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THE WAY

LAM is the Tibetan word for Way or Path, and LAMA is He who Goeth, the specific title of the Gods of Egypt, the Treader of the Path, in Buddhistic phraseology. Its numerical value is 71, the number of this book.

The Amalantrah Working

[Liber XCVII]

Original key entry by Fr. H.B. in New York
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by Bill Heidrick, T.G. of O.T.O.
--- needs further proof reading

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The Amalantrah Working [Liber DCCXXIX]

January 14 to June 16, 1918 e.v.

by Roddie Minor, Soror Achitha Ayin-He-Yod-Taw-Ayin 555, Aleph-Cheth-Yod-Taw-Aleph 420, Soror Ahitha Aleph-He-Yod-Taw-Aleph 417, Soror Ahita Aleph-He-Yod-Teth-Aleph 25 {WEH Note: sic, This spelling gives 26. Drop an Aleph to get 25}

with

The Wizard Amalantrah 729

Aleister Crowley, The Master Therion 666

Mary Desti, Soror Virakam

Charles Stansfeld Jones, Frater Omnia in Unis, Unis in Omnia, Frater Arcteon, 777

Marie Lavroff, Soror Olun Ayin-Lamed-Vau-Nun 156

Elsa Lincke, Soror Barzedon 444

Eva Tanguay, Soror Darola Dalet-Aleph-Resh-Ayin-Lamed-Aleph 306

and

Dorothy Troxel, Soror Wesrun Vau-Aleph-Samekh-Resh-Vau-Nun 333 {WEH Note: sic, Should either be 323 or it needs a Yod in it}, Vau-Aleph-Shin-Resh-Ayin-Nun 627

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[Monday] January 14, 1918 [e.v.]

12.10 a.m.

While with The Lady of Our Dreams I had a vision of Myself being a spreading candlestick with thirteen candles. Over each flame was the opening of a tube which could hold water as a fountain. These tubes met the flame in a throbbing vibration which became almost excruciating when suddenly the part of the candlestick above the stem or staff, broke off and became a crown. The crown floated in the air tilted at a slight angle and a circle which was a halo came down from heaven and dropped into the crown. In the center a wand came and then it all hovered above the candlestick with a veil round it. The veil in some ways appeared as rays of light. After I told this vision T[herion] talked a long while about the number 93; how adepts were tested when they brought messages; and how messages had been sent to him through the Scarlet Woman.

I had another vision of myself being thirteen naked women lying in a row and all being caressed at one time. When I told this to T., in a somewhat indirect manner, he suggested that I see if I could get any messages through visions or otherwise.

I began by asking for a vision containing a message. I first heard gurgling water and saw a dark farmhouse in among trees and green fields. The house and other things disappeared and a dark yoni appeared just where the house had stood. I then asked where will a message come from? Immediately soldiers with guns appeared lounging about the place and a king on a throne where the house had stood. I then asked again for a message and saw an egg in which were many many tiny convolutions of some flesh-like substance which would form something. The egg was placed in an oblong as in a picture.

Around it were clouds, trees, mountains and water, called the 'four elements'. A camel appeared in front of the whole picture. I next tried to find out who the king was. He looked more like Prof. Shotwell than any one else. That is, he was 'simple, democratic' and very learned and fine. He was certainly not a king belonging to any kingdom limited by a country's borders, but was a king of men, or a king of the world. I asked his name and the word 'Ham' appeared between the egg in the oblong and the soldiers around the king.<<i.e. King of Egypt?>>

The king went out to one side and a wizard linked his arm in the king's as they disappeared. The wizard looked at me significantly as they left. It was a sort of look as if one would almost wink. He was an old man, with gray beard, dressed in a long black gown. He was infinitely wise. They seemed to go to a cave in the base of a low mountain on the shore of a large body of water. A spring of sparkling cool water bubbled up through a barrel near the mouth of the cave. I went into the cave and saw them doing something mysterious with a revolver. The wizard had the revolver. What they were going to do was a joke of some kind, but the wizard looked grim about it. At T.'s suggestion I went up to them and said, "I am Eve." This seemed to stop everything. They both disappeared with the cave. Very soon I saw the king sitting in a niche covered with a canopy, cut in the side of the mountain. In quite another place the wizard was sitting under a tree fanning himself.

At T.'s suggestion I went up to him and asked him his name. I became very frightened and had the same sensation as when I spoke to him in the cave. It was a kind of shyness and awe. He only smiled at me and would not speak. It seemed that I did not know enough for him to speak with me. In order for him to say anything to me I should have to build a fire of sticks, which he showed me how to do. There was a baby in some way connected with the act of my building the fire which was like a ritual.

Then a most beautiful lion was standing by the fire. The wizard was standing and still held one or two sticks in his hand. He smiled and said, "Child." I then saw a most beautiful naked boy 5 or 6 years old dancing and playing in the woods in front of us. T. asked how he would look dressed and when I saw him in conventional clothes he looked very uncomfortable and repressed. He looked as if he should be dressed in skins such as tigers'. To one side near the place where I made the fire was a large turtle standing up as a penguin stands.

The wizard was very happy and satisfied looking. He sat down and reached out his hand to me and had me sit down beside him. As we watched the boy he put his left arm around me tenderly and placed my head on the left side of his chest near the shoulder.

He said, "It's all in the egg."

The End.

[Sunday] January 20, 1918 [e.v.]

3.00 a.m. (W.T.L.O.O.D.)

I asked the wizard for a message. A large red 'A' appeared and an eagle came through it and flew away through the woods and over some meadows close to the ground. The eagle disappeared and a red Indian was running like the wind. (Very beautiful as a picture.)

4.00 p.m.

T. and I entered the astral plane. I draped in a diaphanous virile yellow green, he in a brilliant red with gold braid. In one hand he had a sceptre and a ring on the other. We went through the ceiling and up about 900 feet in the air and looked up and saw an eye in the clouds. We went to the place of the eye and saw a platform-like building. There were many doors with signs of various sorts on them, such as the Swastika etc., etc. We went to a distant door at the end of the corridor on which there was no sign. A dwarf stood to the right and a girl to the left of the door. I asked the dwarf where the door led to. He did not answer but showed a column with a blazing top. I asked the woman and she said "Heaven." Interpreted, it meant where we wanted to go. I opened the door easily and saw a corridor in darkness.

We passed through and saw light outside at the end door. A sheep was just inside the door. (Also sheep down on the ground below.) We went outside and looked down a few hundred feet upon a beautiful pastoral scene and some villages. We dropped down to this scene. A beautiful lady came. She was blonde and dressed in creamy white. I asked her her name and she answered "Eve." This seemed wrong for her to say. I asked her where we were to go to. She said "France." I asked about the message and after some time she lay upon the ground with her head toward us and waved her hand, which looked like the fins of a fish, toward a village. We all went there. On the way a man who looked like a Greek philosopher walked a little behind us as if he were in a shadow. He had a staff and was in Greek costume.

When we came to the village which was called Pantruel, we saw a church in front of which was a square in which there was a cone-shaped fountain. The fountain was made of metal and water spurting from each petal of the cone. Later the fountain showed that it was also flaming. The dwarf was now with us and we asked him who was the fountain keeper. The fountain opened and the king (of last week's vision) came out with some papers in his hand. One of the papers was a topographical map of South America.

The others were legal papers, deeds, etc., etc. I asked about the message and he kept looking at the papers, and finally told us to go to the wizard. We went down by the stream and across it into the woods where the wizard and the child were. They both looked a little lonely. I asked his name and he told me Amalantrah. I asked who I was and he said "Part of the Tao." I asked for the message and he put me off in all sorts of ways with small visions. Once he said, "Go," which I took to mean to go to some place. Later he said "Egypt." He did not seem very friendly toward me and seemed worried at times.

I asked how to spell (Bafometh) <<[Baphomet]>> and a man like the Gods of the Mountains answered my questions about this. Finally I was told B-a-f-o-m-e-t-h. I begged for more information about the

message but got none. Many questions were asked about the letters of the spelling as to whether they were Hebrew etc., etc. They were Hebrew.

I then said Good Bye, noting the boy's beautiful dark eyes, and we went away by a little path to the pool of the spring. We bathed in this and then sank through the bottom and came out directly over Manhattan. We came back into our bodies.

Much later I asked for the king's name and was told Eosophon.
Later I was told that the boy was named Augustus Fioncharo.

[Saturday] February 2, 1918 e.v.

2.30 a.m. W.E.

I ask wizard if he has anything to say to us. He thunders "NO".

Therion says that saying NO is saying something. All philosophies for aeons and aeons based on No. They are false. The most important of all scales is that with the index 6, his own number being 729. <<Note. 729 is the numeration of Amalantrah in Hebrew.>> This is natural vanity. Let us however consider this scale. It consists of 0, 1, 64, 729, 4096, 15626, 46656. The wizard says these numbers of perfection are much use in the Qabalah of the angels and Therion need not bother himself much about them.

[Friday] January 25, 1918 [e.v.]

W.T..L.O.O.D.

The wizard showed me a large green god with many arms, sitting in a doorway. Name on doorway in strange letters was 'Gate of Abdullah'. I entered this doorway. Inside was an oasis; a well with many Arabs about. The name of the place was Oseika in Marrakesh. A tall Moor, Athanan, talked to me. He was showing (as were)<<EXROUOM>> they all (. . .). His favorite animal was one I could not name. It came out of some water where it had been drinking. Was grey zebra-like (Unicorn). Athanan said his name added to 74.<<Or is this his grade?>>

Q: "What is my true number?"

A: 103. <<Anan = 102: q.v. Very interesting.>>

Her magical name in his language was Ahita <<417. Olive. Noah's Ark.>>.

<<103 plus 1. Tzaddi the link. 417 plus 1 = 418. The 1 is of course the phallus.>>

He was not a living man, but represented a white man named Haman. <<107, angel ruling Leo>> He would carry on certain work.

666: "How?"

A: A Moor's hand with a ring, many stones of different colors, arranged like flowers in the form of a cross of equal arms. (666) will prosper in work and be very happy.

Q: "How would this come about?"

A: Through a certain person. <<[P.S.]: O.I.V.V.I.O.>> A tall man|| with light moustache (European) on edge of picture had something to do with it.

Q: "When do we get definite action on the material plane?"

A: "Before next solstice."

Q: "Does someone (666) have to take action or sit tight?"

A: "Both." This certain one must use his brains to plan things.

Q: "Tell me if B.C. (Annie Besant) will live long in her present body?"

A: "Yes."

Q: "Is a political campaign among existing occult societies with a view to unification under 666 a good plan?"

A: "Yes."

Q: "Should T. approach X?" (Bert Reece.)

A: A white lotus appears. "Yes."

Q: "Should T. approach another person?" (Ada Levenson.)

A: "No."

Q: "Should he approach (Bjerregard)?"

A: "Yes."

Q: "Is there anyone else to approach?"

A: Some woman. (Alma, mind thought.) She was stout, large breasts. 40; married, no children; dark chestnut hair; pretty skin; fairly good looking; possibly a singer or musician; smiling rich; moderately well-educated American: her name was Elsie Gray Parker.<<Could this be a shot at E.G.P. for Aegipan?>>

Wizard says Woodstock adds to 84.

Q: "How should T. act to find Elsie G[ray] P[arker]?"

No answer. Wizard now looks like an enormous god, Sphinx head, stalwart, bearded-Assyrian god type. Abdometh is his god name.<<Abdometh = 463, the Middle Pillar and Almond Rod. Equals Servant of the Dragon or of Mithras (? A.C.) or of the Tables, i.e. of Thoth.>> He is sceptered with a kind of battle axe and a knob-kerry in the other hand. He stood against a great dark mountain behind which the sun was rising. The light and effect was one of the most beautiful pictures I ever saw.

Q: "Where is Elsie G[ray] P[arker]?"

A: "In an hotel or private house on 5th Ave. or near." 666 knew some friend of hers.

Q: "Is she a friend of A[imee] G[ouraud]?"

A: "Yes."

Q: "When may T. expect fulfilment of Liber Legis Cap. III, verse 31?"

A: "September."

Q: "What year?"

A: "1918." This was doubtful.

Q: "What nationality is the man referred to in that verse?"

A: "Austrian."

Q: "Where does he live now?"

A: "By a well of concrete: trees around it. In U.S.A." (Nebraska?)

Q: "What business is he in?"

A: "Man of leisure."

[Saturday] February 2, 1918 [e.v.]

W.T.L.O.O.D.

In the Earth. Woodland appears. Hills etc. A man called Alamacha. T. invokes Fire of Earth. At end of invocation I saw Japanese looking face which rapidly changed to a dog-like face. Next saw bamboos. Black men with large knives. Then a wild boar. Water in the distance. Place like India.

[Sunday] February 3, [1918 e.v.]

Next day continued.

After a talk on the Qabalah it occurred to T. to ask for a Moslem word to match the 93 series.

A star of six points comes from a cloud. The star is attached to a projection of clay thrust like a phallus from the cloud. The star disappears: a round green wheel takes its place. All disappears. Arcteon (. . .). Two very old women going to door of wizard's room. A council room where he gives things to the Aeons. Like messages or instructions, or words of wisdom. The word (Abrahamadaba). Ram appears in the room; also a shadow of a fish and a peculiar colored fowl (chicken-like with the fore part taken away) which represents the sign of the Zodiac, Aries. Ram now stands on the cloud.<<Teth-Lamed-He, ram = 44.>> A pair of open shears broken. A crowned Jesus looking up suffering.<<That is lamb = V.O.>> Wizard throws a vision of party of people. One transparent fat woman. Her body shows through her clothes. A butterfly with wings of pine cones in a bowl.

The star reappears and becomes an eye. Then a cross on a key-ring. Then a key. Three Ethiopians in strong poses Malachas, Thelmachus, Argenon.

Arcteon comes back.<<Amth = truth.>>

"How many letters has Arcteon?"

A: Star reappears, gold on a winged base.

Both of us were very cross and almost stopped in a quarrel.

Q: "How many letters has Arcteon?"

A: "Seven." It turns out to add to 360. (A R K Teth I Ayin N = 360.)

Q: "Who is Arcteon?"

A: Alameda. (I did not know this word.) His function is to preach the law.

Q: "Is he a living man?"

Wizard laughs.

Q: "Is he born yet?"

A: (A lot of symbols appear.) "No."

T. asked if I could see him. A gorilla appears but is not he. There is a stable by which there is a chair for 360. 360 has a hoary black head, rather caveman like, unkempt. Jewish looking, but not a Jew. Not German.

Wizard looks far away from me spiritually. On shelf (Pylon) where egg is a flaming lamp appears. Over the lamp is a peculiar light. In this light there is a peculiar large-headed, particularly large-eyed small bird. Also there is some strange kind of material like drapery in folds. It is somewhat like metal made into decorative objects like ornamented mirrors etc. etc. and finally like convolutions in the egg.

I see the wizard walking through the desert on hot sands. He is not walking straight along. He is intense. Carrying on some work. I saw an oasis and the dog-like Japanese face, and the lower part of the stall in the stable. I ask the wizard if he had anything to say to us. He pays no attention to me and reaches the oasis. I leave him here.

I see the king at the fountain at Pantruel. I ask his function. He does not answer because he is modest and simple. He is in ordinary clothes and has a red mark on right side under arm and along chest. I see the child and ask its name. He does not tell me. He turns into many children as I watch him. These children have a goat or a dog and play around. The old name of (Fionchella) does not fit child. He says "Rex Pan." When I ask if he belongs to wizard or king. Pan has something to do with the name.

I see the egg on the pylon. I ask who the egg belongs to. The wizard shows me a hen laying an egg and says "Whose egg is this?" I ask him what his opinion is of us. He respects T., but pays little attention to me. This part about little attention to me is false in me. I have to readjust myself back to a true attitude towards the wizard. He now shows me a mirror. I have on a travelling hat. T. in a robe in a hotel room. This means something about a home. We are to go to Egypt for the key. The key might be in center of egg when it is broken. It is a small golden key.

Q: I ask the function of the Monkey Officer.

A: "To operate through the abstract law of Obsession."

Q: I ask if I am in the series of 156.

A: "Yes."

Q: "My number?"

A: 3.

Q: "My name?"

A: None.

Q: "My number?"

A: 184. (We worked out number 184.)

Q: "Will the work of the 9th degree be better carried out by one than two?"

A: "Two."

Q: "Is it better to work in a circle or vesica?"

A: "Circle."

Q: "Have you any criticism of T.'s present method?"

A: "More strength and punch needed."

Q: "Does T. fail more in solve or in coagula?"

A: "Coagula."

Q: "Can any improvements be suggested?"

A: "Be more stern and comprehensive."

Q: "Is there any special dodge about the preparation of the tincture?"

A: "Must be clear drop by drop."

Q: "Is talismanic theory approximately correct?"

A: "Yes."

Q: "Is the general formula of 'The Paris Working' an ideally good one?"

A: "Yes, only not quite bold enough."

Q: "Is the use of Mantras or hymns very advantageous?"

A: "Yes."

Q: "Is the method of drawing 10 from 400 by 80 a good one?" <<10 = seed, Yod. 400 = a sack, 80 = Pe, a mouth.>>

A: "Yes, except the length of the levers."

Q: "Does the eagle play an important part?"

A: "Yes."

Q: "Has T. been making the substance of the talisman satisfactorily?"

A: "It is too weak or too thin."

Q: "Should T. disclose the contents of the book AGAPE to the person in his Mind at present?"

A: "Yes." I see vision of an elephant with howdah in which there is a man with black moustache black eyes, has mahout. It appears just back of the wizard who has for some time had three bodies around him. They stand so that one is to the right in front of him and the others to the left one in front of the other.

Q: "Is the trouble with the talisman one of technical skill or an original trouble?"

A: "Original."

Q: "Can this be remedied?"

A: "Use proper leaven of life: begin as an early child." I see a vision of a child in an old fashioned crib being rocked.

Q: "Is T.'s theory of Levanah based on certain alchemical considerations approximately correct?"

A: "Yes."

February 9-11, 1918 [e.v.]

5.20 p.m. [Monday, February] 11. W.T.L.O.O.D.

I see all the usual ones at the wizard's woodland place. They all look sad or at least very quiet and concerned. I go up to the wizard and ask if he has anything to say. He sits down on some steps and motions me to sit at his feet. He spreads out his hands, palms downwards, and begins. "Once upon a time there was a man and a girl." I recognize the story as about me, and instantly stop the picture, for I do not want personal things here. The ego must be crushed. (The truth is that I have been very unsettled and unhappy about T.'s way of interfering with me in my manners toward him. I have been trying to settle on the best plan to get along and have reached the place where I am trying to forget it all -- in other words suppress what I really feel is right.)

I turn and tell the part of the story to T. about my ego appearing and he insists that I must suppress ego. Later, as we talk along, T. attacks me again for having caressed him in the night. I had done this in order to forget the differences of points of view that we seemed to have. His remarks here take my breath away for he seemed to be so far from understanding the whole underlying truth. I go back to the wizard saying to T. that I shall ask the wizard what to do. When I see the wizard he is convulsed with laughter, and says to me: "You have burned your fingers again; you must let T. alone. The only way out for you is not to care." I see a distinct flash of dazzling light which shows me that this is the only way out. (I tell T. that it is alright that the wizard tells me that I must forget it all.)

I go back to the wizard and he shows me a beautiful dog's head in relief against a snow peak on the mountain. Then a walrus lying on the ice. Now a beautiful Esquimaux with an ice-axe, and sled getting food. All of this is a sort of warning to me, or a continuation of what the wizard was telling me was the way out for me. The dog's head means dog-like fidelity (undesirable), self-abnegation; the walrus, stupid fat housewifely virtues; and the Esquimaux, food providing.

T. asks: "W.Y.B.A.U.T.M.?" (Will Yorick be any use to me?)

A: "T.T.T." (In Greek Qabalah) -- "Yes." I see an inverted G, perhaps Teth.

T: "What use?"

A: The wizard has a boy in his arms and turns him so that I see his back. He is a farmer boy. There is a baby in the wizard's arms whom the wizard teaches to spread the law'.

T: ``S.I.G.M.W.F.?" (Shall I get my work filmed?)

A: I see a hole in the subway: a trap door, white fur animals like balls are moving about rapidly. (This means the struggle to break away the interferences.) ``Yes, that is the way."

T: ``H.S.W.C.T.F.S.?" (How soon will come the first success?)

A: ``When the snow melts."

T: ``Physically?"

A: ``Yes (doubtful): I mean spring."

T: ``Any special message today?"

A: ``Keep to the task. The fight will be severe: E[ve] will pay a high price.

7.10 p.m.

T: ``In what house of heaven should I work most to secure publication of Equinox III?"

A: ``Fifth."

T: ``In what sign of the zodiac?"

A: ``Ram."

T: ``With what planet?"

A: ``Jupiter."

T: ``I.W.C.S.i.B.F.T.E.O.S.A.XV?" (In what country shall I be for the Equinox of Spring An XV?)

A: I see the path up the mountain with goat<<Khem.>> then the ram. There is a hole in the side of the mountain. (Pyramid and entrance.) ``It is desirable" (i.e. the country T. wishes to visit). I see a spur like a cock's (D<<P.S.: Trinacria?>>). Also a tiny wheel with 10 or 12 spokes. Really 12, and this picture (Crock of Osiris) (Eye of Horus) (N. the Whip-scourge of Osiris). ``Yes." Now I see the N in a whip and a section of a boiled egg. I ask the number of the answer this.

A: ``179." (Ligatio.) ``57?" (Rim; consuming; wealth, an age, time; terrible; we; breaking down, destruction; built; fishes; altar; making secret.)

T: To what country do these numbers refer and why?"

A: ``Egypt." I see a trap with a little animal like a weasel coming out; behind this a prison door. Answer to ``Why?" is ``Scented wind." (This is possibly $256 = 179 + 77$.) The 57 melts and reforms itself into 77 which is the right number. There is a bushel of corn poured out which proves this. ($256 =$ eighth power of $2 = 2 + ?$ The house of God. <<Might be Egypt too.>><<77 is OZ a goad. 102 is Tzaddi-Beth-Yod a wild goat.>>)

T: ``D.D.T.P.A.G.P.I.T.W.I.T.N.F.?" (Does Dorothy Troxel play any great part in the work in the near future?)

A: The wizard raises his left hand and bright rays of light shoot like a curve over his head from the fingers. A bird and the rising sun I see in the desert (it is the same funny bird that I often see). ``Yes."

T: ``What part?"

A: ``I see the wizard touch his left shoulder. There is here a peculiar box-shaped machine with 4 striated legs. It suggests Teth. Some Arabs carry out a litter on their shoulders. ``The best part, the blessed part."

T: ``H.F.B.A.P.I.T.W.?" (Has Faith Baldwin any part in the work?)

A: I see icicles and a jolly face in a winter's cap. ``No."

T: ``W.M.L.B.O.[A.]U.?" (Will (Miss)<< (Mrs))>> L. be of any use?)

A: I see a moon, a full moon and an obelisk. ``Yes."

T: ``S.I.A.H.A.I.S.W.?" (Shall I ask her and if so what?)

A: ``Yes." I see a latticed enclosure -- a tiny table for two as in some famous hotel, large diamond fastened to a metal animal like a monkey. The diamond is fastened to its tail. This monkey is in the wizard's hand. There is a long staff with a top shaped like some kind of shell, in the air. Also a mountain with a very sharp peak. A pretty blond woman in a beautiful blouse comes in to eat at the table. I can see her as a bride of some future date. I think of J.F. -- ``The number is divisible by 7."

T: ``What number?"

A: ``63." (Abaddon -- Hell of dregs.) ``The way is long: the road difficult."

T: ``W.R.H.?" (Will Ricker help?)

A: I see beautiful coleus leaves fluttering, making a figure like an inverted `F' modified. 6 (The sigil of Taphtaratharath!!!) I see a robin's egg in a nest or hole in the ground. ``No."

[Wednesday] February 12, 1918 [e.v.]

With Mrs Elsa Linke. After dinner.

I see the wizard standing up. The egg is there; the child is sitting under a tree with the roots showing where the rain has washed the dirt away. The lion, the turtle and the mountain path are all there. Also the remains of the charred fire sticks where I built the first fire with the wizard. I greet the wizard. Salam Aleikum. He lifts his left hand and drops pearls or jewels from his fingers. He says ``Amaranthus."

Q: ``What is the connection with Amaranthus?"

A: I see a ship going South, loaded with Oriental things -- teak wood . . . I see a gold-fish washed upon the shore of the sea. Amaranthus seems to mean something holy -- Holy Light. I see something about a lotus.

Q: ``Is T. going to do any great work at the altar we are going to set up in Egypt whence we are going to find that egg?"

A: The wizard's function with me is to get the truth. He knows the truth for me and is a guide to me. He expects me to go to Egypt to get the egg. He expects T. to go.

T.'s work is some great work.

Q: ``What is the magical name of Mrs L?"

A: ``(Barzedon)." (Seven, secret, put away, hiding place, shining light, for rising sun. T[herion].) I see a great white cloud upon which there is a glow which turns into a ram's head. There is a frog on the ground. The w[izard] says, ``From the toad much is to be learned." The toad is the symbol for Barzedon.

Q: ``When Barzedon is in danger is she to visualise the toad?"

A: ``No. It is a more general symbol."

Q: ``Is it expedient to start to find the egg and when should we start?"

A: The egg is a work which must be done -- the great work. By doing the work we get to the key.

Q: ``Is it the same vision as in the Virakam vision?"

A: ``The work must go on and there must be an altar, created in Egypt -- starting in Egypt." I see the Arab, the one that was at the well some time ago. He will be at one of the corners of the altar. The king is there.

Q: ``Who is the king?"

A: I see O.I.V.V.I.O. T. is the High Priest.

Q: ``Who is the High Priestess?"

A: I see a tall rather beautiful woman, i.e. her face had a beautiful expression. She has dark hair.<<[P.S.]: Might well be 31-666-31.>>

T. knows his work, his special work and this is only the means of doing it, like speaking of the cosmos, but the egg is the special work.

Q: ``What special work has Barzedon to do?"

A: I see the toad again. Her work is something like a mother's; shielding. There is always a golden light, giving a glow.

Q: ``W.B.T.S.I.T.W.?" (Will Barzedon then sit in the West?) (This means will she stay in U.S.?)

A: I see growing grain and a fox among it. There are baskets of corn, an eagle, and an egg on the ground near the corn. The eagle watches the egg.

Q: ``Who is the eagle?"

A: I see the path and something forming out of indefinite material like in the egg of the first vision. The eagle is in the sky on the other side of the w. I see the crock again. 21.

Q: ``When are we to go to Egypt?"

A: I see two queer animals -- rats as big as horses drawing a chariot at a great pace. I see T. standing surrounded by four knights who are pressed close to his body. There is a wonderful expression on T.'s face. An expression of consecration to some great work.

Q: ``W.J.T.O.B.T.R.T.T.S.[T.J].?" (Would June 21 be the right time to start the journey?)

A: I see a horse's head. The w. holds out his hand forming a rabbit's head. There is an object in the w.'s -- 4 shells forming a square cross -- Something like scallop shells.

Q: ``Would the w. be pleased to take B[arzedon] on the astral plane now?"

A: ``Yes."

[Saturday] February 16, 1918 [e.v.]

10 p.m. W.T.L.O.O.D.

Operation of IXdegree to improve communications with Amalantrah -- Blessed be he.

1.30 [a.m.]

After some talk, Qabalah, etc., I state my general position. Ahita having some doubts as to her communications. Amalantrah says we must have faith -- in common -- especially Ahita, or her messages will be blurred.

Q: "Did we act rightly in the matter of Barzedon?"

A: "Very unwisely."

Q: "How?"

A: "Crude."

Q: "What course shall we now follow in the matter?"

A: "Do not have any visions with her. Be definite and frank. Do not be in haste."

Q: "What does he think of the letter I wrote to Dorothy Troxel?"

A: "Very good."

Q: "Why am I reluctant about Bert Reece and the search for E[Isie] G[ray] P[arker] ? Am I very wrong in not pushing this?"

A: I see a purple bier with silver casket on it, 4 steps into a large hall. This is connected with E.G.P. The bier is oval -- filligree -- and very long. There is also a tree covered with ice. There is a filligree bird's nest with wings -- a poor boy on a stairway running away. He has a pale white head -- nondescript. There is a dead bay horse. A low ceilinged room in vista and a table set with food over which there is a Japanese umbrella. A beautiful woman is eating at the table. A[malantrah] says that T. will meet E.G.P. unawares. He need not seek her.

Q: "Is her name E.G.P.?"

A: "No."

Q: "Is there something definite to be said to us tonight?"

A: "How to live. Fear God, and gather the straws as a bird builds a nest."

Q: "Do you approve of the letter to S.A. today?"

A: There is a bright light in A.'s face as he looks up. (Repeated several times.) "Yes."

Q: "Does A. know about Dee and Kelly Working?"

A: "Something vague about 'Work on or with James or Sir James'. There is a passing vision here of a large railway terminus of some large railway system.

Sunday [February 17, 1918 e.v.]

11.00 [a.m.]

Note. Ahitha means a natural form of Achitha -- old spelling of Chiva which in full is 666.

8 p.m.

I am asking A[malantrah] questions all relating to my part in the work.

Q: "Have I faith or understanding enough to work?"

A: "It is sufficient that you be true drop by drop." Here I see a large temple in which the great work is being carried on. I am humbly kneeling and a few pearls are dropping drop by drop through my fingers. I stop and carefully think over this question and answer and analyse them.

Q: "Should I renounce my professional work to serve the cause?"

A: "No, your true help and service depends upon the true you that you give."

Q: "Will I be of great assistance to T. in his work in Egypt?"

A: I see the temple full of many boxes as in a factory -- there is an apparent confusion. Some of the boxes could be set aside and lost; some could be sent to the wrong place; and some could be sent out and reach the right destination. "Yes, in so far as T. uses only gold." (This means to me that T. must take only the best of me and not confuse the dross with the gold.)

Q: "Are my feelings about my responsibility in going the right ones?"

A: "Yes, and forever." I see a ram with beautiful circles around his head.

[Sunday] February 24, 1918 [e.v.]

W.T.L.O.O.D.

As I approach the wizard he beckons me to go up the mountain path with him. I stay at the woodland place to ask him questions. After I ask the first question, he again points to the path.

I now see Barzedon with a parcel in her lap. The parcel is something like an object in wooden splints wrapped in paper. There are the pink and plump feet of a baby sticking out. The baby is alive: its name is (Eperqv) <<? 388; the hardest rock; to seek diligently; table; bread. 4 = 97.>> In some way a clerk in a store is connected with this. On his left there is a ledger on which is written ``Good."

T: ``Who is the mother of this child?"

A: I see a horn of plenty (Demeter) -- the wheels of an aeroplane -- The w[izard] says ``Much."

T: ``Who is the father?"

A: I see a skeleton of a buggy. ``Bay -- Bane -- Bale." These all seem to mean some word, probably beginning with `b'. Bale seems to suggest bales of hay. I also see a daisy and then a stream. (Daisy = Sol, obviously.)

T: ``What is the number for the Mother?"

A: ``63 or 639." (Briah. Tree of knowledge.)

T: ``What is the number for the father?"

A: ``483 or 487." (483 is bearer of iniquity. 3 x 161 the exempted man.)

T: ``What is the number for (Eperov)?"

A: ``437." (Balm; balsam tree. 19 x 23.)

T: ``Is the baby a girl or a boy?"

A: I see a young man's head with very dark hair.

All of these above questions about the numbers and whether (E.) is a girl or a boy were asked without the words being said. That is, the answer was asked to the question that was in T.'s mind.

Q: ``Give me the true magical name of D.T.?" (Dorothy Troxel.)

A: ``Wesrun." This is a Druid word? The letters can be used as Hebrew. (627 = 209 x 3: 33 x 19.) (Good.)

Q: ``What is her number?"

A: ``817." (19 x 43 = Hazel.)

Q: ``Is this the person in T.'s vision in N[ew] H[ampshire] ?"

A: ``Yes." (She was a `hazel' girl. T[herion].)

Now I am wandering up the mountain path with the w. We are a little way up. He looks like an Arab, has on a white turban. I have on a brown cotton crepe dress. He is stopped and is standing in the main path while I am to one side on the beginning of a large level place on the mountain side. Some distance away and further out on the level space is a dark haired young man. Both the young man's head and my back are turned this way. The w. is almost facing this way. I see a confused sculptural group or figure on top of which there is a brilliant red four petalled flower. The ends of the petals droop down which gives it a cross-like appearance. The w. looks at me with a kind of admiration and sympathy or friendliness.

An animal like a fox (really a chamois, I believe) comes from around the mountain towards me. There is a small snake at my feet. Now the place where I am standing is isolated with 20 -- 25 feet between us and the rest of the mountain. A sort of crevice is all around me. I ask the w. what it means and see ripe corn. Now I see myself with green corn in my lap preparing it for cooking. This means that I am at Nepta. A. admired me because I was climbing up seeking truth. This stopping on the way is a sort of being side tracked in what Nepta would be.

That is I would stop and bask in the sunlight of sensual pleasures or emotional enjoyment of such a life. (I do not like this thought. It makes me think of what it would mean in sacrificing real work.) As I keep looking at myself on this isolated spot, I am sometimes all alone as at first, and then there are many people and many confused things all around me. A. explains that my going to E[gypt] in face of objections and obstacles is represented by my being alone. It is then that he admires me. The confused mass of things and the people around me are the remnants of illusions etc., etc., I have not yet broken clear of. I ask A. if he has a message for T. We come down from the mountain to the woods. I see a fruit packing house, a bin for tomatoes, some straw in the bin and an egg in the straw. ``T. must work for the egg."

T: ``Are there any definite orders for the week?"

A: I see T. in his office, also with a flower in his coat. He is rather happy. He is at his desk. There are many letters. One to D[orothy] T[roxel]. I also see 2 books which were mailed.

[9.30 p.m.]

T. asks A. to spell Therion which he does.

{P.S.: A letter was received from Palak, in Paterson, about the number of Therion adding to 666.

BETH NAHRIN
(Mesopotamia)

2-24-'18

Nahon Elias Palak
Editor and Publisher
210 Getty Avenue
Paterson, New Jersey

George Sylvester Viereck Esq.
Editor
The International
1123 Broadway
New York City

My dear Viereck!

I miss your plays in the Magazine: I mean those written by yourself, and yet no other publication furnishes anything half as good to feed my soul with -- and I am not capricious a bit -- or an idiot either -- as there will be many others who will agree with me along these points as true: (1) That The Philistine, The Fra and The Phoenix were the only magazines that furnished food for brain until recently when can be found in The International hardly better stuff than the Pearson's does except Frank Harris' own stuff.

Please inform your readers that I Shmuel bar Aiwaz bie Yackou de Shirabad, have counted the number of a man Tau= 400 = Resh = 300 = Yod = 10 = Vau = 6 = Nin = 50. Read from right to left. 666}

T: ``Does Egypt mean the (geographical country or the mystic expression?)" (Asked without words.)

A: Utter darkness appears. A man with a beast's head, something like a dog with a bird's beak for a nose. It is a hawk's head. I see a snake or scorpion. A nebula. Now there are many tiny chains at the feet of 729, coming from this nebula. Now an open door in a hut. A white cloth hangs on it. By this a tall palm, but its top is like a fir tree. A slender animal, somewhat like a calf is near A. In the air A. holds a small doll rather Japanese in appearance. This suggests Rodin's `Hand of God'. The doll has a cap on as if ready to go out. I see the egg and the eagle. The back of A.'s chair is shaped as a triangle, rather queer; almost as if the triangle were a solid.

T. is very enraged and expresses his anger which completely destroys all communications. Later we try to ask more questions but it all seems to be of no use.

[Sunday] March 3, 1918 [e.v.]

1.15 p.m.

Getting ready for work. W.O.L.O.D.

2.05

729 is very majestic.

T: ``Is there any news for us?"

A: He is pleased with us. His face has a very richly gratified expression as if things were going better all the time.

T: ``Is our operation going well?"

A: A dark light appears on the head of a pole: it might be a headlight of an engine. ``Yes, in a measure." ``Your attitude is not quite right; in the will it is right, but you are formulating it badly." There is a single eye with a dark light in it looking towards me.

T: ``Will the operation succeed?"

A: 729 shakes his head. "That depends."

T: "On what?"

A: There is a Chinese with his feet crossed, standing. He is in a yellow robe and has large ears. He is of gold. (He might be a source of gold? No, he will not.) There is a tall man of the caricature type of (Y.S.)<<(U.S.)>> standing by the place where I built the first fire. He has no face at all, but has dark straight hair. His hands are held out so that his fingers droop like claws. Very fierce.<<His hands in sign of enterer.>> A white goose goes by the turtle.

Here we take up the question of the position of all the people and objects at the woodland place of 729. From now on we will call it a Temple.

T: "What is your letter?"

A: "Samekh." (Maybe Shin.)

T: "Why is there no officer to face the turtle?"

A: "The eagle is in that place but is in the air."

T: "What does the turtle represent?"

A: "Prometheus. (!!!!) I see a fire and a building coming out of it."

T: "What does the eagle represent?"

A: The eagle is now choking a snake. It represent's Eve's function. (The turtle is male and the eagle female canals of force.) The child and the lion also balance (the two forms of Horus).

T: "Is there an officer in the cave?"

A: "Yes, a spider or a snake. Yes, a dragon."

T: "What does the Temple represent?"

A: Life -- Egypt work. Peter Pan, i.e. eternal youth. 729 Blood Sanguine.<<of 'The Paris Working'.>>

T: "What Roman God?"

A: Thor.<<Jupiter, as I foresaw. Note (. . .) as house of (. . .). Prometheus too, connected with Jupiter.>>

(. . .)

[Saturday] March 9, 1918 [e.v.]

W[ith] Anh[alonium] L[ewinii].

9.50

Began with Anh[alonium] L[ewinii] (complete failure).

10.40

Climax of operation for Belial.

I see 729 with a large mushroom held on his shoulder as if it were an umbrella. He said we should work for success in making money. Now there is the head of a little bird and a rabbit. There is a large clump of palmettoes with ripe fruit; a railroad trestle across a stream and a mad dog drinking in the stream. There are tadpoles in the stream. Along the roadside there are many tiny frogs and some being run over by a wagon wheel. No 827.<<I am sure this was 837 q.v.n.>>

T: "Don't know it, try again."

A: 73.

I suggest Belial as Demon of Hod, (. . .) commence) and he agrees; so we begot him.

There is a covered wagon suggesting a turkey. Two bars are crossed upright. Someone is sending a bar about 4 by 1 1/2 feet from above. This keeps me from seeing Belial. Fire is issuing from under the bar suggesting the form of a brush.<<Note: Wizard's good Qabalah.>>

1. Success in making money.

2. 73. Belial = (Day-Demon)<<([Night-Demon])>> of 2nd decan Aquarius The lord of earned success (. . .) and is of Mercury in Aquarius, which is making money, not merely receiving it. He is also Demon King of Hod.

3. Aquarius is on the Nadir at this (. . .) or nearby. (N.B. put up figure.) Note too: Anh. Lew. is a mercurial drug.

[Sunday March 10, 1918 e.v.]

12.20 [a.m.]

(Achitha) has been rolling about in agony. The God Mercury being too pure for her corrupt mind and

body.

4.30 a.m.

Awoke feeling fairly well. To sleep about 5.15.

9.00 a.m.

Awoke refreshed and normal.

Note on Belial. His colleague by day in 2nd decan Aquarius is Asmodee. We must beget him. He has 3 heads, bull, man, ram, snake's tail, goose's feet, rides with lance and banner on a dragon. Any desired Tarot Card can be invoked in this IX Degree way by begetting its hierarchy, and giving them our own bodies to manifest through, by (feeding) <<(feeling)>> the Eucharist. So then we turn our own selves into talismans of Earned Success or the like. Names of Goetia Demons can be used.

2.35 p.m.

Q: Why doesn't 31 suit Achitha?

A: I see a placenta. 84. There is a pygmy with a wand in his hand. He runs round the hillside. He suggests to me the story of Snow White. There is a field of daisies. There is the head of a duck with a large beak. This means that I took too much.

Q: "Is this all rational?"

A: "Yes." 729 says that I must take H[ashis]H drop by drop this p.m.

Q: "Which this p.m., HH or 31?"

A: I see negroes trampling HH.

Q: "What duty to-day?"

A: I see a luminous white cloth wrinkled together. Under it there is a cup. There is blood or wine in the cup, around it is a wreath of pearls. There is a tiny lion on top of the liquid, also a turtle, which is very cunning. Now there is a balance. (734 combines all this.) (= to bring forth.)

Q: T.b.f.w.? (To bring forth what?)

A: I see a raft or catamaran; a tiger skin is on the raft; there is a native on this. And somewhere near there are two grey rats and a pig's head. (81 combines this.)

Q: "Does this mean solve question of T.'s 'Guides'?"

A: Yes and something more.

3.50

Oper[ation] to know the powers of the Yoni. LXIV p[er] v[as] n[efandum]. Exceedingly spontaneous and majestic. Elixir a.1.

81 = 9 to the second. Luna in Briah. ALHIM are the gods before the breath. H came to them, and made them creative. 81 can never be used for creative work but it is ideal for manipulations on one plane. Force cannot escape on to higher or lower. It's like shifting chessmen.

6 p.m.

I see 729 in a chair. He is a miniature pygmy. Everything is in perfect order at the Temple with billions of twinkles in form of golden and varicolored and particularly green leaves. O so beautiful! Because of this vision of the twinkling leaves back of the Temple it is proved that the Temple is correct.

6.25

T. saw most wonderful architectural visions. One building after another. Very good colors too. Mostly sublimation of memories. In fact he found none that could not be replaced.

[Thursday] March 14, 1918 [e.v.]

9.30 p.m.

Operation for Asmodee.

9.40

Temple all right, but 729 is solemn and stern. Looks toward fire -- ashes. Goat on mountain. Things cold and silent, going not very well. Economics bad. Alzedarah tree by 729's chair and crocodile crawling up it. T.'s going to California (? Achitha's mind). 729 looks very ill. Pipe of peace -- near bowl is a lot of dark brown globules -- suggests a snake. Field with tiny trees at 729's feet. "Work." Cocked hat. Widow in Church. Dove on sill. Crab. Sheep to be slaughtered. Tall official man with letter or paper -- Englishman. Old man in restuarant -- varied expressions on it. T: "s.e.d.r.y.o.9.d.s.k.?" (Is

Marie friend or enemy to 729 and his work?)

A: Pan's reed. 34. (Jupiter; ransom, avenge, pollute; reveal; angel of 7 Cups.)

[Saturday] March 16, [1918 e.v.]

9 p.m.

A light meal.

9.20 p.m.

729 careworn. Jesters are around him in air. There is a new turtle crawling around. Cornfield (as in the other vision) with rattlesnake. Fox in corn.

T: "M., B. or A.?" (Mescal, Bhang or Aethyr?)

A: B.! (He roars with laughter.) M. is right answer. In his hand a scarab of wood chained.

T: "What work should we do this week end?"

A: 391. (i.e. an operation of Kether.)

Note: Nun, Aleph, Resh, Ayin, Aleph = 25 [sic] q.v.

(. . .) = Nuit plus Sol.

AUMN Amen. OMN-E = PAN.

[Sunday] March 17, 1918 [e.v.]

In Temple Marie [Lavroff]. 383 To make covenants about Prince of Wands.

87: (Determined.) 18 Tarot Card. Obj[ect] = Luna. (87 seems very lunar no.)

17: To build or construct Temple of Nuit. (High Priestess of Temple of Nuit.)

T: "What number confirms idea of building Temple of Nuit?"

A: "10 Pantacles." (= wealth -- Mercury in Virgo.)

T: "Pure number in Qabalah for same?"

A: 187. (Magic writings of swastika.)

Thelema Divine about omen for whole Maine incident.

`Liber XXVII'. A nun appears. (No 17. The sensualists.) This is a promise.

Liber CCXX. Cap. 2 verse 63 "Thou art exhaust" etc.

(. . .) = Inspiration through smiling.

117 = Fog, darkness; guide, duke. 9 x 13.

Whole = sex, foundation, support of temple.<<P.S.: Her name is MUSTHRHION = 1178 = XVII = 2 = 589 Viror = 19 = 31.>>

(. . . possibly a page missing)

8:40 Arcteon {C. Stansfeld Jones} begins aethyr experiment.

9:08 Arcteon says clock starts to go much quicker.

9:18 Speeding up of time sense.

9:22 Owing to the quickening of time, slight pain holding ether in lungs, is relieved because . . . of quickening of time sense.

9:30 Did get past anaesthetic stage because he found that what we said about putting cork in bottle was True. When you first smell it, you think it's too pungent, later (a moral lesson).

9:33 (. . .) Arcteon has heard T. snore since he took E[ther] last week end. You have to stand the full strength of a thing before you enjoy it.

9:37 Now at the stage where he can understand what Achitha meant about being afraid of it. The barrier put there by Ego -- not particularly anxious to have it broken down. The passing from consciousness back to normal again must be a perfectly definite plane to most people.

9:45 Inherent fear found by Arcteon of shutting mouth of bottle even after found Truth that you could take as much as you wanted. The danger of drug taking arrives at point where you do not know whether drug is friend or enemy.

9:50 Have come to point where I open my eyes in order to see whether I am conscious or not. Sight is required to know whether one is conscious.

9:54 When you are once used to E[ther] you can drink it. It is hard to destroy consciousness itself. It is

hard to become unconscious.

9:55 Getting easy on higher planes of (. . .) The real stage when T. reminded me to bring something out. (?) Surprising.

10:03 ``If you hadn't been at 93, I wouldn't have said anything."

10:30 Reached stage where you can breathe ether through nose and mouth. Fear of death simply fear of loss of consciousness. Cowardly to speak so much of fear. Stage of having killed subconsciousness.

10:31 Death superfluous. Now understands why Achitha laughed when taking too much. Also understands how absurd it is to say this. Important note. Change of consciousness = change of rapidity of vibration. Understand true point between sub-consciousness and unconsciousness.

10:55 Reached stage when he is going to hang onto bottle as long as possible.

11:03 Repetition of putting cork on a higher plane. Understands why drug taken. Laughs when others laugh.

10:10 Consciousness as breath.

[Saturday] March 23, 1918 [e.v.]

11.20 p.m.

T.'s pride rebuked. Alta tiera means Old Female Wild Beast.

11.40

729 looks majestic, his beard longer and whiter: very sad but stronger. He's older.

Temple as last Sunday. Olun <<Marie Lavroff>> has bird as before: her temple of Nuith is in the distance. Something queer -- pig on ground moving about.

T: Give symbols for last week's work. Was it good?

729: ``Yes." VI in Taro. (He's not smiling.) With the Tao.

(VI interpreted as in [Liber] 418.)

T: What will be the effect of this Work on (1) Therion, (2) Achitha<<Roddie Minor>>, (3) Olun<<Marie Lavroff>>?

A: 64. (= 8squared Mercury.) 81. (= 9squared Luna) 36. (= 6squared Sol.)

(Sol, Luna, Mercury. B.G.R. = 205. (G.B.L.) Gabriel.)

T: Give Tarot card for O[lun]'s future life.

A: VI. (The Emperor. Aries.)

T: Advise present action with regard to Therion.

A: 684. (= 18 = Pisces.) (She's in doubt.)

583. (= 16 = Mars.) (activity.)

673. (= 16 = Mars.) (activity.)

A: (Pisces, Mars, Mars = 180 = a spring; front part. Moral: she should advance.)

A: 7 of Swords. (Unstable effort. Quite right: her present action.)

T: Her future action, then?

A: 3 Wands. (= Established strength. Sol in Aries.)

T: How will this become possible?

A: To slay or kill. (A[chitha] gets these words without connection.) 865. (= 19 = Sol.)

Spanish moss hanging from trees: humming-birds' nests in moss. A hawk. Snake in tree. Child building play- house in tree -- it's an oak. He has short stick. Tall pine with cones near. A farm plot around this. Moss burns up. Nests ditto and fall to the ground. Snake leaves tree. Hawk looks on. Child sees snake but plays with it happily. Oak only slightly burnt. Pine struck by lightning.

T: Give me a number to express all this.

A: 43. (Great; rejoice; make faint, Challah; hazel, almond.)

T: What is next week's work?

A: 765. (= 18 = Pisces. (XV). 9 of Cups. Material Happiness. Jupiter in Pisces.)

T: Message?

A: Write.

T: What?

A: Something to do with Levi.

T: Show symbol to guide Ahitha in her trouble.

A: Symbol of Venus.

T: Confirm this.

A: Angula polyporus -- white, undeveloped and gelatinous -- it soon bursts and defloresces into a Winged Beetle.

T: Confirm by number.

A: 173. (Lighten mine eyes; 3rd decan Aquarius & 7 Swords = unstable effort.)

T: Tarot card for same?

A: 8 of Cups. (= abandoned success.)

T: How will my affairs go?

A: An ear of corn.

T: Number to confirm?

A: XVII. (= The Star.)

T: Pure number?

A: 761. (= XIV = Temperance.) (Don't understand.) 79. (Boaz and Jachin etc.)

T: Will O.I.V.V.I.O. be able to join me soon?

A: No. <<P.S.: This is the one point incorrect.>>

[Tuesday] March 26, [1918 e.v.]

5.15 p.m.

Soror Bazedon goes to see the Wizard invoking him by the name of Amalantrah. Sees person ``as good as 729" in desert.

T: His name?

A: Amalaftan.

T: He says?

A: Jargon. He'll take B[azedon] to 729. Oasis -- palms -- camel -- Arabs -- tent. Inside a reclining figure. He's 729.

T: What about vision last night?

A: Correct save in one point.

T: What is coming as to 420? (Ahitha.)

A: That must be worked out. Depends on T.

T: What line should I take?

A: The principal one.

T: Give me a number to express that line.

A: 527. (q.v.) Why haven't you paid more attention to it? All's in good order. T. has been slack.

T: Will 156 reappear?

A: I don't think so: must come by itself if it does.

T: Any message for this moment?

A: Go and see PROCANTUS.

T: Explain that.

A: Go and hear why he has not given you the right of way, he should not adorn himself with what does not belong to him for he is only a milestone on the way: he will not in any way secure the (plot).

<<(plough)>>

T: Give message as picture or figure.

A: '88612476.

T: No.

A: 7. Arena with winged lions.

T: News of the person whom I shall call N.

At this point T. concentrated, but not strongly enough, on Wesrun.<<Dorothy Troxel>>

A: Vancouver.

T. had been thinking of Arcton as he asked the question. He then concentrated properly on Wesrun. Travelling in light blue dress -- rejoicing over some accomplished work. Going to be a great person whom the Gods have favored.

729 always close to 666 and interested.

[Saturday] March 30, [1918 e.v.]

8.20 p.m.

The striking feature this evening is the way in which the Wizard's left hand is held out.

T: Present to him Nemo, a Master of the Temple. (= O.I.V.V.I.O.) How is the Temple, is it in good shape?

A: I see a Quaker woman. Wizard seems in a funny mood.

T: What is Therion's name in this work?

A: Therion.

T: What is O.I.V.V.I.O.'s name?

A: Abdullah. (173. See 48, 49 or 78, 79.) Therion is ABGARB. (= 209 = (Abrha)<< [Abrah] >> or OD.)

T: Should 666 try E.O.? (Ethyl Oxide.)

A: A bird let loose to fly Westward.

T: Give a number.

A: 249 or 149.

T: Ask for Tarot Trump.

A: XVI.

T: Ask for a card.

A: 8 of Pantacles.

A skull was then shown and T. asked if this meant Yes or No.

A: No.

T: What about Abdullah, is the Wizard glad at his arrival?

A: Owl then shewn to the seeress.

T: On what Path should we walk?

A: A.I.N.. (This is the Hebrew word for "Nothing" meaning that no work should be done that night.)
Wesrun is a fool.

T: Shall we hear from her soon?

A: There is a bell ringing.

T: And why has she not written?

A: A big gun being fired. Ayin.

T: Will she write soon?

A: M Ayin Ch (Yes.)

T: Will Mercurius write soon?

A: N.M.Ch. (Very favourable letter.)

Therion also obtained a vision at this time. Rainbow effect. Dragon turned to Rainbow as Glory about Soror Achitha.

Sunday March 31, [1918 e.v.]

4.50 p.m.

Invocation of Bornless One by Therion.

T: Explain the spelling of the Word of the Equinox<<AKAMRACH>>, how many letters has it? Seven or nine?

A: A.R.Ch.A.M.R.Ayin.

T: Is this a single word or should it be divided?

A: Single word.

T: How is it to be interpreted?

A: Flowing Water.

T: Of what character?

A: Clear Crystal Water.

T: What are we to understand by it?

A: Universal solvent.

T: On what Path does it flow?

A: Kaph and Mem. (520 the numeration of the word = Tears.)

T: What work shall we undertake tonight?

A: Qabalah.

T: With what object?

A: Inkwell with two pens stuck in it. 101.

T: Does he mean to e.r.i.o.T.? (establish relations in our Trigrammaton?)

A: Yes.

T: What should be done?

A: No answer.

T: On what Path should this be done?

A: Goas. (134 = 67 = 2. Binah P. of Gimel in Chokmah.)

T: Should this work be undertaken with that object only, or with further objects?

A: Further objects.

T: What further object?

A: B Ayin N S Q (282 = Aralim = Spirit of Lives which would mean to create and give birth to a current of force to operate on the material plane.)

T: What kind of Current?

A: B Ayin L M Sh (442 = The ends of the earth = extent of the current.)

T: This means what?

A: Q R L. (330.)

T: Does this mean take Oath for extension of Law and perform Masses for this purpose?

A: Yes.

T: Any other instructions or messages?

A: Qoph.

T: What means this?

No direct answer but letter `M'.

T: Does he want us to perform Op[eratio]n without further talk?

A: Not necessarily.

T: What are the general prospects for next week?

A: Struggles. Picture of stakes in the ground and someone stumbling over them.

T: What is the name of O.I.V.V.I.O. in this particular work of the Temple?

A: ARCTEON.

A[rcteon]: Does Rubina <<Stansfeld Jones' wife>>play any part in this apart from her relationship with Arcteon?

A: Picture of two chairs set at an angle, could not get anything else.

Operation was then performed as directed and Sacrament communicated to A. at 6.23 p.m. and to T[herion] at 7.15 p.m.

9.28 p.m.

T: What should be the nature of the next week's work?

A: D R Sh. (504 = Sought for.)

T: What shall we seek for?

A: 720. (Means arranging of everything in order.)

T: What are we to do about the Egyptian trip, is anything likely to happen about it?

A: XVIII Tarot Trump. (Nothing doing just now.)

T: What are our financial prospects for the next month?

A: 17.

T: Tarot Trump or pure number?

A: Trump. (= Hope.)

T: What are we to do about house 177th Street?

A: Hept o gam o phon.

T: Can you get a number for it?

A: 786. (= smooth.)

T: Ask if Otz would count as Khem on account of its neighbourhood to the Victorious City.

A: Run away.

T: C.w.m.W.h.? (Could we make Woodstock headquarters?)

A: 5 of Pantacles. (Material trouble.)

T: Have you any special messages?

A: A R Q L D R A T H. (550 = an Eagle.)

[Monday] April 1st, 1918 e.v.

11.20 p.m.

T: How are things?

A: Face serious. Dragon is there in front of Wizard. Bazedon has peculiar smile on face. Arcteon is

there, standing by the Dragon, much in front, between fire and Wizard and Dragon.

T: Does 786 refer to Oikos Kainos or the other?

A: T S Ayin. (139. Hiddekel.)

T: Should the inhabitants be 21?

A: Tarot card 9 of Swords.

T: Should there be 26?

A: 5 of Cups.

T: d.n.e.e.o.e.? (Should Bazedon be there to live?)

A: Write out a scroll. N. Ayin

T: l.y.p.? (Will Lazenby help?)

A: Nunnally -- 173. (Lighten mine eyes.)

T: By which of twelve Houses of Heaven can result be effected?

A: 4th House.

T: What is the plain Tarot card re method?

A: 7 of Swords. (Luna in Aquarius. Journey by land.)

T: Is Musclow the rich man from the west mentioned in Liber L. ?

A: A lot of writing. WOMOPOGON.

T: Can he explain that word in any way?

A: (b)

T: Give symbol for person referred to by M.

A: Aquarius.

T: Give pure number for his nature.

A: 163.

T: Can you see a picture about this man?

A: I see either a turtle standing up, or a vulture, eagle, or bird of some sort: back turned.

T: Can you see the man himself, where is he and in what circumstances?

A: Short man with light moustache, ruddy complexion between Dragon and fire.

T: His physical condition at present, what is he doing at this moment?

A: Sitting at a table smoking a pipe in restuarant.

T: Name of restuarant?

A: Kosher.

T: (to Achitha.) Do you feel answers are satisfactory?

A: No idea.

T: Can you get a more definite answer to first question (re Musclow)?

A: No.

T: Has Musclow found any mineral gold?

A: Calla Lily handed to Wizard by child.

T: Get Tarot card or number.

A: 83.

[Friday] April 5, 1918 [e.v.]

12.15 p.m.

Wizard is smiling tonight -- a quizzical smile. He looks like a sea captain.

T: W.d.W.n.w.? (Why does Wesrun not write?)

A: 157. Arcteon: Is that an answer?

A: I don't know.

T: Will this change soon?

A: ``Look to the moon." There is a stake with a calf tied to it.

T: What magical work shall we do?

A: ``Hew to the line."

T: With what object should we undertake the next operation?

A: Ayin B. (72.) G Ayin R M A N. (365.) (This appears to mean to discover the secret of gold making.)

T: Have we made proper moves regarding the house?

A: Picture of storm, frame like place -- then side of hill near sea -- doorway, rain. El Coom -- then picture of tree fallen -- brought down by storm.

T: How do you spell El Coom in Hebrew?

A: A L Q Ayin Ayin M. (= 311.)

T: I.e.o.n.? (Shall we go on?)
 A: Picture of clevis pin. XVII Tarot Trump. (Stick to it.)
 T: Has the Wizard any special message for us?
 A: Teth-Aleph-Mem (50 -- Impure, unclean.)
 T: Explain this further.
 A: Ayin Q R Ayin N. (490.)
 T: Is there anything further?
 A: Eye.

[Saturday] April 6, 1918 [e.v.]

7.20 -- 7.55
 Ahita 4 grams.
 8.05

Wizard looks very severe. Cheeks haggard. Eyes bright. There is a rail fence and a field needing cultivation in front of the Wizard. He seems to say ``Work the field."
 T: Have we things for next week?
 A: He drops his head in a peculiar way as if discouraged. 8 of Cups.
 T: What about it?
 A: 83.
 T: What is this advice, prophecy or what?
 A: Swine.
 T: Try to get a clear message.
 A: I see a man climbing hill with a big pack on back.
 T: What happens to him. What does he do?
 A: He sees the sun when at top. Palm trees -- wonderful valleys. He is master of all he surveys. Has a staff -- very happy man.
 T: Message?
 A: ``Work hard and hopefully otherwise you will be sorry for it." A H Y L Tz (For next week.) (= 136.)
 T: Does he think Arcteon's idea re Ether a good one?
 A: Yes.
 T: Let him give it in a symbol.
 A: Triangle and fish.
 T: Number?
 A: 729.
 T: Explain more clearly.
 A: A large crane standing in water. Suggests Qoph.
 T: Ask for pure number.
 A: 453.
 T: Ask with what object experiment should be undertaken?
 A: I see a slipper and a mushroom.
 T: Let us have a pure number for it.
 A: (. . .)
 T: And Tarot Trump for it.
 A: XIX. (= the Sun. Means to make thorough investigation of his own nature -- explore his own nature.)
 10.20
 Oper[ation] T[herion] and A[chitha]. To spread the law.

[Sunday] April 7, 1918 [e.v.]

1 p.m.
 Wizard -- same fence and field as last night. Wizard has a more solid quality. Turtle and fire and dragon still there. Crane has to do with dragon. It is the bird she had in her arms.
 T: Shall we produce Mass of Phoenix in public?
 A: XII Tarot Trump.
 T: Ask for pure number to explain that 874. (No equivalent in `Seph[er] Seph[iroth]'.)

A: 87. (Seems more that he signify than he understood.) (Rather than answer?)
 A: 363.
 T: Ask where.
 A: L V R (236 means before Apr. 22 -- also at night and with few people.)
 A[rcteon]: Where?
 A: Tz M S. (190. Up at Bazedon's.)
 T: l.b.m.o.s.t.l. (Indicate best methods of spreading the law.)
 A: Ch L M. (78 -- By writings of wisdom. By extremely (magnetic)<<(magestic)>> word under guidance of (Eiwas).<<([Aiwaz])>> By works of creative temperance. By active propaganda. By indications. By making alliances. By founding colonies. By transmitting the influence. By exercise of compassion. By interpreting of dreams. By Bread.)
 A[rcteon]: When shall we put Achita through first III degrees?<<of O.T.O.>>
 A: (505.)
 T: Now get answer.
 A: (Run away.) Zain B N Ayin. (Whenever you please.)
 T: What sort of job should Arcteon take?
 A: XI Tarot Trump. (Leo. Light and Power.)
 T: n.l.e.n.e.? (When will he obtain one?)
 A: VI Swords. (= 437. Soon without trouble.)
 T: How are the prospects with Simon Iff stories?
 A: V Tau H Q. (= 511. This may be taken as indication that he knows what it is about.)
 T: What is answer to question?
 A: XVIII Trump.
 T: Get pure number.
 A: 97.
 A[rcteon]: l.t.f.i.a.i.r.E.? (Is there further information and instruction re Egypt?)
 A: A crescent.
 T: Try for a number.
 A: 37.
 T: Now get an answer.
 A: XII Trump. Male elephant -- water with crocodiles -- a lynx -- a canopy with Arab in it -- an old weather-beaten frame house. Arab looking towards water with crocodile. Elephant's head in front of Temple. Lotus on water. Queer kind of winged catamaran. A door up on side of high mountain -- with pointed top.
 T: Is there anything to be done in this matter?
 A: 58. (Means Perfect, the magical force especially in regards to Practical matters.)
 T: Should we do that with direct reference to things proposed or simply go ahead on general principles?
 A: A frog's mouth. 68. (Means be wise in the matter.)
 27. (Take an oracle from Thelema on the subject.)
 A: 281.
 Divination done by H. ``Go right ahead with work and don't worry about it."
 8.55 p.m.
 T[herion] 3 cc H[ashis]H: Ah[ita] 5 cc altogether. 20 min. apart.
 T: Ladders to Heaven. Thinks of a thing by a reasoning process etc., etc.
 Ah[ita]: ``The overly-underly-womanly complex."
 T. says the wittiest remark every made etc., etc.

[Saturday] April 13, 1918 [e.v.]

9.22 p.m.

The Wizard has a very Scotch like face -- resembling the man in Simon Iff who was tortured and who tortured his wife. Same field and fence -- a little timid deer plays around -- Bazedon is always sitting down -- I get an impression of her as being very feminine a la Maeterlincke.

T: We want to find out (a.) work for week-end and (b.) the prospects for next week.

A: (a.) 3 Pantacles. (b.) Ace of Swords.

T: Is point upwards or downwards?

A: Upwards. (= in a spiritual force.)

T: Give us further symbols re prospects for week.
 A: 2 Cups.
 T: Does that mean H.N.?
 A: Resh.
 T: To whom does this refer?
 A: Refers to T.
 T: To whom else does it refer?
 A: B.N. (Tbn TbnbnTnT)
 T: How are we to take that B.N.?
 A: 87.
 T: To what person?
 A: 423. (Cannot get anything from that. T[herion].)
 T: There is still a confusion there. To what point of compass should I send my thought in this matter?
 A: South West. (Cannot get anything from that.) See if Dalet-Resh-Nun would help you.
 T: Yes I think it does in a way. Ask if we have done satisfactory work last week.
 A: (= 820. Should take omen as meaning very complete but arduous.)
 T: How far are we right about things, we always want a little more than we get. I wonder if we are foolishly impatient.
 Achita fell asleep at this point. We all slept until the following day.

[Sunday] April 14, 1918 [e.v.]

T: What is Wizard like?
 A: Just as he was last night.
 T: Has he any particular message to give us as a start?
 A: 82. (The angel of x and all sorts of nice things. Also Briatic Palace of Hod which would refer to job getting etc.) A[rcteon]: d.a.o.o.l.y.? (Should Ach[ita] go to Hospital to-day?)
 A: 9 Pantacles. (The lord of material gain.)
 A[rcteon]: s.t.l.t.n.s.a.l.b.? (Is it well that Therion takes a material job?)
 A: XVIII. (= Moon = illusion.)
 T: We want an elucidation of this answer.
 A: (Tzaddi-Qof-Peh = 270. Again doubtful.)
 T: What is the Wizard's plan in the matter. Get vision.
 A: Rat and snake on ground in front of Wizard -- a small stake on ground and beetles around. A large golden moon sailing on water -- Very beautiful -- Many little fancy boats around it sailing to a far distant place. In moon head of a beast appears. See baby killed and washed on shore. Woman comes down and picks baby up -- evidently not the mother -- She is sorry and suffers.
 T: Can you get a yes or no to this?
 A: "Yes." See birds flying forming a beautiful figure as they fly. Also a rising (. . .) at which the Wizard is looking -- This is all according to his plan. He says "Plan to get all I can" . . . "The sun, the moon, the stars to play with." Potatoes in a field.
 T: S.l.s.w.o.m.r.m.? (Shall I seek work outside my regular magick?)
 (I shall take beautiful visions as yes. Ugly ones as no.)
 A: Blue bird turned loose to fly -- thru deep dark woods with large beech trees -- a big bull snorting -- very magnificent! Wonderful!! Mountain with many stones ready to roll down if disturbed. Bird and bull beautiful . . .
 A: Water -- bottom of water nest with eggs -- beautiful bird flies down from sky and into water and sits on eggs. Tall snow capped mountain and trains climbing around winding track to top. Fine! Fields of very fine ripe tomatoes growing . . . A horse killed . . . rushing torrents of water . . . Beautiful summer cottages -- some empty, some full . . . Beautiful water in the distance with ducks on it. A boat and hunters in it.
 A: "I think it was magnificent. Blue bird for happiness."
 A[chitha] says Wizard let loose blue bird for happiness -- Bull for strength and virility.
 T: What does horse being killed mean?
 A: Sex being killed. Water = enlarged sexuality. Ducks,
 I don't know . . . Cottages -- home.
 T: Give a single pure number to symbolise the whole vision.
 A: 83. (= The chief thing is consecration = 7 of Pantacles.) 2 of Pantacles. (Harmonised change.)

T: Get two words, one to be a picture of doing the thing; one to be a picture of not doing it.
 A: 1. Elbaroth. (Aleph-Lamed-Beth-Resh-Ayin-Taw Tree of knowledge.)
 A: 2. Alestone. (Aleph-Lamed-Samekh-Taw-Ayin-Nun-Ayin Fear of the Lord of the Law.)
 T: Now get Tarot card for doing it and another for not doing it.
 A: 1. 7 of Cups. (Illusionary [sic] success.)
 A: 2. 8 of Pentacles. (Skill, prudence, cunning.)
 T: How does he seem about this? Does he seem insistent?
 A: "Do with all thy might and let no man turn thee aside."
 T: Do what?
 A: "What thy hand findeth to do. Work to fill the store house. Accomplish thy will."
 T: Get picture of store house.
 A: A busy factory.
 T: What sort of factory?
 A: Machines for printing.
 T: For printing what?
 A: Illuminated words and everyday words.
 T: Shall we all move outside limits of city to reside?
 A: 74. (Apparently means yes but Arcteon does not think so.)
 A: 7 of Wands. (Lord of valour, means not a bad plan, but very hard to manage it.)
 T: Hebrew letter.
 A: Daleth.
 T: S.I.b.s.i.l.a.f.w.o.n.? (Shall I be successful if I apply for work on a newspaper?) A picture to represent the thing.
 A: Col. river rushing down thru canyon. Horse on prairie fighting cold wind. Hut and dead man in it. Lake with fish in it. Lots of stakes and things tied to them. A lizard or alligator. Wizard has a scalpel in his hand. Is going to dissect an earthworm or something.
 T: Let me have a number.
 A: 371. (= snowstorm.)

[Saturday] April 20th, 1918 e.v.

8.45 p.m.

Achitha says the Wizard has had his hair cut and beard trimmed, he looks much nicer this week.

10.45 Achitha, Therion and Arcteon take 1 cc of Hashish.

11.10 Achitha and Arcteon 1 cc Hashish.

11.30 Achitha and Arcteon 1 cc Hashish.

11.33

T: Ask Wizard what should be the subject of our discourse this week end?

A: 484. (= 22squared.)

11.45

Wizard is there looking across Water. All there. A Donkey is grazing near base of mountain. Serpent is there. Mountain Goat on mountain. Chinese doll-head. White cliff. Priest in black with shining smooth satin gown. Chinese Lantern.

T: Ask the Wizard to give us a philosophical phrase to express 22.

A: Force of Will.

T: Should the subject of our conversation be How to fix the effect of magical working in general and 9th Degree in particular?

Achitha sees picture of Windram. Therion had never told her that he had this particular power in the greatest plenitude.

T: We know that 22 is masculine and 19 feminine component of 418, which is the Key to this Magick of the Aeon. How do they combine? Are they being combined properly and so on?

A: Vision of beautiful bell -- wedding bell -- changes to foetus. Crown. Head of foetus turns into an egg and rises upwards and then rests on a lotus flower.

T: And that means what?

A: Winged ladder. Ladder. Winged ladder which goes to heaven. Wings and sides white. Rungs almost pocket shaped.

T: What are present instructions?

11.55 Arcteon 2 cc.

A: Crocodile -- unformed man. Shelf, place walled in -- on shelf skeleton. White flag. Skeleton's hand holds white flag. Large wall around place like butterfly net.

T: Give Hebrew word to illustrate.

A: He-Tzaddi-Yod-Vau. (= 111.)<<N.B. The elixir must die in the Cucurbite and the 111 means this exactly. This recalls my dream and vision in N.Y. about killing the lion very dead indeed. It also explains the first answer to the question about the foetus becoming Harpocrates, cf. Jesus ``Except a corn of wheat . . . down to fruit." He-Tzaddi-Yod-Vau is the tetragrammaton of the magical officers. He(Hebrew) is the Emperor, and the Tzaddi the Empress, or High Priestess, vide secret attributions indicated in Liber CCXX. Yod is the Hermit and Vau the Hierophant who unites either with the High Priestess yet without destroying her virginity or with the more natural correlate. This word is therefore, a complete formula of the Gnostic and Templar mysteries, in one of its aspects.>> Daleth crowned with flowers.

2:10

Arcteon: How do you make it die in the circle?

A: Great sphinx head, the top of which comes off like a lid -- inside are lots of things -- very tiny -- They look like human beings -- often with cloven feet like devils. They are not devils -- they are like satyrs or fauns. Sphinx is like hen sitting on eggs to hatch.

Vision of man like shadow or ghost hurrying to distant place, and between me and ghost rain is falling. He is carrying important message.<<N.B. Sphinx is the lion and ghost is the will in it. Means perhaps something wrong in will in connection with lion. With ? it gives 115, to make strong, vehement/eager.>>

2.35

T: How get ghost into sphinx?

A: White dove flies away. King crowned turns to woman. They become two and prevent ghost getting to sphinx. (Teth Picture of fall explains this.)

A: Lamed-Samekh-Qof-Teth. (= victories -- Yes.)

T: What shall we do to improve our technique in charging talismans?

A: Black lioness lying in street junctions -- resembles sphinx. (Concentrate better.)

A: A burning tree. (Intensity of passion necessary.)

T: How to kill sphinx?

A: ``Make fast the chains." These bind the ships at the pier surging to get away. Tall woman in wonderful light -- dressed in brown. (Autumn?) Ostrich head in sand. Tzaddi-Yod-Vau-Resh is formula. (306 = woman, honey, cold etc.)

T: Does that mean let it cold in the cucurbite?

A: Resh-Vau-Dalet. (= 210. Cycle etc. Nox etc.; Therefore = Yes.)

T: How long should one leave it?

A: 182. (= Passive.)

T: Repeat.

A: 63. (= Till creation takes place.)

T: How many seconds or minutes for average?

A: V (= 6. Probably minutes or else symbolic.)

T: Is there anything to do before collecting this `dead sphinx'?

A: (. . .)

T: I.A.W.a.? (Is Anna Wright alive?)

Suggested by resemblance to Ach[ita] under H[ashish]. Suggests did Anna W[right] die when spirit entered Ach[ita] or just before?

Ach[ita] says R[oddie] M[inor] and Ach[ita] are two.

T: Describe Achita.

A: She is a woman rather dark, medium tall, neither fat nor thin. Her age is between 17 and 27. Had long discussion. Now Ach[ita] says she and R[oddie] M[inor] are one!!!

Will try other ways.

T: s.a.t.e. (Is Anna Wright alive?)

A: Tzaddi-Gimel-Lamed. (123. Revolutions of souls, also war and a plague or blow or wound. Also Pleasure. See `On Death'.)

T: In what country d.e.e.? (did she die?)

A: Egypt.

T: From what cause?

A: A bird being chained to a door.
 T: What immediate cause?
 A: Lamed-Vau-Cheth-Mem. (A wing, army, squadron, troop.)
 T: How many months ago?
 Achita sleeps.

Sunday [April 21, 1918 e.v.]

9.20 [a.m.]

Arcteon was ill during the night. Achita slept and Therion had the following vision which he dictated to Arcteon at 9.20.

Critical glyphs, I saw how these are arranged. When any idea arises it is recorded automatically in every department of the mind. Each department immediately sends in a report as to how it is effected by the idea, but of course only those reports which are loud make themselves heard in the consciousness. I got a clear idea of the spider's web structure of the mind. The ahankara appeared to me like a crystal, four hexagonal columns joined to the base (maybe octagonal, am not sure).

And brought to a blunt point, each point occupying one of the angles of a tetrahedron which may explain the pyramid-phallus symbol. This glowed more or less brightly as each idea was recorded, rather like a tell-tale electric-light which registers a current passing thru a machine and gauges it. This crystal bulged or shrank to a certain extent from time to time but never lost the tetrahedral form. The colour of the light was that peculiar gold which jewellers call a rose finish. I am now reminded of the jewel of Mara. This glow is very closely connected with pleasure and pain. I got away from this by understanding it as a mere ganglion or node of the web and did several mystic stunts.

[Sunday April 21, 1918 e.v.]

Achita with Wizard. (Same subject as last night.)

T: How many months ago?

A: Aleph-Resh-Vau. (207 = a scorpion.) (T[herion]: Might mean October.)

T: To Achita a question. Do you regard Achitha as yourself or as a visit to a friend?

Some argument follows!!!!

T: I want you to answer some questions regarding this portion of yourself you call Achita. What nationality is she?

A[chita]: All or any, but more heavily dashed with European.

T: What country mostly?

A: I think Austria, Serbia or Bulgaria, none bound.

T: What language or languages does she prefer to speak?

A: English or French.

T: Could she understand or speak French?

A: Yes.

T: Can you talk in French?

A: No. She could understand other languages, but my brain is limited, I could not even repeat the words.

T: The woman is like a donkey, ``You dangle a carrot in front of her nose and she goes wherever the carrot goes."''

A: She is not a Lesbian.

T: Has she any relations?

A: None.

T: How do you explain her apperance in your consciousness?

A: Born of magic and Our Lady. Our Lady was the door through which magic put her in.

T: What did she die of before she was born?

A: I cannot answer. I have no understanding of that at all. Arcteon: Do you consider it possible to remain Achita all the time and not return to Roddie Minor?

A: In a way yes and in a way no. Roddie Minor is only earth and works and lives. Achita is a spirit. Achita is one function, one thing among many in Roddie Minor.

[Sunday] April 21, 1918 e.v.

Back to the Wizard.

T: Is there anything to do before collecting the 'dead sphinx'? [malantrah]: A lot of smoke boiling up from in front of the Wizard clears away. Two sticks charred as if fire had been there. Drop by drop -- I get again -- clear crystal drops and 163 as a number.

T: This seems to mean pour drop by drop into a vessel. Should we use the vessel as we have been using to collect it?

A: XVII Trump. (Means part poured on earth and part restored to temple.)

T: With regard to the part to be consumed, is any further preparation necessary?

A: 71.

T: Am I right in taking that to mean nothing?

A: I think you are.

T: Then we now have the whole process complete and perfect?

A: Yes.

T: Alright.

T: Is Anna Wright alive?

A: I see a gondola or Greek galley -- very small.

T: Who or what is in the boat?

A: 14 Slaves work below. Beautiful Queen sits in state.

T: Is there anything in front of her?

A: Yes, a pile of something, it might be fruit or a flagon of wine.

T: Give a number to represent that picture.

A: 83. (Answer: Doubtful.)

T: Give Tarot Trump.

A: XI. (Again not clear.) Wizard says "Stem the tide."

T: In reference to what is that?

A: (. . .)

T: s.a.t.f.e.r.r.a.e.n.e.? (Is Achitha part of Roddie Minor or a separate human intelligence?)

A: 43. (The sex self.) XIV. (= i.) (arrow through rainbow = self shooting up through ecstasy or orgasm.)

12.50 noon

T: Is Mrs Agnes Thomas likely to be of any use in any capacity. If so in what capacity?

A: 118. (= To pass, renew, change; To ferment; Strength; Chassan; Ruler of Air; The High Priest.)

T: What Sign of the Zodiac?

A: ?.

T: What planet?

A: ?.

T: Which House of Heaven does she fit?

A: 4th House.

T: What Court Card of Tarot represents her?

A: Princess of Wands.

T: What plain card?

A: Six of Pantacles.

T: Tarot Trump?

A: IV. (= Emperor = Aries.)

T: Give a Chinese Symbol for her relation to us.

A:

—

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[26] (Earth of Lingam. Great accumulation.)

T: Has this woman an ordinary magical relation, or a Wizard magical relation?

A: 518. ('Sepher Sephiroth' gives no correspondence.) (= 37 = 14 = Magical Self in its function with card Temperance.)

T: Do you see her in the Temple?

A: No.

Sunday April 21, 1918 e.v.

8.25 p.m.

Wizard is just the same.

T: What are our financial prospects for next week?

A: 151. (A fountain of living waters.)

T: Give plain Tarot Card.

A: 7 of Swords.

T: Shall we have any serious embarrassment for the rest of the month?

A: 79. (Boaz etc.)

T: Give symbol for financial position.

A: Resh-Teth-Qof.

T: Give another symbol for how it is to come.

A: 83. (Drops of dew, flowing, wave, camel and 2 of Pantacles.)

T: Does that mean re Camel that Achitha has to find the money?

A: XVI. Alligator head, round back part of neck a band of thick material, iron or leather. I see teeth of the alligator. Sticking up out of the band is a very queer 4 spoked thing, not a regular spear, more of a whale hook -- of bronze.

T: Why cannot we get satisfactory answers re questions of money?

A: Wand, wander.<<See note below>> 162. Gimel-Vau-Zain. (= like = to, spelt backwards.)

T: Give us a better meaning. Shall we bar subject in future, or shall we seek to clarify it? (1) Shall we bar the subject?

A: Op[eratio]n for Red Gold is good for something but not for what you think. Good to clear something up.

Achitha has great difficulty in getting anything at all tonight. T. asks her to make a great effort to get the matter cleared up.

A: VIII. (This is answer to question re Op[eratio]n for Red Gold.)

T: Are we to consult the Wizard about money, or cut it out? Show this in symbol.

A: 121212.

T: What is the right policy in regard to asking advice about money?

A: 222221.

T: Is there anything wrong with Therion's mental attitude toward the subject?

[? Sol Sunday April 21 1918 e.v.]

(. . .)

A: Shin.

T: Ask if Achitha's attitude about money is right?

A: 43.

T: What is Arcteon's attitude about this?

A: 136.

T: What about our combined attitude in reference to consulting him?

A: 178.

T: Will he then tell us, are we dull or inaccurate in our interpretation of his answers, or stupid in questioning? (1) Are we stupid in questioning?

A:

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[22] (ornament, free will. (. . .) of Manner = Dullness of Mind.)

T: Will he teach us to question with intelligence?

A:

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[59] (Air of Moon or ? of ?. Dissipation. Dispersion.)

T: Will he teach us now?

A:

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[57] (Air of Air Ease of development, moving power, slumber.) The questions where difficulty occurs are chiefly those re money and females. T: We think that either Achitha or T. or Ahankam is (. . .) the operation. Is that so?

A:

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[53] (Air of Earth. Fortunate. Gradual advance, goose.)

T: Is the selfishness either of Achitha or T.?

A: (. . .) of Pantacles. (probably means Yes.)

Arcteon: Is the fault with Z (Achitha) ? Is the fault with X (Therion) ?

A: Jupiter.

Arcteon: Is the attitude of Z correct?

A: 94. (There is something not given off which spoils the attitude.)

Arcteon: Is the attitude of X correct?

A: 89. (Shut up, body, silence.) (97) Swords. (A certain trouble from incapacity to regard the problem as a whole.)

Arcteon: w.d.s.y.e.d.? (How should Therion's incapacity be corrected?)

A: ? also Taw-Aleph-Teth-Gimel, [sic]. (= 282 = Active Angels. By action.)

Arcteon: H.s.A.i.b.c.? (How should Achitha's incapacity be corrected?)

A: Qof-Yod-Teth-Mem. (Surpassing whiteness, point.)

Arcteon: A.T.i.i.a.w.p.? (Are Therion's interpretations in any way prejudiced?)

A: 21. (T. says get another symbol.)

Arcteon: Get plain Tarot card.

A: Nine of Cups. (= Material happiness, complete success.) (Rose coloured spectacles.)

Arcteon: H.w.a.s.m.d.t.c.? (Have we any serious money difficulties to confront?)

A: 117. (= Fog, darkness, guide, Duke.)

Arcteon: W.m.o.G.s.w.s.? (What manner of Guide shall we seek?)

A: XVI. (Peh = Lightning flash breaking in the house of our darkness.)

Arcteon: H.m.a.m.s.e.c.t.k.t.h.g.? (How much a month should each contribute to keep the house going?)

A: 75.

Arcteon: How long shall we remain here? Give days, weeks or months.

A: 113. (= 5 = if weeks, end of May.)

Arcteon: S.w.r.h.a.e.o.M.? (Shall we remain here after end of May?)

A: Mem-Teth-Tzaddi-Resh-Qof. (439 = No.)

Arcteon: W.t.T.b.c.b.t.d.? (Will the Tetragrammaton be complete by that date?)

A: 24. (He whom I love. He who loves me. A water pot etc.)

T: t.l.a.o.t.t.? (What will Achitha do about it?)

A: Teth-Resh-Taw. (609 = not clear.)

T: Give another symbol.

A:

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[62] (Fire of Earth = Non-essentials, success, trifles, a wounded bird, small divergencies.)

T: W.t.c.o.t.T.b.s.o.d.? (Will the completion of the Tetragrammaton bring success or disruption?)

A: 42.

T: Get Chinese symbol.

A:

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[3] (Moon of Fire. Danger and obscurity. Birth.)

T: l.s.r.e.k.e.e.g.? (Will this mar the Work we are doing?)

A: 4.

T: What Chinese symbol?

A:

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[24] (Returning visit from friends.)

T: t.d.a.o.t.t.? (What should Achitha do about it?)

A: 41.

T: Chinese symbol?

A:

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[17] (Water of Fire = Following. 41 = (. . .))

T: Give symbol to represent a certain Hebrew letter of which we are thinking (Cheth).

A: Capricornus.

T: What Court card of Tarot?

A: Prince of Pantacles.

T: Give Tarot Trump to represent this letter.

A: XIX. (The Sun.)

T: Get Hebrew word or name to represent this letter.

A: Ch Ayin V S. (= 144. Means Artemis.) Arcteon: From what direction shall we expect Cheth ? (Give Chinese symbol of three characters to represent this direction.)

A:

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(= North West.)

[Q]: (. . .)

[A]: 134 confirms this. (Bunning.)

[Q]: Picture to confirm?

Achitha sleeping -- hell!

[FRAGMENT -- footnote to 6th answer on galley is a ref. to note at end of chapter re: ``Wand, wander".]

Do what thou wilt shall be the whole of the Law Will = direct, straight line (as arrow)

Euclid's straight line or right line is the shortest distance between two points. Thus right actually means right. All wrong is indication by definition -- as in wander, wanton, straight etc. Language itself bears witness to the Law.

Wander -- wanton -- straight -- crooked -- connexion is Euclid's definition of a straight (right) line.

Freudian!

Wander suggests to our memorie we read to wander to love.

[Saturday] April 27th, [1918 e.v.]

10.08 p.m.

Wizard very serious and looks at Achitha in a very contemplative mood. Seems to approve. Turtle is most prominent thing in Temple. Child is there, lion and (Barzellon).<< (Barzedon) >> Arcteon has a very prominent place, he is a tall man that always appeared in the Temple.

T: ``What is the work of this week end?"

A: ``Geburah."

T: ``Geburah applied to what?"

A: ``The egg. The egg is resting on the point of mountain tops, very sharp. Water around, lotus flowers on it."

T: ``Egg is symbol of some new knowledge, isn't it?"

A: ``Gimel. Lamed. " (= spring, fountain.)

T: ``What does that mean?"

A: ``I don't know; followed symbol of mountain and lotus flower."

T: ``How are we to break open the egg?"

A: ``In plain language it means Thou art to go this Way."

T: ``That isn't plain language. How are we to get this new knowledge?"

A: ``Don't ask questions too fast. Sow the wild oats; go into the (. . .) into the Mother . . . (T[herion]: You bet, you bet.) (A[rcteon]: I think you're both getting off the trolley.) . . . to be born again."

T: ``What about the Mass of the Holy Ghost?"

A: ``That hasn't anything to do with it. You've shattered everything. I'll have to establish connection all over again. Going into the Mother to be born again, you get a New Life and then the Earth is covered with wonderful flowers, and bees come to the flowers to get honey to store, and the honey is stored elixir. I see a hill very steep. (I think (. . .) is played out.) Mother standing (. . .) down washing child. I don't know if she's to save it or go after it or what. Lotus flower on water again."

Arcteon: ``How does this apply to breaking open the egg?"

A: ``No . . . the egg is in the lotus flower. Daleth. Resh. Gimel." (207 = the open clear light of day = walled, fenced.)

T: ``What is the allusion? With what object should we next perform the Rite of the Mass of the H[oly] G[host]?"

A: (. . .) (Interpreted by T. as `A fullness of Love'.) (No he says. No.)

T: ``Ask for another interpretation of that object."

A:

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[51] (= development of Kundalini force.)

T: ``Ask for a general symbol of next week and our general circumstances. Otherwise, what is going to

happen to us next week? How are we going to get on?"

A: 42.

T: "Ask for further symbol."

A: Lima bean coming up from the ground suggests (. . .)

T: "Get Chinese symbol."

A:

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[21] (Sun of Fire. Union by gnawing -- legal constraint.)

T: "Ask for Tarot card to explain further."

A: "6 of Wands." (= Victory.)

T: "How do you feel about these symbols? Achitha, do you feel them to be favourable or unfavourable?"

A: "Very unfavorable. I feel like weeping." (?)

T: "Ask if there is any way to avert this trouble."

A: "I have trouble . . . the Wizard -- there's something wrong. Beth. Cheth. Aleph. Kaph. Ayin, He. (106 = attained etc.)

T: "What is the nature of the danger?"

A: "Toad -- Now I get camel with enormous load on back -- tied in white cloth."

T: "Get a Tarot Card for nature of danger."

A: "4 of Pentacles."

T: "What will be the upshot?"

A: "18."

T: "Is that a pure number?"

A: "I think so."

T: "Give Chinese symbol."

A: "Try 92."

T: "Chinese symbol?"

A:

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(Water of Moon. Hexagram 47.)

T: "You say this can be avoided by use of this symbol?"

A: 106.

T: "What does Wizard think of it all?"

A: "Resh."

T: "Does that mean that he wants this trouble to come as part of his plan?"

A: (. . .)

T: "See if you can get an idea in your conscious mind as to the nature of this trouble -- apparently the most appalling calamities will fall on us if we don't watch out."

Achitha shows ways this (. . .) X wizard

T: "Tell us something about this."

A: "I can't get you an answer. Ask a question and I'll get a symbol, but I can't interpret."

T: "I want to know if I should strive to avoid this calamity or not. Is it a real calamity or a blessing in disguise?"

A: 63.

T: "About how to avert it. Give me a Chinese symbol I ought to take."

A:

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(Moon of Fire. 3rd hexagram. Be silent and very careful. Do nothing important or big.)

T: "What will be the result if we are silent and prudent and attempt important move?"

A: "I see a camel's body, still -- with eagle's head." (53 = defence.)

T: "Shall we hear from Windram during this next week?"

A: 183. (No answer -- no word for this.)

T: "I asked because you say turtle is very prominent in the Temple."

T: "Ask Wizard if he could communicate any important knowledge through the use of the Ouija Board."

A: "He might -- try it."

T: "Should we use special ceremonies to control the manifestations?"

A: (I don't get anything at all.)

T: "Should you try alone or with Arcteon?"

A: 57.

T: "Ask if it is possible to work Board alone."

A: "Yes."

T: "Does he induce you to work it alone?"

A: "It's all right."

T: "Do you want to try tonight?"

A: (. . .)

Sunday April 28th, 1918 e.v.

3.20 a.m.

Sitting still in progress.

T: "What are our financial prospects for May?"

A: "Qoph Beth Ayin" (= 172.)

T: "Give Chinese symbol."

A:

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[40] (Seems to be very good figure.)

T: "Is Wizard pleased with Ouija Board experiment?"

A: "Aleph. Resh. Nun." (251. Uriel<<O.I.V.[V.I.O] continually got this Uriel through Ouija Board.>> = Magical Force.)

T: "Ought we to invoke this angel Uriel?"

A:

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[32] (Fire of Air.)

T: "Should we ask Uriel or Wizard to speak at Board?"

A: Nun Resh He. (255.)

T: "Will Wizard direct Uriel to answer messages or will he answer himself?"

A: 303.

T: "Was it Wizard talking or Ouija Board when it purported to be?"

A: 71.

T: "Get Chinese symbol."

A:

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[18] (Earth of Air.)

Sunday [April 28, 1918 e.v.]

10.05 p.m.

Achitha to call on Wizard again re the question of adjustment of any difference in Trigrammaton.

Arcteon: ``W.y.i.t.u.t.c.o.t.s.?" (Will you indicate to us the cause of this stoppage?)

A: XVII. XIV.

Arcteon: ``H.s.t.b.o.?" (How should this be overcome?)

A: 74. (= Lamed.)

T: ``Which Tarot Trump is making the error?"

A: ``The one that has five in it."

T: ``Am I to take it the person indicated might also be indicated by the letter Beth, or not, or give another clear indication of the person referred to?"

A: ``Get T with some flowers around."

T: ``Give better indication than that, more magical indication.

T: ``Give me two trigrams. ___ or ___."

___ or __
 ___ or __

A:

T: ``What is the nature of his error?"

A: 3 of Trumps.

T: ``Confirm by Chinese symbol."

A:

[37] (Air of Sol Household, wifely duty.)

T: ``Confirm by pure number."

A: 73.

T: ``Is this last answer a good answer for the nature of his error?"

A: ``Yes, that was the correct answer."

T: ``Should he do anything to repair this error, if so what?"

A: 153. (= Sum of first 17 numbers and Angel of Libra.)

T: ``What definite action should be taken, if any?"

A: 89. (Shut up, body, silence, Angel of 9 Swords.)

T: ``Explain further by Chinese symbol."

A:

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 [53] (Air of Earth. Fortunate marriage, gradual advance, goose.)

T: "What line of that hexagram refers to subject more than the other?"

A: 6. (Geese gradually advance to large heights beyond.)

T: Give plain card to symbolize action he should take.

A: 5 of Swords.

T: "Explain in some other way."

A: 271. (= Low, mean, earth. 2 dec[an] of Sagittarius. 9 of Wands. Great Strength.)

T: "Indicate the person or persons with regard to whom he should act in this matter."

A: Teth Mem Nun Samekh. (159 = not clean.)

T: "Give Court Card of Tarot."

A: Princess of Pentacles.

T: "Is that the only person?"

A: "Yes."

Arcteon: "W.t.d.b.o.d.a.a.o.?" (Will the difficulty be overcome definitely and at once?)

A: I H S N (125, probably indicates yes.)

T: "In what manner?"

A: 182. (= outcry, clamour, layer of snares and passive.)

T: "Is the action which is to produce the result already begun?"

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[52] (Earth of Earth. Peace and mountain.)

T: "Which line is particularly important?"

A: 3. (Shows the subject keeping his loins at rest and his ribs are separated from body below, perilous situation. Heart glows with suppressed excitement.)

T: "What Court Card do you give for this?"

A: "Something with serpent on it. Prince of Cups."

T: "Could you describe that person physically?"

A: "No, not tonight."

T: "Could you give his initials?"

A: "No. L.B.F. (W)

T: "Can you find out how soon this action will become apparent to us here?"

A: 321. (Might be end of July or of present month while Sun in Taurus, or Aug[ust] Virgo.)

Sunday May 5, 1918 e.v.

About 2 a.m.

The Wizard is there and is unusually natural and at ease. Amused twinkle in his eye.

T: "I greet Him. Do what thou wilt shall be the whole of the

Law. Ask him if he is satisfied with our conduct during the last week?"

A: "Yes, he is. Pleased, but rather amused in a sympathetic pleasant way."

T: "What is the work for week end? First, general work. Then, work of the Holy Ghost?"

A: Curious bird, pure white, standing in water.

T: "Give us a number for week end."

A: A R G L Tz. (324 = 18squared = Shekinah.)

T: "Give pure number."

A: 171. (= sum of first 18 numbers. Face of God.)

T: "Tarot Trump?"

A: XVIII.

T: "Give Chinese symbol."

A:

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(Hexagram 36 = Sol beneath Yoni.)

T: ``d.e.y.s.a." (Should we employ cannabis indica?)

A: 8 of Pantacles.

T: ``d.e.e.h.e.?" (Should we use Ninth Degree?)

A: 9 Trumps. (18 divided by 2.)

T: ``Give Chinese symbol -- Shall I interpret as Yes?"

A:

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[5] (= Yes. Combine with prudence in order to obtain the Glory of the Lord with us. T[herion].)

T: ``Is that the right interpretation of his will in the matter?"

A: 51. (ambiguous.)

T: ``Give us Chinese symbol with right interpretation."

A:

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(Air of Phallus = 9th hexagram = 18 divided by 2.)

T: ``Is danger threatened last week permanently averted?"

A: Samekh.

T: ``Ask general symbol for this week."

A:

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[13] (Phallus of Sol. Union of Men.)

T: ``Ask for financial symbol."

A: A R L Ayin M (= 351. Sum of first 26 numbers and Saturn in Leo.)

T: ``Ask: Does that mean that T. gets money?"

A: L R A. (= 231.)

T: ``How and by virtue of what do I get it?"

A: 3

3:20 p.m. Arc[teon] takes V[ow] of S[ilence] for evening.

2.35 [p.m.] 1 cc Hash[ish].

3.15

Completion of Oper[ation] H[?????] and Ach[itha] to have Shekinah.

3.22

Shekinah still on the way.

Note: A Ayin L A Ayin N. = 222. Possible alternative for Olun.

Sunday May 5, [1918 e.v.]

3.25 p.m.

T: Arcteon took a vow of silence for several reasons. First. To impress us with His sanctity. In this he will fail. Second. As an excuse for not (p----g)<< ([fucking])>> you.

(Achitha): This is very like the abyss -- except that the Abyss has no continuity and this has.

(Arcteon): T[herion] has been taking Hashish -- which may account for his ? jokes ?

Achitha says she is f[ucke]d out.

T: ``Achitha, can you see Wizard?"

A: Not very well now whip.

T[herion]:

The apparent disconnected ravings of idiots may possibly represent the risings into consciousness of (nodes) upon the The subject was never changed in the world's history. One thing always leads to another like the Hex of and the remark of the flea upon the of Soror Achitha.

Hashish brings the subconscious up into the con- scious. You see every item of the will. Ordinarily one thought seems as if complete in itself, under hashish you see all the different thoughts that go to make it up. Note the existence of one factor of the mind whose every sensation that comes up it throws into a class by itself, like dividing the sheep from the goats. Like an office, where certain people put things into different pigeon[holes], some judge them.

If you concentrate on any one of these ideas, they cease to become verbal and become pictorial. Thus appreciation of colour is higher in scale of spiritual than reason is.

All the mysteries of creation are really unveiled to one. This is the Shekinah, thoughts like flames in Sunlight. . . . Everything is clear -- cause and effect. . . . on every plane, abyss after abyss.

Wisdom looms up into Glory and that gets down to the bottom again.

The (. . .) is perpetual motion like an actress jumping through a hoop so that whether you go inwards towards wisdom or outward to glory, you are on the same old round. This is symbolized by Kaph. ([10th Key of Tarot -- Hermanubis going up, Typhon going down.])

Arcteon's vow of silence cannot be such as to (----- B.S.) interfere with his power. I see all the steps whereby I arrive at the conclusion that Arcteon is an idiot -- which is a disgusting sight. But She's asleep.

Voices just coming out of the departments.

4.30

Asleep more than 10 minutes.

Lots of sentries all over the place, ready to report anything that comes to their notice.

Spider's Web is the correct symbol.

Probably self satisfaction to say that.

Never mind onward the (Revd).<<(revel)>>

The deepest thing of all is the one which sounds most foolish of all. That half broken down question I already forgot -- is the most important thing in the world. -- (Prolonged laughter). Oh, never in a million years will any one reach the understanding of this mystery, unless they do as I did. -- -- Every mystery is clear -- every sacrament is unveiled.

She was really very tired, that was the reason for her temper ----- etc.

The intervals between my sentences would over-flow a 3 vol novel.

That sentinel is like a cathedral. I wish to God I could show you all the debacles by which it is built up, every step is made plain.

9.35 p.m.

T[herion] notes:

American mind like consciousness under Hashish. Every one in America is crazily conscious of his own function and is proclaiming it aloud and is not conscious of any common purpose. (A.N.C.V.)

Architecture reflects this fact. The sky scraper has hundreds of offices which are independent -- indifferent to each others' welfare. The building has no moral unity, as a cathedral has.

The democratic idea is similarly 333. In the cathe- dral every item is subordinated to a single complete conception.

Hashish is really temporary insanity, but owing to its democratic results it becomes impossible to get anywhere. This is one of the meanings of 'Keep Silence'.<<The above thought is only the official view of one of my departments.>> All consciousness is pain. It seems only to come up to the attention when something is wrong.

A department which watches the consciousness pays attention to what it says and guards its welfare. Therefore when there is nothing in the consciousness, this department has nothing to do, which it regards as an ideal state -- according to the general view -- consciousness is pain. -- All work is pain is the view of this department. This analysis is the foundation of the Buddhist theory.

Hashish visions have been considered illusions -- nothing of the sort -- most true analysis. Hashish produces a moral not a mental insanity by removing the control which keeps all these things silent. It gives a voice to the mob. But each person in the mob is quite right from his own point of view. Each point of view is equally true and equally important, but not important to the state as a whole. The work of the individual is important -- but not his idea in doing the work.

A hashish experiment is rather like going slumming -- one is amazed by the variety of the vividness of the impressions. And I think this is caused by a Freudian recognition. One sees again the things that used to be familiar in a simpler consciousness -- things long since buried -- the same thrill as re-visiting one's childhood. It is therefore a return or a retrogression in mental structure. A degeneration. Thus we see that analysis represents going back and synthesis -- advance.

This again is proof of the nature of Choronzon. As dispersion represents analysis or destruction -- thus he is the enemy of man whose formula is creation by synthesis. This synthesis is Love. Hence it is written, Love is the Law. But this synthesis must be morally pointed to a definite purpose of which love is only the method. Hence it is written, Love under will. The law of Thelema is consequently a complete statement based on the facts of the structure of the mind.

We go through about a million processes of debate -- all tremendously vivid and important, in order to make some trifling decision or jesting phrase showing the immense superiority of that normal mind -- to these vivid and violent impressions. Yet it is of course built up of them.

Thus there is a picture of the true state. A vigorous, crude, highly coloured life of the common people. The polished silence of the gentleman is built up of all those vulgar elements, but has surpassed them, bringing them to silence of function. This is the English (equivalent) of society.

All emotionalism is due to a crude appreciation of these elements, so that it too is a degeneration or as we say -- bad form.

These thoughts are ablaze in consciousness owing to the inhibition of the moral faculty as above stated. But in samadhi the higher faculties are ablaze too, so that one gets the details and the sum of them all aflame at once in a super consciousness fitted to comprehend them in this way, which transcends the laws of logic, because in this consciousness one does see each and all at once.

Expression is vulgar mob speech -- representing a low state of evolution. -- The more complex form of individual takes things for granted without going further into the old argument.

Even chemistry illustrates this Social System, each element ceasing to assert its simple nature, and slightly subordinate in structure, to form the high-order molecule. Stability of molecule depends on completeness of satisfaction of the "will to love" of each atom.

Sunday [May 5, 1918 e.v.]

12 Midnight

Wizard just as last night. He has a crown in his lap -- of Rays.

T: "What does crown mean?"

A: "It is to be worn."

T: "By whom?"

A: He turned his head away. Mars is to wear it.

T: ``Is this war talk, or what? What does he mean by Mars wearing it? Is it any one in the Temple?"

A: Pitcher and Peacock. (T[herion] thinks Achitha.)

T: ``Will you ask about Olga. Give symbol for my relations -- which of twelve houses?"

A: 10.

T: ``Give a numerical symbol."

A: 83. (= 2 of Pantacles. Harmonious change.) 116. (= Jupiter (. . .) number.)

T: ``Ask Chinese symbol for relations."

A:

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(Water of Earth. No 31. Influencing to action, jointly. Mutual influence.)

T: Give plain card of Taro.

A: 8 of Swords. (Jupiter in [Gemini].)

T: ``Will these relations be advantageous to me?"

A: R L G V. (= 239 = 3 Dec[an] of Taurus = Saturn in Taurus. Illusory success, unprofitable, little gain for much labour.)

T: ``Give Chinese symbol illustrating my advantage."

A:

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[5] (Moon of Phallus. Waiting, sincerity.)

T: ``Has he got any advice -- is it worth bothering with?"

A: A G Ch T. (= 18.)

T: Give a Chinese symbol for course of action.

A:

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[52] (Earth of Earth. Peace, a mountain. Dignified self-control and firmness. Draw her to me rather than me toward her.)

T: L V Tz (= 126. Cannot get this.) 141.

T: ``Will he give answers re physical events?"

A: A L Sh N. (= 381 = clamour, prayer.)

T: ``Make that answer clearer."

A: (Visions of boxes and trunks.) 53.

T: Ambiguous.

A: 147.

[Sunday] May 12th, 1918 e.v.

3.42 p.m.

Wizard looks natural, pale and a little drawn.

T: What is symbol work for this week end?

A: I see a lyre -- or harp -- and two gate posts with a large turtle between crawling through.

T: Will Windram communicate this week?

A: 483. (= bearing iniquity.)

T: Explain -- tell us something about Windram.

A: 74. (= It seems as if Windram was under some strain and having to go round obstacles.)

T: Find out Windram's relations with us.

A: 121. (Means that he is writing magically to us. T[herion].)

T: Symbol for contents of his letter.

A: 53. (T[herion]: Seems to mean a very good letter with money or promise of money. I should say a very definite letter.)

T: Find Symbol for next week.

A: I see a sword, particularly the handle.

T: Give Chinese symbol.

A:

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(Fire of Earth. Hexagram 62 = progress and attainment but to descend is better than to ascend. It is a week of small affairs. In particular it refers to making some arrangements about essential than non-essentials [sic].

T: Give us a financial symbol for the week.

A: Bars across a shepherd's crook. Upside down.

T: Give number.

A: 138. (To smooth, ferment, pollute, Libanon, forehead.)

T: Give Chinese symbol.

A:

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[63] (Moon of Sol. Advantage.)

T: My relations with Eva Tanguay?

A: (. . .)

T: Give symbol for Y.S.H.M.

A: Statue. Electricity symbol. Contains Fire.

T: Get pure number for that.

A: 283.

T: Give Chinese symbol.

A:

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(53rd hexagram = Help attained, complete success.)

T: Should we do any particular magical work today?

A: (. . .)

T: Give a symbol.

A: Metal Sphere.

T: With what element, sign, planet, or Sephiroth should we work?

A: Qoph. (= Pisces = Duration.)

T: With what weapon should we divine? Give a Hebrew letter for that.

A: Teth.

T: I want you to set up an imaginary geometric figure for my relations with W.T.

A: (. . .)

T: With regard to (which)<<(what)>> shall I do Divination late in evening?

A: (. . .)

T: What does this stand for?

A: A black bird and a black fish hung on a circle. (Black.)

T: Give a number.

A: 151. (Fountain of living waters.)

T: By what means, Earth, Heavens, Mercury, or someway.

A: Fire.

T: How can I divine by fire?

A: I see a little room in Tower of Public Square; little door and balcony; light appears coming out of balcony.

T: I want a complete system of instruction on pyromancy. Will you tell Wizard I don't know how to do it by pyromancy. Give alternate method.

A: Indian head and Chinese symbol. Means Yi King method.

Sunday [May 12, 1918 e.v.]

9.20 p.m.

T: We wish to consult you Amalantrah re the sudden return of Soror Virakam in the Temple. Give symbol to symbolize the effect of that return.

A: Locked cedar chest with fountain pen or black stick in it. Compass, pearl.

T: Don't understand, may we have numerical symbol?

A: 185. (No. of external college.)

T: Give Tarot card.

A: 9 of Trumps. (The Hermit.)

T: Give Chinese symbol representing the effect of her coming into this Temple.

A:

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(Moon of Yoni. Hexagram 8 meaning 'Help'.)

T: In what House of Heaven is the Help to be sought?

A: 3. (House of brothers and sisters, correspondence etc.)

T: Give a Chinese symbol for our joint attitude towards her.

A:

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[49] (Water of Sol.)

T: Do you see her in the Temple in any way?

A: She is down by cedar chest near Wizard.

T: She is not a regular officer is she?

A: No not necessarily. I don't know though that little wand I saw in the box might be charred sticks from the fire.

T: What work should we do to-night with her?

A: 58. (1st Dec[an] of Sagittarius.)

T: Give a symbol to say which of these meanings represent most accurately the work of wands.

A: 3 of Pantacles. (= material works.)

T: Give a Chinese symbol for the way in which she can help.

A:

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[14] (Sol of Phallus.)

T: Give a symbol for Wesrun who hasn't written for 3 weeks.

A:

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[26] (Earth of Phallus. Tied up with family.)

T: Give symbol for our absent sister Olun.

A:

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[35] (Sol of Yoni. Doesn't know her own mind.)

T: Give a symbol for (Bazelon's) present attitude.

A:

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[53] (Air of Earth. Coming on slowly.)

T: Ask for a symbol to represent Mrs Wise.

A: 753.

T: Give us a symbol for what we can do to help her and on what lines.

A: 456. (Mountain of Myrrh. Mystery of Sorrow.)

T: Give us a Chinese symbol to confirm.

A:

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[30] (Sol of Sol.)

[Saturday] May 18, 1918 [e.v.]

11.25 p.m.

Wizard is there and everything is all right, but Wizard has very determined look.

T: What is our special work for this week end?

A: 358. There is something about Scorpio.

T: I asked a Geomantic question this morning about `My Way' and got an answer from (Tipherath)<<([Taphtaratharath])>>. Does the Wizard agree as to his answer?

A: Aleph Ben Isham. (= 514. Aleph= 111, Ben = 52 : = 163. Isham = 351. Sum of first 26 numbers means Saturn and Leo, thus refers exactly to my way.)

T: I asked a second question by Geomancy this morning. What is the answer to that?

A: ``Cairo in ashes."

T: I want a third answer (Question Zero) which I will ask in initials. l.a.t.n.m.e.a.a.? (Will Lola get communication from the A.'. A.'.?)

A: ``Burn no bridges."

T: s.a.e.h.n.n.r.n.? (Is Lola the fourth person in our Tetragrammaton?)

A: ``Turn the wheel to the right," and see cornfield very clear, baskets of corn and a rattlesnake in cornfield.

A: Ask Wizard to give a mystical name to the Rattle Snake.

A: M A R Y Y V Sh H. (= 571. T.'s not satisfied with this.)

T: s.a.n.e.f.f.r.? (Is Lola in Temple of 4squared)

A: Teth.

T: Is the Rattlesnake an officer in the Temple?

A: No, not an officer.

T: What is it doing there?

A: A (warning).

T: Can you get a magical number of E[va] T[anguay] ?

(Sheila) Goyla, suggests flowers and pleasant fields.

T: Does 641 suggest a name?

A[chitha]: Symbol of Dove on Ionic Column appears in connection with name.

T: Is dove any colour?

A: Light Dove Grey.

T: I want Chinese symbol for Question 0.

A:

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[61] Air of Water. Inmost sincerity. Also

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[42] (Air of Fire. Addition, increase.)

A: I see an egg with one end broken and hand inside.

T: Give symbol in answer to Question 1.

A:

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[37] (Air of Sol.)

A: And I see a cricket.

T: Get Taro symbol for same question.

A: XVI.

T: What does that Trump look like?

A: Woman standing.

T: Get a Court card.

A: Princess of Wands.

T: I want now an answer to Question 2.

A:

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 [39] (Moon of Earth. ? some doubt of this.)

T: Ask what Hex[agram] this will develop into.

A:

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[50] (Sol of Air.)

T: Will you give us a symbol of the general events of the week to come?

A: Cow with a chrysanthemum at side of each horn.

T: Give us a more definite symbol.

A: ? 513. (not clear.) 57.

T: I don't think you're getting this right Achitha. Invoke Wizard and ask him to put you right.

A: ? ``Gimel."

T: What is that in answer to?

A: Means things will be clear in future.

T: Now try and get general symbol for week. Rising or setting sun -- which is the word?

A: Teth Yod Shin A M A R. (= 561 = sum of 33 letters and their concealed mystery.)

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(Fire of Sol. = large abundant progress (Hex[agram] 55.)

T: Give us name of Rattlesnake again.

A: M A R Y Teth V Sh H.

T: Try and get name for E[va] T[anguay].

A: D A R Ayin L A. (= 306 = 17 x 18.)

T: Question no 3. Will Bazedon come back to the Work?

A: (L.N.E.K.O.E.K.) ``Lean upon it lightly."

T: Question 4. A.t.v.p.w.a.m.c.w.m.o.m.n.s.i.t.t.p.? (Are the various people who appear merely candidates who may or may not succeed in taking their places?)

A: 723. (nothing doing.)

T: Ask Chinese symbol.

A: I see Christ on the cross and = 3degree = 8square symbol.

Question now asked in full.

A: See Wizard as judge with two assessors who test every candidate.

T: Are the plans announced by Wizard tentative or fixed?

A: 7. (Means he has a divinely perfect plan whose execution depends on our ability and I imagine when we fall down he modifies his own ideas to suit our weakness.)

[Saturday] May 25th, [1918 e.v.]

Wizard looks a little serious -- grave.

T: Thank him for abundant prosperity and ask nature of work for weekend.

A: 78 and 75. (Translated by T. as Influence of Nuit or The Message of the Herald.)

T: Try to get Chinese symbol for work of the week.

A:

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 [37] (Air of Sol = Family affairs.)

T: Does this mean Tetragrammaton?

A: Crane -- sign of Mars. I see an open door. Dark woman in blackness. 47. (In answer to Tetra[grammaton] and family idea. T. gets nothing from this number connected with the subject.)

T: Ask him what object we should work for in Mass of H[oly] G[host] when next we wish to perform it.

A: 762. (nothing. 381 x 2. May be taken to mean (Harmon).)

T: Get Chinese symbol to confirm.

A:

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 [50] (Sun of Air. Concubine.)

T: Ask for the general symbol for next week.

A: Maltese cross. Bull's horns. Sheep's head.

T: Get a number.

A: 136.

[Friday] May 31, [1918 e.v.]

10.35 p.m.

Sun -- bayonet -- skull -- means death of something.

T: General symbol for June.

A: Gate with arched top. 83. (= wave etc. Angel of 2 P[antacles]; Flee, dedicated.)

T: What is in mind of 333? (333 silent.)

A: 74.

T: Give symbol of the decision.

A:

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 [15] (Humility.)

T: Give symbol of what will happen in consequence.

A:

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 [39] (Moon of Earth.)

[Monday] June 3 [1918 e.v.]

5:00 Wizard smiling.

Child Egg altar Wizard Tree Lion

Arct[eon]

777 555 666 156 444

Earth Eagle Turtle Fire

X. Strange man? Windram or Cowie? Probably will write this week.

T: Message.

A: 722. (The voice of the trumpet!)

T: What call?

A: 775. (= very vehement indeed.)

T: What does it say?

A: 687 3 x Aiwaz spelt in full

T: What has Aiwaz to say?

A: 47. (Fool; weeping; waves, fortress; clutch etc). (4 7 11 & 4 4.)

T: Expand and explain.

A:

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[53] Air of Earth. Fortunate marriage, gradual advance, geese.

T: Further message?

A: 53. (Stone, rock; Elihu; Angel of 9 P.; Sun, wall; (hung); lover.)

T: General symbol for present week?

A:

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Air of Sun. 37. Fix family affairs.

T: Financial symbol?

A:

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Moon of yoni. 8. Help.

T: Concerning 3 Dragons?

A:

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44. Bold Woman (1st dragon).

T: What do with it?

A:

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56. Humility and integrity. Flatter, though!

T: Second Dragon?

A:

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Sol of Sol. 30. Docility.

T: What do with it?

A:

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[53] Air of Earth. Marriage etc. (vide message above.)

T: Third Dragon?

A:

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Water of Water. 58. Pleasure -- still water.

T: What do with it?

A:

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Fire of yoni. 16. Harmony, satisfaction. (Continual liason.)

This is an astonishingly good description of Darola, Wesrun, and Olun, and sound advice in each case.

[Monday] June 10th [1918 e.v.]

8:45 444 asking 555. Wizard as usual -- thoughtful.

T: How is Bazedon?

A: A little clearer -- stronger -- smiling a little -- looking towards 729.

B[azedon]: Will I have mental strength to meet strains that are coming upon me?

A: 437. Balm, balsam tree.

T: How can I get this balm?

3)531

—
 3)177

—
 59

59 x 9 = Sex -- satisfaction.\$AF010

T: In what way is this to be done?

A: 271. Angel 2 dec[an] Sagittarius -- Lord of Great Strength = steady force and purpose.

T: To what end?

A: 87. (cf. entry of June 9 re 333.) B[azedon]: What is the character of my `conscious flying experience`?

A: 327 = triple expansion of her sphere.

B: Why can't I do it again?

A: 563. Washing of hands.

B: What should I wash my hands of?

A: 734. = to bring forth = 2 x 367, homunculus.

B: How can this be done?

5)765

3)153

51 x 15 = Devotion to Nuit.

T: How is that devotion to be done?

A: 263. Angel 2nd dec[an]; Earned success, 6 S[words]. 9 C[ups] = Karma Yoga (see 87 above).

T: Explain this.

A:

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Sol of Earth. 56. Strangers. People travelling. Humility and integrity.

B: What shall I do about the house on 24th street?

A:

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[37] Use common sense.

B: What practical steps should I take to devote myself to Nuit?

A: 129. Pleasure, delight.

T: What form should this take?

A: 73. The Wise One (i.e. 666) or The Camel (i.e. 555).

T: W.s.s.d.w.r.t.t.p.? (What should she do with regard to this person?)

A: 429. A lion's whelp. Judgment, equity.

T: What lion?

A: 374 = 2 x 187 = Chokmah = 666 again.

T: W.i.h.f.w.r.t.t.w.? (What is her function with regard to this whelp?)

A:

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[50] Caldron etc. Cooling, preparing food etc., i.e. general protection.

Finished 9:50.

[Friday] June 14th [1918 e.v.]

12:26 at night.

Wizard is very natural. I see ship sailing round on water.

T: Give symbol for present attitude of Soror Bazedon towards work of Wizard.

A: 538.

T: Is she to (function) in the Temple?

A: 234. (= Night Demon of 3rd dec[an] of Aquarius = [unstable] effort.)

T: Is she a part of the Wizard's plan?

A: 287. (Little. T[herion].)

T: Give Chinese symbol describing her function.

A:

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[48] Moon of Air. (Symbol of Well etc.)

T: Symbol for our correct attitude toward her.

A: 437. (Balm, balsam tree.)

T: Elucidate the Well symbol.

A: XIV. = Temperance.

T: Give symbol for her proper course of action.

A: A G Ch H Teth. (231 = She should develop the masculine quality.)

T: Give symbol for proper action in matters of leisure etc.

A: 165. (Strength; To make them know; Nehema; Nemo; Angel 3 Wands; An assembly.)

T: Give symbol of her practical actions in regard to them. What changes she is to make in consequence of belonging to the Temple?

A: 132. (4 of Wands. To make waste and to receive. The 4 of Wands = perfected work, settlement, arrangement, completion.)

[Sunday] 16 June [1918 e.v.]

9:00 P.M.

Wizard very natural -- usual folk there.

T: Symbol for next week?

A: 245. (perfect man; gall; RVCh AL (Spirit of God).)

T: Explain, please.

A: 83 explains one side of it. (83 = dew, wave etc.)

74 explains rest (74 = ??? etc.)

83 = Gime!

74 = Lamied 33. Spring, fountain

Perhaps all means the way is clear.

T: Finance this week?

A:

38. Disunion, family discord. Achitha makes this mean trouble but we get out.

T: Any message?

A: 873 = 3 x 291 = (. . .) etc. = 9 x 97 (. . .) (All) (. . .) and (. . .) = Chesed. (Change coming of this type?)

T: What about Chesed?

A: 671 --

T: Does this mean our work bears fruit?

A: 472. (Eventide shadows; Earth of Jesod. 6 x 6 x 6 x 2 = fixation of a foundation.)

T: t.s.r.l.e.? (What is her Magical Name?)

A: Alpathera. Laboratory -- basement and pipes all round, fungi growing, white and very pretty.

(. . .) = 440 dragon -- perfect. 432 ((Eventide, shadow earth of Jesod)) is right addition 7 letters and behold a key

T: What does this name mean?

A: The Glory of Illusion.

T: t.l.l.o.t.r.? (What shall I do about her?)

A: Automobiles standing about in a town garage. Chinese place. T. getting opium. 174. (R.A. figure; Torches; his Splendour round about.) Queer animals guarding portal of A[chitha]'s visions. Cock's head, lion's body.

T: t.s.r.n.? (What is her function?)

A: 186. (Fades away at once.) (Qoph; ape; stumbling-block.)

O! Altathiera zazare tofaa
Miwela rono darala zabaa
Re! Re! zacar tofaa marada
Ata bewela to rafor rom kalom
Bawa! Bawa!

O! ata ludu to rafor balong
Um -- zala mala tummri charlo (krory) <<?krong>>
Upala forlo marana palaa
Bewala Rela ra tofor banaa
Bawa! Bawa!

Upmara rada tofagile kor
Nara dala tofare caralor
Mewa topi dodalare tomaa
Utta bewale no ropi garaa
Bawa! Bawa!

O! kore kore kunura coralo
Bajil ke -- n -- O! rafutala pilo
Mawa bewala radara kolat
Mawalado peruba korabat
Bawa! Bawa!

Do what thou wilt shall be the whole of the Law
Will = direct, straight line (as arrow)

Euclid's straight line or right line is the shortest distance between two points. Thus right actually means right. All wrong is indication by definition -- as in wander, wanton, straight etc. Language itself bears witness to the Law.

Wander -- wanton -- straight -- crooked -- connection is Euclid's definition of a straight (right) line.

Freudian!

Wander suggests to our memorie (. . .) we read to wander to love.

Close Window

Aleister Crowley's Lam & the Little Grey Men

A Striking Resemblance

by Daniel V. Boudillion

[Spanish version](#)
from [Boudillion Website](#)

Report

Preface

This report presupposes two very outlandish things: that there are "**aliens**", and that some people (occultists) have "magickal powers." It is not the point of this report to prove whether or not there are such beings or powers. What is known is that there are people who believe that there are such beings and believe that they have such powers. The crux of this report is based on what people believe, which may be very different from the way things really are. *Please bear this in mind.*

This report also recounts some very curious behavior on the part of a number of people. These behaviors and events actually did take place and are fact. However, the supposed results of these events are entirely subjective and entirely in the realm of belief.

It is not my purpose to try to prove or disprove the beliefs of the people involved. It's what they did (and do) because of these beliefs that interest me.

Introduction

I first became curious about a possible connection between the "grey aliens" of popular [UFO culture](#) and the activities of certain occultists after seeing several of UFO investigator **Ray Fowler's** books on the recommended reading list of a [satanic website](#). In an idle moment I had done a Google search on Ray's book, [The Watchers II](#), and one of the spots that listed it - much to my surprise - was the recommended reading list of a *satanic group*. (It is not my moral judgment that this group is satanic, the group itself calls itself satanic.)

I found this both disturbing and inexplicable - for what reason would a UFO book be included in the curriculum of a satanic group, and why Ray's book in particular? I emailed Ray and asked him if he had any insight into the situation, but he was as perplexed as I was. And there matters rested for a year or so until additional information came into my hands, information that may indicate - much as John Keel himself believed ([Mothman Prophecies](#)) - that occult activity may be an ingredient of the "grey alien" mystery.

The pictures below bear a resemblance and may hold the key. The first picture is a drawing made by occultist Alistair Crowley of an entity he had invoked repeatedly in 1918 and called "Lam." The second picture is a composite drawing by **Ann Direnger** (Contact of the 5th Kind - Imbrogno) of an "alien" type reported throughout 1980's in the Hudson Valley.

Having noticed the similarity, I proceeded to investigate the connection.



Lam



"Alien"

Purpose of the Report

It is the purpose of this report to investigate a similarity and possible connection, and particularly answer the question:

"For what reason would a UFO book be included in the curriculum of a *satanic group*, and why **Ray Fowler**'s book [The Watchers II](#) in particular?"

Investigation

Aleister Crowley

The Englishman [Aleister Crowley](#) (1875 - 1947) was one of the most notorious occultists of his day, and perhaps of modern times. Self-styled as "The Beast 666," he went out of his way to live up to it with his sensationalism and self-promotion. He wrote a number of textbooks on ceremonial magick, most of which are still in print today.

He also founded and was head of a number of occult fraternities. In short, he exerted a significant influence on occult circles that has continued to grow dramatically, long after his death.

The Amalantrah Working

In January through March of 1918 Crowley began a series of magickal workings called [the Amalantrah Workings](#) in furnished rooms in Central Park West, New York City. These were performed via Sexual & Ceremonial Magick (his spelling) with the intent to invoke certain "intelligences" to physical manifestation.

In actuality, the workings typically manifested as a series of visions and communications received through the mediumship of his partner, Roddie Minor.

Be that as it may, at least one such "intelligence" was brought into physical manifestation via the Magickal Portal they created. (A portal in this context is a "magickally" created rent in the fabric of time and space.) The entity that came through is the one pictured above left. Crowley maintained the picture is actually a portrait and drawn from real life. This entity either called itself "Lam," or was named "Lam" by Crowley. Either way, he considered it to be of interdimensional origin, which was the term then for extraterrestrial. In communications with Lam, the symbolism of the egg featured prominently.

Crowley included the portrait of Lam in his *Dead Souls exhibition* held in Greenwich Village, New York, in 1919. In that same year it was published as a frontispiece labeled [The Way to Crowley's commentary to Blavatsky's The Voice of the Silence](#).

Beneath the picture was the following inscription:

"*LAM* is the Tibetan word for *Way or Path*, and *LAMA* is *He who Goeth*, the specific title of the Gods of Egypt, the Treader of the Path, in Buddhistic phraseology. Its numerical value is 71, the number of this book."

Other than this, there is no commentary extant from Crowley upon the subject of Lam except for material published by disciples such as Kenneth Grant.

Interestingly, [Crowley gave the drawing to Grant in 1945](#).

Cult of Lam

Since Crowley's time, several occult groups and individuals following in his footsteps have claimed to have intentionally and successfully contacted "Lam." Most notably, Michael Bertiaux in the 1960's followed by a group of O.T.O. initiates in the 1970's. (The O.T.O. is the [Ordo Templi Orientis](#), a Magickal order run by Crowley.) These individuals consider "Lam" to be a [trans-mundane](#) or extraterrestrial entity and claimed remarkable success in their invocations - if they are to be believed.

Following the success of these contacts, interest in occult circles, especially Crowleyian ones, gathered considerable steam. In 1987, **Kenneth Grant**, the generally acknowledged successor to Crowley, went so far as to formalize [the Lam Workings](#) into something called the *Cult of Lam*.

To quote from Grant's Typhonian O.T.O. website:

"The Cult [of Lam] has been founded because very strong intimations have been received by [Aossic Aiwass](#), 718'. ' to the effect that the portrait of Lam (the original drawing of which was given by 666'. ' to 718'. ' under curious circumstances) is the present focus of an extra-terrestrial - and perhaps trans-plutonic - Energy which the O.T.O. is required to communicate at this critical period, for we have now entered the Eighties mentioned in [The Book of the Law](#).

It is Our aim to obtain some insight not only into the [nature of Lam](#), but also into the possibilities of using the Egg as an astral space-capsule for travelling to Lam's domain, or for exploring extra-terrestrial spaces in the sense in which O.T.O. Tantric Time-Travelers are exploring the Tunnels of Set in intra-cosmic and chthonian capsules.

Members of the O.T.O. who feel strongly attracted to this [Cult of Lam](#) are invited to apply for

participation therein. It is open only to Order members. They should contact Frater Ani Asig, 375' of the Sovereign Sanctuary, O.T.O. and submit a formal, typewritten and signed acceptance of the conditions of Working outlined here.

It should be understood that proficiency in the magical formulae of this Cult does not necessarily comport eligibility for advancement in the O.T.O., its parent Order."

Concurrently, a manuscript called "[The Lam Statement](#)" was circulated among O.T.O. initiates with a view to "*regularizing the mode of rapport and constructing a magical formula for establishing communication with Lam.*"

Who is Lam?

It is interesting to note that since Crowley's time, in occult terms at least, Lam is considered a class of entity rather than an individual being. When one invokes Lam, they are invoking an entity of that type, rather than a specific being. For occultists operating along O.T.O. lines, the idea is to invoke these Lam entities through [Magickal Portals](#) (intentionally created rents in time and space) into physical manifestation on planet earth. Why this is desirable is not always so clearly stated.

(It often appears that within Crowleyian circles the working rule is often: "*If Crowley did it, I want to do it, too.*")

Michael Bertiaux, a [Lam contactee](#) and invoker of note, viewed Lam as the "[subterranean burgeoning of Lucifer-Gnosis](#)." Considering that Gnosis means an intuitive knowing, this would mean that knowing Lam is to know a welling-up from the unconscious of an inner knowing of [Lucifer](#). (The Occult being the occult, it is important to bear in mind that occultists at least may not necessarily see Lucifer as the devil, but rather as a "light bringer" who fell to earth.)

Bertiaux goes on to say that Lam is the natural mode of human evolution in the present Aeon - indicating that to him and his followers this Lucifer-Gnosis is the appropriate path of human spiritual growth at this time.

Crowley termed the intentional cultivation of spiritual growth the "Great Work."

And the Great work for Crowley,

"...involved precisely the establishment of contact with [non-human intelligences](#)."

Intelligences such as Lam. Using the language of Crowley's time, certain non-human intelligences such as [Lam](#) were what we today would term "extraterrestrial."

A Portal Opened

It is generally agreed within occult circles that Crowley [intentionally opened a portal of entry via magick ritual](#) in the Amalantrah Workings which allowed the likes of Lam [and other similar entities](#) a passageway onto the earth-world. The rift "in-between the spaces of the stars," created by the [Amalantrah Working](#), created a gateway through which Lam and other extra-cosmic influences could enter the known universe, and most particularly, our earth-world.

According to occultists involved in such things, [the Portal](#) *has since widened*.

The Babylon Working

According to occult lore, the Portal was further enlarged by a Jet Propulsion Laboratory founder and rocket fuel

scientist named [Jack Parsons](#), and Scientology and Dianetics founder L. Ron Hubbard in 1946, facilitating - so it is said - a monumental paradigm shift in human consciousness.

This Magickal working was called the [Babylon Working](#), and like the *Amalantrah Working* on which its ritual was patterned, it was based on *ceremonial sex magick*.

Together they,

"endeavoured to ... incarnate a physical aspect of Babylon, the [Scarlet Woman](#) of the Book of Revelations (17:3-6). They believed that Babylon was the herald of the new Age of Horus, and that Revelations was the understandably negative interpretation by those of the dying Age of Osiris."

The gist of it was that Parsons desired to take the spirit of Babylon, the "Whore of Babylon," and invest it in a human being. The idea was to create a child in the spiritual world, and then call down the spiritual baby and direct it into a human womb. When born, this child would incarnate the forces of Babylon, which they considered to be a good thing.

(Although Crowley had previously written the somewhat hilarious book [Moonchild](#) - concerning a similar experiment - he wrote in a letter: "Apparently Parsons and Hubbard or somebody is producing a moonchild. I get fairly frantic when I contemplate the idiocy of these louts.")

In any event, the rites were duly performed as written from January 4th to 15th of that year. It is not known if a spiritual child was enwombed from them. What is known is that the [Magickal Portal](#) first created by Crowley, and which originally let Lam into the earth-world, was reestablished with considerable intensity by Parsons and Hubbard. From the diaries of the participants, it is also clear that they were not as adept as Crowley in the closings of portals. What they seemed to have accomplished was the drastic enlargement and ripping of an existing Magickal Portal and the subsequent non-closure of it. Perhaps the rip they created was not possible to close.

In any event, the modern UFO era began exactly a year and a half later on June 24th, 1947, with [Kenneth Arnold](#)'s sighting over the Cascade Mountains in Washington State.

Grey Aliens

The "grey aliens," slight-bodied, big-headed, large-dark-eyed manikin creatures are primarily an American phenomena. And, it is interesting to note that all the Lam workings were done in America.

Reports of these UFO-associated entities became prevalent in the 1980's and made the big time with Whitley Strieber's book *Communion*. The "greys" appear eerily similar to Lam, with the exception of Lam not having the large insectoid wraparound eyes reported of the "greys."

However, there are variations of these small manikins that very much resemble a Lam. See the second of the two pictures at the top of this page. This entity is a composite of a variation commonly seen in the 1980's. Rather than grey, its skin tone is clay-white and the facial features are different. In fact, the *resemblance to the Lam pictured by Crowley is virtually exact*.

Also and perhaps most significantly, Kenneth Grant, head of the current O.T.O., states that:

"Lam is a Great Old One whose archetype is recognizable in accounts of UFO occupants."

It would seem from this official Typhonian statement that the current invokers of Lam are absolutely clear that Lam and the grey-aliens are one.

Satanism

I am not an expert on Satanism, nor do I intend to be. However, there are some reasonably obvious things I have gleaned.

- First, Satanism is not a unified movement like Christianity or Islam. It is comprised of individuals with their own distinct ideas about what it means to be a Satanist.
- Second, to some it is a religion, to some a philosophy, to others a magickal path.
- Third, there is usually a thread of magickal interest in most Satanists of most types.

And, where there is an interest in magick among Satanists, it is almost universally an interest in Crowleyian derived Magick.

Discussion

Back to the Questions

The questions that initiated this investigation and report were: What possible connection is there between the "grey aliens" of popular UFO culture and the activities of certain occultists & for what reason would a UFO book be included in the curriculum of a satanic group, and why **Ray Fowler's** book [The Watchers II](#) in particular?



Question One Discussion:

Based on face value of the evidence, a theory could be constructed that not only are the Lams "grey aliens," but that the arrival of the "grey aliens" in American UFO culture was facilitated solely by the magical workings of Aleister Crowley and later disciples working in his footsteps. There are official O.T.O. groups today, such as the Cult of Lam, that are dedicated to invoking the Lam entities into the earth-world.

According to their literature, not only is contact with non-human entities an integral component of spiritual growth, but the "Lam Consciousness" of Lucifer-Gnosis is the "natural mode of human evolution in the present Aeon." Thus these grey-alien/Lam entities are deemed worthy of invocation into the earth-world on behalf of the interests of humanity's evolution.

According to the face value of the evidence, one could also theorize that the Magickal Portal that Crowley created in the Amalantrah Working brought through the first of these beings. However, the Portal constructed was properly closed. In contrast, when Parsons and Hubbard did their similarly constructed Babylon working involving

the opening of the same Portal, either they ripped the portal beyond ability to be repaired and closed, or it was enlarged beyond their ability to close it.

In either case, [the Portal](#) - according to the evidence - has remained opened ever since to all manner of interdimensional entities to ingress upon the earth-world at will. The Parsons/Hubbard working effectively opened the world to the modern UFO entity situation. And, based on the [Lucifer-Gnosis](#) construct, O.T.O.-style occultists *have continued to pull further interdimensional entities through this rip or unclosable portal.*

Of course, Kenneth Grant's statement noted above ("Lam is a Great Old One whose archetype is recognizable in accounts of UFO occupants") is the final proof that the Crowleyian occultists fully believe that they are indeed invoking "grey aliens" into the earth-world.

Two Cents for John Keel

Noted UFO/Forcean researcher and author **John Keel** felt that much of the paranormal situations he investigated, such as the "*Mothman*," were at root due to occult activity of some sort. And it looks like he was on to something.

Interestingly, part of the ritual for invoking Lam, or [Lams](#), is to begin by meditating on the eyes of Crowley's Lam portrait.

To quote [Kenneth Grant](#):

"To gaze into the eyes of this entity is to invite potent contact. One feels an immediate sensation of lightness, of weightlessness, and then a sensation of falling... of being sucked into a vortex...."

Sound familiar? It is well known among [UFO investigators](#) that the eyes of the "grey aliens" have a powerful effect on the witness. Witnesses often feel like they are being sucked into their eyes. They also invoke deep feelings of fear.

Grant continues with instructions:

"The eyes will enlarge and will suck in [your] consciousness until there arises a sensation of being within the entities head." (Again, this is presented as a good thing.)

In any event, the first gate of consciousness is obviously through the eyes. And thus one who would meditate upon the eyes of a portrait of such an entity will indeed begin the process of opening a portal within themselves to the entity.

In other words, you don't have to be a trained occultist to raise hell in yourself, which is also one of Keel's contentions.

Question Two Discussion

Why would **Ray Fowler's** [Watcher](#) series be recommended by [Satanists](#) as part of their curriculum?

- [First](#), most Satanists have an interest in magick.
- [Second](#), the kind of magick is almost always Crowleyian magick.
- [Third](#), a significant portion of the Crowleyian world feel that invoking Lam, or [Lams](#), is a necessary part of moving human evolution ahead.
- [Fourth](#), Lams are the occult label for "grey aliens."
- [Fifth](#), the most comprehensive books on the habits and idiosyncrasies of the "greys" are Ray Fowler's *Watcher series*.

If you want to know all about the "greys," you read Fowler.

Summary

1. "Grey Aliens" are Lams, and were first contacted via magickal ritual by Alistair Crowley. Further magickal ritual along similar lines created a situation where direct access for these entities to the earth-world was established. Certain groups and people believe this to be beneficiary to humanity, and continue to draw these beings into the earth-world through magickal ritual via the original access point.
2. Satanists are involved in Crowleyain Lam invocations and recommend Ray's books for their extensive content on the habits and idiosyncrasies of the "greys" (Lams).

Conclusion

It is now clear why Ray Fowler's books were recommended reading. This part of the puzzle, and the primary reason I wrote the report, has been solved to my satisfaction.

The secondary question raised by investigating the first (do "aliens" or "lams" actually exist) is a far different matter. People's actions are objective, but the motivations are based on the subjectivity of beliefs. What one person believes to be "reality" may not be in the least "real" to another.

At a certain level - and for the purposes of this report - it does not really matter if these beings and powers are objectively "real" or not. What is significant and of pertinence here is that many members of the occult community (O.T.O./Crowleyian) do indeed believe these beings and powers to be "real" and govern themselves accordingly. They spend considerable time attempting communication and invocation of them.

They believe it is for the benefit of us all, although if this were generally known, I would think it would be a point of some considerable debate.

Addendum

Lam Lore

According to O.T.O. chief Kenneth Grant:

- Lam is known to be a link between the star systems of Sirius and Andromeda.
- Lam is the gateway to the Void. Its number, 71, is that of "NoThing", an apparition.
- Lam, as a Great Old One, whose archetype is recognizable in accounts of UFO occupants.
- Lam has been invoked to fulfill the work set afoot by Aiwass; as a reflex of Aiwass.
- Lam as the transmitter to AL of the vibrations of LA via MA, the key to the Aeon of Maat.
- Lam is the occult energy beaming the vibrations of Maat and may proceed from that future aeon.

[Return to The Lam](#)
[Return to Zeta Reticuli Interaction With Earth](#)
[Return to The Divine and The Manipulative](#)
[Extraterrestrials](#)



"LAM is the Tibetan word for Way or Path and LAMA is He who Goeth... Its numerical value is 71..." A.C. — Crowley drew the portrait of Lam.

In 1918 Aleister Crowley came into contact with a extra-terrestrial entity named Lam. It was during a [sexual-magickal](#) operation, the Amalantrah Working, with Soror Ahitha (Roddie Minor) in New York. One of the revelations of this magickal working was the symbolism of the egg. They were told, "it's all in the egg".

The rift in-between the spaces of the stars, created by the Amalantrah Working, produced a gateway through which Lam and other extra-cosmic influences can enter the known universe. The portal has since widened.

According to Kenneth Grant:

- Lam is known to be a link between the star systems of Sirius and Andromeda
- Lam is the gateway to the Void. Its number, 71, is that of "NoThing", an apparition
- Lam is the occult energy beaming the vibrations of Maat and may proceed from that future aeon
- Lam, as a Great Old One, whose archetype is recognizable in accounts of UFO occupants
- "...therein am I as a babe in an egg" AL.II.49
- Lam has been invoked to fulfill the work set afoot by Aiwass; as a reflex of Aiwass
- Lam as the transmitter to AL of the vibrations of LA via MA, the key to the Aeon of Maat
- Crowley considered Lam to be the soul of a dead lama of Lêng, between China and Tibet
- Crowley gifted to Grant his original drawing of Lam in 1945

<http://www.simoniff.com/lam/>