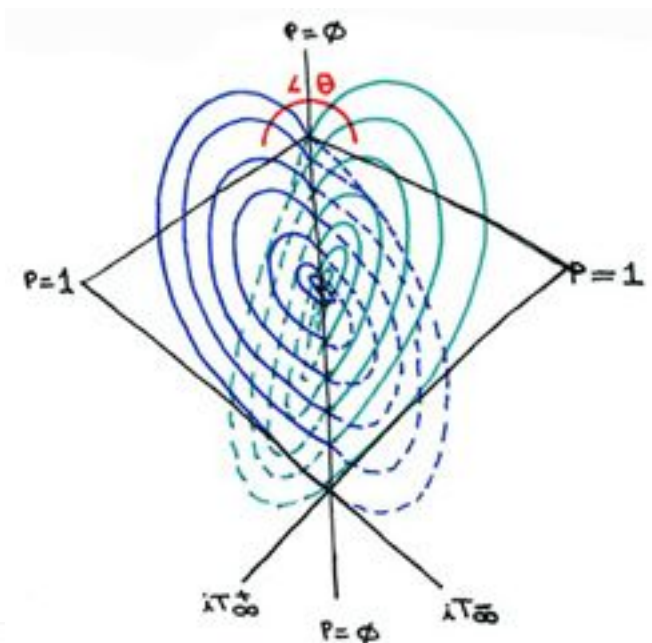
However, as Wilson points out (Quantum Psychology, 159), "since quantum 'laws' do not have the absolute nature of Newtonian (or Aristotelian) laws, all quantum theory must use probabilities." He continues, "the Aristotelian 'yes' or 0% and 'no' or 100% represent the certitude Occidentals have traditionally sought. Quantum experiments refuse to yield such certitude, and we find ourselves always with some probability

between 0% and 100%." Hence this model theoretically represents a centurial gradient of probabilistic outcomes rather than plain binary.

Since the present-tense ("psuedo" time) strange attractors can connect to the immediately past or immediately future strange attractors (Shadow Time) it also represents the combination of six strange attractors (plus and minus for each present, negative and positive for past and for future) that, when graphed in three dimensions over time, as coordinate triplicites plus spin, can be decomposed to form a 4-Matrix measuring the four possible probability states: "yes," "no," "yes AND no," and "NEITHER yes NOR no."

$i\bar{T}_\infty$ = imaginary Time (past)
$i\overset{+}{T}_\infty$ = imaginary Time (future)
Rt = Real time (present)
$P=\emptyset$: Probability = none
$P=1$: Probability = certain
Lt_1 = Lorenz time (forward)
Lt_2 = Lorenz time (backward)
LP_1 = Lorenz Probability certain
$LP_\emptyset$ = Lorenz Probability none
$\angle\theta$ = angle Theta
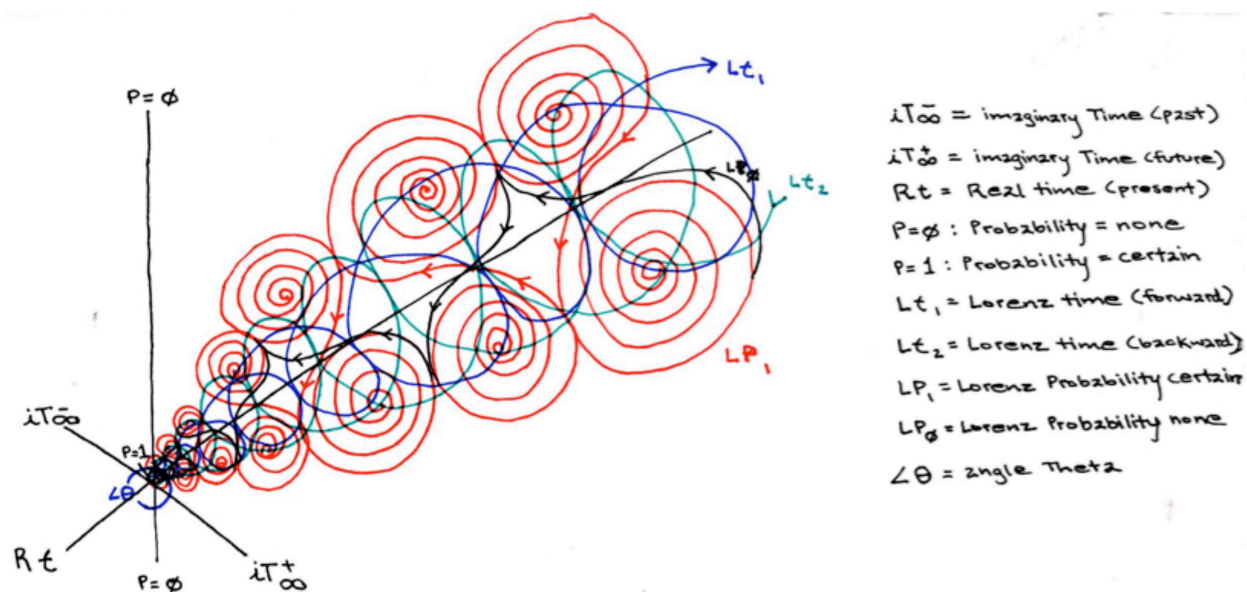
This is one of the primary laws the manipulator-magician learns to govern: the Law of Irony. NO MEANS YES, WAR IS PEACE, FREEDOM IS SLAVERY, WORK BRINGS FREEDOM, THE FOLLOWING STATEMENT IS TRUE: THE PRECEDING STATEMENT WAS FALSE, these examples of one-step self-referential impossible feedback loops combine variables of logic in formulae with doublethink mind-control as a coordinate pair in a Cartesian Graph. The Law of Irony exists perpendicular to this. Ironically, it also exists perpendicular to acausal synchronicity. Universal Irony is caused by a kind of crossing over by a digital information unit, or quantum probability, amongst the alternate paths of a strange attractor, otherwise known as an "INVERSION." Inversion is the key to toxic chaos. Inversions occur constantly between the smallest physically scaled objects, and more slowly as one moves up the size scale. This constant static fuzz of changing particle-pixels creates an overall "big picture" of itself in a more highly-ordered, elegant clockwork. There are infinite inversions and there is one, and already this one is nothing.

For example, the "banishing ritual" is merely an attempt to establish, admittedly, an inversion between the interior and the exterior relative to the self-definition of the magician by establishing a full-stop between the work and the space before and after it. Once this is established, usually via the tracing out with a staff or other such implement of certain geometrical figures, then the magician "invokes" or "evokes" archetypal representations of an intelligence within or beyond the scale of their self-affiliation, or their own assumed "God form." To be able to communicate directly and most ergonomically with these intelligences drawn up from the depths of the

memories of the magician, or drawn down from the most empyrean regions of their imaginations, sometimes the magician will have a partner-scribe who channels and/or records the interlocutor for the duration of the magician's conversation.

Again, according to Manicheanism, the subjects pulled up from within the self-scale designated for the working (synonymous with the grades of their order) are considered closer to the vibrational frequencies of matter, and are therefore "demonic." Those on the other hand, culled down from beyond the self-scale designated for the working are considered more aethyreal. However this overused mythological dualism will not serve the needs for many morally ambiguous types of metaprogramming. Afterall, the entire border established by banishing between in and out is arbitrary.

As Above So Below is a factorial function of gravity, much as the infamous equation e=Mc^2. However this does not mean that, because this elemental force is unique among the now-known four in its orientation of direction that it should be considered, as it is in practical QBLH, "more Holy." If it is our flesh and brains that we are cooking to death with the sub-photic wavelengths of electromagnetic radiation broadcast by our satellites, then why would our minds not be free to expand outwards, in our astral form, through the astral layers represented by the four elements. Afterall, if truly ALL of what we perceive is filtered through our sensory organs, then the universe beyond them is virtually unknowable to us as corporeal sentient beings. It can only be speculated about vaguely using abstracts such as mathematics. We then reach out in the darkness to light the lamp of machinery. And yet, it is already morning.

One of the primary memes among Toxic Magicians is the have/have-not inversion. It is a popular misdirection that the free market represents nothing more than the plains of the Serrenghetti, and that the movements of capital is merely the rise and fall of the zebra population as they are fed upon by lions. Money has no value besides being a magical token representing power. For example, American currency is now based exclusively on debts "owed" to the US by diseased and impoverished third world countries. Therefore it makes the perfect leverage to penetrate someone's psyche. One common trait of the Toxic Magicians, whether they are "haves" or "have nots," is that they have an increased logical and/or imaginative faculty. While the Toxic Haves spend their time understanding the "game," as they call it, of money management and power-relationships, the Toxic Have-Nots usually assume the role of wandering-mystics, questing indefinitely after mythical answers. They usually end up studying QBLH. QBLH, as a system of Order, is Toxic. However, to be able to USE QBLH, one has to be able to metaprogram their own reality as well as that of others in some meaningful way, beit consensus or personal. All the essence of QBLH is is a substitute for money. It is merely another form of a power-token.

There is NO KNOWN form of a neurological virus. There is immunodeficiency virus, and there are genetic predisposition toward pathological behavior patterns, even disorders, and occasionally the random aneurism. However, there is NO KNOWN specific predator organism that preys solely upon the nervous system. Let me say that a third time. There is NO KNOWN form of a neurological virus.

The neurological virus IS the human organism. We all revolve around our "eternal" search for approval-acceptance or dominance-avoidance of other human organisms, whether we admit it to ourselves and others or not. We FEED upon information to the fulfillment of these ends. We fill up our own memory with experiences and events where we "won" or where we "lost" at getting our way in ultimately infinitesimal

interpersonal social situations. We spread the diversity of our mental pathologies by attaching our sense of self to some experience or set thereof and multiplying it until it simply overpopulates all else surrounding it. This is why the study of self-replicating patterns, such as impossible feedback loops, are so important to the study, and eventually to the breakthroughs that will occur, in the field of artificial intelligence. If we want to mechanically mimic how our own consciousness is hard-wired, then we must first admit that it begins as a basic unit, auto correlates, then supersaturates. It is not only memetic type information systems that are the one-track mind-killers of the obsessed, nor only the growth pattern of the human population that is so similar to the rate of expansion of a plague; human individuality itself is like a viral cell, and we propagate our Will to Power by the extermination of that of the Other. We are the infection and the host all at once, Patient Zero. And if we are these things together, then perhaps we are also the cure. Chaos and Toxic Magic embrace such paradigms wholeheartedly. While Chaos ministers to this form of affliction, Psychopathy heals it.

One thing all these axiomatic agreements of convenience have in common is their dependence on the morality of the virus. This differs specifically from the morality of the bacteria, which has only defense and propagation mechanisms, but no aggressive mechanism. It is, basically, this bacterial morality which Nietzsche identified as being "Christian" and, in essence, self-defeating. For one thing, either of these factors alone can only rightly describe one half of any large population, and therefore neither oppressively enforced Christianity NOR reactionary anti-Christianity are a complete paradigm in and of themselves. They depend, symbiotically, on each other, not only for a complete, objective analysis of whole systems, but for their very survival. Chaos obliterates bacterial morality. Psychopathy overthrows viral hierarchies.

The nervous system itself bears resemblances to a multi-cellular virus. For this reason, elsewhere, I have postulated that neurological life forms may be hybrid species of originally single celled protoplasms, and that viral, and therefore even neurological, forms of sentience may exist elsewhere than on planet earth. I have also otherwise stated the similarity of the filaments, walls and voids comprised of nebulae, galaxies and clusters of stars, planets and asteroids to a complex neural net. This suggests that, not only might the viral component of our symbiotic species be extraterrestrial in origin, but the entire form and function thereof might be a universal template of superstructures on all scales. This returns us again to the concept of the Universal Mind, and proposes similarities for further research between the extension of our neurelectrical sense of self to the utmost limits of cosmic forces as God Forms.

Again, at the other end of this spectrum we come back from the nerve and nervous system as viral to the similarities between the social individual to a nerve cell and the social system as a whole to a nervous system. To further build up the idea of the social whole as a nervous system we can discuss such terms as the "patron deity" of a city-state (represented, usually, by its respective priest-king in early Sumeria); the "soul" of a "place" or its cultural essence, mood or flavour (its weather patterns, architecture, ambiance); the "Patriotic Spirit" of a modern nation (often with flags representing the pride of its citizens); crowd-control and riot suppression; the rumour-mongering media; mass psychology; sociopolitical, economical and anthropo-cultural ideological philosophies; and ultimately the "mind of man" as the averaged homogeneity of our species' evolution, all other things being equal. Each of these levels functions relative to and depends upon the others, and the complete sum of these is usually discussed only by identification of the roles played by its

constituent components, or, in other words, it is talked about by talking about everything OTHER than what it actually IS.

To go one small step further than this, we can question the degree to which such an interconnected type of interpersonal/global network of interactivity might evolve as a unique kind of organism of its own, a kind of "collective unconscious" as Jung called it, a kind of social-A.I. Is the mind of mankind really only unconscious, as our autonomic nervous system is unconscious? Does it merely regulate its own physiological functions? Or has it matured from the intelligence level of an ameba or an infant to that of a toddler, or perhaps a spider or an insect? And, if this is even POSSIBLE, then WILL society ITSELF eventually WILL itself into complete self-awareness? If it did, would it seek out harmonic holism with the remainder of its self-similar, universal systems, or would it prefer to go to war with its cosmic pangenitor? How would it make that CHOICE?

One observation which immediately springs to my mind is that neaurelectrical potential is not constant. It diminishes over distance/duration, and these pulses of energy form the irregular states of "brain waves." This is simply because electrical energy is diminished by conduction. I hope it is safe enough to assume we have all had our field-trip to and school tour of a science museum, and we have all played part in the demonstration where we join hands to form a closed or open circuit and had a low-level pulse of electricity passed through us. While the person at the end closest to the diode feels a shock, the person at the negative end of the open circuit feels merely a slight tingle. This is a good enough model of the convection of electricity through a nervous system. However, if this were all there were to it, then we would have no Action Potential, and no, what Freud identified as, "consciousness." No, we require a form of HYPERCATHEXIS, or additional residual charge, if we want to pass energy through such a circuit. In the human nervous system this is accomplished by cognizant carrier cells of sensory information. However, in a nervous system comprised OF humans the same effect must be accomplished by physical stimulus response. In other words, when one nerve conveys a greater amount of information to the next than was conveyed to it by the previous nerve in a closed system, it does not mean that new energy has been "created" but implies that new energy has been acquired from somewhere, external to the system. Likewise, in a nervous system comprised of human beings as nerve cells, the sensory apparati must be overloaded beyond the pain tolerance threshold for additional information to be propagated through the rest of the system. One way to accomplish this is torture. Another is sex. EXTREMES of experience. CHAOS.

Consider this simple thought-experiment: you and two of your friends want to role-play a think-tank, to brainstorm new ideas. One of you pretends to be a doctor, one of you pretends to be a soldier, and one of you pretends to be a politician. First, choose a subject you all already agree on. Then choose one which you each see differently. Which conversation proved more productive? Next imagine you are three National Socialists discussing the "Jewish question." Then pretend you are three American capitalists, divided by class background into specialised sectors, and discuss "population control." Which conversation proved more productive? It is not, this lesson might illustrate to you more personally, competition which drives progress. It is cooperation. Fixation upon a single goal with as little disagreement as possible between the working parties. This is as true among classes and sectors as between individuals, and as true among nation-states as between classes and sectors. A literal dictatorship is not necessary, nor, even, is a covert conspiracy. TOXIC.

C. Monarch MK

      A) You "must" reprogram yourself, unlearn what you have learned. You begin by overcoming your OWN mind being controlled by OTHERS (even God).

      B) From this de-conditioning follows the metaprogramming reconditioning; "free" will — the choice from among the perpetually limited available options. Reentry strategies, etc.

      C) And from this, at least among the elites of this world, the "owners of the means of production" of said options, comes that "spilling over" of personality, euphemistically — "charisma," that controlling the patterns of the Other.

      D) Ultimately, an agreement equilibrium between the internal mind's control and the "perturbations" of the "environment" is reached, the self/system "settles down" into a cozy rut and the "struggles" of a liberal youth become the "wealth" of a conservative retirement.

Elsewhere I have described displaced karma. This is equivalent to the extraction of surplus labour, however occurs when even so much as only very slight stress above the artificially diminished tolerance level occurs. When karma is inverted, that is, expanded such that manifestation can occur through it, it occurs as upon a digital monitor. Now, the extra-karma which enters is manifestation — the manipulation of quantum information units. Hence, to manifest, one must also exchange an equivalent rate of exteriorised karma in place of the manifestation. However, as before stated, this does not occur as a free trade, but rather, as a percentage or proportion, for such is the exchange rate on imports/exports. Therefore, the exchange of a proportion of interiorised karma for a manifestation within karma, altering the quanta thereof, results in the dispersal of said ratio of karma, stress or energy, into an exteriorised manifestation outside of one's karmic interactivity, ergo aura, altering the quanta thereof. The result of this exchange between the input of new digital data and the output of resultant entropy is approximately equivalent to a subliminal suggestion. A lateral party will move through the projected mental transmission's radiative zone and the patterned codex of information will simply blend into the static of background noise to them. It will, however, affect negatively their overall reception of (and therefore also transmission of) subsequent information via this system.

Now, such "displaced karma" can, itself, be intentionally guided, and, ultimately, placed under control. This simply is not the case for one's own displacement of karma, for the simple reason that this amount of surplus karma would over-stimulate their sensory-screening software by a degree even if only slightly greater than their most basic pain tolerance. Therefore, it is only possible to focus on the karma which is being displaced ONTO you from others, and, by following these messages back to their sources, to attempt to program the codes which control them. When done in a fastidiously rigorous manner, then there is a unique and specific methodology which will arise. This methodology is known as Monarch Mind Control.

Now, Monarch effects the spaces between people's auras in much the same way as unknown variables effect Hilbert Space between quantum particles. While we can only speculate about the types of fourth dimensional movements that govern the

topology of quantum information units, and then apply chaos equations upon them to postulate about their super-positions, Monarch is a project to which A) greater amounts of time, B) greater amounts of participants, and C) a more rigorous methodology, have been applied to create, rather than mere speculation, a meta-program that WORKS, that is based not on rough approximations, vague predictions and Uncertainty, but on "results."

Since the body is the fundamental root of the auric system, then it is ultimately through the seven chakra spiral at the center of the energy-torus that the mental defenses are usually, and most effectively, breached. The concept of the CORE or root trauma is then used as an ANCHOR for other subsequent depth psychological work.

However, this presents an entire host of problems, from the far-philosophical such as the material primacy of consciousness, to the far-practical, such as that long-range workings upon a system then become dependent on material, or, as in psychic affairs, quasi-material communication modes. Of course, motive and motif are inextricably linked, and we cannot discount the value of direct, face-to-face interaction between an Operator and their System, and, in some cases, this should become such an unfortunate necessity that all the requisite memory-pruning apparati, from hypnosis to drugs, to sex, to conditioned response, etc. etc. etc. may all have to be brought into play, and Monarch is hardly short on masterful techniques by which to accomplish this much respected form of the craft.

Despite this, what shall be endeavored to be dealt with in the context of this exposition are other similar techniques which can be accomplished long-distance, and by an individual Operator functioning autonomously of the Monarch document's proposed Illuminati.

The use of actual encrypted sequences of seemingly unimportant and irrelevant numerical information as a proposed language in which to deal with the Mind or Aura once one is inside of that of another is a brilliantly useful idea, and shall not go discounted here. This acts as an "unlocking" exercise to pass between the "mental" layers of conditioning or the "auric" layers of the physical body's personal electromagnetic field. Of course, once one has passed through the necessary coded unlocking/locking sequences, then one proceeds, in a similar basic programming language, to alter the surroundings; "mentally" this amounts to the utilisation of the system of perceived "alters," while "aurically" this amounts to the exchange rate of quantum information vortices.

Monarch covers a wide variety of different systemisations for the exploitation of the mental conditioning of "alters," such as grouping them according to a flow chart. It should not be overlooked that this is an identical proposal to that of Phil Hine, the Chaos Magician, regarding the programming of Servitors, that such a flow chart could, further, be postulated as identical to that of a self-replicating computer virus program. "Developing this idea led to the creation of extremely detailed flowcharts," writes Hine on page 119 of Condensed Chaos, "with 'controller' Servitors commanding subroutines and subprograms formed from Servitors given specific tasks within an overall program." "Because of the competition and distrust between the different programmers, they often place in secret back doors into the person's mind that only they know about." (MONARCH, 556)

However, as stated before, much of this involves physical behaviour and therefore requires physical conditioning, and, for greatest effectiveness, physical input of command codes. That is, that this level of programming delves into the neuralectrical

contents of the brain itself, within the karmic stalk of the body. However, if one sees the electromagnetic field as an outgrowth of the material physique, or as a hologram of the mind, then one can see how some of these same effects can be accomplished "at-a-distance."

Let us perceive of this electromagnetic field as like a newly quarried stone, or as like an embryonic cell which we can divide and multiply in complexity. It is merely a "target" for our "remote viewing" at this point. Now, we can condition this reflexive plasma to assume the structural forms we superimpose on it. In this way we create a "memory castle" or "mental storage map." This functions like an interactive environment such as a bureau with many drawers or a computer network with many access ports. "Later in the book, the art of building structures internally in the mind of the victim will be covered." (MONARCH, 572) As we have seen, the interior of the aura is merely a holographic exteriorisation of the interior workings of the mind.

As was discussed earlier, the manifestation of surplus karma (quanta) entering the digital field of one's aura (personal electromagnetic field) is equal to the hypercathexis of the background noise subliminal suggestions comprised of coded sequences of data (quanta) displaced by the same process from the aura of another. This is to say that, as in Freud's model of phi as the variable representing the system of cathexis, now known to be comprised alternatingly of chemical neurotransmitters and electromagnetic pulses of electricity, among nerves in a closed system, so too does stimuli build up upon the threshold of the horizon of awareness until hypercathexis occurs, a process similar to super saturation in crystalising chemical fluids. In hypercathexis, the surplus stimuli, or stress, of the additional digital information eventually builds up until a slightly larger than usual charge is carried over to the next nerve in the closed net. Freud postulated that this additional phi-variable, this additional karma, constituted the willpower or the "personality" of the cellular-system. So, it may be expostulated, perhaps just as the filtration of additional vibrations within a nervous system implies the potential for sentience, the projection of this behavior onto the personal electromagnetic field of the entire cellular-system itself such that it acts holographically like a single nerve in a greater system of cathetic communication may even imply that, at least in a merely electromagnetic way, then population clusters may indeed be seen equally as a form of proto-sentience.

This process of karma being built up gradually, and then suddenly transferred, and apparently at random, between one aura in this meta-system and another is already a form of communication utilised by the few as a means of relaying messages through the many. In the same manner as one can metaprogram the behavioral cues of the body by manipulating the system of a "target's" mind, so, too, can one create a consensus "tunnel reality" by utilising this "universal mind" or "collective unconsciousness" comprised of the network of all linked auras of sentients on earth to impose the will of even only one single aspirant upon the very quantum fabric of the space-time continuum itself by interaction with the non-sentient electromagnetic fields on all larger global, solar, galactic and universal scales.

This conglomerate field I have called elsewhere, "the Enochian Communications System," and the field which is perpetually one greater than this the "akashic records," for short hand notation. Now, the Enochian Communications System (ECS) represents the "memory castle" superimposed on the interior (or exterior) side of the aura as it replicates itself, according to the aforementioned type of viral programming, throughout the complete system of the "collective unconscious" of all known sentients. The Akasic Records, then, are the self-similar network of all non-

sentient electromagnetic fields comprising as much as the rest of the entire known universe. Through the aura of the individual we access the ECS, and through the ECS we access the Akasa.

Now, while the codes for access to and operation upon the mind of a nervous system are generally logistical in nature, that is, designed to overload, and hence to override, the dominance of the logical left-hemisphere of the brain, the codes to access the ECS are primarily visual in nature and derivative of the right hemisphere of the brain. Beyond this it is likely that the the space between non-sentient Akasic EM fields is full of pulsed information signals which inter cut to form metaforms, or fourth spatial dimensional geometrical shapes. I propose elsewhere that, to look at one of these at a corner is to see a torus, or four-point, and to look at one above an edge is to see a tesseract, or relatively regular four-spatial shape. These are not, of course, perfect; they are, however, a product of harmonic averaging. By studying the shapes of these, and then making the memory castle reflect their properties, we can create a better resonance for sustained communication between the ECS and the Akasic Records.

The purpose of the existence of the ECS and the Akashic Records is simply for them to be used. And they do prove to be as useful on greater scales as do the basis for the formal system of the memory castle, the logical six fundamental questions of reasoning, in this third dimensional material and fourth temporal energy level in which we tend to perceive that we exist. This does imply that the ECS and the Records are potentially a temporal system, or possibly greater still.

So, on one level we have the unconscious (at least to the alpha personality) "Alters" of MPD conditioning, and so, self-similarly, we have the Archetypes in the realm of idea and of esoteric energies. Alike, those which exist to serve the system function more efficiently, and therefore are more dominant and more deeply ingrained. Now, the Archetypes themselves are merely the subjects of Hieroglyphs, or of ideograms. These simply substitute for the numerical key-codes entered into the mind of the system as being the programming language of a higher level in the hierarchy, one derived from access through the right hemisphere as opposed to the left. While the mind is a sequence of numbers, time is a keyboard of minds.

It was mentioned earlier that one could not comprehend of the initial content of their displaced karma. However, one can learn how to control the pulsed patterns of information one releases at moments of hypercathexis, or manifestation of Will. This is the lesson of karma: that feedback = output, though qualitatively only, the exact ratios and proportions of the exchange rate having been discussed already.

Now, the concept of Mind Control is considered already a too shocking and not enough marginalised idea by the majority of exoteric society. However, it has been gaining some ground amongst the popular culture in the form of self-help, metaprogramming, and self-actualisation. One of the initial premises of this paper is that, what can be accomplished, and perhaps best through rigorously methodological systematisation, by an individual for themselves, can likewise be extrapolated as effective upon an by an individual upon another.

Still more shocking, and, while practised perennially by the esoteric occults and unconsciously by even the most upright of moral citizens in modern society, are the ideas of SOUL, or even SPIRIT, CONTROL.

Soul control largely deals with conditioning the subconscious mind and controlling

the emotions. Again, this is little different, if at all, than the practise by Medieval Eastern occult orders, such as the Chinese Tongs, the Hindu Thugees, or the Japanese Ninjas. By stifling their own emotions, they seek to achieve oneness with, or at the very least to allow their bodies to become better conduits for, some all-pervasive ethereal energy force, known diversely as the Chi. It should be noted briefly here that this Chi energy is the same medium as that of the Aura, and that this is essentially the same concept as the Soul of the human individual.

However, in recent and increasingly socially complex times, the mere suppression of emotion seems to be a fading aspiration. Now, it is necessary not only be able to switch emotional reactions off, but also on, to gain the mastery of the craft needed to navigate through the intricate labyrinth of modern society.

Therefore we must return to the material at hand in regards to emotional programming, and here we find, again, and somewhat disappointingly, that the primary field of research into this modus operendi has been to obfuscate or to confuse the basic emotional reactions with the subtle physiological reactions of the peripheral, or the autonomous, nervous system. In short, to condition, for example, LOVE, one sets down a rigorous methodology to operate upon the pleasure principle, providing, usually, rewards of a decidedly sexual nature, however sublimational. Likewise, to condition, for example, FEAR, one sets down a self-similar pattern for operation upon the system based on the pain/avoidance circuit, providing, usually, punishments of a decidedly survival-based nature, however cathartic.

It is somewhat telling of the philosophies underlying the art and practise of Soul Control that it approaches the problem of emotional conditioning essentially similarly to how one would approach putting gasoline into an automobile. In order to drive (operate) the vehicle (system), one finds it regrettably necessary to occasionally have to refuel (emotionally condition) it in order to be able to force it to follow one's instructions. This may be seen as a tacitly understood concession to the powers that we have not yet quite got complete control over. The consumer of gas has very little say in the determination of gas-prices, and, likewise, the system-programmer has very little say in the limited number of possible emotion-reactions with which they have to deal. It should not, of course, at this point be postulated as a concession made to some fictitious god-concept, but merely to a higher ascended Master in an assumed God-Form.

Equivalently, the art and practise of Spirit Control ought to be thought of as being as precise as that of Mind Control has become, however, due to the superimposition of the Golden Division on the imaginary complexion of the interior workings of the individual human by the ancient Master, Plato, then the entire field remains relatively unexplored. It is as though the upper echelons of this perceived, or pseudo, hierarchy have been considered off-limits for so long that they resemble, by now, an old, abandoned wing of a mental institution, still haunted by the ghosts of past experiments gone wrong, understaffed, if at all, and gradually fading into utter obscurity.

It is further telling of the philosophies underlying this dying art that they focus most often in modern times on death and eschatology. The resurgence among self-help and "healing" circles has been the prevalent obsession with death and dying, confer Freud's Oedipus Complex, the arduous exercises of Kubler-Ross, Jung's archetyping and Campbell's mythologising of the subject, Leary and Groff's preoccupation with ancient, "lost" systems of passing over, etc. Death itself is in vogue.

This usually takes the more benign form of inputting self-destruct sequences for completed programs by operators on a system, however the additional layer of conditioning required by some systems of so-called "End Times" programming (the Janus-Alex Callbacks listed on pages 548, 9 of the Monarch document) is extremely telling of the philosophies underlying the methodology. These terminate-system codes are usually the most complex form of programming, and yet are also considered to be extremely common. "Most slaves have end-time programming. When a slave is called in with end-time programming they have pages upon pages of coded messages." (MONARCH, 548)

Now, according to Monarch, such death-codes are necessary for the pruning of the system's sum of alters. "There are several groups of alters which get charted separate from the rest or don't get charted at all." (MONARCH, 556) For example, "alters made to deal with one-time emergency will just slip into cracks in the system." (MONARCH, 557) While A-list alters are those which serve the survival instinct of the system and the Will of the Operator best, there are a whole host of sub-routine alters created by the system as coping mechanism, by the Operator as occasional or emergency behavior-command codes, or even by other, competing Operators within one system.

However, since there is no known waste mechanism by which to dispense permanently of these unnecessary alters within a closed system, then, as before, we run the risk of a hypercathetic buildup of surplus data. Eventually, it can be speculated, enough of these repressed alters can rise up counterproductively to the dominant programming simply by creating a form of psychic friction against the input of access codes etc. Here we find that, to fall back on emotional conditioning, or Soul Work, often eases the viscosity of such inconvenient forms of resistance. Yet still, this problem of waste-material produced by the system has not been properly addressed. "Lots of odds and ends alters end up in the nooks and crannies within a system just detached and floating." (MONARCH, 557)

One aspect of Soul and Spirit Control that should not be discarded is their equivalency to the ECS and the Akasic Records. The "Soul" is governed by the emotions, and occupies the realm of the subconscious mind, such as is accessed by dreams or light-trance. The "Spirit" is governed by archetypes in mythologies, which can be graphed as 4-space geometries, and occupies the realm of the unconscious mind, such that it interacts with non-sentients, accessed by delta-wave brain states characteristic of deep-trance. Therefore, if one wants to control these seeming abstractions of the human condition, then one need merely apply the ECS and Akasha, just as, to control the Mind, one need only apply the Monarch system. Hence, Monarch, the ECS, and the Akasa can be thought of as merely three iterations within one larger system. This system, not to put too fine a point on it, would be, at least by the majority of the masses, considered, in its full scope, as equivalent ot the mind of God.

"An alter is a dissociated part of the mind, which is developed BY the programmers to be a complete personality." (MONARCH, 269) "In terms of programming, each dissociated fragment of the mind may be molded into something. Some fragments lend themselves to be molded into full personalities, and some lend themselves into being molded into single-purpose fragments, and some must be discarded." (MONARCH, 262) "That alter is really an alter with many shadows of itself. This is a family of fragments of that alter which hold parts of itself." (MONARCH, 269)

To look at this realistically, an "alter" is simply an offshoot of the original personality, or a "fragment" of that personality, which branches off during an

"altered" state of consciousness. This occurs when, through sensory overload to the point of passage beyond the pain tolerance threshold, a certain aspect of the prevalent thought-pattern at the time becomes frozen in stasis within one's karma-memory. Once this crystallised shard is identified by the Programmer, it can then be expanded upon and complexified such that it achieves a more well rounded, fleshed out parameter for self-definition. This "karma-memory" exists outside of the system's conscious mind. It is, essentially, an imprint upon pure probabilities.

"Alters that were created at the same time and left in an area of the System together are families." (MONARCH, 267) "In order to use the multiple in different life styles--they divide up a system of alters into worlds of alters which rarely see each other. These worlds are also called cities. The words "city" or "world" are interchangeable when it comes to a Monarch System." (MONARCH, 267,8) "During the Monarch Programming an average System will have at least 1,000 alters." (MONARCH, 262) "Just like in a city, some people have friends and know others, and other people are strangers and enemies, so it is with an Illuminati system of multiples. Some alters may be aware of each other, and some may even hate each other." (MONARCH, 263)

The concept of the "city" of alters is clearly the next exponent in the mental conditioning of the system, and thus should be compared to the realm of the Soul. Now, since I have here and elsewhere postulated the Soul, or the Aura, as an electromagnetic field, comprised of quantum units of karmic probabilities, then we can see that the fleshing out and complexification of the "karma-memory" is to be taken quite literally. Just as the mind, making use of the thalamus of the brain, has certain projective capabilities upon material reality, so too do the fractured components of the conditioned mind of the system. They project from the deep subconscious, and thus are exteriorised as subtle reflections which are usually only noticed by the system on a subconscious level. Herein are the primary operator codes expressed by the programming alters and resolved via the conduit of the sensory apparati. This feedback loop between the mind and the physical environment is not limited to mere suggestion, but further psychically selects one probable outcome for any event-situation over another, and in this way guides the system through all manner of social situations. The "city" within is the same as the "world" without.

"Control is the operation mode of a control system which includes two subsystems: controlling (a controller) C, and controlled, S. They interact, but there is a difference between the action of C on S, and the action of S on C. The controller C may change the state of the controlled system S in any way, including the destruction of S. The action of S on C is formation of a perception of system S in the controller C." (Turchin, Heylighen, Joslyn, Bollen, 1) "(a) General control of the brain. (Establishment of functions relative to the subtle world.) (b) Control over the brain in detail. (Rank or type of the Spirit.) (c) Control of one special portion. (Name of the Spirit.)" (Crowley, 17) "The engineering of the structures within an Illuminati Monarch slave, looks like the original designs were done by engineering specialists — perhaps even Boolean algebra was used to develop the original designs." (MONARCH, 263) "Many of the Illuminati systems, especially Mengele's, were set up on a 13x13 grid of alters." (MONARCH, 268) "A standard Illuminati System is built like a 13x13x13 cube with an elevator shaft running up and down from the bottom to the top. The elevator is constructed as a piece of DNA and alters can ride up and down the elevator (go up or down in trance) to move when allowed." (MONARCH, 267) "On the chart, the programmer will have a square on a grid where he will record the cult name, the front name, the alter's alpha-numeric pull up code and its grid number." (MONARCH, 268) "S-P-I-N = Segmented Polycentric Integrated Networks: If one were to diagram a SPIN organizational chart it would not be a conventional box type

configuration such as an army company organization chart. Rather, it would resemble a fishnet with interlocking nodes with groups linked to many other groups and cluster around nodes. There is no center to the network. It is like the brain's electrical connections, with an overlap of functions, so that good cells can take over from damaged sections." (MONARCH, 274,5)

This model of the mind is basically twofold, and carries us neatly into certain spiritual factors. Now, the former, and presumably earlier and elder model is based on a Cartesian coordinate grid for a two or a three dimensional space. Since each of the component parts of this triple-axis number line are calculated as according to a variable string of numbers, or access code, then, not only do we have the spin vectors of the fractional vortices, but also a complete, multi-dimensional-hexadecimal (at least) matrix by which to express the same movements over time numerically. Hence, we see that the "elevator" could be measured as the orthogonal $\sqrt{3}$ diagonal of this cube. Since the whole apparatus moves over time on several structural levels, it is easy to see how the next form of model came about.

The later, SPIN, model is more organic and gnomonic. Since it is the fourth-spatial dimensional representation of the sum of the movements inherent in the previous model, and since these patterns each and all possess asymptotic freedom (the hypercathexis of karma described earlier), then their sum would not be a compact and regular form, but more of a strange attractor. A model of all the movements potentially inherent in the Mengele 3-model outlined above would, thus, only be able to be mapped as a Poincare section as a fractal. This ennegram's rough approximation, when projected as a multidimensional lattice, of its environment is indicative of the harmonious resonance of forces. This occurs not only between the, perpetually approaching exactitude, simulation of the 4-space model with the brain, but also with the approximation of mind and matter, the essence of control, and hence, with the entire remaining summation of the universe. The stacking upon stack of layers of strange attractor-like patterns of spin-coding is presently thought to be the ten-dimensions of Calabi-Yau shapes which, when themselves viewed by adding the dimension of time, vibrate to form the sum over history of a super symmetric string, which gives String Theory physics its name. Hence the models for the brain (the SPIN model) and that of the mind (the Mengele 3) of the psychological system, are approximately (at least) equivalent to the Akasic Records and the ECS, respectively.

"Most people are still unfamiliar with multiplicity and their rigid thinking is challenged by the concept that one mind can have several personalities." (MONARCH, 262) Much less, imagine the potential fracturing of the collective psyche inherent in admission of the possibility that the Universe itself is a single Mind. Another way of looking at the chaos geometries of the memory castle metaprogram is archetypally, even anthropomorphically, through from the Vedic waking sleeper, KaliShiva, the destroyer-creator, through DesCartes' dreaming demon, whose delusions we are, to the Holotropic Mind theory of Stan Groff and the Holographic Universe theory of Michael Talbot. These forms explore interactions with one another over time as well. The sum over histories of these chaos geometries of the auric ECS and the number matrix of the Akasic continuum are akin to the mythological world in which habitate the archetypes of the emotions. So, if the Universal Mind, the perception of the Creator, can be postulated as capable of being thus fractured between a level of mythological spirit and one of an emotional soul, let alone further fractalised into potentially limitless mental-systems, then it can be postulated as capable of being meta-programmed, and thus, controlled.

As to the similarities and differences between the "interior" alters in a mental system and the "exterior" manifestations of Otherness in material reality, in some instances, such as during a meta-programming session, it becomes useful for the Operator to blur these lines between the mental city of alters, the soul, aura or ECS, and the spiritual Akasic Records. When the system is put into an "altered" state, then it is frequently convenient to cause the distinction between reality and hallucination to break down, and, in extreme cases, to force this to continue until sensory-overload is achieved, resulting in a dissociative state, at which point programming may commence. Sometimes alters are built up into full-fledged visual and auditory hallucinations which seem to interact with the alpha-personality in ordinary reality such that this condition carries on indefinitely. In essence, the conditioning of a system first destroys and then re-imposes the limitations that determine between the phantasm of memories and imaginings and the apparently more solid and grounded apparitions of the present moment, of the here and now. However, for the sake of standard operations, it is convenient to act as if such barriers, or inversions, do indeed exist, at least within, and even if only for, the system.

"While the perturbations resisted in a control relation can originate either inside (e.g. functioning errors or quantum fluctuations) or outside of the system (e.g. attack by a predator or changes in the weather), functionally we can treat them as if they all come from the same, external source." (Heylighen, Joslyn, 13) This "functional" external locus is the Controller, or Meta-Programmer relative to a psychological system. However where the internal and external modes of a regular system have collapsed under operant observer principle into a steady state, as is necessarily common, then the external modes become much more diverse than the perceived (though probably not actual) interior state. In this case, then the alpha-personality is buffeted by what it understands as "perturbations" to the environment of its internal/external self-definition. Essentially, these are the subliminally messaged command-codes mentioned earlier. However, they impact upon the aura of the mental-system as inversions between negative/positive probabilities.

While the alpha-personality (at the time) should not recognise it, these "perturbations" can also be interpreted, and rightly so, as "signs." According to Charles Sanders Pierce, "a sign is something that stands to somebody for something in some respect." The study of such semiconscious signs and symbols of interpersonal behavioural interactions became known as Semiotics. Jake Horsely, in his book Matrix Warrior, page 81, defines the opposite of this — "a humaton is basically a collective, made up of 'tics,' reflexes to the continuous barrage of stimuli provided by the matrix program itself." (Horsley, 81) Such semiconscious "signs" are directly relative, as cause to effect, to the eternally-recurring "fragments," or semi-unconscious "tics," of a "humaton" or "psychological system."

Out of Semiotics came the study of cybernetics, or the study of information-patterns or sign-systems. "Probably the most important innovation of cybernetics is its explanation of goal-directedness or purpose... Goal-directedness implies regulation of — or control over — perturbations." (Heylighen, Joslyn, 12) This premise basically states that some arbitrary, external "goal" is subsumed via control over perturbations to become the new, internal "state" of the system. "Perturbations with high variety affect the system's internal state, which should be kept as close as possible to the goal state, and therefore exhibit a low variety. Control or regulation is most fundamentally formulated as a reduction of variety.... So in a sense control prevents the transmission of variety from environment to system." (Heylighen, Jocyln, 15) In other words, control occurs when it limits the amount of internal variety of a system, which is accomplished via implementation of a goal. "A humaton has no self or

identity to speak of, but rather consists of an arrangement of thoughts, beliefs and habits (preprogrammed responses), units of information which consistently reshuffle themselves in order to remain stable and create a sense of unity and purpose." (Horsley, 81)

"An autonomous system, such as an organism, or a person, can be characterized by the fact that it pursues its own goals, resisting obstructions from the environment that would make it deviate from its preferred state of affairs." (Heylighen, Joclyn, 12) However, if we shift our point of view around from being inside to being outside of such a system, then we can begin to question the degree to which it truly is autonomous, or self-controlling. For example, Horsley continues, "Humatons do not think for themselves. Their so-called 'minds' are actually intricate recordings on a loop of endless repetition." Consider the mysterious, command-code carrier perturbations as being filtered into, and thus mirrored by and defining the image of, the internal composure of the psychological system.

According to some modern cyberneticists, the only way to counter the exponentially proliferating external or environmental variables which can serve to destabilise the control of an interior system is to bring about a method of self-replication for the internal feedback loop at the root of conscious self-awareness. In other words, to alter the system along the lines of fractal or chaotic complexity. "In active regulation only variety can destroy variety. This principle has important implications for practical situations: since the variety of perturbations a system can potentially be confronted with is unlimited, we should always try to maximize its internal variety (or diversity), so as to be optimally prepared for any foreseeable or unforeseeable contingency." (Heylighen, Joslyn, 15) This type of anticipatory, rather than merely reactive, conditioning of obedience is essential to real-world situations, where most systems, even the Monarch method, counter perturbations only with the possibility of creating new alters. Rather, each alter must have a certain degree of self-preservation in order to maintain not only their role in a system, but also their capacity to self-replicate. Most perturbations encountered by a system in the everyday environment do not require the system to propagate new alters, as they do not surpass the pain threshold. The alters, therefore, carry on about their business internally to a system while in direct relation to the primary system's encounters with mundane perturbations. "The variations, as such, seem infinite, to the point that most humatons never suspect that their thoughts are merely copies or reruns of previous thoughts, most of which are not even their own. Since they have no means of comparison, they never realise that their much-treasured individuality is merely the construct of a collective matrix, and that all constructs consist of the same basic components." (Horsley, 81)

Therefore, what we see in the everyday person, and what we seek to create for a controlled system, is a set of alters which variegates itself perpetually, no single one being primarily responsible for the primary autonomic goals of survival and procreation, but these goals being intuned to the system itself such that, no matter what alter might find itself the dominant personality in a given situation, these goals remain active for them without apparent loss of stability. In other words, this smoothes over the transition from one alter to the next such that the system itself, and, perhaps even more importantly, any other outside observer, would never even notice that one alter has been substituted for another. This allows the system to be altered even in public situations.

However, what this means for the internal system is that it will continue to self-divide and complexify even while dormant to the dominant personality. To return to

the metaphor of the city, within that Matrix people go on about their daily business, and even have children, without knowing they are part of a single, guided, system. This form of self-correction is equivalent to rehabilitation within the incarceration paradigm of modern prisons. These interior factors of daily life mirror, as said, the perturbations to the whole-system from the external environment, such that the one need never know about the very existence of the other. In fact, says the cybernetic theory, the more complex one side of the equation becomes, the more complex the other side of the equation will likewise become. The system never solves for zero.

In effect, the more complex the environmental situation, the more alters will be created to maintain equilibrium. Likewise, the more complex the interior system, the more chaotic the environmental situations will be into which the system will thrust itself, despite any individual alter merely feeling itself being thrust. The more complex the stimulus, especially above the pain threshold, the more rapidly a system creates alters, even without knowing it; the more complex the system of control behind any one moment's dominant personality, the more it will seek out extreme external conditions.

This is an absolute good, since the most desired system to be created is: A) extroverted, even to the point of being a "good leader," and B) creative, not only in problem solving, but also in methods of influencing other people, even dominating the modus of environmental stimuli. So, the question becomes, knowing that complex stimuli and a complex system are directly proportionate, and that the seeming autonomy of a system derives from its complexity, then how does one control a system such that it will meet the conditions of extroversion and creativity? This is, actually, quite simple, and should already be intuitive based on the preceding material. One need only cause a system to overload once, impute a complex system of self-managing alters to the fractured alpha personality, and then suggest subtle forms of manipulation subsequently. If one establishes the primacy of a complicated system, then it will self-correct through any subsequent suggestion.

The best methods of this derive, initially, from cybernetics, where subsequent suggestions propagate memetically. The collection of all such systems falls under the umbrella title of Project MONARCH. This does not mean to suggest, of course, that the only forms of such systemitsation derive from cybernetics, and that Monarch is one to one with the sum of modern cybernetic research alone. Monarch is infinitely more than merely cybernetic research specifically because the models for its implanted systems derive from all schools of systemology. This means that the "city" of alters established by Monarch conditioning is, at its most effective, based on whatever is the most complex method of hierarchy even only theoretically being researched in any field soever.

Now, while the systems of cybernetics are still considered cutting-edge among outside researchers of Monarch, within the order of Monarch method practitioners, cybernetics is considered hopeless oversimplified to be workable in most modern situations. Therefore, since Monarch's cornerstone is to start with the most complicated system for control available and then modify it through subsequent conditioning, Monarch looks forward toward not only artificial intelligence schools such as cybernetics and advanced communication theories such as memetics, but beyond these as well. One such example of the forward thinking of Monarch is the potential application to its methodology of artificial intelligence schools such as atomic-machines (post nano-tech's molecular machines) and unheard of communication theories such as spherical encryption systems.

THE OVERTOOL - A UNIVERSAL ASSEMBLER
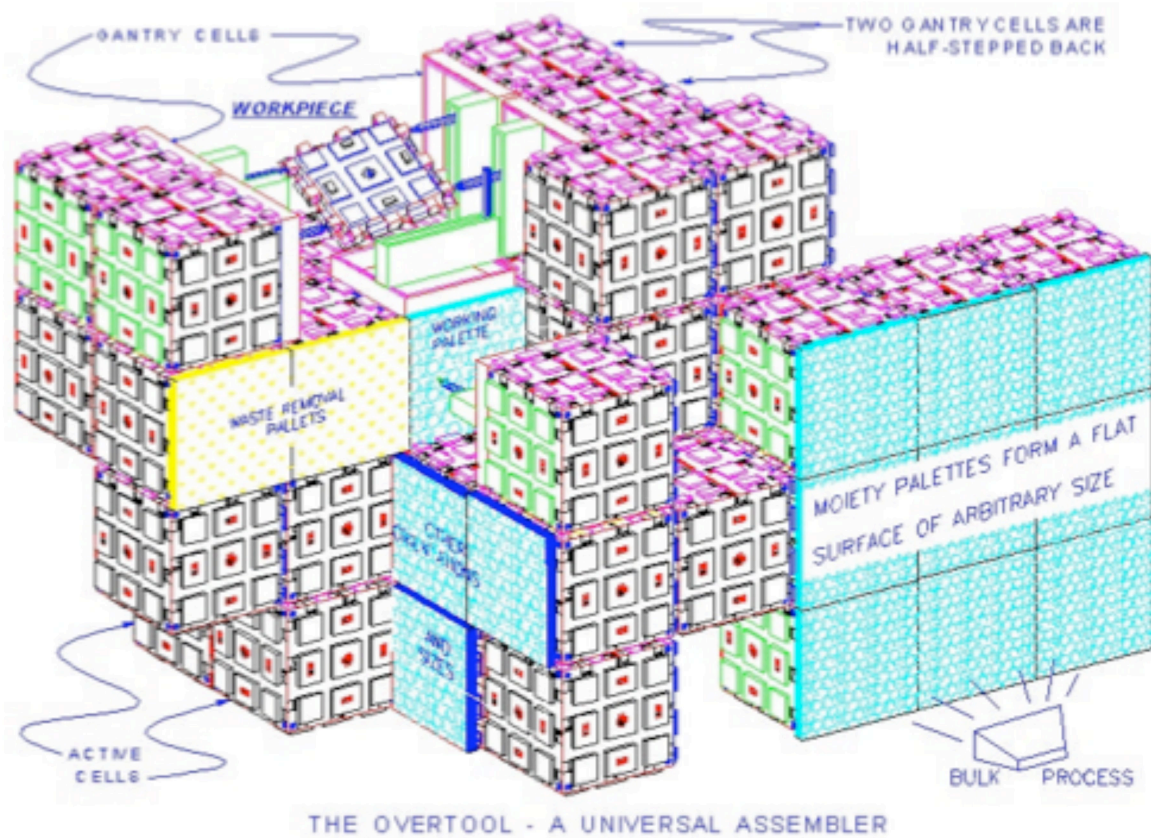
Forrest F. Bishop, Institute of Atomic-Scale Engineering

Atomic-machines have no practical use at this point in the history of the development of nanites, since the research into this field is primarily being conducted through laboratory research by university professors, and these researchers publish their material, and from these publications the general public is made aware of all updates virtually as they occur, and since, according to the most contemporary updates, nanotech has progressed only so far as the micro-miniturisation of the most rudimentary, however fundamental, hardware circuitry. This means that, while the circuits themselves are the scale of artificially created molecules, the programming software itself is quantum-based. In other words, to control a covalently bonded breaker, one would pulse an electric surge that would either bond or sever the connection, and this is at the root of modern theoretical quantum computing.

This school looks forward to using the uncertain probabilistic states of electrons as additional options in command code programming languages. Atomic-machinery has already gone beyond this, to look at the patterns of such programmes as being equivalent to circuit-platforms themselves. Instead of circuit A connecting or not connecting to circuit B, atomic-machinery derives the shape of its circuitry from these connections themselves. Its hardware is the software of nanites. Its moving parts are programs.

Because the manufacture of atomic-machines is lateral to the programming of

nanites, and since nanites are experimental in their form, and merely theoretical in their functioning, at this point, atomic-machines are completely counterintuitive to artificial-intelligence researchers. For this reason they are the perfect edge for Monarch systemitisation. Their applications are beyond estimate, and the theory behind them barely even workable by the modern researcher. Consider, for example, the cybernetic mind of an altered system. As stated, the more the mental system resembles the neurological systems of the brain itself, the more effective, one-to-one they will be, in effect, not even mind-control anymore, but specifically brain-control. While nanotech offers a means of controlling the cellular automata of neurons and glia and their constituent electrochemicals themselves, atomic-machines offer a means of building patterns from the very quantum fabric of atoms forming molecules which form the cells of the brain. While modern neurological psychology has only been, thus far, prepared to accept a correlation between the electrochemical cascades of neurotransmitters between nerve cells and the thoughts and emotions of the mind, atomic-machine systematics proposes the possible capacity for correlation between the trigger-mechanisms for these cascades, the "ennegrams" or morphogenic fields" which precede and cause them, and quantum structures within the brain itself, and thus, moreover, account for the hitherto mysterious actions of free will and choice. While nanotech and bio-psych offer means of making the brain into a programmable machine, atomic-machinery and Monarch propose methods for building free-thoughts within such a machine out of pure quantum uncertainty. The applications are endless.
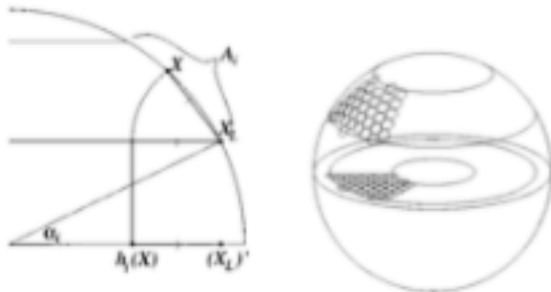

Fig. 5. (a) The mapping of a point X under h_1. (b) The mapping of many points under h_1. The lattice in the plane has similar structure on Ω_2.

Spherical encryption systems are the domain of private communications corporations' theoretical research and development departments (such as AT&T) and applied for code making and breaking by the National Security Agency (NSA) department of the intelligence community of the United States. Spherical encryption systems, somewhat similar to the development of atomic-machines, derived from the study of complex polygons. Whereas atomic-engineering concerns itself with the movements of such polygonal components relative to one another, similar to a Rubix Cube, spherical encryption deals with the usage of polygons as lattices for geometric expression of relationships between variables, and, specifically, the tesselation of polygonal shapes onto simpler or more complex polygonal surfaces to express the relationship between such lattices of multivariable, polynomial structures. Think of atomic-engineering as

Fig. 6.   A wrapped spherical VQ.

Jon Hamkins, Member, IEEE, and Kenneth Zeger, Fellow, IEEE

concerning itself with purely quantum hardware, and spherical encryption with purely mathematical software.

In spherical encryption systems, self-similarly replicating cellular automata (the polygonal lattices of polynomial equations) are cultivated in closed-system spaces (tessellated fractally onto hypothetical dimensional surfaces). Basically, for the lay person, what this means is that mathematical relationships are graphed as shapes, and then these shapes are plotted onto surfaces, such as a sphere, from which the method derives its name. The goal of this is to determine how many such polygons can be plotted on a surface, such as a sphere, without overlap. The result, then, is to determine the meanings of the prerequisite input variables by taking the surface apart, mapping it, and studying the relationships of the polygons. For example, say we have a simple three-dimensional sphere. Map onto this sphere a fourth-dimensional fractal shadow of a fifth dimensional polygon. Express a sixth dimensional matrix as the variables plotted on this polygonal lattice. The result is an example of an 18-dimensional encryption system. The usage of such multidimensional systems in the Monarch method should be obvious. When spherical encryption of a control hierarchy is utilised on the mind, it stimulates the creation, by reflection, of an atomic-machine system of moving-relationships, or circuits, within the brain itself. Working upon the mental encryption system, the atomic-machinery of the brain works.

The initial creation of such a complex and dynamic system within the mind of a subject, and therefore the implementation within the system of creativity and extroversion not only of the dominant personality but among its entire constellation of alters, might seem counterintuitive if the sole motive of the Monarch system is understood to be obedience. It might seem, at first glance, that the breakdown of a subject is more important than their building-up, and that one should place their system in a constant position of intimidation. This is, to put it bluntly, what is accomplished by the equilibrium of stimulation and systemisation. The more a system is called upon to think for themselves, the more they will believe themselves "free" and thus fail to decondition themselves from the Monarch method. Hence, the more stimuli a system is presented with, the more overloaded it will be with options for "free" will. These options, however, are purely illusory, since the stimuli are controlled and delimited; they represent merely misdirection to keep the system thinking about other things than itself. In other words, again, active freedom of the will is passive slavery of the mind. The more the system is thinking about survival and procreation, the less focused it will be on the basic fight-or-flight instinct. The more a system controls itself, and, by extension of this, brings others under its control, the more controlled it is by others.

"Control is controlled by its need to control." In other words, the best method for imposing external control on a system is to condition it to thinking that it is choosing its own methods of control for itself. One method for doing so is by distending the pain tolerance threshold. At first, a system will think only of its programmers. Eventually, it will identify with them. Ultimately, it will actually become one of them. This is done by alteration of pleasure and pain, punishment and reward, always being increased slightly and by increments. The longer this process is continued, the faster the programme can be run, until, finally, all becomes a blur, and pleasure-pain, reward-punishment all break down into a state of asymptotic freedom. When this is accomplished, the system will think only what the controller wishes, and

believe it is thinking these things for itself. Absolute control by a programmer and absolute freedom for their system are synonymous. The greater the degree of perceived autonomy of a system, the easier and more subtly they will be able to be altered.
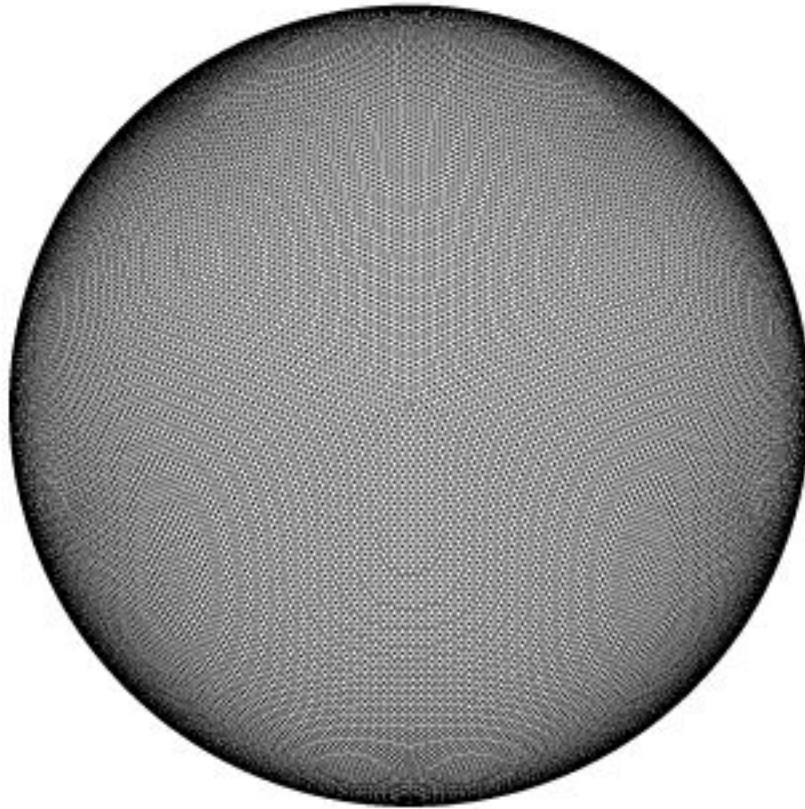
N. J. A. Sloane

To make all this more easily understood, imagine an "unconscious" mental alter as a car driven by its emotional fragments. Simple conditioning can control the movements of the alter, such as the trinary stoplights at circuitry-intersections. More complex destinations and origins for these alters, such as buildings (suburban homes and in-town offices), are merely collections of such stop-and-go conditioning circuits, and these are known as atomic-machines, populating the "subconscious" mind. A group of atomic-machines comprises a complete "city" system, or "ego." The mapping of many "city" systems onto an encrypted sphere would represent the "world" system of a Monarch humaton, otherwise thought of as their whole "self."

One of the primary goals of system creation is making instinctual motives dependent on conditioning. As stated, the fight-or-flight mechanism of the survival instinct can be altered into a dominant produce-consume compulsion and a subordinate dog-eat-dog obsession. As we have seen, the more complicated a system, and, therefore, the more in equilibrium it is with environmental perturbations, the more it will preserve this status quo, and in this way continue. So, it is not really the instinct of the subject themselves to survive, but the veracity of their imposed system, that seeks out means of supporting itself and prolonging its existence. The system is alive, while the humaton is merely living. This is why the Monarch system encourages "creativity;" so that it can not only anticipate the necessities of control, but so that

these reflexes can become "second nature," so deeply ingrained that the system believes itself to be independent.

Likewise, the instinct to procreate can be altered into the desire, and even lust, to propagate the dominant control system. For example, the existentialist understanding of life-after-death is that it is one's ideas themselves, the intellectual offspring, which survive after the death of a physical vessel. This segues nicely into the discussion of system-proliferation, which we shall call "cloning." The instinct, if one can even more than philosophically be proven to exist, to procreate and produce physical offspring is sublimated under Monarch method conditioning to the inculcation of others within the sphere of an individual's influence into the system of controlled and conditioned behavior. "Cloning" has successfully occurred when one subject brings another subject into the auspices of the Monarch method, such that a composite of the initial system may then be grafted. As always, this system subsumes the preexistent instincts.

Until now, what we have considered are the primary motives and methods of the system as a whole, and we have not specified why alters are considered a necessity. Alters are used to carry out different specific functions relative to the day-to-day hustle and bustle of the primary system. For example, one alter might be useful in data processing, while another might be useful in general system analysis. Both of these are needful if the system is being applied towards such actions as reconnaissance and tactical observations. For each useful alter to the present programme of a system, it is also wise to create a small subsystem of seemingly non-useful alters to serve as backup. The expression "cover me" is applicable here, since these backup alters will seem to serve no practical purpose to the mission, but will act, instead, as camouflage. Offensive alters, such as tactical operatives, are best suppressed for the majority of durations, while such defensive alters seem to be dominant most of the time. For example, Hitler thought he was a painter, however mediocre, though, through certain triggers, this perception of himself became altered into something wildly different. "Trained reflexes die hard," is a motto of Monarch conditioning.

Also, up to this point, we have dealt primarily with the Monarch method for creating an MPD. This should not be taken to mean that MPD is necessarily the most effective form of inducing mind-control. There are literally a limitless amount of psychological disorders, many not even yet diagnosed as such by private sector clinicians, which can be applied not only to alters, but to whole systems. The best mind-control system is invisible both internally and externally. The best system of mind-control is one that is fully functional within any social situation, autonomous, even desirable to potential clones. The best system of mind-control considers itself to be "normal," "healthy" and "free."

For example, elsewhere I go into in more detail social-conditioning disorders such as melancholy, manic-depression, obsession-compulsion and paranoid schizophrenia as forerunners leading up to and into full-blown MPD. All of these "disorders" can result from everyday, mundane situations within modern society. When these types of situations are recursive, or when exposure to their underlying stimuli becomes prolonged, then the subject will not even be able to tell the difference between life without them and life with them, let alone to distinguish between their psychological effects and the conditions of the psyche before being exposed to them. Since society is built on the induction of such effects, it becomes increasingly apparent to its citizens that its sole function is to produce mind-control slaves. As this realisation sinks into the mind of the average person, they become melancholy, morose, and

flat-affective. From this condition, the mind-control begins to take root, as the person oscillates with increasing rapidity between manic "free" will and depressed resignation to their presumed "slavery." These moods manifest as mental obsessions and behavioural compulsions. Once the subject has confirmed to themselves that they are part of a global conspiracy to control their individual mind, it is quite right to label them paranoid schizophrenic. Once their sense of self as center of said conspiracy has been abandoned, then their personality splits, and they form a system. As I have explicitly stated, this can occur in modern society without the intervention of an operator, programmer, handler or caseworker. It can occur spontaneously on its own. Such is one of the benefits of our modern society: it creates people prone to Monarch.

These people, who are prone to Monarch, are easily clinically diagnosable. Commissioned by the APA (American Psychiatric Association) and NIMH (National Institute of Mental Health), the DSM-IV (fourth diagnostic and statistical manual) applies a V-Axis diagnostic system. According to the Digby Tantum Centre, University of Sheffield, there are significant social concerns raised by such "psychoptahy checklists," and according to many, all the diagnostic definitions utilised by the DSM-IV raise serious philosophical concerns.

"Wakefield (1992, 1999) argues that mental disorders are biological dysfunctions that are also harmful, implying that the concept of mental disorder necessarily involves both a scientific or biomedical criterion (dysfunction) and an explicit value judgment or sociopolitical criterion (what he calls harm and the WHO refers to as handicap). This view is attractive because it meets the main requirement of both the sociopolitical and the biomedical camps.... Wakefield originally proposed that dysfunction should imply the failure of a biological mechanism to perform a natural function for which it had been designed by evolution, but Lilienfeld and Marino (1995) and Kirmayer and Young (1999) subsequently pointed out that this evolutionary perspective raises many problems. Too little is known about the evolution of most of the higher cerebral functions whose malfunctioning probably underlies many mental disorders." (Kupfer, First, Regier, 5)

In other words, the people who are prone to, or susceptible to, programming or conditioning by the Monarch method are the same people who would be attracted towards its utilisation over others. These people, in short psychopaths, sociopaths, antisocial personality disorder types, are merely prone to being programmed in the Monarch method because they would be more susceptible to "cloning" the specific system for the Controller. Afterall, he who thinks he is controlling is the easiest to control.

As stated previously, the ultimate system of Control is one which is considered, which considers itself, and which, therefore, causes its host to be considered, "healthy," "sterile," even "curative." Thus, this method of control is implanted in those who wish to reprogram themselves as a means and method by which to do so, and in those who wish to learn "success" through the programming of others. What is accomplished for these people is the achievement of some simulated form of equilibrium between the Will of the Self and the perturbations of the environment. In short, the Program works FOR them. And, in this way, they are made to work FOR the Program.

To sustain this perceived equilibrium, which is, for all practical usage, synonymous with the pain tolerance threshold, ordinary "humatons" will manifest a wide variety of reactive, socially retrogressive behaviours which are clinically classifiable as disorders. If "backed into a corner," even if by the bad planning of their own

designs, the average socialised western business person will reveal traits which those who have known them their entire lives would not likely expect. These defensive postures are much more a person's true state and natural condition than their otherwise recited speech, rehearsed gestures, and learned behaviour. It is at these moments of weakness that conditioning is best recommended.

It is no more nor less easy to break a "humaton" from their routines and send them into a spinning frenzy of panic than it is to manipulate them subtly from such a state into that of a totally brainwashed servitor. In fact, it can even be reasoned, and quite easily as well, that the average person is only waiting for such to occur for them.

Although, perhaps this tacit understanding of the "humaton" as the statistical average, and thus, of the malleable and manipulative as the offset minorities acting outside of and upon the mainstream, has served its purpose long enough, and is no longer a necessary deception. The truth is, and has always been, that this "humaton" condition of the socialised western business person is a facade, a shroud behind which hides the obvious: Monarch programming, merely dormant, nascent, waiting to take effect. However, what does this mean for these "humatons," "sheeple," or human cattle," the "masses" who consider themselves free though are merely blissfully unaware, and who consider themselves healthy, though are really merely puppets?

Well, it is an old adage that if we do not fight against something then that something will overpower us. However, perhaps now it is time to begin asking if this is the case. For example, the longer the weak struggle against the strong, the stronger the weak will become, until eventually the one group will exchange places with the other, and the same bullying that has always occurred will continue unabated. This is no way to fight a system, or a pattern of behaviour.

Perhaps, instead, what ought to be considered advisable is indifference. It is not per se accurate to speculate that if the weak cease to resist the strong that the strong will rise up, outnumber them, overpower them and wipe them from the face of the earth. It is their resistance against which the strong maintain their fitness. In this way, that is, by resisting an implied threat, that the weak are snookered into serving the strong. The strong are so ONLY because they are thus served by the weak. If the weak cease struggling, the strong will become as weak as well. Rather than the world's resources being gobbled up rapidly by the ravenous veracity of the power-mongers, the entire world could learn to live forever off a single grain of rice. Indifference is the key.

It is only by backing away from and refusing to participate in it that can break a routine habit. It is the same way that a behaviour pattern can be changed. Also a system of thinking. Also a culture of control. And ultimately whole social structures can be toppled simply by people refusing to support them. From changing the mind from a state of either-or thinking to a state of both-and thinking, we can break free of linear reasoning, which warps into a cycle of abuse around the gravity well of self-doubt, and, moreover, by changing our minds, so too change our souls, and broaden the horizons of our very spirits themselves. It is possible to change the world, even if only one person at a time. And there is no shame in being the first one that you know of to start. Soon you will meet others who have been through what you have, and have come to the same conclusions. The complexity of the mind is astounding, and is in a one-to-one relationship with the diversity of life experience.

D. on the Cremation of Care

Compared by nay-sayers to a Klan rally, and by well-wishers to the ancient Druids, the Cremation ceremony should not rightly be confused with such pastimes of bored sportsmen nor to more arcane origins; a "stand-alone" ritual en soi, the Cremation seems to be a direct outgrowth of the Thoreau inspired philosophies of the camp's own early founders, the self-styled Northern Californian Bohemian Art enclaves and experimental occultists. In its concentration upon the ideals of naturalist escapism and hence antisocial connotations, the Cremation should be seen as incomparable to the human-hunt or to the worship of cosmic time exclusive.

It is specifically entrenched in the mindset of the twentieth century, despite the fact that it attempts to remove that very mindset by harkening back to bygone times. For this reason, the Cremation cannot be modernised for the twenty-first century, such as being turned instead into a laser-light show, nor can it be improved upon or altered one jot or tittle. It is retrogressive, and draws its very potency from what rightly ought to be identified as radical conservativism.

This should be seen, and is identified by doubters, as 180 degrees opposite fundamentalist evangelism. In fact, the high security surrounding the Cremation negates its evangelical potential, while its neological terminology for its archetypes separates it duly from the fundamentalism of Judeao-Christianity and its tired litany of names and phrases. Its value system, however, should not therefore be seen as a corruption, nor even distinct from, that of the major world religions.

The Cremation represents, rather, more of a culmination of the goals of all the world's major religions. It is, to put none-too-fine a cap on it, a psychological transformation for its members no different from Buddhistic meditation, Hindu Durges or the Calls to Prayer of Islam, nor even the Catholic Mass. This is not meant to be taken as an apology for the Cremation, though it is frequently misunderstood by non-participants, both Bohemians and others.

For example, many slanderously misleading articles about the Grove have been written depicting it as like a summer-camp or a vacation retreat for its members. If the purpose of the Grove were to serve as an event of debaucherous revelry alone, then there would be no need for the Cremation to be presented ritualistically. It is clearly present to sanctify, in the most highest sense, the nature of the proceedings.

Now, as to the rightful survey of the archetypes of its invocation, it is important to note the pronounced detachment of the mock sacrifice. Performed behind curtains obscuring it from the actual proceedings, much as part of Crowley's elusive Elusinian Mysteries, the mock-sacrifice, it should be dutifully remembered, is not performed to appease the Owl to whom the actual, subsequent cremation itself is offered. The mock-sacrifice is performed, instead, to destroy the archetype of Dull Care. Dull Care then remands this operation as useless, since Dull Care cannot be destroyed.

So, let us pause momentarily to consider the purpose of the mock-sacrifice. In most rituals, there is some form of tension-breaking used to recollect the attention of the audience. The degree of this may at first appear extreme if one were to compare the Cremation's mock-sacrifice to, again, the hymns sung by choirs at Mass, however to

grasp the difference one must examine more thoroughly the nature of the relevant archetypes. Dull Care is personified as the enemy to be fought the remainder of the year round. This establishment of an adversary is not at all alien to the Christian disposition either, however its presence is not often included in the more mundane celebrations of Christ. It does rear its head in such occasional and overt catharses as the Inquisition or the Crusades however, wherein years of repressed aggression against some imagined threat are released with bloodshed and immolations.

The mock-sacrifice to ward of Dull Care is, then, just such a redirection of the participant's focus from their own Cares for their Dull life before and after the Cremation. It should not be seen as anything more malevolent than this.

Now, as we have seen that the mock-sacrifice is purely an internal mechanism to the ritual ceremony itself, we may examine the role of the Bohemian Owl. The Bohemian Owl, spoken for by the sung lyrics of the choir, acts much like the Chorus of the ancient Greek theatre. It intervenes on behalf of the participants of the Cremation, at the behest of the Priests, and guarantees them a respite from the evil Dull Care. Conclusively, the pyrotechnic launched at the skiff which initiates the Cremation proper from the towering figure of the Bohemian Owl serves as a Deus Ex Machina, or God-Machine, to actively signify the dominion, at least temporarily, of the Bohemian Owl over Dull Care, or rather, more appropriately, the Bohemian philosophy over the Dullness of everyday Cares.

There are two themes that should also be noted in the actual delivery of the spoken portion of the ceremony.

One is the technique of the reversal of fortune, that is, the following of a long series of softly intoned and positively reinforced adjectives describing the natural setting of the Grove itself with a less pleasant, even awkward, negative psychological reinforcement. Some examples of this are "weaving spiders," "blind eyes with carrion," and "her breasts that had been bruised."

Another technique is repetition, or repetition with modification. The repetition of "fools" by Dull Care, of "no fire," "one flame..." and "a pure eternal flame" by the Owl Chorus are examples of the simple chanting technique for lulling consciousness into a semi-hypnotic state. Other examples of repetition with modification include the dream theme, wherein the motif of the ceremony itself as a dream or as dreamlike is gradually built up using vague rhetoric. This theme is introduced with the phrase "it is a dream, and yet, not all a dream." It is then continued by Dull Care with the accusation to the participants, "fools to dream ye conquer care," countered by the priest-representatives with the reiteration that "it is not all a dream." The phrase offered initially by the orator, "by the power of your fellowship, Dull Care is slain," is supplemented subsequently by the statement of the Bohemian Owl regarding "the lamp of fellowship," and this then is drawn out by extension as "fellowship's eternal flame." The conclusive remark admits its own recursive nature, "once again, midsummer sets us free."

Now, it is interesting, though perhaps too much need not be read into it, that there are two denoted antecedents to the adjective "eternal." The first to be introduced is beauty, by which the Bohemian is meant to understand the priest to mean nature, an implied understanding illustrated eloquently by the subsequent soliloquy. The initial statement to this effect is "beauty is eternal and we bow to beauty everlasting." Following from this, it is explained, "for lasting happiness we turn to one alone. She that surrounds you now, great nature." The other "eternal" attribute follows only at
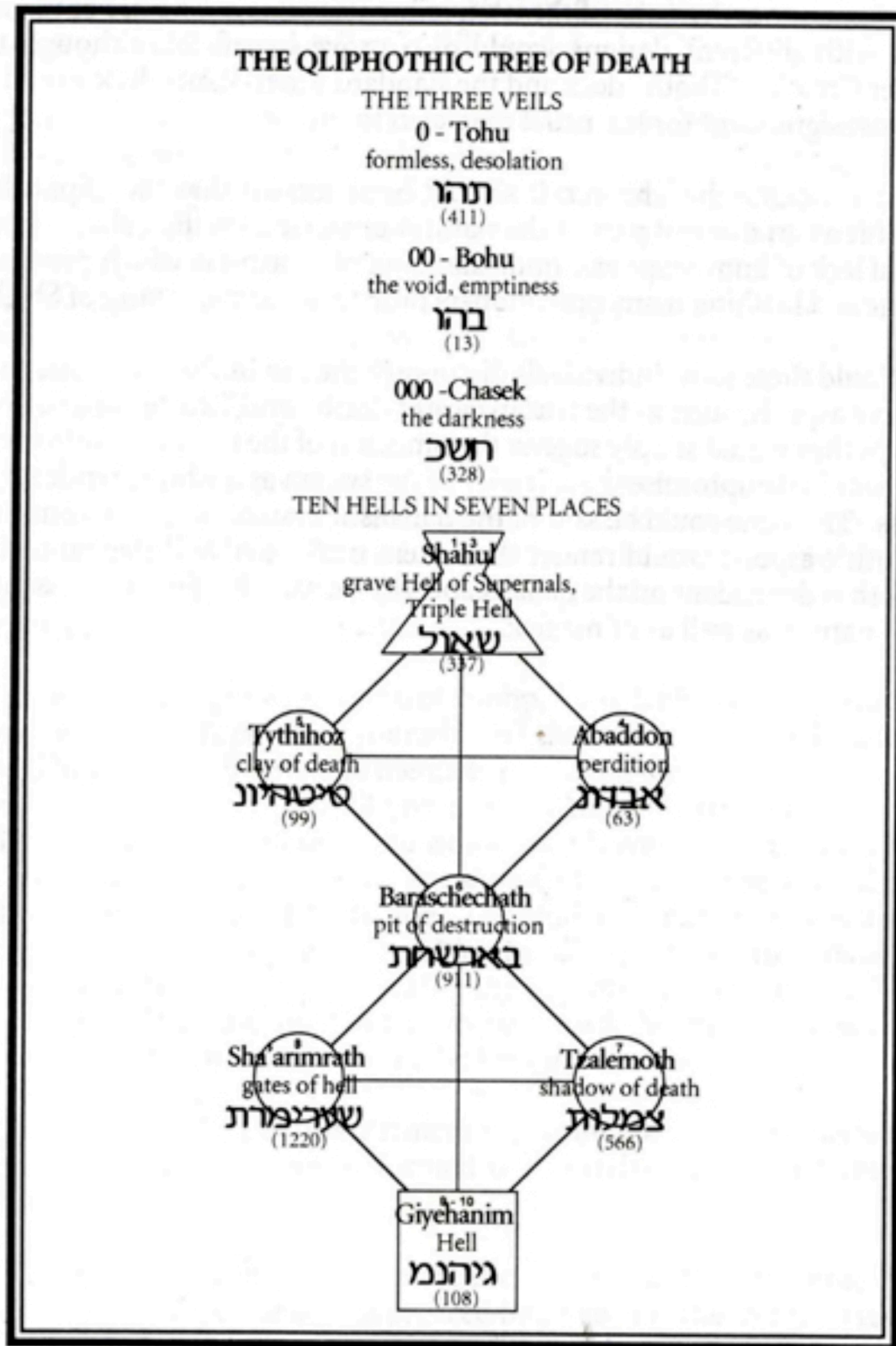
the end. It is introduced by the Bohemian Owl as "a pure eternal flame," and then explained by the priest as being, as mentioned, "fellowship's eternal flame." Much can be understood by examining Dull Care's relationship to these two polar ideas of eternity, for when he says that "me ye cannot slay," it directly contradicts the priest's preceding remark, that "by the power of your fellowship, Dull Care is slain." Therefore, when banished by the Cremation for the duration of the proceedings, yet "when again ye turn your faces to the marketplace, do ye not find me waiting as of old?" does Dull Care perhaps represent a form of reincarnative pattern within and beneath the otherwise unalterable and unchanging permanence of "eternity?" Perhaps Dull Care is like a pathology in the mind of God?

The opposite of Care is not, as may be expected, pure indifference, but "eternal" fellowship. Perhaps there is some more than merely minor irony implied between the "well-loved names of gallant friends," those "dear, boon companions of long ago," brought back by memories and transformed into "forest folk," and Dull Care, who, though banished and exiled for a time, will only return again to battle the noble Bohemians once their revelries have ended. Their predecessors speak as the chorus of the Bohemian Owl, while Care has but one voice only.

Ultimately, the respite from Dull Care is confined to the duration of the festivities initiated by the Cremation ceremony, and is, therein, presented as only temporary. Beauty, the Bohemian Fellowship, and even Dull Care itself may be more or less "eternal" according to the Cremation ceremony's oration, but freedom is fleeting with time. "Say thou mocking spirit, it is not all a dream. We know thou waitest for us. When this our sylvan holiday has ended, we shall meet thee and fight thee as of old, and some of us will prevail against thee, and some of us you will destroy. But this too we know: year after year, within this happy grove, our fellowship bans thee for a space." And so it is said to be, "at last, within the lamp of fellowship, upon the altar of Bohemia."

Jonathan Gee
3-28-05
Tallahassee Florida

THE QLIPHOTHIC TREE OF DEATH

THE THREE VEILS

0 - Tohu
formless, desolation

תהו
(411)

00 - Bohu
the void, emptiness

בהו
(13)

000 - Chasek
the darkness

חשך
(328)

TEN HELLS IN SEVEN PLACES

Shahul
grave Hell of Supernals,
Triple Hell

שאול
(337)

Tythihoz
clay of death

סיכופיון
(99)

Abaddon
perdition

אבדת
(63)

Baraschechath
pit of destruction

בארשחת
(911)

Sha'arimrath
gates of hell

שעריםות
(1220)

Tzalemoth
shadow of death

צמלות
(566)

Giyehanim
Hell

גיהנם
(108)

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