



Liber Cheth vel Vallum Abiegni sub Figura CLVI

Commentary by Apollonius

4°=7° A.:A.:

Early in my career, a separation from one who was until this point, a beloved teacher, presented an intuitive knowledge that I didn't understand until now. My former teacher had privately claimed some time earlier, that he was a Master of the Temple; but I knew from his deceptions that this couldn't be so. Having learned that the trap of Netzach presents the illusion or deception that can lead the Aspirant at the Grade of Philosophus to surmise that he or she has already crossed the Abyss, I accepted an explanation intellectually (knowing this couldn't be a rationalization); but could not, experientially until now.

What comes to me as the ability to even pretend that I can comment on a document such as this and one for a Grade so much more exalted than what I have attained (as noted above), might seem as pure Hubris still (then, not all that different from the error of my former instructor!); and even, today, beyond my intellectual apprehension as described above. But it was more than intellectual as it was also validated by a certain intuitive hunch that I still can't really well explicate, yet fills me with a Gnostic certainty.

Suffice to say that at least I have some internal identification that is all at once, seductive as Venus might be in this Sephira. And at least, I can see how this might fool one and especially one as my former teacher who was (and still is) wandering without the benefit of a Master to Guide him; and rebuke him as was even necessary for me. Thankfully, my present Master has had to wield his whip on more than one occasion and I have benefited from a certain disciplinary yoke.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

The allusion here is to Kundalini Yoga; Babalon astride "our Lord the Beast" being an overtly sexual image. This form of Yoga deliberately induces a psychotic state, equivalent to the Chonyid Bardo of the Buddhists. It is a layer of mind that expresses itself in images; a dream state that manifests immediately upon death.

2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

Liber HHH, Part SSS is part of the preparation; its visualization using the skull as the Cup. The idea expressed here is a deep recession into the mind with the totality of one's consciousness.

3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

As one loses consciousness of self, one moves toward the archetypal realm, which is necessarily impersonal or objective. But this first Bardo, the Chikhai Bardo is the intermediate stage of death; a sort of 'in-between' moment when one is neither fully dead nor fully alive. It has been described as a state of pure or objective consciousness referred to as the 'Clear Light.'

4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

The Tibetan Book of the Dead describes the Chonyid Bardo as follows:

'Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.'

5. Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.

The psychic dissociation that is the result of the Chonyid Bardo is a dismemberment of the astral body, the Ruach and house of the ego. Essentially the parts of consciousness detailed in the Qabalah as the Sephiroth of the Ruach become fragmented; it's torturous. Carl Jung writes in his psychological commentary the Tibetan Book of the Dead:

"The transition, then, from the Sidpa state to the Chonyid state is a dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the ego's stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms...Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for

that which is feared also belongs to the wholeness of the self—the sub-human or supra-human, world of psychic ‘dominants’ from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.”

6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more.

Choronzon, the destructive ‘God of Death’ is the epitome terror. The Tibetan Book of the Dead notes that 28 ‘power-holding’ and sinister goddesses and 58 ‘blood-drinking’ goddesses follow what we would call Choronzon and that appear “as a confusing chaos of terrifying attributes and monstrosities.” These then would be the “guardians” of the Abyss.

7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.

Upon death, the vital current that animates the body, that which is also called the Sulfur conjoined with Mercury, withdraws up the Sushumna and out the Sahasrara Chakra; devitalizing the body, accordingly. A similar process must occur on the traversal of the Abyss.

8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.

One of the spiritual teachings in several spiritual traditions admonishes us to live each moment as if it were the last moment in one’s life. Carlos Castaneda has don Juan telling us that we should walk as if death was a companion constantly standing to the left of us.

9. Thou hast health; slay thyself in the fervor of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with the quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

Of course, this is beyond Choronzon, the accursed one and the demon of the Abyss, wherein Da’ath (Knowledge) is situated. The fervor of course is the swoon as discussed, which is itself the momentum of the Holy Guardian Angel that is said to hurl one across this gulf.

10. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

It is psychologically and spiritually destructive for the dying person to sink into self-pity and its accompanying morbid depression. This demonstrates an attachment to that life, the people and elements or objects of that life (ego) that one is about to lose. And it will

cost one success in the dying process. And initiation is on a par with dying, which is why all initiation rituals involve the theme and symbols of death.

11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

At the moment of death, the empiric consciousness is lost in what is termed a 'swoon.' This is the 'Clear Light of the Void' or NOT in Thelemic terminology. It is therefore, beyond the relativity that comes to us in modern physics and is a whole consciousness unobscured by unconsciousness and hence, free of limitation and taboo. It is a timeless state beyond the Will and a pure bliss unaffected by the Sorrow of the Great Mother (the mystery of Binah).

12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.

At the first bardo, the Chonyid Bardo, the creatures that appear are one's finite consciousness, which in Thelemic terms is called Choronzon. These apparitions are real enough for one who does not recognize their unsubstantiality. And like any horror, they can plague the mind and corrupt its ability to attain the 'Clear Light of the Void.'

To know the Void is an enlightenment beyond even Nirvana; it is Knowledge, which in Thelemic terms is Da'ath. Exploring the Nightside of the Tree is then making the elements of the unconscious, conscious.

In Stanza 5 Verse 6 of Blavatsky's Secret Doctrine, we read:

THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND; WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US". ..THUS WERE FORMED THE ARUPA ND THE RUPA: FROM ONE LIGHT, SEVEN LIGHTS; FROM EACH OF HTE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING...

In her commentary, she writes:

Thus in the allegory, the Lipika separate the world (or plane) of pure Spirit from that of Matter. Thos who "descend and ascend"--the incarnating Monads, and men striving towards purification and "ascending," but still not having quite reach the goal--may cross the Cricle of "Pass Not," only on the Day "Be With Us;" that day when man, feeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality--erroneously regarded as his own--from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into theOne Essense, to becdome not only one "with Us," the manifested universal Lives which are "ONE" LIFE, but that very Life itself.

Those "ascending and descending" would seem to be equivalent to the Secret Chiefs or Blavatsky's "Hidden Mahatmas." They have lost their ignorance in that they recognize the "non-separateness of the Ego," which I have also equated to some degree with my theory on the nature of the Holy Guardian Angel. The Angel touches universal being (in

contrast with the perfected individualized being, the 'asar un nefer' of the self that appeals to the Angel in the Dominus Liminis Grade) and has a greater source of knowledge. Crowley wasn't really sure whether or not this angel was an actual being or part of himself. And this confusion makes perfect sense. Non-individualized ego is outside the comprehension of the individualized ego; the Angel then taking on some aspects of 'Not-I' or NUIT and having recourse to a knowledge of affairs in the Universe that the individualized ego (HADIT) cannot comprehend. But Hadit itself must partake of this primordial essence and be the stuff of stars. And so Hadit has a universalized or un-individualized essence (perhaps by virtue of his coitus with Nuit and the subsequent exchange of energy). And Crowley's confusion becomes all the more sensible. And a little later in her commentary, she writes:

The Great Day "Be With Us," then, is an expression, the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Budhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians, who called the same the "Day Come To Us," which is identical with the former--though the word "be," in this sense, might be still better replaced with either of the two terms "remain" or "rest with us," as it refers to that long period of Rest which is called Paranirvana...("The Day of 'Come to us'! It is the day when Osiris says to the Sun: Come, I see him encountering the Sun in Amenti.")...The Sun here stands for the Logos (or Christos, or Horus), as the central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the Bhafavad Gita lecturer, "it must not be supposed that the Logos is but a single centre of energy which is manifested by Parabrahman. There are innumerable others. Their number is almost infinite, in the bosom of Parabrahman." Hence the expressions, "The Day of Come to Us" and "The Day of BE With Us," etc. Just as the Square is the Symbol of the Four sacred Forces or Powers--Tetraktys--so the Circle shows the boundary within the Infinity that no man, even in spirit, or Deva or Dhyan Chohan can cross. The Spirits of those who "descend and ascend," during the course of cyclic evolution, shall cross the "iron-bound world," only on the day of their approach to the threshold of Paranirvana. If they reach it, they will rest in the bosom of Parabrahman, or the "Unknown Darkness," which shall then become for all of them Light, during the whole period of Mahapralaya, the "Great Night," namely, 311,040,000,000,000 years of absorption in Brahman. The Day of "Be With Us" is this period of Rest, or Paranirvana. It corresponds to the Day of the Last Judgment of the Christian, which has been sorely materialized in their religion.

The Christos and Logos is here identified with Horus and not with Osiris. I can only speculate as to why Blavatsky does this. And that would be that Horus as the avenging god partakes fully of the resurrected or "ascending" life as Osiris suffered affliction and is departed to the underworld. But Horus is that solar essence inherent in each and every human being, the "innumerable others." Paranirvana then becomes the N.O.X. or Great Night of Pan in Thelemic terms. This is the place of many forms from which the ALL must emerge. It is the "Ring Pass-Not" through which the one descends or involves itself into the ALL (Matter or the "iron-bound world," which is itself Martial-iron being attributed to Mars and Mars being identified with Horus).

The day of Judgement then has an entirely different connotation; perhaps a reference to the mystical 'Dark Night of the Soul.' Herein, the Aspirant takes in his or her shadow to full conscious reality and the great doubt and tribulation occurs until all are united as One as it is beyond the Abyss. This is then both a self-judgment and a self-annihilation that has little to do with some anthropomorphic god deciding the nature of your eternal destiny in a heaven or hell.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

He who would save his life will lose it. In his introductory forward to the [Tibetan Book of the Dead](#), writes:

"This empiric consciousness disappears, unveiling Pure Consciousness, which is ever ready to be discovered by those who have the will to seek and the power to find It."

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.

The Void is then, a negation of the Will and of Self, but not of being; it is experienced as 'is.' But in terms of finite experience and its relation, it is nothing. We can easily say that form is the Void and the Void is form.

16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.

Calcination, the Alchemical stage described here, includes an abandonment of the "aeon," or emanation of form as detailed in the literature of the ancient Gnostics. It is a destruction of the consciousness as a knower of objects, from which we can infer, the destruction of the separation between 'I' and 'Not-I,' an intimately subjective perception of reality.

17. And this is the wrath of God, that these things should be thus.

No pain, no gain; it is the discipline of the child that prevents the 'spoiling' of the child. As it is said, spare the child and spoil the rod.

18. And this is the grace of God, that these things should be thus.

Being freed from the illusory nature of the death, one becomes free from fear. The 'tough love' of God produces its own fruit.

19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.

20. This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.

Crowley writes in the [Book of Thoth](#):

Briefly, the doctrine is that the ultimate reality (which is Perfection) is Nothingness. Hence all manifestations, however glorious, however delightful, are stains. To obtain perfection, all existing things must be annihilated. The destruction of the garrison may therefore be taken to mean their emancipation from the prison of organized life, which was confining them. It was their unwisdom to cling to it.

And in AL I.57 we find:

"Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God".

21. And the end thereof is known not even unto Our Lady or to the Beast whereon She rideth; nor unto the Virgin her daughter nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.

As the Master Lao Tse has said: "The Tao that can be known is not the Tao."

22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.