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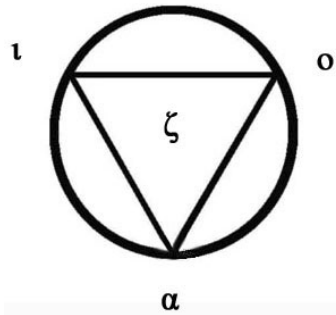
The Key of the Abyss

Jack Parsons, the Babalon Working
and the Black Pilgrimage Decoded

Web Preview 10\31\06

Anthony Testa

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Jack Parsons, the Babalon Working
and the Black Pilgrimage Decoded

with Concordance to Liber Al vel Legis and Liber 49

Web Preview

by Anthony Testa

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ISBN: 978-1-4303-0160-8

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And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

– **Revelation 9 : 1-2**

This book is the Gate of the Secret of the Universe.

– **Aleister Crowley, Liber os Abysmi vel Da'ath**

For her house inclineth unto death, and her paths unto the dead.
None that go unto her return again, neither take they hold of the paths of life.

- **Proverbs 2 : 18 - 19**

Babalon is called the Mother of Abominations, for she brings forth the star and the darkness of the firmament wherein the Dragon is fourfold in the field of the sixth (Sephiroth), so thereby understand that Her reflection in the waters of the Abyss *is* the Dragon.

– **Apocalypse of the Coiled Dragon, Chapter IV**

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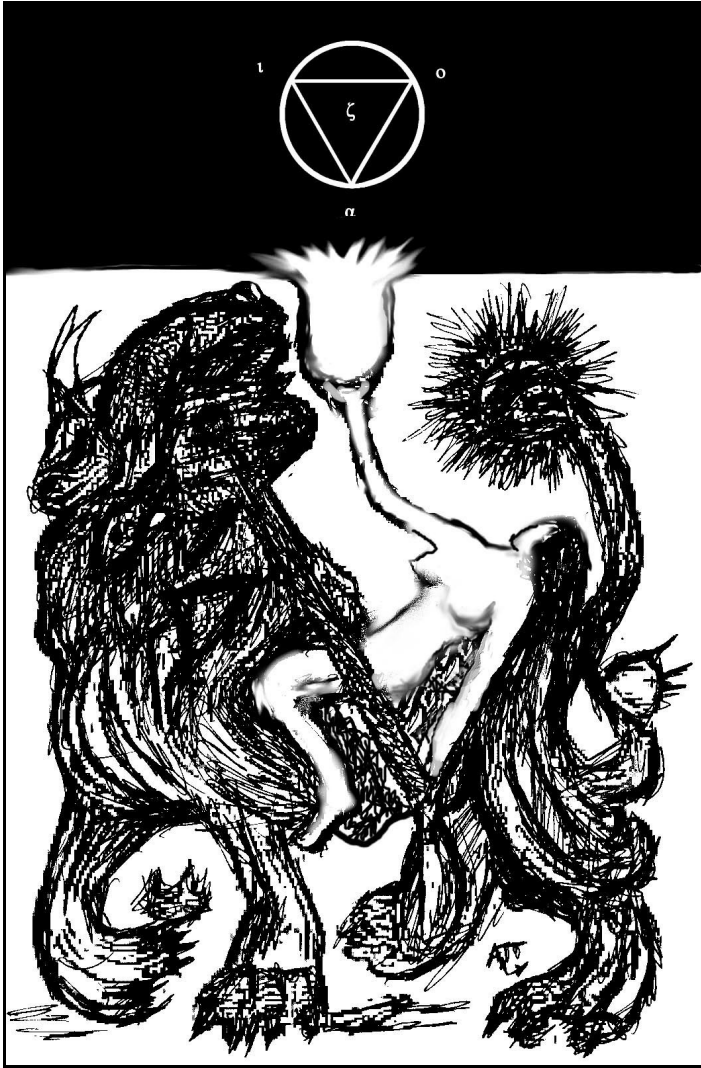
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Part I

The Babalon Working

And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. --Revelation 18, 2-3

Chapter 2 : The Working

1. Background

The Babalon Working was an application of Parsons personal philosophy, his motivation described in his own words:

She will come girt with the sword of freedom, and before her kings and priests will tremble and cities and empires will fall, and she will be called BABALON, the scarlet woman....And women will respond to her war cry, and throw off their shackles and chains, and men will respond to her challenge, forsaking the foolish ways and the little ways, and she will shine as the ruddy evening star in the bloody sunset of Gotterdamerung, will shine as a morning star when the night has passed, and a new dawn breaks over the garden of Pan¹.

The rituals performed over a period of 11 days, intending to invoke a vessel to give birth to the incarnation of the Goddess Babalon, a force or spirit that is described in the Revelation of John:

1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;

2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication,

5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.²

¹ Jack Parsons, *Freedom is a Two Edged Sword*

² Revelation 17 : 1 – 7 ASV

Crowley's understanding of Babalon was largely formulated by his scrying of the Aeons or Aethyrs of the Enochian system of magick:

Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast{SUP:4}, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom. the world. Therein is manifested the glory of my Father, who is truth. (This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.) The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength}. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night! This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self. O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand."³

³ Liber 418 - the Vision and the Voice, 87-8, op. cit. We shall encounter this quote again.

For Crowley, Babalon was a force or being that transcended the lower parts of the Universe and so could grant liberation by the shattering of the Ego, a process described as the “pouring out” of the Magician’s blood thus freeing the eternal part of the one who performs the rite from bondage in the material universe making it possible to return to the Pleroma or highest heaven. Crowley associated his Goddess with the Great Whore of the *Book of Revelation*, in part, because she granted her mysteries, like Nature itself, freely to any who would approach. It was this god that Parsons intended to incarnate in the body of a child created through ritual magick.

In the *Book of Babalon*, Parsons summarizes the rituals performed in the first part of the Working, in order to 'summon' an appropriate host for his Moonchild. Alexander Mitchell discusses, in the *Babalon Working*, Parson's and Hubbard's relationship which is a key to deciphering the Will (or neuroses) of Parson's that underlie the operation: *Parsons wrote to Crowley in July, 1945, "About three months ago I met [Hubbard], a writer and explorer of whom I had known for some time [because he wrote science fiction]...He moved in with me about two months ago, and although Betty and I are still friendly, she has transferred her sexual affections to him...We are pooling our resources in a partnership that will act as a limited company to control our business ventures. I think I have made a great gain, and as Betty and I are the best of friends there is little loss...I need a magical partner. I have many experiments in mind..."*

Mitchell then quotes Grant, the recognized authority on such matters: *Having lost confidence in women, Parsons decided to attract an Elemental Spirit to take Betty's place..." These spirits are called Elementals because of their association with the four elements of the ancients. To summon one requires a large amount of magical energy, the kind generated by an 8th Degree working. The practice of the 8th Degree is a solo sexual rite. and also (t)he instructions that accompany the eighth Degree of the O.T.O. contain methods for evoking an Elemental, or familiar spirit. It is said to be an easy matter to attract such a spirit because the souls of the elements desire constantly to be absorbed into the cycle of human evolution, this being the only way in which they can achieve salvation and perpetuity of existence. On being appropriated by a human organism, the elemental*

*finally becomes absorbed in the immortal principle in man. Finally there is a quote from *The Magical Revival**

(1) That he choose wisely a reasonable soul, docile, apt, beautiful, and in all ways worthy of love.

(2) That he fall not away from love of the Great Goddess into love of this inferior, but give only as a master and of his mercy, knowing that this also is service to the Goddess.

(3) That of such familiar spirits he have but four [one for each element?]. And let him regulate their service, appointing hours for each.

(4) That he treat them with kindness and firmness, being on his guard against their tricks.

"This being said, it is enough; for to have them is but the pains to call them forth from their homes. And the Spirits of the Elemental Tablets given by Dr. Dee⁴ and Sir Kelley are the best..."⁵

⁴ See the chapter on Dee, infra.

⁵ *The Magical Revival*, Grant, Skoob Esoterica, pg 164:

2. Ritual

It may be useful to consider Parson's record of this opening phase of the operation:

In January 1946 I had been engaged in the study and practice of Magick for seven years, and in the supervision and operation of an occult lodge for four years, having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus. At this time I decided upon a Magical operation designed to obtain the assistance of an elemental mate. This is a well known procedure in Magick (cf. Ch. VIII in Magick in Theory and Practice), consisting of the invocation of a spirit or elemental into tangible existence by various magical techniques.

*I decided upon the use of the Enochian Tablets obtained by Dr. Dee and Edward Kelley, employing the *n*n*n square of the Air Tablet. The technique was approximately as follows:*

(January 4, 1946, 9:00 PM)

*1. Prepared and consecrated Air Dagger. (The other magical weapons were previously prepared. This dagger served as the special talisman of the operation.) 2. Prepared Enochian Air Tablet on virgin parchment. 3. Prepared Parchment Talisman 4. Rituals as follows: (a) Invoking Pentagram of Air. (b) Invocation of Bornless One. (c) Conjunction of Air. (d) Consecration of Air Dagger. (e) Key Call of third Aire. (f) Invocation of God and King of Aire. (g) Invocation of Six Seniors. (h) Invocation of (RZDA) by *n*n*n and (EXARP), to visible appearance. (i) Invocation of wand with material basis on talisman. (j) Invocation with dagger. (k) License to depart, purification, and banishing. I followed this procedure for eleven days, from January 4 to 15, with the following entries in my record: January 5. A strong windstorm beginning suddenly about the middle of the first invocation. Jan 6. Invoked as before. Wind storm continued intermittently all day and night. Jan 7. Invoked twice. Wind subsided. Used Prokofief Violin Concerto No. 2 as musical background. Jan 8. Invoked twice, using blood. Jan 9. Invoked twice, replenishing material basis. Jan 10. Invoked twice. I retired about 11 PM, and was awakened at 12 PM by nine strong, rapid knocks. A table lamp at the opposite corner of the room was thrown violently to the floor and broken. There was no window in this corner, and no wind was blowing at the time.*

(Note. I have had little experience with phenomena of this sort. Magically speaking, it usually represents "breaks" in the operation, indicating imperfect technique. Actually, in any magical operation there should be no phenomena but the willed result.)

Jan 11. Invoked twice, using blood.

Jan 12. Invoked twice. A heavy windstorm.

Jan 13. Invoked twice. Windstorm continued.

Jan 14. The light system of the house failed about 9 PM. Another magician who had been staying at the house and studying with me, was carrying a candle across the kitchen when he was struck strongly on the right shoulder, and the candle knocked out of his hand. He called us, and we observed a brownish yellow light about seven feet high in the kitchen.

I banished with a magical sword, and it disappeared. His right arm was paralyzed for the rest of the night.

Jan 15. Invoked twice. At this time the Scribe developed some sort of astral vision, describing in detail an old enemy of mine of whom he had never heard⁶, and later the guardian forms of Isis and the Archangel Michael. Later, in my room, I heard the raps again, and a buzzing, metallic voice crying "let me go free." I felt a great pressure and tension in the house that night, which was also noticed by the other occupants. There was no other phenomena, and I admit a feeling of disappointment.

The feeling of tension and unease continued for four days. Then, on January 18, at sunset, while the Scribe and I were on the Mojave desert, the feeling of tension suddenly snapped. I turned to him and said, "it is done," in absolute certainty that the operation was accomplished. I returned home, and found a young woman answering the requirements waiting for me. She is describable as an air of fire type with bronze red hair, fiery and subtle, determined and obstinate, sincere and perverse, with extraordinary personality, talent, and intelligence.

⁶ Apparently, Wilfred Smith, the formed head of Agape Lodge. According to Kenneth Grant in the *Magical Revival*, Smith had seduced Parson's first wife and had been expelled from the O.T.O. by Crowley. Though it seems that Parsons was the victim in their squabble, Smith attacked Parsons astrally and was caught by some knives thrown by Hubbard.

*During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.*⁷

There is much more detail concerning the ritual itself and can be found in the *Book of Babalon*⁸. There is no reason to look any further at the particulars of the ritual; it follows more or less the theories and instructions outlined by Crowley.⁹ Insofar as the purpose of the ritual(s) Grant suggests that Parsons, having had his wife run off with Wilfred Smith became disenchanted with women and decided to invoke an elemental (see above). The contact with Babalon – or whatever it was – occurred during a IX degree rite with the elemental after she appeared *February 23, 1946 Parsons triumphantly wrote to Crowley, "I have my elemental! She turned up one night after the conclusion of the Operation, and has been with me since.*¹⁰ Therefore, with the appearance of the “elemental”, Marjorie Cameron, the participants were in place for the Babalon Working.

Significantly, Parsons used the “Enochian” system of magic developed by the Golden Dawn from the notes and diaries left by Dee and adapted by Aleister Crowley who is undoubtedly the most important contributor to its understanding (and popularity) since Dee and Kelley themselves. The story of the “reception” of the Enochian system – if it can in fact be called such – tied to Dee’s life and therefore it is relevant to the discussion, as we shall see, since the records he left behind form not only the technical basis of the Babalon Working but also the theological underpinnings¹¹ which was clearly adopted by Crowley and in turn, his devoted student Jack Parsons.

The Apocalyptic nature of Crowley’s major Enochian working documented in *The Vision and the Voice* (Liber 418) is obvious,

⁷ Jack Parsons, *Book of Babalon*, Conception. It is unclear what Grade Parsons actually held though he was clearly aware of the “higher secrets” of the O.T.O.

⁸ <http://www.timestation-z.com/l49.pdf>

⁹ see esp. *Magick in Theory and Practice*

¹⁰ Kenneth Grant in the *Magical Revival*, Skoob, pp 166

¹¹ or at least their seeds which were in turn germinated by Crowley as recorded in the *Vision and the Voice*.

particularly as Crowley understood the Aethyrs as a sequential “revelation” of the new Aeon of Horus which was inaugurated some five years before when Aiwass delivered the Book of the Law in Cairo as well as the initiation to the Great White Brotherhood, a level of attainment achieved by the destruction of the ego and ascending through the Abyss (i.e. beyond phenomenal reality) to the regions known to the Gnostics as the Pleroma, Christians as Heaven and to Crowley as the Kabalistic Sephiroth of the supernal triad, Binah, Hokma and Kether. It is in the skrying of the Aethyrs that he encounters the personification of the beings found in the Revelation of John, the Great Beast – which Crowley identified with – and the Great Harlot, Babylon the Great (later spelled BABALON for numerological reasons). Of course, it is this personification that Parsons sought to cause to be incarnate on the Earth, the Archonic spirit he believed was represented in the Apocalypse. The connection between Dee’s system of magic and the Apocalypse was not the invention of either Crowley or Parsons, however. It is inherent to the entire corpus and so we shall turn to Dee and particularly the Apocalyptic elements in his magical work. First, however, a brief overview of the man himself (and also his chief “skryer”, Edward Talbot (usually known by his alias, Kelley).

Chapter 9 : Choronzon

I am I¹². I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men¹³.

--Crowley, Liber 418:The Vision and the Voice, 10th Aethyr, ZAX

In an essay discussing the seemingly unending fascination of occultists with the *Necronomicon*, a book of sorcery invented by the pulp writer H.P. Lovecraft, Colin Low writes:

Choronzon is mentioned only once in John Dee's diaries, during a communication from the angels concerning the expulsion of Adam from the garden of Eden:

"But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and imperfect in respect to his purer essence, began to assail man and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the garden of Felicity and the judgment of his understanding, but not utterly the favour of God. But he was driven forth (as your scriptures record) unto the earth which was covered with brambles. ... But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen and Princes." (James p.1)

In this context C(h)oronzon is identical with the Serpent of Genesis, and with the rebellious angel Samael in Jewish midrashic and kabalistic legend. We can equate Choronzon with the Devil, but I must

¹² See a commentary on Liber Os Abysmi, *Cycles of the Aeons II Angel of the Abyss*

¹³ Crowley, *Liber 418:The Vision and the Voice*

*emphasize this is not the Devil of Christian myth; this is the Devil from myths that predate Christianity.*¹⁴

Low's point regarding the equivalence of Choronzon with Samael is the key to the mystery of Choronzon for the *malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I", hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.*¹⁵ As we shall see later, the confluence of Lovecraft's fictional Great Old Ones and the Demon Choronzon is more than a coincidence.

The meaning of the passage from the *Vision and the Voice*, then, is that Choronzon is nothing since he has no reality in the Supernal Universe. He is the creator of the material universe but *I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail.* Which is to say, he cannot stand against the Spirit that comes from the Supernal realm or Plenum. As Low pointed out, Choronzon can be identified with Samael who in Jewish lore is *(the p)rince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as "the venom of God," since he is identical with the angel of death ... who slays men with a drop of poison*¹⁶ and *he was regarded simply as the principle of evil that brought upon Israel and Judah every misfortune that befell them. Even at the creation of the world he was Lucifer, who ever sought evil and who began his malignant activity with Adam.*¹⁷

¹⁴ Colin Low, *Dr. John Dee, the Necronomicon & the Cleansing of the World - A Gnostic Trail* at <http://www.digital-brilliance.com/kab/essays/GnosticTrail.htm>

¹⁵ Liber 418, op cit.

¹⁶ Note that this is precisely what Choronzon tells Neuberg: *I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men.*

¹⁷ Jewish Encyclopedia <http://www.jewishencyclopedia.com/view.jsp?artid=106&letter=S>

Again I would point out that the Lucifer myth – such as it is¹⁸ - should be recognized as a Solar myth and, despite the misunderstanding and “creativity” that has been generated by “theologians” and the like, Lucifer is essentially the myth of the Stars – the Light, that is – which fell into matter and is bound under the rule of the powers. This is a subject deserving of greater study and I will do that in later volumes. For now, however, it is enough to refer to the quote we closed the last chapter with *I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.*¹⁹ which, I think, sums up the concept which is this; the Christ became the fallen Light, Lucifer, and resurrected, defeated the powers for all time. Christ, becoming man, became Lucifer and now, sharing in His victory, the Elect (who have the *gnosis*) are returned to the kingdom of the Pleroma.

Samael was also part of the cosmologies in some Gnostic sects. The recently discovered Nag Hammadi²⁰ codices has four texts which contain references to Samael:

1. The Apocryphon of John
2. The Reality of the Rulers
3. On the Origin of the World
4. Trimorphic Protennoia

In the Apocryphon²¹ of John, Samael (also called Yaldaboath) is described as... *the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other Aeons with a flame of luminous fire which (still) exists now. ...And he placed seven kings – each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth*

¹⁸ It goes without saying that the myth is garbled and extrapolated based on faulty theological premises. See *Satan: A Biography* by Henry Ansgar Kelly, Cambridge 2006.

¹⁹ Revelation 22:16

²⁰ All quotes taken from translations of these texts at <http://www.gnosis.org>

²¹ Secret Book or Apocalypse in the original sense of the word, meaning Revelation.

of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

Here Samael is the first of the 'evil' or lesser beings created or "conceived from his mother, *Sophia of the Epinoia*. Notice the use of the number seven as the number of "kings" set over the seven heavens. Samael also creates abortive or deformed Aeons but unlike his mother does not comprehend the evil of his creations as he "is ignorant darkness".

The Reality of the Rulers says of Samael:

Their chief is blind; because of his power and his ignorance and his arrogance he said, with his power, 'It is I who am God; there is none apart from me.' When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, 'You are mistaken, Samael' - which is, 'god of the blind.'

His thoughts became blind. And, having expelled his power - that is, the blasphemy he had spoken - he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. And she established each of his offspring in conformity with its power - after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented.

Here, as in the Apocryphon of John, Samael "blasphemes" the higher regions and the powers that reside there saying *'It is I who am God;*

there is none apart from me.` Compare Samael's blasphemy with Choronzon's I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. -- Liber 418, op cit.

The text repeats the same story with some slight variations from the first telling *Opening his eyes, he saw a vast quantity of matter without limit; and he became arrogant, saying, `It is I who am God, and there is none other apart from me`. When he said this, he sinned against the entirety. And a voice came forth from above the realm of absolute power, saying, `You are mistaken, Samael` - which is, `god of the blind`.*

In the text titled On the Origin of the World; Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, `I have no need of anyone.` He said, `It is I who am God, and there is no other one that exists apart from me.` And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, `You are mistaken, Samael,` (that is, `blind god`). `There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter`s clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been.` Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he

received great authority against all the forces of chaos. Since that day he has been called `Lord of the Forces`.

Pistis²² (Faith) condemns the “Chief Ruler”, once again Ialdabaoth or Samael, for his declaring himself god, or the highest power and says...*at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been. Compare this to Choronzon: and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.*

This text also describes the Sabaoth, the ‘son’ of the Demon who is aware of the Higher Realm of the Pleroma and is empowered by the Pistis Sophia to be “a condemnation of his father”. This indicates that Ialdabaoth or Choronzon is not by nature “evil” but has, in believing himself the highest power in the universe, is in ignorance (thus he is called blind) which, as his son Sabaoth having been instructed or illumined by Sophia, is able to be remedied. Therefore Samael/Ialdabaoth is not inherently antithetical to the “Most High” but is out of ignorance and, perhaps rejecting the truth, spite.

The final text we shall examine is the Trimorphic Protennoia: *there appeared the great Demon who rules over the lowest part of the underworld and Chaos. He has neither form nor perfection, but, on the contrary, possesses the form of the glory of those begotten in the darkness. Now he is called `Saklas`, that is, `Samael`, `Yaltabaoth`, he who had taken power; who had snatched it away from the innocent one (Sophia); who had earlier overpowered her who is the Light’s Epinoia who had descended, her from whom he had come forth from originally.*

Now when the Epinoia²³ of the Light realized that he (Yaltabaoth) had begged him (the Light) for another order, even though he was lower

²² In this context, an Aeon or emanation of the True God

²³ The meaning of the term Epinoia may be taken as ... a union of perception and fancy, produces fictions out of realities, i. e. divides wholes into parts, and combines those parts,

than she, she said, `Give me another order, so that you may become for me a dwelling place, lest I dwell in disorder forever.` And the order of the entire house of glory was agreed upon her word. A blessing was brought for her and the higher order released it to her.

And the great Demon began to produce aeons in the likeness of the real Aeons, except that he produced them out of his own power.

Here Samael/Yaltabaoth is explicitly called “the Great Demon” who has “neither form nor perfection”. This description is so perfectly fits the comparable text from the Vision and the Voice it is almost impossible to believe that this text was unknown to Crowley, yet there is no doubt the *Trimorphic Protennoia* was lost for 1600 years and only found in 1947 and translated some 30 years previous to this writing. In keeping with the concept of Samael (and thus Choronzon) as the creator of the false world of form the passage concludes by describing the “creation” of the “great Demon” as a likeness of the real Aeons, except that he produced them out of his own power. There does not seem to be any doubt, considering these texts that Choronzon is the Gnostic Demiurge and, though, as Colin Low points out, was mentioned by Dee only once in his diaries which were written in the 15th century, the Demon has been known, albeit under a different name, for thousands of years.

While it should not be necessary, I will repeat Crowley’s warning from *Liber 418; The Major Adept is warned most seriously against attempting to emulate this operation, which is (in any case) improper for him to perform. To call forth Choronzon, unless one be wholly above the Abyss, is to ensure the most appalling and immediate catastrophe.* (my emphasis) As has been already mentioned, the

selected arbitrarily, into new wholes; e. g. Centaurs, Sirens." Analysis (scientific) would describe the one; fancy, the other...

If, then, there is one word that will cover the whole meaning, it would seem to be "Conception." This word at all events, both in its outward form and in its intention, stands to perception in a way strictly analogous to that in which =Epinioia stands to =Ennoia. Both Conception and =Epinioia represent some regulated operation of the mind upon data immediately given. In both cases the mind is led to contemplate in a new light its own contents, whether sensations or innate ideas." – Introduction to Epinioia

Entire article at http://www.ccel.org/fathers2/NPNF2-05/Npnf2-05-24.htm#P2150_1306957

confrontation with the Demon is only possible once the Angel has been called forth from the Abyss. If anyone should be stupid enough to disregard this warning they will run terrible risks.

It is however, important to also point out (as I discovered after this essay was written) that, as Michael Bertiaux has taught; *"There is a Mightye Daemon, The Mightye Choronzon, who serveth to guard the GREAT DOORS of the UNKNOWN UNIVERSE. Know Him well and Be Ware."* (Doctor John Dee)

RACINE: It is somewhat confusing to think that Choronzon should be thought of as an evil principle. Does not his evil quality solely exist in the fact that he exists between the two universes, A and B, as a magical guardian?

MICHAEL: That is correct. To my mind he is not evil in any sense. But he has appeared as an evil being to many other persons and for this reason, I think, that is proof of his role as the guardian of the passage between the worlds. However, he must be understood to be one of the daemons of magico-metamathematics and not some entity was first discovered by a 16th century of traditional magic²⁴ As we will see later, this is a central concept to the entire project of Magick as Crowley defined it; nevertheless, it is important to remember that the forces described here and in other places are not simply metaphorical and the would be adept is cautioned to proceed with deliberate steps, always ensuring that one does not, as I will say again, "call up what ye cannot put down".

It is not, however, possible in this, the New Age or *Aeon of Horus*, to conceal these concepts any longer, as the unearthing of the Nag Hammadi texts have shown. Therefore, we shall endeavor to provide whatever direction there can be to the would be Adept, as no doubt so many who are now incarnating have done so for expressly this purpose.

²⁴ M. Bertiaux, *The Monastery of the Seven Rays, 3rd Year Course*

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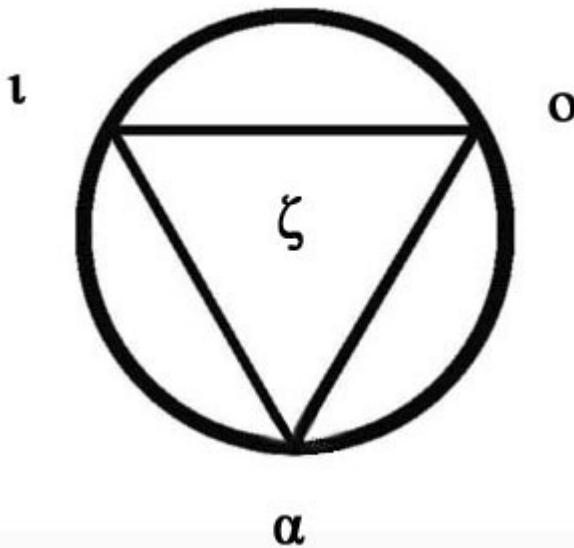
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Concordance to Liber Al vel Legis



*Using the Cipher Key to the English Qabalah
otherwise known as
the Book of the Law
delivered unto the*

Master Therion

by

Aiwass

Liber Al vel Legis Concordance, Sorted Alphabetically
SAMPLE PAGES

Word	Occurs	Verses	Value	Aiq Bakir
11	1	1:60,	11	2
4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L	1	2:76,	351	9
4	1	2:49,	4	4
418	1	2:78,	418	4
718	1	3:19,	718	7
abased	1	3:46,	58	4
abide	2	3:38, 3:39,	75	3
abomination	1	3:19,	155	2
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above	2	1:13, 1:14,	63	9
abrahamdabra	3	3:1, 3:47, 3:75,	79	7
abramelin	1	3:23,	119	2
abrogate	1	1:49,	101	2
absolve	1	1:53,	70	7
abstruction	1	3:11,	160	7
accursed	2	1:41, 2:29,	92	2
achieve	1	3:45,	101	2
add	1	1:25,	13	4
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adorations	1	3:38,	100	1
adore	2	1:11, 3:37,	51	6
adorer	1	1:21,	63	9
adulterous	1	3:44,	116	8
aeons	1	1:41,	52	7
af	4	1:14, 1:36, 3:37, 3:38,	19	1

Word	Occurs	Verses	Value	Aiq Bakir
after	3	3:10, 3:12, 3:47,	80	8
afterward	1	3:23,	102	3
again	1	3:20,	50	5
against	4	2:22, 2:24, 2:25, 3:49,	79	7
agelong	1	2:66,	71	8
ah	3	2:66, 2:69, 2:73,	5	5
ahathoor	1	3:38,	60	6
aiwass	1	1:7,	38	2
alienate	1	3:43,	115	7
alone	2	2:23, 3:47,	49	4
aloud	1	2:54,	33	6
alphabet	1	2:55,	103	4
already	1	3:10,	62	8
also	15	1:22, 1:37, 1:49, 1:51, 1:53, 1:57, 1:60, 2:24, 2:32, 3:25, 3:27, 3:28, 3:47, 3:56, 3:57,	15	6
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always	3	1:51, 1:61, 3:47,	27	9
amen	1	2:49,	61	7
amn	1	1:51,	36	9
among	5	1:22, 2:74, 2:77, 2:78, 3:55,	54	9
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animal	1	2:70,	62	8
ankh	4	1:14, 1:36, 3:37, 3:38,	28	1
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answered	2	1:26, 1:27,	91	1
any	5	1:22, 2:22, 2:24, 3:17, 3:46,	30	3
anything	1	3:17,	106	7
apostle	1	1:15,	90	9
apparel	1	1:51,	93	3

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appear	1	3:37,	91	1
arched	1	1:26,	61	7
ardours	1	1:14,	60	6
argue	1	3:42,	66	3
argument	1	3:11,	125	8
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arise	1	3:34,	66	3
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asar	1	1:49,	19	1
asks	1	2:31,	20	2
assuage	1	1:53,	65	2
assume	1	3:34,	74	2
at	18	1:22, 1:27, 1:31, 1:49, 1:51, 1:62, 1:66, 2:22, 2:24, 3:17, 3:27, 3:39, 3:41, 3:42, 3:45, 3:46, 3:51, 3:71,	25	7
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avail	1	2:54,	37	1
availest	1	2:54,	91	1
availeth	1	1:23,	90	9
awake	2	2:34, 3:34,	39	3
away	1	2:5,	20	2

Liber 49 Concordance, Sorted by Cipher Value

SAMPLE PAGES

Word	Occurs	Verses	Value	Aiq Bakir
sentimentality	1	59;	240	6
perfection	1	26;	187	7
instructing	1	34;	180	9
instruction	1	33;	176	5
unnumbered	1	36;	171	9
thereafter	3	13; 16; 41;	170	8
completing	1	2;	166	4
eternity	1	75;	162	9
practicing	1	66;	160	7
judgement	1	10;	159	6
returnest	1	33;	158	5
pilgrimage	3	33; 58; 61;	155	2
mysteries	1	30;	155	2
beginning	1	47;	155	2
appointed	3	24; 47; 74;	152	8
excellent	2	35; 38;	152	8
incestuous	1	2;	150	6
crucified	1	48;	150	6
trumpet	1	10;	149	5
incarnation	1	12;	146	2
consecrated	2	21; 29;	145	1
difficult	1	32;	144	9
perfume	1	19;	144	9
perfect	1	26;	143	8
appendix	1	61;	143	8
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Word	Occurs	Verses	Value	Aiq Bakir
convocations	1	77;	138	3
enemies	1	73;	138	3
diameter	1	21;	137	2
smitten	2	13; 51;	136	1
between	1	32;	136	1
abominable	1	13;	134	8
betrayed	1	61;	134	8
trampling	1	63;	134	8
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bitten	1	53;	130	4
eleventh	1	62;	129	3
dedicated	1	29;	129	3
inspire	1	40;	128	2
confounded	1	73;	127	1
prepare	2	33; 34;	127	1
written	1	47;	125	8
affirmed	1	21;	124	7
threshing	1	63;	122	5
penelous	1	10;	121	4
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