

 

**The Star Called Wormwood**

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

Excerpt from the Preface to

[A Greek Sepher Sephiroth](http://www.astronargon.us/A%20Greek%20Sepher%20Sephiroth.pdf)

The Bible, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologues, and recounts many tales of folk-lore and magical rites.

This small and simple quote by Crowley in his “Curriculum of A.'. A.'.” says more than may be readily apparent to most Thelemites. But then again, most Thelemites don’t really seem to even know about Crowley’s deep knowledge of the Bible. And without reading both John’s Apocalypse and Liber CDXVIII very carefully, one can’t easily see how Thelema is truly a further development of the New Testament revelation; indeed as Motta says, a correction to the distortions that have come through time.

Crowley indeed takes this one step further in his description of that lack of understanding in light of the message of John’s Apocalypse. He viewed the controversial document, which itself, barely made it into the Christian canon, as authentic prophecy; the problem being that its interpretation by people at the start of the Piscean Age was too difficult for a document that actually addressed the start of the Aquarian Age, which he heralded as the Aeon of Horus. He writes in the Book of Thoth:

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse…

And so important symbols such as the Beast and the Great Whore have come through Christianity in the most negative light. Yet, two other problems ultimately come to the fore; the first being Crowley’s inconsistency with his assessment of this controversial and single piece of Christian prophecy. In Liber CDXVIII we read:

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

The Book of Revelation is of course, based on the prophecy of Daniel in the Old Testament and an important part of the pseudpegriphc, Merkatah tradition; forming an essential element in the Hermetic tradition of the Great White Brotherhood. And it is in the Merkabic tradition that the depth of the vision of the seer in his or her trance (and not unlike the Oracle of Delphi) that seems to find certain symbolic synchronicities that reveal essential elements in the human psyche. And of course, these symbols are those upon which the exoteric religions are designed and instituted.

It is important to establish the point that functionally wholesome exoteric religion is a vital element of a civilized and noble society; so much so that even in the ‘aeon’ of individualism (which itself is a reactionary expression for most Thelemites) a harmonious balance with the collective society must remain practicable. Of course, no longer should the individual sacrifice his or her sovereignty for the sake of the tribe or herd; but it is that herd evolving to cooperate as a social structure that creates the environment that enables the individual.

AL:II.5 "**Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.**"

What this requires is that the old symbols that belong to the ‘old aeon’ religions must be re-envisioned and re-interpreted by takes mages and priests; respectively. It is necessary that each generation cultivate its own, direct relationship with the divine. The resultant prophecy becomes the ‘wanga’ of the magickal operation; the spiritual nature of the religion being the ‘obeah’ (cf. [The Obeah and the Wanga](http://www.astronargon.us/?p=489)).

Wormwood, translated from the Hebrew לענה (*la'anah; valuing to 125*), is an important symbol that means ‘to curse.’ The Old Testament (King James version) gives us a sense of it being used metaphorically…

regarding the idolatry of Israel...

Deuteronomy 29:18—

Lest there should be among you a man, or woman, or family, or tribe, whose heart turns away

 this day from the LORD our God, to go and serve the gods of these nations; lest there should be

 among you a root that bears bitterness or wormwood;

of calamity and sorrow…

Jeremiah 9:15—

Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this

 people, with wormwood, and give them water of gall to drink.

Jeremiah 23:15—

Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with

wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is

profaneness gone forth into all the land.

Lamentations 3:15—

He has filled me with bitter herbs and sated me with gall.

Lamentations 3:19—

Remembering mine affliction and my misery, the wormwood and the gall.

of false judgment …

Amos:5.7 “Those who turn justice to wormwood, and who leave righteousness on the ground.”

Amos:6.12 “Will horses run on the rock, or will one plow with cattle, for you have perverted justice to hemlock and the fruit of righteousness to wormwood?”

But it is in Exodus:15.23-27 that we begin to understand this symbol in a more significant, contextual manner, we read:

[**23**](http://bible.cc/exodus/15-23.htm)When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.[e](http://niv.scripturetext.com/exodus/15-23.htm#footnotese))

[**24**](http://bible.cc/exodus/15-24.htm)So the people grumbled against Moses, saying, “What are we to drink?”

[**25**](http://bible.cc/exodus/15-25.htm)Then Moses cried out to the Lord, and the Lord showed him a piece of wood. He threw it into the water, and the water became sweet.

There the Lord made a decree and a law for them, and there he tested them.

[**26**](http://bible.cc/exodus/15-26.htm)He said, “If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you.”

[**27**](http://bible.cc/exodus/15-27.htm)Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

The journey called the Exodus of the Israelites out of Egypt is an exoteric mythos that esoterically functions as an account of the spiritual journey of the mystic; much in the same way that the battle of Kuruksetra functions in the Bhagavad-Gita for the Hindus. The parallels between these two cultures esoterically gives us a glimpse of the ancient, true religion that verily has no sect (per Liber Librae: In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme YHVH and in Osiris YChShVCh. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!).

Marah (מָרָה‎ meaning 'bitter' with a value of 245; equal in value to ‘Adam Qadmon,’ ‘Gall’ and the ‘Spirit of God.’) is one of the locations travelled through by the Israelites, during the Exodus. Marah also means ‘beloved of Amun’ (Jupiter) in Egyptian and ‘star of the sea’ in Latin. The desert wandering that took the Israelites to Marah (the place of a *well of bitter water*, bitterness and murmuring) after wandering through the wilderness of Shur or the wilderness of Etham (depending on which biblical account one uses), where it becomes clear that they are not spiritually free and receive a first set of divine ordinances and the foundation of the ‘Shabbat.’

Marah - bitterness - a fountain at the sixth station of the Israelites (Ex. 15:23, 24; Num. 33:8) whose waters were so bitter that they could not drink them. On this account they murmured against Moses, who, under divine direction, cast into the fountain "a certain tree" which took away its bitterness, so that the people drank of it. This was probably the 'Ain Hawarah, where there are still several springs of water that are very "bitter," distant some 47 miles from 'Ayun Mousa.[[1]](#footnote-1)

Etham (אֵתָם‎ meaning ‘solid, enduring’ with a value of 441; equal in value to ‘truth’—as in the
Enochian Sigillum Dei Aemeth; Sigil of God’s truth) was the second place the Israelites stopped, and which was on the edge of the wilderness (i.e. the edge of civilization); seeming to symbolically suggest that truth lies somewhere between our civilizing principals and our more primal (wilderness/beast) nature and favoring neither one over the other. And interestingly enough, connecting the primal to the wilderness adds even that much more meaning to the Abomination of Desolation, as also it does to the human cerebellum (our primal mind, the place where dreams and the astral are realities). And it may also be that Etham is also another name for Khetam (*fortress)*.

What is shown by the very name of this new nation; Israel[[2]](#footnote-2) is a metaphorical or mythological journey through the twelve signs of the zodiac; reflecting also, the story of Hercules in ancient Greek culture. Israel is not what has been taught by some Occultists, IS-RA-EL (Isis Ra God), but is the surname of Jacob that was bestowed upon him by God. The 12 Israeli tribes are named after the sons of Jacob, one of them being Jehudah that would later be conquered by Rome; giving them the modern appellation: Jew. The word Israel comes from Asherah (Isra-el/God[dess]: HRS having a value of 505; equal to Sarah, wife of Abraham), meaning to fight, struggle; God testing Jacob by letting him struggle with an angel. Crowley writes of the struggle of the desert journey for all prophets; showing its testing nature at an esoteric level:

There is, however, one form of miracle which certainly happens, the influence of the genius. There is no known analogy in Nature. One cannot even think of a "super-dog" transforming the world of dogs, whereas in the history of mankind this happens with regularity and frequency. Now here are three "super-men," all at loggerheads. What is there in common between Christ, Buddha, and Mohammed? Is there any one point upon which all three are in accord?

No point of doctrine, no point of ethics, no theory of a "hereafter" do they share, and yet in the history of their lives we find one identity amid many diversities.

Buddha was born a Prince, and died a beggar.

Mohammed was born a beggar, and died a Prince.

Christ remained obscure until many years after his death.

Elaborate lives of each have been written by devotees, and there is one thing common to all three – an omission. We hear nothing of Christ between the ages of twelve and thirty. Mohammed disappeared into a cave. Buddha left his palace, and went for a long while into the desert.

Each of them, perfectly silent up to the time of the disappearance, came back and immediately began to preach a new law.

This is so curious that it leaves us to inquire whether the histories of other great teachers contradict or confirm.

Moses led a quiet life until his slaying of the Egyptian. He then flees into the land of Midian, and we hear nothing of what he did there, yet immediately on his return he turns the whole place upside down. Later on, too, he absents himself on Mount Sinai for a few days, and comes back with the Tables of the Law in his hand.

St. Paul (again), after his adventure on the road to Damascus, goes into the desert of Arabia for many years, and on his return overturns the Roman Empire. Even in the legends of savages we find the same thing universal; somebody who is nobody in particular goes away for a longer or shorter period, and comes back as the "great medicine man"; but nobody ever knows exactly what happened to him.

Making every possible deduction for fable and myth, we get this one coincidence. A nobody goes away, and comes back a somebody. This is not to be explained in any of the ordinary ways.

There is not the smallest ground for the contention that these were from the start exceptional men.

Mohammed would hardly have driven a camel until he was thirty-five years old if he had possessed any talent or ambition. St. Paul had much original talent; but he is the least of the five. Nor do they seem to have possessed any of the usual materials of power, such as rank, fortune, or influence.

Moses was rather a big man in Egypt when he left; he came back as a mere stranger.

Christ had not been to China and married the Emperor's daughter.

Mohammed had not been acquiring wealth and drilling soldiers.

Buddha had not been consolidating any religious organizations.

St. Paul had not been intriguing with an ambitious general.

Each came back poor; each came back alone.

What was the nature of their power? What happened to them in their absence?

History will not help us to solve the problem, for history is silent.

We have only the accounts given by the men themselves.

It would be very remarkable should we find that these accounts agree.

Of the great teachers we have mentioned Christ is silent; the other four tell us something; some more, some less.

Buddha goes into details too elaborate to enter upon in this place; but the gist of it is that in one way or another he got hold of the secret force of the World and mastered it.

Of St. Paul's experiences, we have nothing but a casual allusion to his having been "caught up into Heaven, and seen and heard things of which it was not lawful to speak."

Mohammed speaks crudely of his having been "visited by the Angel Gabriel," who communicated things from "God."

Moses says that he "beheld God."

Diverse as these statements are at first sight, all agree in announcing an experience of the class which fifty years ago would have been called supernatural, to-day may be called spiritual, and fifty years hencewill have a proper name based on an understanding of the phenomenon which occurred.

AL III.3: "**Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.**"

Crowley writes in his commentary to the above verse:

(The God of Vengeance is in Greek Omicron Alpha-Lambda-Alpha-Sigma-Tau-Omega-Rho, Aleister. For some reason which I have not been able to trace, this God became ALASTOR, the Desert Daemon of the Rabbins, the later the "Spirit of Solitude" of Shelly. The attribution is appropriate enough, the root being apparently A AOMAI, I wander. The idea of "Going" is dreadful to the bourgeois, so that a wanderer is "accursed'. But, me judice, to settle down in life is to abandon the heroic attitude; it is to acquiesce in the stagnation of the brain. I do not want to be comfortable, or even to prolong life; I prefer to move constantly from galaxy to galaxy, from one incarnation to another. Such is my intimate individual Will. It seems as thou this "god of War and of Vengeance" is then merely one who shall cause men to do their own Wills by Going as Gods do, instead of trying to check the irresistible course of Nature.)

P. S. El Ouid Algeria An XX Sol in Sagittarius. The terror of Syria in the reign of Oman was the great soldier and administrator Melekh-Al-Astar. Possibly Jewish mothers used to scare their crying babies by threatening them with this "demon of the desert" and the Rabbins incorporated the "bogey man" in their averse hierarchy.

Jesus confronted Satan in the desert; who tested and proved him. It is quite simply the oppressive nature of the hostile conditions in the desert that force us to operate at an heroic level; that being a struggle is forced upon one who travels through it. Indeed, the mystical quest for attainment is a struggle and the desert is a perfect metaphor for this. However, the inner struggle of the mystic is really no different from the inner struggle of all people to get through life. And so the above verse from Liber AL has an esoteric and exoteric dimension. Exoterically, we find the planet gulfed in war; war being an essential part of human nature (cf. [A Summation of War](http://www.astronargon.us/?p=520)).

Asherah (אֲשֵׁרָה‎ valuing to 506 and reducing to 11 by AIQ BKR—“as all their numbers who are of us” AL:I.60) or Astoreth was the consort of the Sumerian Anu or Ugaritic El, becoming the suffix for Hebrew holy names. Asherah became well known amongst ancient cultures as "the goddess par excellence" and in the [Book of Jeremiah](http://en.wikipedia.org/wiki/Book_of_Jeremiah) she is seemingly referred to when he uses the title "queen of heaven" (לִמְלֶכֶת הַשָּׁמַיִם‎ valuing to 520+415=935; found in Jer 7:18 and Jer 44:17–19, 25); she being a goddess of fertility, sexuality and war.

In the ancient world of the Israelites, there were competing movements; some worshipping Yahweh alongside others who worshipped Asherah and Baal (cf. [The Third Covenant](http://www.astronargon.us/?p=538) & [The Alchemical Half of the Jews & the Rose Cross of Thelema](http://www.astronargon.us/?p=526)). This is referred to as monarchal period; during the reign of king Josiah in the late 7th century BCE, which means that we have certain evidence of widespread polytheism in Israel during this period. And like the Egyptians, the Israelites believed that to form an

image of the goddess meant that her spirit literally indwelled the image, as found in the reference to Asherah in Isaiah 17:8 and 2:8; there being then no difference between the image and the god. This would obviously later, be rejected as their religion developed into modern Judaism.

The Israelites ultimately end up at Elim (אֵילִם‎, having a value of 81; number of the Moon) to camp; a place where "there were twelve wells of water, and seventy date palms," and that the Israelites "camped there near the water." It is described as being between Marah and the Wilderness of Sin, near the eastern shore of the Red Sea. Sin is an Akkadian desert god of the Moon; his two places worship having been found in Ur, south of Mesopotamia and Harran further north. Note that Abraham lived in Ur and that the Wilderness of Sin lay between Elim and Mt. Sinai.

Marcheshvan (**מַרְחֶשְׁוָן)** from [Akkadian](http://en.wikipedia.org/wiki/Akkadian_language) *waraḫsamnu*, sometimes shortened to **Cheshvan** (**חֶשְׁוָן;** literally meaning "*eighth month*") is the eighth month of the ecclesiastical calendar.

Given the Akkadian etymology, it seems likely the **מ** and the **ו** were switched at some point in time, since **y-r-ḥ** is the Semitic root for "moon" (and thus also "month"), and **š-m-n** is the Semitic root for "eight". Since then, the first two letters **מַר** (**mar**) have been reinterpreted as the Hebrew word for *bitter*. The entire semitic world worships the moon to this day; writing from right to left (in contrast with the West that writes from left to right, in accord with the motion of the Sun) in sympathy with the motion of the movement of light and shadow on this lesser light of the night. Blavatsky also weighs in on this in the Secret Doctrine:

…the anthropomorphic Creator of exoteric Judaism (since their esotericism shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a lunar and “generation” god.

The concept of an Ogdoad also appears in Gnostic systems; later, being further developed by Valentinus. A theory of seven heavens was presented; being the seven planetary spheres, and a supercelestial region called the Ogdoad—the sphere of the fixed stars; suggesting a strong importance being given to the [Starry Gnosis](http://www.archidox.org/?page_id=270).

Blavatsky writes:

In the Rig Veda, Aditi, “The Boundless” or infinite Space, translated by Mr. Max Muller, “the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky,” is the equivalent of “Mother-Space” coeval with “Darkness.” She is very properly called “The Mother of the Gods,” Deva-Matri, as it is from her Cosmic matrix that all the heavenly bodies of our system were born — Sun and Planets. Thus she is described, allegorically, in this wise: “Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Marttanda,” our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus. But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon. “The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats,” says an old proverb, “their dwellings” standing here for planets. The ancient Commentary gives an allegory and explains it: —

“Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Marrtanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom (planetary system). They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses. From that day he feeds on the sweat of the Mother’s body. He fills himself with her breath and refuse. Therefore, she rejected him.”

Thus the “rejected Son” being our Sun, evidently, as shown above, the “Sun-Sons” refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, Surya is the prototype of all those bodies that evolved after him. In the Vedas he is called Loka-Chakshuh, “the Eye of the World” (our planetary world), and he is one of the three chief deities. He is called indifferently the Son of Dyaus and of Aditi, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This “One Element” is called figuratively “Fire.” The Vedas (Aitareya-Brahmana of Haug also; p. i) teach “that the fire verily is all the deities.” (Narada in Anugita).

**Wormwood**, αψίνθιον (*apsinthion*) or άψινθος (*apsinthos*) in Greek, is a star, or angel; connecting easily with the Augoeides. The Greek spelling yields a value of 1390 and also is the value of the Greek word for Cup . [[3]](#footnote-3) This is possibly a reference to Venus; falling star—and the Prometheus myth; becoming Babalon in the Thelemic cosmogony.

**THE OCTANGLE**

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The 8 pointed star is a Gnostic symbol, known as the octagram of creation. It is related to Venus, and also the traditional Star of Ishtar. Composed of two intertwined squares, representing the natural Universe interweaving order and disorder, this is a symbol of regeneration sacred to Venus. In the Greek Qabalah; eight symbolizes “the first cube;” the cube having eight corners. The Octangle represents the power of the Ogdoad; operating in nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name Yod Heh Vau Heh (hvhy) and Aleph Daleth Nun Yod (ynda); Adonai being the key to the Tetragrammaton; the latter of which is the Logos in the Qabalah. It is also a potent symbol representing the binding together of the concentrated Positive and Negative forces of the elements.

Blavatsky writes:

Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. In exoteric Brahmanism, Venus or Sukra — a male deity (In the esoteric philosophy it is male and female, or hermaphrodite; hence the bearded Venus in mythology.) — is the son of Bhrigu, one of the Prajapati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of “Sukra” in the Puranas, refers to the Third and to the Fourth Races.

“It is through Sukra that the ‘double ones’ (the Hermaphrodites) of the Third (Root-Race) descended from the first ‘Sweat-born,’ ” says the Commentary. Therefore it is represented under the symbol of **(the circle and diameter) during the Third (Race) and of during the Fourth.

This needs explanation. The diameter, when found isolated in a circle, stands for female nature, for the first ideal World, self-generated and self-impregnated by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet — the first and earliest Egyptian Tau ; after which it becomes , or male-female separated and fallen into generation. Venus (the planet) is symbolized by the sign of a globe over the cross, which shows it as presiding over the natural generation of man. The Egyptians symbolised Ank, “life,” by the ansated cross, or , which is only another form of Venus (Isis) , and meant, esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the “tree of life” in Eden Anouki, a form of Isis, is the goddess of life; and Ank was taken by the Hebrews from the Egyptians and introduced by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word Ank in Hebrew, with the personal suffix, means “my life,” my being, which “is the personal pronoun Anochi,” from the name of the Egyptian goddess Anouki. (The ansated Cross is the astronomical planetary sign of Venus, “signifying the existence of parturient energy in the sexual sense, and this was one of the attributes of Isis, the Mother, of Eve, Hauvah, or Mother-Earth, and was so recognised among all the ancient peoples in one or another mode of expression.” (From a modern Kabalistic MS.))

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite goddess Adanari (see also “Indian Pantheon”) has the ansated cross, the Svastica, the “male and female sign,” right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now represented with a lotus growing out of his navel — or the Universe of Brahma evolving out of the central point Nara — is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmi) standing on a lotus-leaf floating on the water; which water rises in a semicircle and pours through the Svastica, “the source of generation” or of the descent of man.

Pythagoras calls Sukra-Venus the Sol alter, “the other Sun.” Of the “seven palaces of the Sun,” that of Lucifer Venus is the third one in Christian and Jewish Kabala, the Zohar making of it the abode of Samael. According to the Occult Doctrine, this planet is our Earth’s primary, and its spiritual prototype. Hence, Sukra’s car (Venus-Lucifer’s) is said to be drawn by an ogdoad of “earth-born horses,” while the steeds of the chariots of the other planets are different.

“Every sin committed on Earth is felt by Usanas-Sukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth.”

Sukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, obtained at one time the sovereignty of all the Earth, and defeated the minor gods. The Titans of the Western allegory are as closely connected with Venus-Lucifer, identified by later Christians with Satan. Therefore, as Venus, equally with Isis, was represented with Cow’s horns on her head, the symbol of mystic Nature, and one that is convertible with, and significant of, the moon, since all these were lunar goddesses, the configuration of this planet is now placed by theologians between the horns of the mystic Lucifer.

Athenaeus shows that the first letter of Satan’s name was represented in days of old by an arc and crescent; and some Roman Catholics, good and kind men, would persuade the public that it is in honour of Lucifer’s crescent-like horns that Mussulmen have chosen the Crescent for their national arms. Venus has always been identified, since the establishment of Roman Catholic dogmatism, with Satan and Lucifer, or the great Dragon, contrary to all reason and logic. As shown by the symbologists and astronomers, the association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation of Draco at one time occupied showed that the great serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac; and Dupuis, “who,” says Staniland Wake, “sees in the Dragon of the Apocalypse a reference to the celestial serpent,” remarks that “it is not astonishing that a constellation so extended should be represented by the author of that book as a Great Dragon with seven heads, who drew the third part of the stars from heaven and cast them to Earth;” (Dupuis, tome III., p. 255). Only Dupuis never knew why Draco, once the pole-star — the symbol of “Guide,” Guru and director — had been thus degraded by posterity. “The gods of our fathers are our devils,” says an Asiatic proverb. When Draco ceased to be the lode-star, the guiding sidereal divinity, it shared the fate of all the fallen gods. Seth and Typhon was at one time, Bunsen tells us, “a great god universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached.” The real occult reason will be given in these pages.

It is owing to the fanciful interpretation of the archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth; that whatever takes place on the one takes place on the other; and that many and great were their common changes — it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the planet with the Noachian and mythical Deluge alleged to have taken place 1796 years B.C. (See “City of God” lxxi., ch. viii.).

As Venus has no satellites, it is stated allegorically, that “Asphujit” (this “planet”) adopted the Earth, the progeny of the Moon, “who overgrew its parent and gave much trouble,” a reference to the occult connection between the two. The Regent (of the planet) Sukra loved his adopted child so well that he incarnated as Usanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in Harivansa, is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods; and that to further his object he performed a Yoga rite “imbibing the smoke of chaff with his head downwards for 1,000 years.” This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the planet. It is with its Regent, the informing Dhyan Chohan, that Occult mysticism has to deal. The allegory which states that for killing Sukra’s mother, Vishnu was cursed by him to be reborn seven times on the Earth, is full of occult philosophical meaning. It does not refer to Vishnu’s Avatars, since these number nine, the tenth being still to come, but to the Races on Earth. Venus, or Lucifer (also Sukra and Usanas) the planet, is the light-bearer of our Earth, in both its physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his Pontiff name as Lucifer.

“Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.” This is a flat contradiction of Swedenborg, who saw, in “the first Earth of the astral world,” inhabitants dressed as are the peasants in Europe; and on the Fourth Earth women clad as are the shepherdesses in a bal masque. Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have the same identical beings as those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings and even to the same fabric for their wearing apparel! (Theorie du Monde). For the clearer comprehension of the statement that the Earth “is the progeny of the Moon,” see Book I., stanza VI.

“The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny.” This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study esoteric Cosmogony after having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.

“All have a double physical and spiritual nature.”

“The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom.”

“It is that Light which condenses into the forms of the ‘Lords of Being’ — the first and the highest of which are, collectively, Jivatma, or Pratyagatma (said figuratively to issue from Paramatma. It is the Logos of the Greek philosophers — appearing at the beginning of every new Manvantara). From these downwards — formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter — proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions.”



The Star of the Messiah

We might also note the connection with the Messiah motif; Jesus being served a bitter draught (gall) in a cup upon the cross. In Jeremiah:9.15,[[4]](#footnote-4) we read:

Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

In context, this verse becomes that much more interesting:

1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
2. Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.
3. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.
4. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.
5. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.
6. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.
7. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?
8. Their tongue is as an arrow shot out; it speaks deceit: one speaks peaceably to his neighbor with his mouth, but in his heart he lies in wait.
9. Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?
10. For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.
11. And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.
12. Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13. And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;
14. But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

The **eight-pointed star** is called the ‘**Star of Redemption’** or ‘Star of **Regeneration;’** eight traditionally being the number of regeneration and thus, infinity or immortality. Baptism was considered by the emergent Christianity to be an equivalent to circumcision; it being assumed that Jesus was circumcised and named when he was eight days old, per the traditional Jewish practice. Note also that eight persons were saved in Noah's ark; that being a watery equivalent of baptism. Without baptism, one can’t get into heaven; one won’t become immortal. Hence, baptism is the beginning quest that sets one on the journey through the wilderness.

We find in this also, the theme of desolation (wilderness). In the Book of Revelation, Wormwood is the name of a star that ‘falls from heaven’ into the waters of the Earth; poisoning them by turning/transmuting the waters into wormwood. The [plant](http://en.wikipedia.org/wiki/Absinth_Wormwood) for which Wormwood is named, [*Artemisia absinthium*](http://en.wikipedia.org/wiki/Artemisia_absinthium), or [Mugwort](http://en.wikipedia.org/wiki/Mugwort), [*Artemisia vulgaris*](http://en.wikipedia.org/wiki/Artemisia_vulgaris), is a known Biblical metaphor for things that are unpalatably bitter.

3rd Trumpet of Judgment in the Book of Revelation
8:10And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters;

8:11and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

That Wormwood is the name of a falling star; the star being then the symbol of a great leader, as sought out in many Merkabic apocalypses, who appears on the scene and in the case, to bring ‘woe’ to the people. And in the case of the Christian messiah, such woe was the crucifixion; it being a symbol of the sacrifice of the individual for the sake of the tribe. This has been purged in Thelemic philosophy and a whole new contextual paradigm is presented. Liber LXV gives a certain response to the 3rd Trumpet of the Book of Revalation:

**LXV:V.5 “Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.”**

Crowley writes in his commentary:

This verse confirms the interpretation of verse 3. There is a quite different reference to the Equinox of the Gods,

ABRAHADABRA, the magical Formula of the Aeon (not to be confused with the Word of the Law of the Aeon) represents the establishment of the pillar or phallus of the 5 Alephs. Aleph is a void or kteis, being the Atu marked 0.

The general symbol is repeated in particular terms. Isis and Osiris govern respectively the two Aeons (of the Kether and the Dying God) through which we have passed. The fulfilment of Asi by Asar indicates that their operation is complete, their conjunction having resulted in the appearance of Horus (Heru-ra-Ha in his twin aspects (a) Force and Fire, and (b) Silence).

The verse tells us that that has come to pass which it was the Great Work of 666, in his official relation to the A.A. as opposed to his personal career as a magician, to proclaim.

The ``Animal Soul of things'', i.e., the Nephesch of the World. The Lord of the Aeon represents more than a new stage in the progressive infiltration of the darkness of matter by light. He acts directly on the World of Assiah.

Note in particular the form which he assumes -- that of a ``fiery star that falleth upon the darkness of the earth.'' It

is as a meteor or thunderbolt that he invades the planet. (Note that he is ``let down'' from the earth he appears as of terrific import, but from the point of view of the Gods he is imbued with all possible gentleness.

It is also useful to consider the involutionary journey of the godhead and develop the Thelemic cosmogony:

**LXV:II.5 “ I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.”
LXV:II.6 “ Therein was this virtue, that the One became the all.**

Crowley writes in his commentary to LXV:II.5—“It acquiesces in the shame of being a God concealed in animal form.”

**From the Cry of the 14th Aethyr, Which is Called UTI:**

 **And that bright light of comfort, and that piercing sword of truth,
and all that power and beauty that they have made of themselves, is cast
from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter [Different M. T.'s may be cast out into different spheres] as a morning star, or as an evening star [The Sankharas --- the constituent elements --- of the man that has become a Master of the Temple, are reconstituted below the Abyss, so that they can function as an Exempt Adept. But their permanent function is in that grade to which their "centre of gravity" (so to speak) tends]. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates [50 = H = n] of understanding, and one hundred and six [] v n = 106] are the seasons thereof. And the name of every season [These seasons (in the case of the seer) to be proved lunar months] is Death.**

Blavatsky writes:

Whenever [the anima mundi] is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an avatar, or a King Messiah, or a permutation of Divine Spirit, Logos, Christos, it is all one and the same thing. In each case it is "the Father," who is in the Son, and the Son in "the Father."

[King James Bible (Cambridge Ed.)](http://kingjbible.com/zechariah/13.htm)
And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

In order for the godhead to involve and create the manifestation that occurs in Malkuth, the godhead or its immediate progeny (higher angels) must drink of the poisoned waters of life. But this poison is for us a sacrament that brings us to the vision of our inherent divinity. The season of death is then the season of transformation from our potential immortality to the actual; from the mundane to the divine; each and every one of us being a god. The descent of the Holy Guardian Angel into our physical being is the falling star of light; Lucifer/Prometheus, who brings spirit or fire into the heart of mankind. This is evidenced in each of us, our individual genius; our true Christ consciousness.

Love is the law, love under will.

1. From Easton's 1897 Bible Dictionary [↑](#footnote-ref-1)
2. Israel is surname of Jacob bestowed on him by God. Hence the term B'ne-Israel, children of Israel for the people of Isreal. The 12 Israeli tribes are named after the sons of Jacob, one of them being Jehudah. The word Israel comes from a verb stem HRS (having a value of 505; equal to Sarah, wife of Abraham), to fight, struggle. The second part from 'eL = god, so it is ISRa+'eL, not IS+RA+EL. God there tested Jacob by letting him struggle with an angel. [↑](#footnote-ref-2)
3. ayiuqox—1 +700+10+400+9+70+200=1390 [↑](#footnote-ref-3)
4. [King James Bible (Cambridge Ed.)](http://kingjbible.com/jeremiah/9.htm) [↑](#footnote-ref-4)