



Liber Ged

The Letters of the Holy Table of Practice

By Honoured Frater Apollonius and Frater Abraxas

The Qabalah takes words and sentences from holy writ and then expands them as it expounds upon them. In other words, it could turn the words into numbers or use a variety of other letter manipulations. Also in interpretation, new meanings can be derived from these words and phrases. For example, 'partakers' may be the interpretation worked into the sentence(s) about the perimeter of the Holy Table, and then in qabalistic exegesis, these partakers may be shown to have a quality of 'sparkling nothingness' once the first word is equivocated with the latter phrase (through whatever means). This would be new Gnosis over the text, which for the moment is new Gnosis in and of itself...that being only because, surprisingly, no one (besides the Schuelers) has ever attempted this.

In observations of the conversations of the various so-called Enochian experts (Runar Karlsen, Patricia Shaffer, Dean Hildebrandt) as viewed on their e-list, and as they've written formally (Ben Row, Khristian Velin), they got caught up in each their own little part of Enochiana and seemed to have no concept of the whole as a system. Though we dare say, at least Runar Karlsen saw the prophetic nature of this Magick. And indeed, the production of prophecy is the core significance of this system; based on the apocalyptic tradition of the Pseudepigraphic Tradition that records a history of the Hebrew patriarch that is its namesake.

This is also where the Golden Dawn went wrong; developing things from a system they didn't understand and never cared to work. This had never captured Crowley's attention either, though Crowley's scrying of the thirty Aethyrs leaves us a prophecy that forms the core of Thelemic doctrine. From what we can see, The A.O.M. publication, Enochiana, is the first attempt to do this. And this isn't really new Gnosis at all, but a re-construction of what had never ever been really constructed. Sounds weird, but it's true. This Qabalistic Exegesis will be the first extract of new Gnosis from this, which is a marvel in itself.

The Enochian language is apocalyptic in nature and not necessarily meant for use in a colloquial situation. And though in accord with the primary reliance on etymology for word by word translation, there's a secondary qabalistic calculation for letter essences, as well as the more traditional alpha-numeric calculations that we used to both translate and then correlate the newly coined words gleaned from the incomplete cipher that is our inheritance. The revelation of the Seven Heavens (Hekaloth) and the beings that inhabit these heavens are the story we must find. These Hekaloth are probably not of the Aethyrs, which are regions of consciousness; the Hekaloth are the realms of the seven principle Gods that stand before the Sun God, and therefore of the macrocosm.

Indeed, this Sun God and the Moon Goddess (and the other five sacred planets) are of course, the physical manifestations of these large layers of consciousness of the omnipresent Universal Mind. And we may even divide our Solar System (the great Starry Gnosis) into two companies with Jupiter being yet a second 'Sun', per the GCL article on Bachelet's revelation: [Gnostic Cycles](#). And so rather than dealing with the Universe of the Microcosm (again, the 30 Aethyrs), we are dealing here with the Universe of the Macrocosm that is really the primary concern of the Apocalyptic Tradition. This becomes quite obvious when the translation of the letters on the perimeter of the Holy Table of Practice is compared to the translation of Liber Loagaeth (cf. [The First Leaf](#)).

It is that story; that mythos that has emerged in the work of the Perimeter letters in conjunction with both the Table of 12 and the First Leaf of Liber Loagaeth that is so very vitalizing...making the work a praeter-human contact that is meant for our point in history and the not the time of Dee&Kelly. A potent, Gnostic egregore is being built herein. As the original Enochian Entities promised to Dee & Kelly, we are truly discovering this most ancient of books heretofore lost to humanity and on a par with Blavatsky's [Secret Doctrine](#).

As we continue the mythos of the 88 Lettered Perimeter of the Holy Table, and with its connection with at least Leaf 1A of Liber Loagaeth, we append the final interpretation of the leaf for our easy reference (below). Though we first want to quote directly from Frater Apollonius' translation of the last of the words of this Leaf, which I think you'll find very interesting:

GA is again *31* and *spirit* or *spirits*. **ME** is *Daughter of Light* and **S** means *4th* or *Daughter of Daughter of Light*. Together this is translated as *Spirit of the Daughter of Light*.

Rushing from the 4th Heaven1[1] and from the Lord of Hosts, 8 fiery angels bring Ave, the Son of Son of Light and foremost of God's angels; woe, fire pouring down over humanity; Ga,2[2] the angel of the Loins of the Daughter of Light; from the holy house,3[3] speaks and Semiel, the angel of the Lord is born; the Lord of Hosts visits Daughter of Light;4[4] Ga the Son of the Son of Light awakens the eld with beautiful praises of the Lord for the Daughter of light and the Lord of Darkness Vaa, the angel of the 4 moons.5[5] The Daughter of Light is powerful, making the Lord to Understanding6[6] within the 3rd Heaven;7[7] being with Vaa in darkness, the 12 lights8[8] speaking from there, proclaiming; she who is NOT, pouring down stars from the 3rd Heaven; 3 paths9[9] bringing fear with strong fire; the Philosopher's Stone: Spirit of the Daughter of Light.

The Table of 12

The central table reads 4 lines of 3 letters:

OIT – This is, that, God

MLU – 'is moving'; completed; ending

LML – 'first changing one'; God; movement; work

OOE – 'archetypal man'; 'makes man'; 'making man'

This can be worked into the following statement:

This is the completed work that God changes into man.

1[1] Atziluth; the Archetypal World

2[2] The Logos made manifest

3[3] The Starry Heavens

4[4] She who wakens the eld of the King

5[5] The moon is the astral light, in four phases; new, 1st Qtr., full & 3rd Qtr.

6[6] The Daughter of Light is Binah

7[7] Briah; the Creative World

8[8] The Constellations of the Zodiac

9[9] Salt, Sulphur & Mercury

God, that is NOT...and its important that we say "that is" instead of 'who is'; that we don't confuse God with the Anthropomorphized being of the superstitious religions...the 'black' religions. And 'that is' is on a par with 'this is' and we can then say: 'God is.' A question then arises, is this a replacement for the 'I am' of the Hebrews? Or is this yet, another perspective on paraphrasing the ineffable?

Now, God translates itself or transforms itself into a manifested state at the archetypal level, where it becomes fully manifest; until its completion as humanity...as man. Though also, it is all of nature and everything is alive. But we as 'man' are the complete and full expression of God; its movement being to transform, which hinges into the Universal Constant: Change equals stability.

The archetypal man is a hologram per Liber VVVVV of the GCL; the hologram being generated by the planet Earth--BABALON! Remember the work of Enochiana is intimately connected with the manifestation of BABALON in this, our time; the hologram being a different aspect of the archetype.

Ultimately, it is humanity that is God's reach into dense matter from the NOT...the AIN. The more primordial being can only go so far from the NOT ... into the Archetypal triad, which is why praying to God is an absurdity. We can only affect our will through the inertia of the Universe.

Reading these letters as 3 columns of 4 letters:

OMLO – Initiation, Visitation; n.
Initiate, visit; v.

ILMO – Angel or Essence of the Sun; heart of the Sun

TULE – 'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess' 10[1]

This can be worked into the following statement:

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

Connecting the two sentences: This is the completed work that God changes into man...we see the journey back to the heart of the Sun, which in spiritual terms is the Spirit of the Sun; the one true God. And so we have the portrayal of the complete cycle. And we have the introduction of the Rosicrucian Initiation, which is inaugurated by the Goddess.

In this case, she is El, which connects the Holy Table to the SDA. But we can then deduce that El is BABALON (Earth) as the heart of the Earth (the core) is also a fiery force. And that force is the impregnating seed of the Sun and in the womb of BABALON.

It also shows that the –el suffix used by the Hebrews has a feminine quality; lost to the later Jewish generation. Assuming this is so, this translation functions as a restoration of the biune God.

The Tablet of Union

The two N's found on the Perimeter Letters have no word definition that can be more readily assigned. The letter essence gives us the "root of interiority: within, inside, self-hood". NaN also is the root of three words: 'power, my power', 'thorns' and the 'Earth Name, Tablet of Union' (NANAEEL). This connects the Tablet of Union also, to the Table and hence, the Table more directly with the Elemental Tablets.

10[1] First and most important, this last word, TULE, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

The 88 Letters of the Perimeter

All of our translation procedures are transparent to the reader and will be presented here in this treatise so that the reader can see how we arrived at the conclusions leading to our translation. This allows the reader to make his or her own decision as to what may or may not be an appropriate translation and will help the reader to generate one's own insights into the table. This table is really a living talisman capable of providing new insights with each reading; however we cannot just make up meanings according to our own fancy, we must follow the laws of hermeneutic consistency and base our interpretations upon coherent and credible sources.

The Enochian language is an apocalyptic language that utilizes the symbols and sets the scenes of the Merkabah and its Hekaloth and inherits the wisdom of the ages; especially that of the West, which originates in Greece as much as in Egypt. The letters on the perimeter of the Holy Table of Practice number to 88 keys; identical with the number of keys on the piano. The reason the piano has 88 keys is because it encompasses the tonal capacity of the orchestra; the highest note on the piano being the highest note that the instruments of the orchestra can play and the same with the lowest note. 88 here, becomes a number to represent the all-encompassing Universe. Also, the Pythagorean 12-tone system (Table of 12 and 12 x 7 Tables!) is based on the zodiac with the seven notes of the scale being the Seven Sacred planets.

The number 88 is the sum of the Hebrew words for darkness, to be hot, redness, and sparkling all indicating a kind of inferno. $8+8=16$ the Tower Atu of the Tarot, thus destruction of the ego through fire and we also have the construction of the ego through the involution of spirit in matter. The only way spirit can reach up and praise 'God' is through its own transformation into a finite substance which can be raised from the ground upward via the egoic constructions symbolized by the tower itself. $1+6=7$, giving us the planetary system of the macrocosm contained in all of this. If we subtract the four 'B's' from the corners of the table we are left with 86 which adds to 14, the number of the Art Atu. Thus it is through equilibrium and the careful application of forces that 'God' manifests itself as man and the universe. Also, in the English Qabalah 86 is annihilation...the explosive conjunction of two chemicals that is the alchemical nature of the Art Atu. In the Hebrew Qabalah 86 adds up to the word *ahih adni*: a name of God, asserting the identity of Kether and Malkuth. We also get 'sim' as a blemish, spot, or stain. There is the geomantic intelligence of Capricorn and the Elohim. These all suggest the stain of spirit during its descent into matter, while the Elohim indicate the intelligent forces operating therein.

The central square of twelve letters suggests the zodiac, yet they are in the centre of this inferno of material manifestation and may share an affinity with spirit. The number 12 suggests the three supernals which are above the abyss since 1 and 2 gives us three. It also suggests the first division of the word and the growth of the cosmic egg. The zodiac itself is fitting here since it is attributed to Chokmah via the number 2, as the logos and the seed of the spiritual idea that is stirred up by the primum mobile in Keter. From this one could suggest that the three supernals are manifesting in the world of Assiah, that is spirit interacting with the substratum of the material world.

The number 8 is already emerging as a significant number. The verse from Liber AL vel Legis readily comes to mind:

AL I.46: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen."

And while AL doesn't say 8+80 (to give us the 88 mentioned above), we have here yet an alternate basis in the Enochiana by which to interpret this verse. We also have 38 words that the letters of the perimeter have been broken into. It is also interesting to note that the cross sum of 3+8= 11 the number of Nuit as per Liber AL vel Legis and the number of all Magick: "My number is 11, as all their numbers who are of us." (ch. 1, l. 60)

A quick summary of the 38 words and their definitions as derived in this work yields the following:

OIT = 'this is'

GA = make, with, 31, spirits, 'the fifth angel'

EO = 'make/making', 'I made you'

AN= 'Son of Son of Light.'

RLU = 'not moving', 'no-thing' or 'making into not (non-existence)', destroying.

BAR, = 'prince'

LN = 'the.'

LRL = 'first changing one'; God; movement; work.

EOAN 'making', 'the Sons of the Son of Light'

OOE = 'archetypal man'

ZE = 'Daughter of Light'

GG = 'possess', 'inhabit.'

PL = 'partakers', 'as many.'

BASP = substantial

OI = this

A = in, with

SE = mourning

P = 8

M = except, 9.

LBBNAAU = BABALUN.

A = in, with

IAO = beginning, IAO

NN = root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union' (NANAEEL)

OBL = garland

OS = 12

LSSN = constellations, lords

EG = holy

ON = made, built

E = 'Daughter of Light'

OOE = archetypal man, makes man, making man'.

F = 'visit, visit us'.

DO = root of Don (R), which is the root of the word for 'Hell Fire' and the word for 'Sun of God'

G = either an abbreviation of the formal name Ga 31.

BNG = Guardian

MAN = root of 'in the mind' or 'subtle body'

LRS = 'to charge' (either as in a talisman or as in marching forward), 'to rid or banish' and 'to change or alter'.

EL = first

FR = 'that which you have within yourself'

And here is that list of words laid into lines:

OIT GA EO AN
This is Ga, 31, spirits, with, 'the fifth angel' make/ making 'I made you' Son of Son of Light

RLU BARR LN LML EOAN
not moving/destroying prince the, that first changing one, God making, the Sons of Son of Light

OOE ZE GG PL BASP
archetypal man Daughter of Light possess, inhabit partakers (as many) substantial

OI A SE P M VAANBBL A IAO
This in, with mourning 8 9, except Babalon in, with IAO, beginning

This is Ga making the Son of Son of Light; destroying the Prince, the first changing one and making the Sons of Son of Light. The archetypal man, the Daughter of Light possess the partakers. Substantial, this in mourning the 8; except BABALON with IAO.

We can then interpret this to make for better English:

This is Ga making the Son of Son of Light; transforming the Prince, the first changing one and making the Sons of Son of Light. The archetypal man is possessed by the Daughter of Light who also possesses the partakers. This in the 8 is substantial mourning; except BABALON with IAO.

As a commentary, Ga is the Enochian Entity claiming to be the conductor of that transformative force that is the Prince or Tiphareth. At Tiphareth is the archetype of humanity individualized into the partakers that God transformed into originally as Kether. This is the ONE become the ALL as outlined in Liber LXXV. The 8 angels of the Lord of Hosts from the 4th Heaven are the theme of the First Leaf translation (the only Liber Loagaeth translation done to date). Next to these we are introduced to the concept of BABALON with IAO or the beginning. The statement is unclear and for this and other obvious reasons, it is good to present the translation of the First Leaf:

Rushing from the 4th Heaven¹¹ and from the Lord of Hosts, 8 fiery angels bring Ave, the Son of Son of Light and foremost of God's angels; woe, fire pouring down over humanity; Ga, 12 the angel of the Loins of the Daughter of Light; from the holy house, 13 speaks and Semiel, the angel of the Lord is born; the Lord of Hosts visits Daughter of Light; 14 Ga the Son of the Son of Light awakens the eld with beautiful praises of the Lord for the Daughter of light and the Lord of Darkness Vaa, the angel of the 4 moons. 15 The Daughter of Light is powerful, making the Lord to Understanding 16 within the 3rd Heaven; 17 being with Vaa in darkness, the 12 lights¹⁸ speaking from there, proclaiming; she who is NOT, pouring down

11 Atziluth; the Archetypal World

12 The Logos made manifest

13 The Starry Heavens

14 She who wakens the eld of the King

15 The moon is the astral light, in four phases; new, 1st Qtr., full & 3rd Qtr.

16 The Daughter of Light is Binah

17 Briah; the Creative World

18 The Constellations of the Zodiac

stars from the 3rd Heaven; 3 paths¹⁹ bringing fear with strong fire; the Philosopher's Stone: Spirit of the Daughter of Light.

This really begs the question, do we try to force these lines to agree? Or do we leave these contradictions to a deeper symbolism that we've yet to discover; no less, understand?

NN

root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union'

OBL OS LSSN NE ON E

garland 12 constellations, lords Holy made, built Daughter of Light

OOE F DO

Archetypal man, makes man, making man visit, visit us Enochian 'R' spelled in full;
(keyword) Root of 'Hell Fire'
Root of 'Sun God'

G BNG MAN

Ga (abbrev.), spirits, 'the fifth angel', 31 Guardian 'in the mind', 'subtle body,

LRS EL FR

'to charge', 'to rid or banish' 'to change or alter' first 'inner essence'

The Tablet of Union garland 12 constellations holy; made the Daughter of Light into the archetypal man. Visit us spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

Interpreting this again for better English:

The Tablet of Union garlands the 12 holy constellations holy; made by the Daughter of Light into the archetypal man. Invoke the spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

And as a commentary to this, we see first, directly, the connection of the Tablet of Union with the Holy Table of Practice. Altogether, this translation has tied all the elements of the Enochian temple into one cohesive and directly tied together unit. And we have an instruction here to invoke Ga, which may even be deduced as a pro-active way to charge the Sigillum Dei Aemeth.

The interpretation of these sentences has deliberately been left open and not finalized, as we will yet learn of more words due to the forced letter groups that remain in future translations of Liber Loagaeth. The need to corroborate the two seems essential to deciphering the language that should be inherently revealed by the letters.

TIO = 'this is' (379)

Note OiiiT; defined in the dictionary as 'the Divine Name of five letters.' Ignoring the attribution of Earth of Air or maybe even incorporating it as the lowest part of the airy plane and the lowest plane for spiritual contact (i.e.: where spirit or the Aethyr ends and matter begins), and then attributing "I am that I am" to this, the reduction of two ii's to OiT might then be said to be "This is"; as if the "I am" was referring to the clothes (sheath) it was wearing, and which themselves would be 'of spirit' or holy. In another light, this could be said to be the 'three-lettered Divine Name; translated simply as 'God.' The listing for Oit in the dictionary is as follows: THIS IS; THIS IS IT, THAT, which further supports this analysis.

There are several keywords discovered in the perimeter: OIT is most frequent and is the initial key from the *Table of 12* that gives us our starting place for translation. Keywords are found on the *Table of 12* and repeated in the Perimeter Letters. They first give us corroboration that our translation is on a correct track. Any further significance will have to the result of inductive reasoning.

Our earlier Qabalistic analysis indicated that OIT shares the same numerical value as the Enochian word for government. Such a correspondence seems to be that the following statement produced by these letters is a divine decree as per the Scholastic philosophers or a statement about the laws of nature from the point of view of the Deist. It may also be referring to the establishment of a spiritual hierarchy.

GA = make, with, 31, spirits, 'the fifth angel' (9)

The second word in the Schuelers translation is Agaoe. The Schuelers define this as 'the place', though the word is not existent in the dictionary outside of their own contribution which implies that they made up this definition. Or at least, if they've received this from their contact with the Enochian Entities, there are no records. And even if a record was extant, the infamous number of errors throughout their books shows such sloppy word that their records would still be suspect.

However we can break his word down into several other Enochian words and root words which have led us to to obtain some very different meanings and even a completely different set of words from those that have been published heretofore. Specifically, in this case, OE read from right to left is the root of the Enochian word EOL which is defined as 'make'. The letter 'A' is defined as 'with' while ' and GA' is defined as '31'. GA is also the root of the Enochian word 'GAH'; defined as 'spirits' in the dictionary.

Note the number 31 as the key to Liber AL vel Legis as expounded by his magickal son Frater Achad in fulfillment of prophecy and which connects synchronistically to a reception of prophecy on the nature of the English letter G and the Enochian letter Ged (a transliteration of G) in a recent contact with the Enochian Entities by Frater Abraxas. (Cf. Appendix).

It is also relevant to note that 'GA' equals 9 in Enochian Gematria and 9 is also the sum of the following Enochian words: CAB: 'a rod', AG: 'no' as in 'not', and I: 'is'. So we see Ga as the active agent of creation since it is the will that is and is not, which suggests infinite motion as being the agent of creation and thus

the intelligent will whose true nature is spontaneity. The rod suggests the will, whose nature is motion and we have the concepts of being and non being simultaneously combined through this gematria. It is the motion of nothing that produces the myriad forms and is the quintessence of all life as we know it; it is the life pulse. We can also see an analogy with the Thelemic holy word LASH TAL whose tripartite nature contains both positive and negative existence through 'La' and 'Al', equilibrated by the Hebrew letter shin, whose function is both spirit and fire, thus we have again the spiritual will. The fact that each syllable in LASH TAL adds to 31 indicates that GA would fulfill the function of LASH TAL within the Enochian system and may be a suitable substitute.

GA also directly connects to the Sigillum Dei Aemeth by the breakdown of Galethog on the SDA, which is formed from the first series of letters and numbers surrounding the SDA, If we divide it into 4 parts we get four words of power: Ga, Le, Th, and Og. Since it is on the outer rim it could function as an Enochian Tetragrammaton. The fact that Ga is 31, with 31 also being the Key to AL, provides a perfect validation for Crowley's visions in Liber CDXVIII and their incorporation into Thelemic doctrine, and which also suggests some new Gnosis of a possibly even praetor human (Class A) contact in the work of Frater Abraxas. This adds to the claim above that the revelation of the Holy Table was meant for this, our time; though given to Dee&Kelly in the Renaissance. That the U.S. is a part of that Renaissance yet adds to the significance of all this, in regards to comments immediately below on the nature of mythos and the North American continent. Cf. the A.'A.'. article: [The Eagle and the Temple](#).

This also adds to further evidence to the idea that the Enochian Entities were inaugurating the advent of Horus and the new Aeon. They manifested these preparations on the physical plane by their involvement in the British Conquest of North America leading to the development of North American values which are a precursor to those espoused in Liber AL. The British Empire also led to the unification of the planet as we know it today indicating a new level of global consciousness, which would be necessary for a new evolution in the human psyche, as well as originating constitutional government and the principles of Liberty connected with it.

English being the royal language connects more than the North American continent; though we find American English and the U.S. mythos to be quite significant. However, note that the reason why Britain refused to include the Colonists in Parliament was because they didn't feel that slave owners should be included in a democracy. And it is the British that originated constitutional governing principles. And indeed, the four operating principles of Thelema and Scientific Illuminism are Light, Life, Love and Liberty.

Most notable though, is the fact that what is ultimately discovered in the 7th Aethyr, is that desire, the key to love is restored to the world through the introduction of BABALON into the collective consciousness of humanity. And: Love is the law, love under will. Horus of course, being of the Sun is of the nature of the will. Horus was the standard of pharaoh worship for the Egyptians, , which strongly suggests that the Integral Age²⁰ was both of this time period for the Egyptians and that we're also in that part of the cycle now and in the Thelemic current.

²⁰ We are referencing here, the three types of natures that cycle through the collective consciousness of humanity. These three types are the Spiritual Age, Material Age and Integral Age. The Spiritual periods in human development have been times when

Also, the idea of 'last breath of the living' also found in the dictionary as a translation for GA can give us something like; 'this breath' or 'this sigh' and we are reminded of the line from AL:

AL II.63: "Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm."

EO = 'make/making', 'I made you' (77)

E and O become Angel of Severity; together they phonetically indicate IAO and we also saw the possibility of translating the two words (GA and EO) as one word; EOGA, which may be taken as a Enochian translation of IAO; possibly leading to a hyphenated name for God: OIT-EOGA.

Reversing the GA, we get AG, which translates as 'none', 'no', 'no one.' And connecting the G to the E, we get GE or 'not', 'our'. This could be a variant spelling for GA, which translates as '31' and in the English Qabalah is 'NOT.'

E is the 'angel associated with Sol' The connection with Sol here also works well since RHK is also solar and martial in nature. And Fillia Lucis or Daughter of Light as O is 'five'. We could extrapolate and call this the fifth angel (Geburah) or 'Angel of Severity' the GA (completing the Schuelers' word).

The gematria for this word is 77. This is also the sum of the following Hebrew words: boh: 'prayed', zidon; 'overflowing', mgdl: 'towers, citadels', mzl: 'the influence from Keter', and oz: 'strength; a he-goat'. The cross sum adds up to 14, the sum of Enochian letter Ged, the key to this table which is 'not'. This act of making occurs through the strength of the 'naught', this strength is due to the fact no-thingness contains all possibilities and its creative potential is omnipotent and it's energy un-exhaustable. The connection with prayer and the influence from Keter indicates the connection between the human consciousness of Tiphareth and the spontaneity of the un-conditioned absolute, or the 'un-carved block' referred to in Taoism.

AN=The Son of the Son of Light (65)

This being is given a more specific description in the next word for Prince and clarifies the notion of God manifesting as 'archetypal man'. The gematria is 65, which is the sum of the Hebrew name Adonai, a name commonly used to refer to the Holy Guardian Angel in Thelemic doctrine. The fact that the Holy Guardian angel is fully attained in Tiphareth reinforces the association of this particular Son of the Son of light being a prince. 65 is also the sum of the Serviant Angel of fire of fire in the Enochian system and corresponds with the solar nature of this particular prince.

the Earth is seen either as illusionary or as somehow debased or evil. The Material periods have viewed reality as one that that can be perceived by the five senses. And the Integral periods have been great ages when that which is above is as real and potent as that which is below.

RLU = ‘not moving’, ‘not-ing’ or ‘making into not (non-existence)’, destroying (200)

There was no existent word for RLU in the Enochian dictionary; however we did find word ‘UL’ being defined as ‘end’. The Enochian letter ‘R’ does not denote any word, yet if one uses Patricia Schaffer’s letter essences we get: ‘The root of movement: move, motion...’. If we read RLU from right to left the essence of ‘R’ would alter the meaning of the word ‘UL’ making it a verb, thus ‘end’ would become ‘ending’. In the Laycock Enochian Dictionary (hardcover 1978ev) we found LU to have a translation; LU, translates as 'nor.'

There is an uncanny phonetic relation to the active word of the Eucharist in the Gnostic Mass. With the combined utterance of the Priest and Priestess; the word HRILIU spiritualizes the sacrament. It’s considered the climax of the rite as the utterance is whisked or blown into the cup as the seed is dropped into the Cup. What was once two is now one; an annihilation that parallels the Abyss experience, but on a different plane.

RLU adds up to 200 in the Enochian Qabalah and it is the sum of the Enochian words meaning: 'no-thing', 'not-moving', or 'making into non-existence'. This may suggest the equilibrium of the active and passive forces outlined in our earlier discussion of GA and the unity of thesis and antithesis as a condition of the spiritual will. 200 is also the sum of S: 'Fourth', NOR: 'sons', and the daughter of light, so it seems to be through the agency of this fourth heaven of Atziluth that the sons and daughters of light are able to manifest as they will, since this world contains all of the archetypes. It also suggests that this fourth heaven which is 'naught' may be attained through the work of the sons and the daughters. This could be an illusion to sexual magick and the importance of magickal equilibrium in general.

There is also DORPHA: 'looked about me!' which implies that the act of manifestation means 'looking about' into the naught and seeing 'things', around oneself. The universal mind as the cosmic egg splits into ego and non ego, followed by the fragmentation of the mind into an infinite sum of archetypes expressing the limitless possibilities in which the ego and non ego (Hadit and Nuit) can relate with each-other. On the microcosmic level a person creates an entire dream world by first closing one's eyes and seeing nothing, then thoughts emerge followed by stories and then vivid images and sensations if one continues with patience. This whole process can be triggered and nurtured by closing one's eye's and 'looking about one's self' and the projections onto the naught of the Ain are soon to follow. Again we can look to chapter 1 in Liber Al vel Legis:

AL:I.28 None, breathed the light, faint & faery, of the stars, and two.

AL:I.29 For I am divided for love's sake, for the chance of union.

AL:I.30 This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

BAR, = ‘prince’ (87)

BAR, which has no meaning by itself, but is the root for several words for angels and demons. From this, we can coin the term, 'daemon', which is interesting as these are often considered parts of the self (especially in Jungian psychology) and the word 'bar' is a term in Hebrew that means 'son' or 'son of'...a part of the self--externalized and individuated...as perhaps in evocation.

BAR is the root of the names of five princes connected to five of the original seven sacred planets.²¹ And so we can translate the word as 'prince.' The Jews used the word to mean 'son' or 'son of' (Jeshua bar Joseph: Joshua son of Joseph). And of course, the prince is the son of the king. The 'bar' is also the standard of behavior and performance. It therefore sits with Tiphareth at the apex of the Ethical Triad as it represents the perfection of humanity.

BAR equals 87 in Enochian gematria which is also the sum of the Enochian word Bagelen: 'because'. This suggests the reasoning intellect. While above the abyss reason is a lie, the rational faculty is what distinguishes human beings as unique in the natural world, since it allows us to consciously adapt ourselves and master our environments without reliance on the bodily accidents as other animals do. When this reasoning is integrated with the Neschema we develop an intuitive logic or what Eliphas Levi refers to as 'divine reason' which allows us to know and fulfill our true wills. It is also interesting to note that $8+7=15$ the Devil Atu in the holy Tarot, thus that which asserts itself in pride. The Hebrew letter ayn, glyph of the Eye, corresponds with this card and adds to the theme of awareness and consciousness seeing.

LN = 'that', 'the' (70)

LN hyphenated onto the end of the word, is something done by Schueler and does not need to be carried forward. So we then coin this word as 'that'...though it should be noted that it is a pre-fix hyphenation and most likely meant as an article to mark the noun; 'beast' in the dictionary. The first letter 'L' is defined as 'One, The First, of The First'.

N is considered the root of interiority; inside, within, and selfhood, a reference to the one universal substance referred to in the Upanishads and the various schools of Vedanta philosophy which use 'That' to refer to 'Brahmin' the one absolute reality that is beyond all thought and perception being 'one without a second'. One could also phrase this as: 'The first duality of selfhood within That.' This is also the substance secreted in Liber Samekh.

The value of this word is 70, also the sum of the word PHAMA: 'to give', and O: '5,' or 'this'. The latter 'this' reinforces the translation of the word, while five may suggest the five elements as a condition of being, while 'to give' indicates existence as a gift or a sacrament.

LRL = 'first changing one'; God; movement; work (120)

We now arrive at the word LRL. That this appears in the Table of 12, gives us a second 'Key Word' for the Holy Table of Practice. Like the first (and perhaps the main) keyword we found, this is one of the three lettered words from the Table of 12 and the second of two words that mention God directly. That this also equals 120 or 12×10 suggests the Zodiac and the Universe itself—or at least the solar system.

There is no existing translation for this word in the. 'L' means, 'Of the first' and 'One' as shown earlier. 'R' is assigned the essence of all movement thus we get the phrase: 'Of the first moving

²¹ The Astrologer especially knows that now, there are ten sacred planets which has the import of expanding the breadth of human consciousness. These planets have been discovered quite recently in the scheme of things and our mythos has not yet integrated them into our ontological construct.

One' Here we capitalize one since we feel that this is a reference to an absolute substance something akin to the first monad in Qabalah or in the philosophy of Leibniz. An alternative phrase could also be: 'Of the first motion.' Though we find the first interpretation to be more inclusive of the letters, it is worth while to consider other possibilities. This attribution interestingly corroborated by the dictionary as it shows LR to be the root of words that translate as: 'dispose' and 'stir up;' both of which are movements.

Here the value of 120 is the shared sum of the words meaning 'comfort with', and 'made, or built'. The infinite motion comforts the fear of the unknown that is encountered when all is brought to naught. This comfort is brought about through the building of the world of subjects and objects: the superimposition of the ego and the non ego upon the formless absolute.

EOAN 'making', 'the Sons of the Son of Light' (133)

Then comes EOAN. EO; the root of the words EOL/make, E-OLA/made & EOLIS/making. OAN; the root of the word 'moment' or 'of a' and AOAINNL is the First Minister of Venus. The Schuelers translate this word as: "in the form of" and it seems that 'moment of making' or 'act of creation' would be more appropriate.

Optionally, we may also produce two words without having to re use the same letters, such as EO: 'I make you' and AN: 'Son of the son of Light'. This also fits nicely with your concept of 'man the prince' which we derived earlier in this translation. Thus I strongly advocate: "I make you, or make the Son of the Son of Light"

In the former, we fused together two separate roots by combining a common letter and then found two possible interpretations of the words.

If there is any credence to the connection between the Nephilim and the holy guardian angels we now arrive at some new insights as how these angels are formulated in the ether. I strongly urge you to consider this since there seems to be a definite connection between this table and the SDA via these sons and daughters of light. They seem to be an essential part of the message contained within this table.

This word adds up to 133, the sum of ARPHE: 'to descend', thus the making of the Sons of the Sons of light involves the descent of spirit into matter.

OOE = 'archetypal man' (147:70+70+7)

OOE as we discussed on the Table of 12 is translated as 'archetypal man'. This is now the second key word on the Perimeter.

The prince, even about in the center of this list, gives us the feeling of Tiphareth and with the idea of a godhood in the previous words and the idea of creation in the subsequent words, this prince is self-creating or generating/propagating by ecstasy.

The Daughter of Light creating archetypal man in the interpolated transcript is as if comprising all levels, planes and numbers of the Tree and which also together equal 777. There's an interesting number play here with two 70s and a 7. Here it is appropriate to recall the meanings that Crowley attributes to this number in his book *Liber 777*:

The number 777 affords a good example of the legitimate and illegitimate deductions to be drawn. It represents the sentence AChth RVCh ALHIM ChIIM, 'One is the Spirit of the Living God,' and also OLAHM H-QLPVTh, 'The world of the Shells (excrements-the demon world).' Now it is wrong to say that this idea of the unity of the divine spirit is identical with this idea of the middle of chaos-unless in that exalted grade in which 'The One is the Many.' (Crowley p. 20) OOE also adds up to 147, also the sum of MALPRG: 'Fiery Darts' and GIXYAX: 'Earthquakes', thus as in the Table, the archetypal man is fiery in nature and causes the earth to quake, meaning that he can create of his own accord.

ZE = 'Daughter of Light' (97)

Next we have Z, the root of division, followed by E, the root of will. (CF: see Liber Al vel Legis ch. 1, l. 29-30: "For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.") Also note that the 'Z' in the middle means: 'they'.

This word adds up to 97, the sum of MIR, meaning 'torment' and ELO: 'the first'. It seems that this daughter of light represents the torment of division that is the necessary result of the disequilibrium from which matter is derived.

GG = 'possess', 'inhabit' (6)

We then find two G's; both translated as 'with' (a conjunction), which is a fundamental problem in this. However, the two G's can be put together to show a more intimate conjunction, such as coitus or the alchemical fusing of the personality with the consciousness of the Holy Guardian Angel. The G can also be taken as meaning 'naught', as per the letter essences.

That which possesses might be also the Holy Guardian Angel or the Prince as referenced in the interpolated sentence. Here Tiphareth is an appropriate attribution. And as well, any possession would be at the level of the Ethical Soul.

This adds up to six by which we get the idea of Tiphareth, and there is a reference to the Lover's Atu in the Tarot.

PL = 'partakers', 'as many' (50)

Also the letter P is the Enochian word for 'eight' and once again I am struck by a strong correspondence with the messages contained in Liber Al vel Legis. The first chapter is dedicated to the Egyptian goddess Nuit who identifies her self as the Queen of Infinite Space. The second Chapter gives a message from Hadit concerning the unity of infinite space with the infinite point which is naught: "We are one; we are none." (Al: ch. 2, l. 66) In Liber Al vel Legis Nuit refers to nothing: "I call it eight, eighty, four hundred and eighteen." (Al: ch. 1, l. 46) The chapter dedicated to Hadit remarks with the following: "For I am perfect being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed." (Al: ch. 2, l. 15) In Liber Al vel Legis we have a cosmogony of infinity space filled with infinite minute points, or centres called stars. Crowley refers to this in a (Star-Sponge) vision of his as: 'nothingness with twinkles'. If we take the letter essences and the numbers given in the Enochian dictionary seriously we can derive several meanings from these three letters that bear a resemblance to the message dictated in Liber Al vel Legis thus making the Enochian gnosis a true prelude to the new Aeon. A concise translation of these three letters in reference to the correspondences given in Liber Al could be: 'Infinite space and the stars thereof'. A more literal translation would be: 'Space being eight in one which is naught' Or we could simply say: 'Infinite space'.

The next letters, PL, comprise a common root for the words: 'partakers' and 'as many.' And the next word is GBA is not in the dictionary, though GBAL is the Serviant Angel Water of Earth. The last letters in this Schuelers' sentence are S and P; the S meaning 4th and the P meaning 8.

If we break the words down in this way we lose the last word: PSAB which is clearly defined as 'substantial'. Also PL for PLAPLI and PLOSI, may a bit of a stretch since both of these words use an additional four extra letters, yet they are the only words using the PL root. We could derive 'stars' from 'many' and 'partakers' since they both fit this description. PL combined with G as 'not' suggests a 'sparkling nothing' much like A.C.'s 'nothingness with twinkles'. PL and G also suggest a word denoting a thing that is both nothing and many as per 'many' (PL) and, 'Not' (G). Again my allusion to 'infinite space' is not too far off in light of this. We could also coin the word PLG meaning 'all', 'sparkling nothing', or 'infinite space'.

We could translate the word as 'infinite space'; especially in that we're more likely dealing with one of the Hekaloth. Yet 'sparkling nothing' is a marvellous qabalistic exegesis.

This word adds up to 50 the sum of the word IAIAL: 'conclude us'. Fifty are the gates to understanding, which is Binah, and conclude us could be analogous to the 'day of be with us', the day in which the Adept gives up all that he has and is in order to cross the Abyss of knowledge and attain understanding. Thus the partakers are those that part take in the sacrament in which the individual life is surrendered to the universal life in the cup of BABALON.

BASP = substantial (237)

Substantial is the translation taken directly from the Enochian dictionary. The sum of this word is 237 which also adds up to the Enochian word VRELP: 'seething, strong', thus strength is the character of substance.

OI = this (79)

The next word is 'OI' which, found in the Enochian dictionary, translates as: 'This'. OI is then shown to be a root of the first or main Keyword OIT ('this is'). The sum for this word is 79 which is the sum of LIN the 22nd Enochian Aethyr. This was the Aethyr in which the vision of the Holy Seven Fold Table was received. The vision is described *Liber 418* thus:

And now he [the angel] shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 49, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Aethyr, and that is accursed and that hath 42. (p. 80)

Following this is the vision of the rose, the heart of BABALON and the birth of universe. Here the sevenfold key of Horus is presented. I have included this quotation since it seems to give an added conception to the meaning of OI as 'this'. 'This' as the definite article actually implies being as having 49 dimensions etc. This describes the character and structure of the conception of substance that is referred to in the translation of BASP, it seems that the strength of this substance as being is contingent upon its sevenfold nature within the Enochian context. The seven squared structure may actually hint at the geometrical matrix upon which the universe is born from the 'sparkling nothingness' referred to in our exegesis on the word PL.

A = in, with (6)

SE = mourning (207)

P = 8 (30)

First actually comes the A, which translates as 'in'; then SE 'mourning' followed by P, which translates as the number 8. 'A' gives us the value of 6, which is the value of Tiphareth and the Hebrew letter Vau: the nail. This being of a particular thing is thus joined together as if by a nail and concentrates itself into the self consciousness of 'man'. This produces great mourning due to the sense of separation and anxiety that is involved in such a process. Mourning adds up to 207, also the value of MOLUI: 'surges', ES: 'fourth',

and OS: '12'. Thus the mourning involves the connection between the individualized self consciousness and the fourth heaven of Atziluth from which the Divine fire is received, and this fire requires a process of self annihilation followed by evolution as indicated by the number 12 which is the number of the Hanged man Atu. Twelve is also the value of the Hebrew words meaning: 'He longed for, missed', 'He departed, went fourth', and 'to multiply'. Thus we have the multiplication of cells through their own destruction as per Meiosis in cellular biology. The path of initiation follows similar lines, there is great pain as the self is apparently cut down, spliced, and then restored with renewed vigor and increased functionality. This leads us to the P, with the value of 30 and the meaning '8'. Thirty is the value of the servant angel of water of earth, thus we have the ability of the hard and strong to be flexible. Thirty is also the number of Lamed the Ox Goad, it is the sting that puts things into motion and puts things in their proper place. Eight represents a sideways view of the infinity symbol, it is also the Ain Soph or limitless, infinite space, since it is two zero's with one placed on top of the other. It also suggests the serpent Aurobos from Alchemy. In Hebrew gematria we get words with the following meanings: 'to will, to intend' 'Desired, beloved', and also 'Love; beloved, breast; pleasures of love'. All of this suggests Nuit within Thelemic doctrine: she is infinite space, full and voluptuous, desiring, and yearning with love. Liber AL describes this with the following: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendor within you: come unto me!" (ch.1 l. 61) Then she says: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." (ch. 1 l.46) Also recall that when skrying the table Frater Abraxas was shown a large Ged and told that it is the 'key' and Ged is attributed to the root of negation, or nothing according to the letter essences of Patricia Schaffer. So we have a hermeneutical consistency in regards to the concepts and symbols presented here.

M = except, 9 (8)

The letter 'M' is defined as 'Of' according to the Schuelers. The Enochian dictionary lists it as meaning, 'Except' or the number 9. M, adds up to 8 in the Enochian gematria, yet it translates as 9. We just finished discussing the significance of 8 in the last paragraph, though I can add that there is also the Enochian word CA, meaning 'therefore' which adds up to this which suggests a conclusion. The conclusion occurs in the next word as BABALON, the manifestation of Nuit on the material plane as unbound matter, the prima material as such. Now we look at 9 and get Yesod, indicating the connection between the subtle matter of sub atomic physics and the astral plane or rather the spontaneous imagination of the cosmic mind. Nine as we recall is also the value of the Enochian words meaning: 'a rod', 'no', and 'is' adding to the creative nature of this astral matrix. BABALON absorbs the creative seed of CHAOS, the spontaneous eruption of creative archetypes as LOGOS and gives them form through the Astral substance.

LBBNAAU = BABALON (184:ThRShRQ of 418)

LBBNAAUO, here we have to credit a brilliant insight to the Schuelers after spending so much effort chiding their work. They rearrange the letters to form the word 'BABALON', though not in exactly the same way as we are doing here. At the time that Dee and Kelly received the table any direct reference to Babalon would have terrified them and possibly halted their work. The angels had every reason to conceal this name. In the history of Magick we know that some names of power are too potent to be spoken or even written directly. This name may have been too destructive at the time since it was communicated to Dee before the Aeon of Horus. Technically Babalon, which we may deem as the Enochian spelling; vowels always being a bit arbitrary per se. But note, license is easy to grant here; only because of the actual letter order on the Perimeter.

That BABALON appears as a set of scrambled letters on the Holy Table, and the value of the letters is a set of scrambled digits that can be rearranged to form the number of the Great Work is marvellous indeed. BABALON is a Guardian of the Abyss.

One should also note that 184 is the sum of the Enochian word ZACAR, meaning: 'to move'. BABALON is but another face of that most hidden force whose essence is movement, yet since she is also the earth we may then assert that 'stability is change'.

A = in, with (6)

Next actually, comes the A by itself; 'with'. Patricia Schaffer attributes the Enochian letter 'Un' to the root of time and the value of this letter is 6 also the number of the Enochian word GG: 'to possess, inhabit', and 6 is Tiphareth, the seat of human consciousness in which the light of spirit dwells to experience time.

IAO = beginning, IAO (85)

Then IAO, which is the root of several words that mean 'beginning' and which is not inconsistent with the idea of God that IAO represents to us and the ancient Gnostics. Here 85 is also the sum of FR: 'that which you have in yourself. IAO is the word for beginning, yet it is also the formula of the magickal light from which the magus is able to work his magic and this light is known as the LVX. It is this light which must be brought forth from the human consciousness in Tiphareth lest it destroy the magician. One can also note that the dominus limnus on the Threshold of Tiphareth is charged with the task of building the magickal lamp which feeds upon the ether itself. This magickal light is also the essence of the Beast upon whom BABALON rides since 666 is the spirit of the sun.

NN = root of 'interiority: within, inside, self-hood', power, 'my power', thorns, 'the Earth' Name, Tablet of Union' [NANAEEL] (100)

The next two N's are holding me up here. They can both be said to represent H's hence, HH or Heh (the Hebrew word for window); but there's no definition that I can more readily assign. The letter essence gives us the "root of interiority: within, inside, self-hood", which is not all that inconsistent: the window of the soul or the examined life. NaN also is the root of three words: 'power, my power', 'thorns' (power sticking it to ya...lol) and the 'Earth Name, Tablet of Union' (NANAEEL). This last I like best as it now connects the Tablet of Union also, to the Table and hence, the Table more directly with the Elemental Tablets.

Here 100 is the sum of the Enochian letter Val, whose letter essence is the root of light as 'u' and the root of darkness as 'v'. Thus we have the interiority of spirit as per the Tablet of Union which equilibrates the contending forces of nature. It is upon this state of inner equilibrium that the light of the lamp is able to manifest and is the platform upon which the knowledge and conversation of the Holy Guardian Angel takes place.

OBL = garland (91)

Next comes OBL (which removes the O and the B from paragraph 16. This translates as 'garland', which adds up to 91, thus building a connection with the 91 parts of the earth in which Dee was given a special occult influence. 91 one is also the sum of the Hebrew words Amen which suggests that hidden creative force which is both the alpha and the omega, the beginning and the completion of the work. Phonetically we get an auditory resemblance with the sound of Aum, or rather Aumgn, that hidden vibration from which all things are dependant: the seed of being itself.

OS = 12 (270)

Then comes OS, which translates as '12'. The sum of this word is 270, also the sum of the Enochian OZAZMA: 'make us'. Thus it is the 12 constellations of the stars that are attributed to the creative seed and word of Chokmah. As we know, it is from the fire of the stars that the planets of the various worlds are formed.

LSSN = constellations, lords (470)

LSSN was derived from its placement in the sentence formed...see below. The sum of this word is 470, for which I haven't yet found any corresponding Enochian words, though we do have the following Hebrew words: DOR DORIM: 'eternity', OT: 'time'. Here we have the idea of eternity through endless cycles of time. This is quite fitting since the 12 constellations are our means for tracking the cycles of the planetary bodies and the means by which we calculate time with our calendars. Even our system of hours and minutes are based on the number 12.

EG = holy (10)

The following word GE read from right to left translates as 'Not, is Not' in the Enochian dictionary. Also 'G' is the root of Negation, yet 'E' is listed as a 'daughter of light' in the Enochian dictionary.

This will obviously be kept due to our past discussions and our consensus that we have reached about Ga being 31 the key to Liber AL and the letter Ge the root of Ga being the key to this table.

EG translates in the dictionary as 'holy.'

Yet 'not' is the key. As per the Hebrew 'LA' and 'AL' "God"

The correct order of the letters is EG and not GE. Qabalistically, it is interesting that the ThRShRQ of the word gives us 'Not'. This explains NOT as being holy and holy as the purity that can only be NOT. (Cf. GA) That the word 'holy' has a value of 10 it echoes the revelation that all of creation is holy in this Integral Age. This also reiterates the dictum of Keter being in Malkuth since the naught as holiness is the sum of the Kingdom that is the 'All'.

ON = made, built (120)

Next comes ON; 'made, built'; followed by E; 'Daughter of Light'. And then comes OOE! A key word from the Table of 12; archetypal man, makes man, making man'.

The Enochian 'med' has the value of 70, also the value of Ain, which is 'not' in the Hebrew Qabalah. It is also the eye of enlightenment and the goat and the phallus extended due to its correspondence with the Devil Atu as per the Holy Tarot. 'On' is also the secret creative formula used in Thelemic sexual magick. While 'drun' has the value of 50, also the value of the Hebrew letter Nun, the fish, attributed to the Death Atu. Thus we have the balanced forced of light and death, masculine and feminine contained within this formula whose function is to make and build the magickal child, the homunculus of the alchemists. The total value of this word is 120, also the sum of the Hebrew words denoting 'master', 'strengthening', and 'foundation'. (CF: Sepher Sephiroth p.18) Thus we have a master formula by which to strengthen the foundation of our magick.

E = 'Daughter of Light' (7)

The value of the Enochian letter 'graph' is 7, also the sum of the Hebrew words Dba: 'riches, power' and Av: 'desire, either'. This daughter of light serves to provide the power of desire to this operation.

OOE = archetypal man, makes man, making man' (147:70+70+7)

Again man is but a maturation of the magickal child manifested in the flesh so we see formula of 'ON' not merely as a formula in sexual magick but as formula for the creation of man and the universe itself. He who truly possesses this formula is then a master of life. The sum of this word is 147 which is also the sum of the four Hebrew names used in the traditional ritual of the pentagram, the pentagram being symbol of the microcosm and the perfected man.

F = 'visit, visit us' (5)

F is 'visit, visit us'. This adds up to 5, the number of the pentagram, and man, who is instructed to 'visit us' that is the interior parts of the earth in which both the spirits and the prime matter of existence may be obtained in order to live a fully enriched life. Five is also the severity of Gebourah indicating a fiery nature involved in this process of visiting since it is through the frenzy of ecstasy that we are able to access the subtlest planes and channel their energies in order to renew the world.

DO = root of Don (R), which is the root of 'Hell Fire' and 'Sun of God' (74)**G = either an abbreviation of the formal name Ga, 31 (3)**

Next is DO: this can be the root of Don (R); DON is also the root of the word for 'Hell Fire' and the word for 'Sun of God' (note SUN not SON). The letter essence attributed to the Enochian letter 'R' is the 'root of motion.' This is followed by G, which is either the formal name Ga (this connects to SDA) or 31. The 'G' is the root of negation, so we have the idea of naught as a verb. Once again we are back to Heidegger's concept of life as a state of 'thrownness'. When reading from right to left we could translate ODG as 'nothing in motion'.

It is also useful to recall that it is the disequilibrium of 'nothingness' which is the infinite motion creating all possible experience as Hadit is in polarity with Nuit producing the violent motions of electric love which characterized the constant creation and destruction of all manifest forms. How I think it may be useful to give a brief summary on Heidegger's concept of "Dasein" developed in his work *Being and Time*. To this effect Frater Abraxas will quote himself in an unfinished paper on the topic:

His work Being and Time is itself a powerful critique of the Husserlian phenomenology. Here Heidegger gives attention to the many different modes in which we exist and encounter things by analyzing the constitutive structures of things not only as they are encountered in the detached, theoretical attitude of consciousness as proposed by Husserl, but also in daily life as the "utensils" (Zuhandene) or special moods, especially in anxiety (Angst). He endeavors to portray the structures involved in a particular kind of being which is the human being and which he calls "Dasein." For Heidegger, it is not pure consciousness in which beings are originally constituted. The starting point of philosophy for him is not consciousness, but Dasein in its being. This Dasein is an integral part of this state of 'thrownness' since is emotive and energetic element of being in which one is projected forth, putting oneself into something, moving forward toward one's death as an act of life so to speak. (Abraxas, unfinished work)

DO also has the value of 74 which is also the sum of the Enochian BABAGEN: 'of the south', which further adds to the inferno nature of this word. In conjunction with Ged we have the fiery projection of the ego from nothingness whose being is not since there is only the motion of one's projection forward which produces the phenomenon of one's being. We take nothing, condense it into a point and wave it around in a spontaneous manner producing all kinds of accidental shapes, feeling, visions etc. Just as a child makes a circle in the air by swinging a fire brand so does the great magician that is naught create apparitions mistaken as static objects through its infinite motion.

BNG = Guardian (54)

The next word is actually BNG, which translates as 'Guardian.'

B according to Schaffer's *letter essences* means 'choice' or 'duality'.

N, we defined earlier as being attached to H and as such, a holy prefix; in terms of Schaffer's *letter essences*, we get 'interiority', 'selfhood'.

G is also the silent letter used by the Greeks in Gnostic and by way of Schaffer's *letter essences*, may be translated as 'not'; it also translates in the dictionary as 'with', which NG may then be coined as meaning Holy Silence as we loosely translate the two letters as 'possessed of holy.' So even rather than 'holy silence', we might say 'possessed of or be a spirit or daemon.'

NG is the root of a word of "unknown meaning" in the dictionary.

G as naught suggests that this interior self is hidden since it is 'not' manifest. The 'B' suggests that this self is the source of the duality and choice, hence the creation of the world. While the bud will is more dynamic, this seems to be a more static description of this same mysterious force. We may then see the Guardian as the 'secret self'.

This word adds up to 54 also the sum of the Hebrew Ann, denoting a bowl or basin. Here we have the idea of the magick cup as the vessel which is able to capture the dew of immortality that is love. The magick cup is silver, thus it acts like the lamen upon which the Holy Guardian angel writes his or her instructions to the aspirant. The cross sum gives us 9 also the number of the Enochian word for 'I'; thus the overself is given a proper form and this inner 'I' is the condition by which the Holy Guardian Angel manifests, since it is Asar-Un-Nefer: 'my self made perfect'.

MAN = root of 'in the mind' or 'subtle body' (64)

The sum of this word 64 is also the sum of the Enochian PELE, meaning 'he who works wonders' and is engraved upon the magick ring given to Dr. John Dee by the angels. MAN, the subtle body of the universal mind is the force by which all wonders are worked, and it is through this force that the 'charge' referred to in the next word is accomplished.

LRS = 'to charge' (either as in a talisman or as in marching forward), 'to rid or banish' and 'to change or alter' (300)

First we have a conundrum; do we go with AN='Son of Son of Light' or MAN=root of 'in the mind', which might be coined as the subtle body. If we go with AN, then we have M=except. If we go with MAN, then we have S=4th or 'Daughter of Light' - or - we have LRS, which is an interesting word to coin.

LRS can be worked into three words in the dictionary; LRASD='to dispose' from which the LRS fits completely. Then there's two words in which we could consider LR as a prefix: LRING='stir up' and LRL='first changing one', God, movement, work. I like taking the general meaning of all these words together and come up with these words: 'to charge', 'to rid', 'to change'. But I have nothing definite here.

The sum of LRS, is 300 the number of the Hebrew letter Shin being the hieroglyph of both fire and spirit, hence it is active spirit which is able to interact with the lower elements and is the motion of the magickal will being referred to. This is also the sum of the Enochian Maoffas: 'measure, not to be measured'. The will is the measure that cannot be measured since it is the will that determines all things, yet the will itself is boundless and eternal. We also have the Enochian T: 'it', thus the will to power is the quintessence of life 'it'-self.

EL = first (27)

This is also the common Hebrew name for 'God' and 27 has a special significance since it is 3 cubed, thus the three in one of 31 which is naught. Also $9 \times 3 = 27$, in which 93 is the number of the Greek words Agape and Thelema, love and will, and 27 is the number of Trigrams in Liber Trigrammaton, comprising the new symbols to be attributed to the English alphabet. (Cf: Liber 805 and Liber 27) This number is also the son of the son of light for venus and we get the following Hebrew words in Sepher Sephiroth: Kbh: 'wept, mourned', Zk: 'purity', and Hidh: 'a parable, enigma, riddle'. 'God' is the first as far as manifestation from the naught is concerned and this first is a purity, of loneliness, hence the weeping, and its exact nature cannot be comprehended by man, thus it is a riddle. This riddle is aptly articulated in Liber Trigrammaton from which the symbols for an English Qabalah are being developed, and from which the treasures hidden in Liber Al vel Legis may be accessed.

FR = 'that which you have within yourself' (85)

'F' denotes visit in the dictionary, the essence of 'R' is motion thus we have: 'visiting'.

The remaining letters 'LE' can be read right to left as LE which is defined as 'The first'. It is also another son of the son of light taken from the SDA. We could then produce the idea of Visiting the son of the son of light, which seems to suggest the Nephilim or fallen angels that have mingled with the human race teaching it magick. This may be the same class of beings that act as the holy guardian angels whose contact is absolutely necessary for anyone who is ready to learn real magick.

FR can be found in two words: FARGT='the dwelling places' and FARZM='voice', 'you lifted your voices'. Both are of that internal dwelling place; reminiscent of the Gnostic axiom: That which you have within yourself, must be brought forth.'

FR adds up to 85 also the value of IAO in Enochian. We also get the Enochian word PAGE-IP, meaning 'rest not'. This adds to our developing concept of motion as a creative force since we have the concepts of the LVX and restlessness introduced by this calculation.

Appendix

Taken from: Liber Val :

The Explorations of the Holy Table of Practice

by Frater Abraxas

Introduction

Do what thou wilt shall be the whole of the Law.

The title of this working is Liber Val which contains my astral journeys into the Enochian Table of Practice. This record is named after the Enochian letter 'Val' whose value is 100 in the Aurum Sollis method of gematria. The table of practice contains 100 squares of letters. Also the letter 'Val' is listed as the root of light as 'u' and the root of darkness as 'v'. This seemed to shed light on the table itself which is considered a descent into darkness leading eventually to the light of the solar current. This turned out only to be too true during my own scrying experiments and in my own subjective interpersonal experiences for several months after the working. I also considered choosing to name this work Liber Qoph for several reasons: first this Hebrew letter has the value of 100, also the number of Enochian letters listed on this table. The table seems to deal with the forces of illusion and projection by which the universal mind is able to fragment itself into the myriad forms that most of us call 'the universe'. All of this corresponds with the Moon Atu attributed to Qoph in our mystery tradition. After working with the table I encountered several ordeals involving illusions and fear which at times would even materialize as demons projected onto the physical plane. This would usually happen at night and it seems that work with this table can stimulate the fight or flight responses of the cerebellum, i.e. the back of the head of which Qoph (ק) is a pictorial image. I have chosen to stick with the name Liber Val for the sake of being consistent with the Enochian system, and also due to the fact that Val gives a much broader and inclusive picture of the table while Qoph seems to be more particular and partial in its scope.

In these workings I stumbled upon some interesting and startling discoveries: first that there is a key connecting the Holy Table of Practice with Liber AL vel Legis and that both systems share the same numerical key. In this table I was given G as a key, which is taken as the abbreviation for GA the Enochian word for '31' is the same key discovered by the Master Therion's magical son Frater Achad in his own work Liber 31. Also the key to AL as 31 is the value of Aleph + Lamed in the Hebrew spelling. The number 31 is also associated with 'not', 'unity', and 'love', in the work of Achad, while G is attributed to 'not' in Patricia Schaffer's letter essences assigned to each Enochian letter. The fact that I had absolutely no knowledge about the letter G and GA or the letter essence of Ged suggests a strong possibility of some praetor human contact during this work.

I was later to find out that there is a connection between the traditional angels of the Qabalah and the table. This claim was further substantiated by my research on the Sigillum Dei Aemeth which contains the 7 traditional angels taken from Agrippa's: Three Books on Occult Philosophy.

I was later given instructions in practical magick, how to raise the forces of enthusiasm and repulsion to a point bordering on madness as a potent, and potentially lethal way of energizing astral forms and projecting them onto the material plane.

The mystery of hell was explained in a profound and paradoxical way which sheds further light on the second chapter of Liber AL vel Legis which deals with the '...caress of hell's own worm...'. In the scrying I was told that '...the inferno is the highest praise of God'. This seems to solve the paradox of 'good' and 'evil' from a completely fresh perspective. The torment of 'hell' is simply inspired ecstasy in its severe form. A state that when properly understood and integrated is the meeting point of pleasure and pain which transcends both. Yet this torment is analogous to the pain and yearning one feels for the beloved without which the joy of unity could not occur. Without the blindness of intense inflamed feeling there could be no artistic expression and no creation of phenomena and hence no world. How does this connect with creation and the world? Well the assumption here is that the 'thing' we call the world is phenomenon spontaneously arising from the interaction of points of consciousness with the infinite possibilities of consciousness itself. (Hadit and Nuit) The sense of being produces a self awareness which leads to fear of the unknown, which then automatically carves up the nothingness of infinite possibility into an infinite series of experiences. The same process occurs on a micro level when we go to sleep and when people are confronted with anything 'unknown'. When people encounter something unknown, they project their hopes and fears onto it the thing in itself is never wholly seen. This whole process is very important if we will have any experiences at all since the calm of zazen meditation will simply lead to the cessation of phenomenon if pushed to its full conclusion. This is fine for a Buddhist, but not for those of us who want to become conscious participants in the game of samsara which is the preoccupation of magicians. In Thelema we strive to develop all of the tools necessary to do as we 'will'. This may include a temporary dip into nibanna or the full hearted participation in mundane life. The whole point is that our actions become conscious expressions of will.

There are many references to 'It' in this working a title often referred to in A.C.'s book of lies. For the moment I take this to be an attempt to point the mind in the direction of the quintessence of life without the muddle of wordy descriptions. This is something that can only be fully achieved once one has mastered the practice of dharana referred to in the Yoga Sutas. Two more beings are introduced in this working: the Thunder King and Kimage, the angel of water whose strength is found in man's love. Here archetypal man is said to 'understand' the Thunder king. This seems to suggest the Master of the temple in Binah who understands the creative word of Chokmah, who's energy would be analogous with any paternal god hurling lightning bolts such as Zeus, Thor, or Jupiter.

There is much work to be done on this document and further commentary must be done on my translations of the Enochian verses received during the visions. The verses translate as an enigmatic prose which continues to carve out a fascinating astral landscape adding to the already fascinating and foreboding Enochian mythos.

Love is the law, love under will.

Frater Abraxas

Wednesday 23/09/09 e.v.

Robed and in the temple burning my friend Jason's blend of 'Enochian' incense consisting of rose petals and various resins. The smell is sweet, beautiful, and intoxicating like a garden of wild flowers in late spring. I just completed the 36" square red carpet and placed it on the floor of my temple beneath the Holy Table of Practice.

I opened the temple with the Star Ruby, followed by Reguli, and the Fire Opal invoking the four elements of the macrocosm. The sense of holiness became quite intense as a result of this. I followed this with a performance of the middle pillar ritual which left both my astral body and the air of the temple 'charged'.

I then began vibrating the Enochian letters and words on the centre square of the table followed by the letters around the perimeter. Then I began to scry the table by opening a portal. I would stare at the centre of the table and open a clockwise vortex moving outwards from the centre of the table.

Immediately an apparition of an eagle forms in the air over the table and a serpent coils up in the centre. Then I see a woman, a great whore who is a serpent. It is a woman's head with serpents for hair like Medusa, and a serpents body. There is a vision of death; corpses flies, and the stench of decaying flesh, blackened alleys, disease, death, suffering, and torment is everywhere.

At this point I jump into the centre of the table itself with my body of light. I am now falling down an empty chasm like a black hole inside of a mountain. I am falling for what seems like an eternity, in a bottomless pit, then I land in lava. I am in the centre of the earth penetrated by a solar core.

Comment:

This table seems to portray the heart of matter and makes me recall the various references in the Holy Books such as 'cat of slime', and 'the shame of khem'. There is a strong sense of the presence of Babalon here, but it seems her dark side is present, probably as a blind as material existence is often associated with evil in traditional gnosticism. The serpents suggest the lion serpents, that is the sperm/logos as the archetypal ideas of Chaos and the Beast.

There is a beautiful singing in the fire like a choir of feminine angelic voices:

Meletai mailatai melaitai mara maran maron saran maraj oolat taran mulat taran.

[It definitely sounds like female voices in a choir, yet a clear male voice presents the words to me.]

Translation:

(Daughter of light, First/one, among you) (To continue, the first, It, among you) (Daughter of light, first/one, among you, It, among you) (According, with) (According, Son of Son of

light/mercury) (According, made/built) (4, that, Son of the son of light/mercury) (According, none) (This/5, the first, It) (It, that, Son of the Son of light/mercury) (Except, This/5, the first, It) (It, that, Son of the Son of light/mercury)

[Daughter of light, first one among you to continue the first It among you. Daughter of light, first one among you; It, among you. According with the Son of the Son of light who accordingly built that, the 4, who according to none is man, the first It, that Son of the Son of Light. Except for man, the first It, that Son of the Son of Light]

Comment:

This may refer to an incarnation of Nuit and touch upon the function of the Scarlet woman in terms of the magnetic conditions needed for magick and the generation of 'phenomenon'. It probably refers to the quintessence and or the Magister Templi who has no name and is referred to as 'It' as per Liber 333. The Son here may be a reference to Hadit as that primal centre of motion, the secret self. This motion disrupts the equilibrium of the naught giving rise to the four worlds, four elements, and the four pillars of existence etc and who according to the will of 'None' is man. The son of the son of light manifests as the completed man or 'Asar un Nefer' and this is identical with the first 'It' the archetype or seed of his being. Again it suggests the Master of the Temple who is no more and merely 'It'. The last line rephrases and summarizes the previous.

I am alone in blackness, in space, yet there is a presence of an invisible fire.

The singing continues:

Marantan mantan murasha sinoise ojam olam mulan olam Colage Kus' inage inage:

Translation:

(Except, Son of the Son of Light/Mercury, 7th Aethyr) (Subtle body, 7th Aethyr) (Angel, with, Angel of Air) (Cry, become?, yea?,) (This, watery loins) (Make/ I made, with, except [exception?]) (Except, end, Son of the Son of light/mercury) (Make/I made, with, except [exception?]) (Sleeves, no/none [covering not?]) (Cures? Such?) (walks, none/ no [becoming?]) (walks, no/none [becoming?])

Paraphrase in better English:

Except for the Son of the Son of Light, of the 7th Aethyr, dwelling in the subtle body of the 7th Aethyr with the Angel of Air. Cry yea, with these watery loins from which I made you with. Except for the end of the Son of the Son of light; I made you with exception, the sleeve of none. Such are the cures of becoming, of becoming.

Comment:

This seems to be a further elaboration upon the first statement. Man as ego is the sleeve of none, in that the world of phenomenon is an emanation of the 'none'. The ego is a mere phenomenon while the nothingness is the essence of that phenomenon. The end of the son of light and the

knowledge that he is but the sleeve of none is the cure for his becoming, that is the cure for the pain which is a product of his transitory existence. This seems to draw upon the old dictum: 'The truth will set you free.' The cure of his becoming also means that humankind becomes psychically whole and complete when the true nature of self is known. This ironically allows for greater ego integrity as it learns to be more flexible and thus more resistant to the elements. This touches upon the mystery of the immortal body 'diamond body' created in tantric yoga and some schools of inner alchemy.

Praise God, Praise God!

A voice speaks:

“The highest is the inferno. The inferno is the highest praise and glory to God.”

Comment:

The inferno is the pain necessary for manifestation and for the ultimate fulfillment of the will to power. When one realizes this the inferno is no longer so painful, it becomes one's toy by which one produces pleasure. It is the false conception of the ego as a static phenomenon and our fear of 'hell' which makes hell a painful place. Those who know their true nature, embrace the whole of life and are flexible enjoy hell as much as heaven since hell is like the love bite of a courtesan and heaven the climax. Truly hell is but the fiery realm of creation: the world of atziluth. It only truly bites us when we try to shut it out and in this sense it is only acting as a good teacher showing us the right way to move our consciousness. See the second chapter of Liber AL:

AL:II.18 These are dead, these fellows; they feel not. We are not for the poor and the sad: the lords of the earth are our kinsfolk.

AL:II.21 We have nothing with the outcast and the unfit: let them die in their misery. For they feel not.

The emphasis here seems to be on feeling, when one is sensitive enough one experiences joy, the pain is but the result of one's insensitivity to life. One has allowed fear in one's heart and as a result shut him or herself off from a part of the life pulse. The real pain comes from one's denial of certain parts of life. Acceptance seems to be a key, not passive accept, but an active acceptance in which one is then able to understand how to move more effectively. Just as a person accepts that a wall isn't going to disappear he finds a rope and ladder to climb over it.

Oolam Amen. To-o maj. Tiji Oolan omen Conrage Trgi. Kimage Ojer Tiluge Ojer Timag aja!

Word for word translation:

(This/5, the first, except) (Amen) (Triumphs-this/5) (Angel of water) (Also with) (This 5, first/One, Son of the Son of light/mercury) (Understanding/know, the lord[gnosis?]) (Thunder/King?) (It,at,R,with,[possessing/having]?) (Kimage?, Of/unto, is [being], Angel of water) (This/5, Enochian Q [love]) (Her, Strength) (This/5, [love]) (unto/angel of water) (None, no, with)!

Paraphrase in better English:

[Archetypal man is the first, except Amen, who triumphs this angel of water. Also with archetypal man, the first one, the Son of the Son of Light understanding the lord the Thunder King. It, Kimage, is the angel of water, man's love, her strength, man's love unto the angel of water with none!]

Comment:

This may be a reference to Amoun the Egyptian god of the pharoes, the maker of kings and the breath of life. He triumphs over the water since it is the breath of life which stirs the waters during genesis as the Elohim. The lord the Thunder King suggests Zeus who was known for hurling lightning bolts. We also have Thor and Jupiter, perhaps Indra and maybe Shiva in other traditions. Here Amoun may be the Thunder King referred to since they both refer to the air, which blows upon the waters ruled by the angel Kimage as stated in this verse. Man's love is her strength since it supports her. Man's love with the angel of water leads him across the abyss to the naught. It is be this re alignment of the ego that an individual can find true wisdom and power since one is in a state that cannot be manipulated by other forces. To paraphrase Eliphas Levi: He who fears nothing and desires nothing is master of all.

Again the voice: "Only fire is substantial here: my letters are alright, but the scribes know me not."

Tu-i ge; Ecce coitus peccata mundi!

Translation:

(Being is not) (Latin: (rough translation) Behold copulation redeeming the world!)

Tijee, Tijee!
(Join us! Join us!)

Comment:

A clear reference to sexual magick and the means by which the world is created and destroyed invoking the aphorism: 'change is stability'.

Oolam Omen. Oolam Omen. Coomage Tara, Tara Omen. Coomage Tici (or Tiri?) Toomag Assa.

World for word translation:

(This five the first, except) (Understanding/know the lord [gnosis]) (This five the first, except) (Understanding the lord) (Trussed you together not) (as the east, as the east) (Understanding the Lord [gnosis]) (Trussed you together not) (Unto the 29th Aethyr) (It called/named None) (was with)

Paraphrase in better English:

[This five is the first; except knowledge of the lord. This five, the first, except knowledge of the lord, trussed you together not as the east, as the east. Understanding the lord trussed you together not unto the 29th Aethyr. It is called None and was with.]

Comment:

The 29th Aethyr gets into the naught and is completed in the 30th. 'Was with' probably refers to naught within the realm of phenomenon as that which has come and gone. The five would refer to the five elements and the microcosm as 'man'. Archetypal man was the first to manifest except for the universal knowledge that proceeded him. This suggests philosophical mercury in one sense and the Akashic records in another.

Now the letter Ged is shown to me followed by an English 'G':

G

“It is a key, comeback and I’ll explain another time, our hour is come.”

At this point I withdrew from the table since I knew that it was at an end. I closed the vortex and left the temple as is with no banishings. I wanted the force of the table to permeate my temple and my aura for some time.

Reflection:

This operation was a tremendous success for me, though at first I was stunned and sceptical about my experience. I was stunned about the revelation that the inferno was the highest praise of God. It seemed to be a key to the whole work and it’s ordeals.

In the list of letter essences compiled by Patricia Schaffer, ‘Ged’ is attributed to the idea of not, none, being the root of negation. It is also assigned the value of 3, Binah, the great mother, Babalon, and understanding. The initial vision of the eagle and the snake connects with the element of water, the Hebrew letter Mem, also Nun and the Death Atu via Scorpio and the snake. The singing of the angels was mind blowing, especially to hear what seemed to be a totally alien language clearly with repeatable words and a mesmerizing expression of sound and sense. I’ll have to continue my work on translating the letters and work on a translation of the hymns that I received in the vision.

The letter 'G' is very significant here since it is said to be a key. Now 'G' itself is 'not' as per the letter essences and seems to tie in with The Book of the Law who's key is nothing:

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. (Liber AL ch: 1)

Remember that Ain, 'nothing' adds up to 61 as called by the Jews. Ged is nothing as called by the Enochian angels and 'G' seems to be an abbreviation for GA, which is the Enochian word for '31' which immediately corresponds with the work of Frater Achad who discovered 31 as the key to Liber AL. It seems that the key to the Holy Table and Liber AL vel Legis are one and the

same, which is fascinating considering that A.C. did not do any work with the Holy Table and that the Enochian system preceded Liber AL by over three hundred years. It seems that the table opens a gateway for the magickal forces and intelligences that are behind the workings of this current magickal Aeon as it began in 1904 with the reception of The Book of the Law. Now 31 is the ThRShRQ of 13, the sum of 'love' and 'unity' translated into Hebrew. The number 31 is also obtained when 93 is divided by 3. Here we can review our previous discussion of 'GA':

It is also relevant to note that 'GA' equals 9 in Enochian Gematria and 9 is also the sum of the following Enochian words: CAB: 'a rod', AG: 'no' as in 'not', and I: 'is'. So we see Ga as the active agent of creation since it is the will that is and is not, which suggests infinite motion as being the agent of creation and thus the intelligent will whose true nature is spontaneity. The rod suggests the will, whose nature is motion and we have the concepts of being and non being simultaneously combined through this gematria. It is the motion of nothing that produces the myriad forms and is the quintessence of all life as we know it; it is the life pulse. We can also see an analogy with the Thelemic holy word LASH TAL whose tripartite nature contains both positive and negative existence through 'La' and 'Al', equilibrated by the Hebrew letter shin, whose function is both spirit and fire, thus we have again the spiritual will. The fact that each syllable in LASH TAL adds to 31 indicates that GA would fulfill the function of LASH TAL within the Enochian system and may be a suitable substitute.

It is also useful to note that while 'G' as Ged is naught, the following 'A' as Un is considered to be the root of time and beginnings according to Schaffer's letter essences. This also reaffirms the previous evidence suggesting that G as GA is the balance between positive and negative existence and rather than being nothing, it is the pure potential of no-thing in particular. It is the heart being, an ineffable something that can be anything or nothing since it is beyond all limits.

Further we should review our earlier correspondences that we drew up between GA and the Sigillum Dei Aemeth:

GA also directly connects to the Sigillum Dei Aemeth by the breakdown of Galethog on the SDA, which is formed from the first series of letters and numbers surrounding the SDA, If we divide it into 4 parts we get four words of power: Ga, Le, Th, and Og. Since it is on the outer rim it could function as an Enochian Tetragrammaton. The fact that Ga is 31, with 31 also being the Key to AL, provides a perfect validation for Crowley's visions in Liber CDXVIII and their incorporation into Thelemic doctrine, and which also suggests some new Gnosis of a possibly even praetor human (Class A) contact in the work of Frater Abraxas.

It is also interesting to note that the scrying session took place before Frater Appollonius and Frater Abraxas began their translation of this table and that the scrying itself sheds light on the topic of GA in the translation and thus acts as a further elaboration of the cipher written on the Holy Table. Here again is the translation as we have it:

This is Ga making the Son of Son of Light; destroying the Prince, the first changing one and making the Sons of Son of Light. The archetypal man, the Daughter of Light possess the partakers. Substantial, this in mourning the 8; except BABALON with IAO.

The Tablet of Union garland 12 constellations holy; made the Daughter of Light into the archetypal man. Visit us spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

In light of the scrying and the translation, it seems that Ga is the key to ultimate power since it is that creative force which makes the sons of the sons of light, the holy guardian angels that initiate human kind to the perfection of the prince in tiphareth. Ga is that first changing one being none and many and neither of these, the quintessence of life itself. It destroys prince of humanity as it creates it, since GA's nature is change. The 8 may refer to Hadit, the secret self and the center of hell and our power. In ch 2 of Liber AL vel Legis it says:

AL:II.15 For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed...

It is mourned since it undergoes the whip, (lamed) of Justice, whose number is 8 and portrays the mourning of karma, the painful consequences of existence. Only Babalon and IAO are exempt from this since they are in ecstasy, the world and it's pain is but a fraction of the tremor in their loving embrace. This obviously suggests a connection between IAO and the Beast, who are both the rays of our lord the Sun. The Tablet of union is of the constellations from which 'man' is fashioned. Finally GA is identified as the spirit of the Sun itself and this spirit is the Guardian of the subtle body. Thus the diamond body and our individual immortality depends on our ability to embrace GA, that is to accept all things and embrace change. This is the key to our immortality which is really the maintenance of our psychic integrity during the trials involved in manifesting various egos and universes. To always know who we are: eternal stars, and to always act properly, that is taking full responsibility for all things good and bad and to enjoy them as different forms of creative ecstasy.

Thursday 24/09/09 e.v.
10:30pm

Bathed and Robed. Prepared my temple for another scrying session of the Holy Table of Practice. Burned my 'Enochian' incense. Standing with my table ready I proceeded to open the Temple with the Star Ruby, Reguli and the Fire Opal. I followed this up with a brief run through the middle pillar. At this point I fixed my attention on the table and began vibrating the words on the centre square followed by the 88 letters on the perimeter. The Holiness generated by the opening rituals is now amplified to an intense pitch. I continue to gaze at the centre of the table and I open a deosil vortex:

Again I see the snake and the eagle. The eagle vanishes and the snake remains. The snake appears coiled like a wire wrapped around a metal shaft resembling either an electromagnetic coil or a radio receiver.

A voice says: "This is the essence of the sun."

It is the voice of Babalon and the Beast conjoined: (voice of rapture)

Comment:

This is consistent with my analysis of the vision of the whore and the serpents seen in the last vision.

I am immediately shown the symbol of the sun. I am told that the dot in the centre of the glyph is the shaft and the circumference surrounding is the snake.

[I question this vision at the time since I understood that Hadit being the centre of the circle is also portrayed as a snake. The voice replies that 'this' is also false from one point of view and that the two views of the snake are interchangeable above the abyss.]

Comment:

In 777, Nuit the circle is also associated with the snake as in Auroborous who swallows his own tail and completes the circle. Yet Hadit as the centre is also the snake as described in Liber Al vel Legis.

I am told that, "this is the heart of matter, [that is:] manifestation."

"It [I believe he meant the circle as absolute energy] needs a fixed point which must be created arbitrarily. From this all systems are formulated."

Comment:

All systems and ideas are then false in so far as they are arbitrary and not absolute. They are based on a point of view existing for its own sake and supported and defined by its own system of circular reasoning. Like geometry, the point of view is an axiom which is self validated and yet cannot be proven by anything else. From these points a complete sensible world is logically derived and 'proven' to be true. To create a world one must start with a certain view obtained arbitrarily or quite randomly and then build from it a solid and coherent body of facts that support each-other, if this is maintained with enough energy and force for a long enough duration, the system as a world will be seen and experienced by all as real and self evident. Here I recall Crowley's commentary on the god Hermes in his Book of Thoth: he is a liar but we no choice but to trust him. The only condition is that the world must follow the laws of divine reason as seen in our holy Qabalah. By this I mean the laws by which things can and cannot be intelligible to the mind and thus able to be experienced in a concrete manner.

"Revealing, undulating, whirling energy; secret, Seductive, vicious, vivacious; allowing, compelling, fascinating, forcing, exploding, sheer agony, and sheer delight. The joy of Hell accursed, accursed. Blessed is he who is accursed and knows it, since he wills it."

"It is his power. Be he, be she, be he, be she."

Comment:

This seems to be an elaboration on Hadit and the mode by which consciousness is seduced into a particular point of view and how that point of consciousness can then seduce others into that point using the energy aroused by one's attraction and repulsions as a kind of energized enthusiasm. In chapter two of Liber AL vel Legis:

AL:II.14 Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

AL:II.63 Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

Our hell is our source of power, our ability to be lost in the drama of our attractions and repulsions which create a magnetic dynamism by which the archetypes are charged and projected forth on the astral plane and manifesting on 'the material plane'.

"This is a mantra to use: ahra, maratza, maratza habam."

"Ooh ahh, get excited, aroused. Whirl it to devil intensity. Create, destroy, annihilate. Throw your disk! [shows the swastika] This is also the disk of Thor."

"Get attracted to anything, get repulsed. It's all the same! Change it, refine it and release it to God."

"The charge will receive the image of the adept. Aum Ha. Aum matziim Ha Aretz."

"Oh Adonai! Praise God, love God, fear God! Hate God, be God, be nothing but God and create God!"

Comment:

These are all practical instructions for magickal workings.

[At this point I inquire more about the table]

The voice responds:

"This table is a portal to a universe unknown. A universe averse:

Maratza tadam!"

"It is the key to the inverted palace beneath all matter and is the stone upon which the Enochian entities are built."

Comment:

This suggests that even the Enochian world itself is the result of inspiration, but with the force and spontaneity of the collective unconscious.

"Hold that stone, carve that stone, ever, ever carefully. Let the secret not be shown. This you know: Remember!"

"Build the stone and the angels and devils are your to command as you wish, where, when, and with whom you will."

"This is the key and the path to holiness. It has its ordeals and is the path itself."

Comment:

This approach must be wholly integrated into one's automatic consciousness through consistent study and practice.

"Dee did not know me, but grace befit him."

"His pretence to piety raised force almighty attracting the secret flame to him, but he really knew it not."

Comment:

Dee was a Genius, but he was too caught up in the pious platitudes of his day. He took Christian dogma for granted and was not ready to see what the Enochian system was really about. He and Kelly were to later abandon all further work after encountering Babalon during their own workings. The energized enthusiasm of his earnest and sincere efforts to learn magick couple with his tremendous will power created a strong electromagnetic current to attract the attention of the Enochian entities to fulfill his goal.

"The time is done. Amen."

[At this point I withdrew from the vision and closed the vortex. I did not banish for the room was filled with a Holy Presence and I wanted to remain in its influence for a while]

Later in the evening I continued some of my mundane work, listened to some music and then lay down on my couch close to the temple. I lay there awake, but resting, every time I would start drifting to sleep I would be awoken by a strange sensation of a furry animal rubbing up against my face. The sensation was completely physical and it would repeat at least a few times. It got to the point where it would cause me to dream of a cat rubbing up against my face. I would wake up only to still have the sensation, which after a few moments would fade away. After the third time I felt compelled to turn on my lamp since it really seemed as if an invisible furry animal was in my room. After, I convince myself to close my eyes again, yet this time before even closing my eyes I feel a physical sensation of something touching my body, I am convinced that there must be some bugs in the bed, yet everything was clean there were no animals or insects to be found. It was only after this odd experience that I managed to get to rest without being disturbed. It seems that some entities from the table were trying to get my attention.

Monday 28/09/09 e.v.

9:30 am

Woke up. Resh. Ate a light breakfast, will. Robed and prepared my temple, burning my Enochian incense.

10:30 am

Opened the temple with the Star Ruby, Reguli, and the Fire Opal and felt a great sense of holiness. I followed this with the middle pillar ritual and then proceeded to vibrate the names on the centre square and perimeter of the table.

Gazing at the table, I opened my usual vortex, starting at the centre of the table and began scrying.

I immediately see the coiled cobra in the centre of the table. I sense the presence of a cup concealing the serpent, yet this is not completely visible. The image of the eagle flashes across the table. There is an image of an angel resembling a Gargoyle in that it's body is hunched over and it's head turned away. When it's head turned toward me it's face appeared pointy, having a prominent nose and wearing a helmet having a slit for the eyes. It speaks and I am told that this being is Camael. I am both shocked and confused: why would I be getting traditional Qabalistic angels in this Enochian table? I test the entity using the pentagram and hexagram and it remains.

Comment:

The eagle suggests water and Babalon, also the Serpent in the cup suggests the dew of immortality attained by the distillation of the life force or the raising of the Kundalini up through the chakras and into the crown. The skull being like a cup indicates where this energy and dew are collected. These are then offered up to one's holy guardian angel as a sacrament for transmutation. (C.F. Liber Sameck) I later found out in my research that Camael along with the other traditional angels are contained in the Sigillum Dei Aemeth, which is linked with this table.

I am then told by Babalon and the Beast conjoined that Camael is one of the rulers of this table. There are several others. "There are angels hidden in each of the letters. They will be revealed at a later time."

"All of the angels are contained in this table in a secret manner. Some keys will be given later. This [I am shown an 'X' inside a circle.] is one Key."

Comment:

I have yet to work with this and further scryings may be necessary to fully work this out.

"Now go. The work is at an end."

[At this point, I withdrew from the table and closed the vortex.]

Tuesday 06/10/09 e.v.

12:00 am

I am robed and in my temple, burning my favourite 'Enochian' incense. The Holy Table of Practice is exposed in the centre of the circle.

I opened the temple with the Star Ruby, Reguli, and the Fire Opal followed by the middle pillar. This all creates a sense of 'holiness' and a sense of being 'charged'.

I vibrate all of the letters in the central square and around the perimeter of the table. I then open a deosil vortex starting from the centre of the table.

Once again, I see the snake in the centre of the table. I continue gazing and see a golden sun smiling. I realize that the snake is entwined about an egg, and the sun is the yoke of that egg.

Comment:

This suggests the cosmic egg which is broken up as per our description of GA earlier in this manuscript. It is the soul and the pure consciousness operating behind the universal mind; whose fragmentation gives us the experience of subjects, objects and predicates. The egg is the 'mind of God' so to speak and our egos and phantasms are the dream therein. This is no mere solipsistic assertion since God and the dream are something that our ego and existence depends on. The universe cannot be reduced to our own minds as such...

I now see a labyrinth of vipers and thorns with the sun in the middle. I ask about the so called guardians that are referred to in the Schuller translation. Immediately I hear a voice:

"The guardians are found along the perimeter of the table. They consist of three letters each starting with the word OIT. A letter can be used from the central tablet to form Arch Angels ruling these guardians. The demons are the letters reversed and the same goes for the Arch demons."

Comment:

I was un-aware of the number of letters on the table at the time, but when I count all of the letters excluding the four b's we get seven three lettered guardian names on each side of the table making a total of 28 demonic and 28 angelic guardians. That makes a total of 56 beings all together. It may be interesting to remember that Babalon is an avatar of Nuit whose number is six and fifty.

"Listen to the names: Vev Geb Oran Omen."

"These are the names of deities and demons. Look into it."

Comment:

I have yet to look into this.

I ask the identity of this voice and a face of a balding bearded man appears with a golden crown wearing olive robes, carrying a scroll. I then hear the name: Uriel. I test him by asking him for a description of his office. He replies:

"I rule the disk, wheat and barely also ruled by Saturn."

Comment:

In the Golden Dawn this angel was assigned to the element of earth.

Now an image of Michael appears branding a sword, I also hear the name Qedemel and Zadkiel. [I am in a company of angels, yet Uriel was speaking at this time and seems that my principle instructions were coming from him.]

I test them using my secret symbol and they remain. [At this point I am slightly frustrated as I don't seem to be able to get further details on using the central letters in deriving the names.]

I ask: "How do I derive the Guardians?"

Uriel: Demons are right to left, angelic guardians are left to right.

A. How do I apply the central letters?

U. The use of the central table will be revealed later. Come back another time.

I hear three words barely audible, the spelling may be wrong or I may have heard them wrong:

Omnia Ver an Vecam.

Comment:

I still need a good Latin dictionary to work on this.

A. Can I scribe this table while I am away?

U. Yes. Visualize in your mind's eye and travel through it. We can guide you there.

A. What about [the 'X' in the circle]?

U. This is a key to the table not like this [shows 'X' extending beyond the boundaries of the circle], [rather] like, [shows the 'x' cleanly inside the circle connecting to the inner portion of the circumference.]. It opens the central grid.

Comment:

More practical instructions.

A. Is the rose connected with the sun I saw in the labyrinth?

U. The rose is connected to the cross and the sun.

I continue to gaze at the table and again I see the electro-magnetic coil as shown in an earlier working.

U. This electromagnetic energy guards the sun, it is deadly poisonous without the illumination of the sun.

Comment: *The deadly poison is a reference to the thorns and snakes that I saw guarding the sun and egg in my earlier vision of the labyrinth. This also seems to refer to the astral plane it's phantoms and the mania of the emotional body which is used to empower those images.*

At this point I push for more information but there is nothing. I dive deep into the table. I see an inverted triangle of fire blazing in space, I am temporarily mesmerized, consumed by this fire. It unites with another triangle resembling a parallelogram. The blaze is pure pain, pure agony. It's so hot, so seductive, I lose myself as I am entranced by the blaze.

I pull out...

U. Go, you have work to do. You are not ready to see more. Remember there is a way to Derive further names from the table using the central squares, but it is not revealed yet. Have patience, go!"

[At this point I withdrew from the table and closed the vortex] Immediately I am left with the funny impression that the twelve central squares in the centre are connected with the zodiac as if it were a final piece of information implanted in my mind just as I was leaving the table.

Reflections:

These scrying sessions resulted in many insights about the table and the nature of magick itself. Many of the insights have been verified by further research, such as the connection between the traditional angels of the Qabalah and the table. I still need to experiment with the circle and the 'x' to derive angels from the central grid. The guardian names on the perimeter deal with light and dark intelligences whose nature corresponds with the seven planets in the four worlds, while the twelve letters of the central tablet deal with intelligences corresponding to the zodiac. Eventually these beings will need to be contacted by some daring magicians to gain further knowledge of their properties and their relationship with the table, and the Enochian system as a whole.