

ON THE ARGENTINUM ASTER



Do what thou wilt shall be the whole of the Law. –AL, I:40

1) *Can you elaborate on the roles and responsibilities of the Probationer and Neophyte grades?*

Before addressing details concerning the McMurtry-Cornelius-Johnson A.∴A.∴ lineage, I feel it will be both necessary and important to answer a preliminary question, “What is the A.∴A.∴?” On the one hand, the A.∴A.∴ is a temporal organization that began in 1907 when Aleister Crowley created it with George Cecil Jones. However, “A.∴A.∴” is also the name for a “Secret Order” or “Inner Order” that has existed throughout time. In “An Account of A.∴A.∴”, Crowley writes:

From all time there has been an exterior school based on the interior one, of which it is but the outer expression.... But all exterior societies subsist only by virtue of this interior one. As soon as external societies wish to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit.ⁱ

Moreover, the A.∴A.∴ is a society based on the Law of Thelema, whose central tenet is “Do what thou wilt shall be the whole of the Law.”ⁱⁱ It is a system of three grades that correspond to the Tree of Life, namely the man of Earth, the Lover, and the Hermit. Ultimately, the A.∴A.∴ is private and mostly individual in its work.

In many, if not all, A.∴A.∴ lineages, the Oath of the Probationer is “to obtain a scientific understanding of the nature and powers of my own being.”ⁱⁱⁱ Essentially, the Probationer chooses his or her own practices without having been influenced by his or her mentor. The maxim is to “Know Thyself”. Aspirants determine this objective by utilizing techniques that appeal to them. Aleister Crowley himself conceived of the Probationer Grade as a foundation in the practices of Yoga and Magick. We do not feel ourselves strictly bound by Crowley’s curriculum, but we encourage revisiting Crowley’s books containing basic instructions in Yoga and Magick to get a general and historical sense of what he had in mind (in particular, *Liber O vel Manus et Sagittae*^{iv} and *Liber E vel Excercitorium*^v). We also strongly suggest that Probationers balance and cleanse the auric egg by using such daily practices as *Liber Resh*^{vi} and the *Lesser Banishing*

Ritual of the Pentagram (LBRP).^{vii} In the end, the more seriously one addresses the dangers of their magico-mystical path, the more success they will achieve in the long run.

The following are the two additional basic requirements for Our lineage:

- One must keep a typed, digital diary for the entire year that will be submitted when the year is up. We then evaluate whether to extend the Aspirant an invitation to enter the man of Earth based on the work and dedication exhibited by the Probationer.
- One must submit typed, digital reports on each of the following four required readings:
 - *The Soul's Code*^{viii} by James Hillman,
 - The “Introduction” (only) to *The Book of the Sacred Magic of Abramelin the Mage* (translated by S. L. MacGregor Mathers),^{ix}
 - *Grady Louis McMurtry: The Man, the Myth and the Legend* by J. Edward Cornelius,^x and
 - *The Middle Pillar* by Israel Regardie.^{xi}

In each report, the Aspirant is asked to focus on how, specifically, the readings inform their own quest to “Know Thyself” and relate to their particular experience.

Believe it or not, the Probationer grade is where most students fail. Even Crowley mentioned that seven out of every eight Probationers never adequately attain the Grade of Neophyte.

As for the Neophyte degree, the Oath is “[t]o obtain control of the nature and powers of my own being.”^{xii} Once the Aspirant enters as a Neophyte, which we group with the traditional A.∴A.∴ Zelator grade under the man of Earth, the quest to master both Malkuth and Yesod on the Tree of Life begins.

Who call us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth.^{xiii}

In some ways, we can sum up the man of Earth grade by saying that the Aspirant must study the Law of Thelema and live it.

Malkuth is where a person undergoes Initiation—a word which means, simply, “the beginning”. It is the sphere where one inaugurates the spiritual journey, taking their first step on a life-changing course. Malkuth is sometimes called “The Bride”, and this is often explained by pointing out that Malkuth, situated at the bottom of the Tree of Life, receives the emanations of all the other Sephiroth. The Malkuth that the Neophyte formerly took for granted must now be studied scientifically, embraced with loving reverence, and ordered accordingly. Malkuth is the realm of the four Elements, each of which corresponds to one of the four Powers of the Sphinx: To Know (Air), To Will (Fire), To Dare (Water), and to Keep Silent (Earth). Aleister Crowley states the Neophyte “shall pass the four tests called the Powers of the Sphinx”.^{xiv} Yet despite observing the trials of his Neophytes in these four Powers, he elsewhere acknowledges, “The four powers of the Sphinx; even adepts hardly attain to one of them!”.^{xv} These four Powers make up the four sides of one’s Holy Pyramid or Temple and will never be entirely mastered.

It is at this point that they may be instructed to perform the initiation ritual of *Liber Pyramidos*,^{xvi} and they shall be given instructions one-on-one by their appointed Superior.

We want Neophytes to be aware that, as Thelemites, they have the undisputed right to think and believe as they Will. With sword in hand, they must “own” their thoughts, rather than regarding them to be the Divine Truth for all to follow. *Liber OZ*^{xvii} should be their banner in battle.^{xviii}

Here it is worth mentioning that once a Neophyte enters the sphere of Malkuth he or she is often bathed in the Sorrow, which abounds in the Castle of the Holy Graal. But remember, “who sorroweth is not of us”.^{xix} They are bound within shadows that are merely the inertia that shackles us to our own feeble little World. Every Neophyte should be forewarned: once they embark upon the path, a Graal Messenger (Kundry) will be the one who beckons you forward. And simply through the curse of her being, she'll also plunge you, like Parzival, back into the depths of sorrow, despair, and shadows if you're not eternally on your guard against her tricks. Here, the odds aren't much better: It is simply accepted that most individuals, at least nine out of ten, will fail at the Neophyte stage.

As such, it is our job to make the Neophyte realize that the clues behind their True Will are found in the past, not in the future. Thus, we encourage study and practice of the techniques contained in *Liber II: The Message of the Master Therion*.^{xx} In this short piece, Crowley notes, “The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of *Liber Thisarb*”.^{xxi} *Thisarb, Liber Viae Memoriae (Liber CMXII—913)*, also known as *The Book of the Memory of the Path*, found in *A Syllabus of the Official Instructions of the A.∴A.∴ (Liber CCVII—207)*,^{xxii} “[g]ives methods of attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life... [and] to enable the aspirant to calculate his True Orbit in eternity.”^{xxiii}

Many of the obligations and ordeals centered in this sphere are oriented toward helping the Aspirant become more in charge of their world, become fully comfortable in their own body, and begin learning how to control their mental processes—a delicate operation that not only includes exercises that still the mind, but that also involves a progressive redefining, and sometimes almost full eradication, of the false system of morality that has been imposed upon most of us since birth. Simply stated, Magicians are informed to get the affairs of their world in order.

The most important spiritual experience of Malkuth according to the Qabalah is “The Vision of the Holy Guardian Angel” (H.G.A.), but this is neither the “Guidance” nor the full “Knowledge and Conversation” (often abbreviated “K & C”) of one’s Angel—it is only the lowest stage on the Tree of Life regarding the Angel.

Essentially, Neophytes in Malkuth have yet to rise up high enough on the Tree to realize the seriousness of the Oaths that they have taken to the Aeon and are more preoccupied with horizontal behavior. What can such a person teach who has yet to start climbing the mountain (vertical movement)?^{xxiv}

Of course, the instructions in *Liber Collegii Sancti* (*Liber CLXXXV*-185) are always pertinent when focusing on each sephira on the Tree of Life. For example, some Neophyte requirements were originally as follows:

- He shall pass the four tests called the Powers of the Sphinx.
- He shall apply himself to understand the nature of his Initiation.
- He shall commit to memory a chapter of *Liber VII*; ^{xxv} and furthermore, he shall study and practice a chapter of *Liber O* in all its branches: also he shall begin to study...some commonly accepted method of divination. He will further be examined in his power of Journeying in the Spirit Vision. ^{xxvi}
- Furthermore, he shall construct the magic Pantacle, according to the instructions in *Liber A*. ^{xxvii}

In conclusion, the above details provide a broad and simple outline of how the man of Earth grades of Probationer and Neophyte operate within the A.°.A.°.

2) *How does the order define and view the concept of “True Will,” and its importance in spiritual development?* ^{xxviii}

None of us can have the faintest idea of what the Will aims at. When we channel the Will through alignment with it, we have no idea of the big picture. Yet we can have faith that the Highest Good is being done through us when we surrender the “I” to That.

--Anonymous

Much talk is devoted in Thelemic circles to the nature of the True Will. We will typically warn newcomers to Thelema that the True Will is not merely the fulfillment of one's every fleeting whim. Instead, it is the true, divine nature of the Star within, the Great Work for which one's soul incarnated, and, last but not least, one's highest potential. One's True Will is not often readily known, but it can be discovered in the secret inner sanctum of the soul. It is not fully realized for most people until the culmination of the Tiphereth experience, that is, with the actual Guidance of the Holy Guardian Angel (H.G.A.). Misleadingly, Crowley referred to this attainment as the “Knowledge and Conversation of the Holy Guardian Angel”. However, in that the Angel cannot descend below the Abyss, this description deceives Aspirants into mistaking various phenomena appearing at this stage for a direct meeting with the Angel—an impossibility, the belief in which encourages egotistical delusions. Rather, one meets, if anything, the Angel's daemonic representative, who can transmit the Angel's Guidance to the well-prepared Adept. True Knowledge and Conversation only occurs above the Abyss.

What is often absent from much of the dialogue on this topic is any practical methodology for the beginner to assist him or her in exploring the question for themselves. So, how can the Neophyte incrementally discover their True Will? One method is to study the “Part of Fortune”

in one's birth chart. The following is an excerpt from an essay entitled "On One's True Will, Known as Your Lot in Life or Part of Fortune" by J. Edward Cornelius:

In a nutshell, our True Will is the explicit reason for which we chose to incarnate. It is our overall lot in life—regardless of whether one is a poet, a writer, an artist or whatever we have chosen to experience. Our True Will begins above the Abyss in the Qabalistic sphere of Chokmah but once it descends below the Abyss it becomes divided into our Will and our Wants. It is often an arduous task to distinguish between the two.... Trying to determine my True Will amongst my daily Will/Wants and how these affect me, either in a positive or negative way, is the fundamental task facing every student. The solution lies in our astrological Birth Chart which represents the sum total of your entire incarnation and the forces which have been put into play to assist you. Although this realization is easy, students are often left with the befuddling question as to how to determine their True Will in their Birth Chart, but, in truth, it's quite simple.... The part of your Birth Chart which you must focus upon regarding your True Will is known as your "Lot of Fortune" or "Part of Fortune".... Once you realize the Lot of Fortune's connection with the three Fates mentioned in Plato's *The Myth of Er* it becomes easy to appreciate... There are three critical factors in every Birth Chart which determine our overall incarnation. They are our Sun Sign, our Moon Sign, and our Rising Sign.... These three points refer to the Moirae or Fates—Lachesis (our Sun Sign), Klotho (our Moon Sign) and Atropos (our Rising Sign)... When we mathematically correlate these three Fates of our Sun, Moon, and Rising Sign into one single point we obtain our "Part of Fortune" or "Lot of Fortune".... If you focus on nothing else, focus on this.^{xxix}

Second, we must endeavor to cultivate a detached mind. We must work for inner freedom, openness, and balance (e.g., to not be inclined toward one option or the other, whatever the case may be). Furthermore, we must work to remain in this space of discernment even as it changes—for the True Will, if anything, is dynamic.

Finally, there are several practices one can perform to further develop an understanding of one's true inner nature:

- Keep a daily record of all your activities, including the music you listen to, the movies you watch, the conversations you have, the books you read, and so on.
- Begin writing your autobiography.
- Begin practicing Vipassana meditation—which fulfills many of the Eight Limbs of Yoga^{xxx}—and the practices outlined in *Liber ThiShARB*.
- Make a list of your strengths, skills, proclivities, and interests—generally and particularly. Do this continuously until you have exhausted all possible avenues of thought. Next, look for patterns and common threads that will yield hints of your proficiencies.
- Perform the same exercise above, but instead by listing all your important life experiences.
- Take various Aptitude Tests (MMPI, Myers-Briggs, Heroic Archetype Test, etc.). They can be surprisingly informative. What do the results suggest? Try not to limit your answers only to the obvious.

- Experiment with several careers, hobbies, and interests to see what resonates. It is likely that your results will align to your True Will, even if indirectly.
- Be concise. Try and distill the essence of your True Will as you gain more insight into a single word or sentence. The Magical Motto is a very influential example of the essence of your Will (given it's not flippant and has been taken seriously).
- The True Will is in service to all humanity, so it is worthwhile to picture yourself on your deathbed, asking yourself what lasting influences you have had. Was my life meaningful? Did I contribute anything worthwhile that will serve others after I'm gone? The nature of the True Will is, as *The Book of the Law* informs us, *Agape* (Love): "Love is the law, love under will."^{xxxix}

Now, let us turn to the work of the spheres of Netzach as devotional practices (*Bhakti Yoga*) and Yesod as intuitional ones:

- Prayers of invocation to the Holy Guardian Angel followed by skrying in the spirit vision. Take some time and write a prayer to your Holy Guardian Angel. Invoke your angel daily. When you perform this practice, be certain that your intensity, purity of desire, and yearning are absolute. Afterwards, sit in silent meditation for a bit, and then record any images, ideas, or words that arise in your mind.
- Perform divinations using the Tarot and/or the I-Ching. For example, obtain a tarot deck and learn a simple Tarot divination spread. Perform a short invocation of the H.G.A. before doing the reading, and then ask any questions that help you reveal your True Will before doing the divination itself. Record any impressions and feelings you perceive as you study the results.
- Alongside the Magickal Diary, keep a dream journal and practice interpreting your nightly sojourns, which often becomes clearer by comparison as time passes. In other words, review the dream journal every few months and look for patterns and trends in your dreams.

Success in these endeavors is often a matter of how much the insights at which you arrive resonate with you on all levels, resulting in "Aha!" moments characterized by a sense of Joy.

3) *Can you explain the process of attaining the Knowledge and Conversation of one's Holy Guardian Angel, a key milestone in the order?*

Again, what is usually called the Knowledge and Conversation of the Holy Guardian Angel is actually the Guidance of the Holy Guardian Angel that occurs in Tiphareth. In a nutshell, one must discipline mind, speech, and action; cultivate devotion; and invoke the H.G.A. often.

The Holy Guardian Angel is a tenuous something that has been guiding the Soul of mankind since the dawn of time. It has been called by many names: a "guardian spirit", the daimon, the Augoeides, the source of mankind's genius, a Jinn, an elemental, a familiar, one's dwarf self, our Higher Self, and even our Astral Double. The ancient Egyptians mention this entity as the Ka, whose magickal essence, or Khu, is the animating force of the body that would accompany a person's spirit from one life into the next to assist the Spirit in fulfilling its Divine Will.

Regardless of what it is called, virtually every culture on Earth believes in a guardian spirit who has been watching over us every morning, noon, and night since the day we were born.

One of the earliest references to the Holy Guardian Angel, often cited by scholars, comes from *The Holy Bible*. In the book of *Exodus* God tells mankind:

הנה אנבי שלח מלאך לשמרך בדרך ולהביאך אל-המקום אשר הכנתי.

I am sending an angel before you to guard you on the way and bring you to the place that I have made ready.^{xxxii}

Early Christianity clearly embraced the concept of a Guardian Angel. Although the Catholic Church never officially defined this class of Angels in their tenets, by 1670 A.D., it clearly embraced the certainty that everyone has a Guardian Angel. In fact, the populace widely accepted this concept that there was a specific day when everyone paid respect to his or her Angel—October 2nd, the “Feast Day of the Guardian Angels.” If you believe in this theory, that God has given you a Holy Guardian Angel to help guide you toward His Will (and there is no reason to doubt this assumption), then logic dictates that there must be a method whereby you can commune with your own Angel.

Yet, as simple as this might sound, the Holy Guardian Angel is one of the most paradoxical, if not ultimately bewildering, religious topics. It has clearly been evolving for many centuries, assimilating one religious philosophy and belief after another along the way. Many authors have been applying different words and phrases ever since, with an utmost lack of accuracy or precision. A person can spend a lifetime trying to pierce through the foul miasma left behind by “authorities” who write upon the subject, regardless of fully achieved communion with this entity.

In *The Magical Record of the Beast 666*, Crowley demonstrates his fidelity to Aiwass (or Aiwaz), his H.G.A.:

My sole duty is then to make myself, body and mind, the perfect weapon, Excalibur or Aegis, Thoth-style or Isis-sistrion, Ankh, Graal, Disk, Lotus or Caduceus of That which is hidden within me, my Subconscious Self or Holy Guardian Angel, whom I rank Ancient among the Ancient Ones, adored in the Dawn of Man’s Sun-sphere, even in the land of Sumer, by those initiates as by myself to-night. Him know I by His Name that He revealed to me, Aiwaz, that is the hieroglyph of Will, of Love, of the Whole Way of the Word from Silence unto Silence, of the twinned Infinities Matter and Motion, of the True Formula of the Magick of Light, Life, Love, and Liberty. Thus know I Him, and by the Images of Himself that He hath bidden me fashion for His pleasure, the Writings and the Songs and the Oracles, yes, even the Figurings of the Mysteries of Number, and the Mazes of Colour and Form. Let me not seek Him, for He is able to find me, when He will. Let me not question Him, for He is Mystery, veiling Himself or masking, to reveal Himself, to dazzle or enlighten, as He will. Let me not rouse Him, for His sleep hath warders, that for my rashness may send forth a phantom to deceive, and distress me. Let me be vigilant, sound and alert of body and mind, well-disciplined, to most exact performance of his commands, free of desire lest I should criticize or oppose His

will, capable to subdue the mob Language, that it becomes unanimous and truly as may he utter in human speech His godhead's unintelligible sublimity of Word.^{xxxiii}

There are more advanced theories on how to achieve the true K & C of the H.G.A., but it would neither be comprehensible to beginners nor appropriate to elaborate further here (in short, theories concerning Da'ath, Yesod, the Hanged Man, the Sacrament, etc.).

To start, it is best to research the differences between Vision, Guidance, and Knowledge and Conversation regarding the H.G.A., and to investigate introductory texts such as *John St. John*^{xxxiv} by Aleister Crowley and *A Master of the Temple*^{xxxv} by Frater Achad.

4) *Can you describe the tasks and attainments required to reach the Magister Templi and Magus grades?*

To reach the grade of Magister Templi (MT) ideally one must have first accomplished all the intermediary spheres (although everyone has the undeniable right to take the Oath of the Abyss, but with the direst consequences if they are not ready). Here are a few of the main prerequisites:

- One must have cultivated a strong enough ego to withstand its eventual dissolution in the Abyss, which can otherwise lead to one or more forms of insanity.
- One must be called to cross over from Chesed into Binah (i.e., have their name written around the rim of the Grail), which cannot be based on Wants, but instead on one's true part in the Universal Will. Otherwise, one runs the risk of becoming a Black Brother who resists both change and movement after entering the Abyss, which is a fate worse than death.
- Adepts must have mastered the Eight Limbs of Yoga.
 - *Yama*: Universal morality – The Fool (0).
 - *Niyama*: Personal behaviors, or Virtues – The Magus (I).
 - *Asana*: Bodily postures – The High Priestess (II).
 - *Pranayama*: Breathing exercises, control of prana – The Empress (III).
 - *Pratyahara*: Control of the five senses – The Star (XVII).
 - *Dharana*: Concentration, cultivating inner awareness – The Hierophant (V).
 - *Dhyana*: Devotion and Meditation on the Divine – Lovers (VI).
 - *Samadhi*: Union with the Divine – The Chariot (VII).
- One must have completed the Magickal Thesis. Crowley doesn't say much about how this is accomplished, except that, "The Exempt Adept will possess a thorough knowledge of all these courses [the eight courses of training corresponding to each grade prior to Exempt Adept], and present a thesis of his own, as a general Epitome of his own Attainment as reflected in the sphere of the Mind."^{xxxvi} Further, in *One Star in Sight*, Crowley writes that the Exempt Adept "must prepare and publish a thesis setting forth His knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought.... He will have attained all but the supreme summits of meditation. And should be already prepared

- to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures.”^{xxxvii}
- The MT must “tend to his ‘garden’ of disciples”.^{xxxviii}
 - One must meet two additional requirements to become a Magister Templi: the giving up of all his attainments, as well as the abandonment of what he thinks of as himself (in other words, one must become an Avatar for God):
 - First, “the emancipation from Thought by putting each idea against its opposite, and refusing to prefer either.”^{xxxix}
 - Second, “the consecration of himself as a pure vehicle for the influence of the Order to which he aspires.”^{xl}

As for the grade of the Magus, *One Star in Sight* also provides details regarding the basic tasks and responsibilities that must be undertaken:

- When one becomes a Magus, one utters a Creative Magical Word, which, as far-fetched as it may seem, changes the Universe itself through the installation of new officers who “preside over its initiation”. However, this happens on a widespread scale only on rare occasions, such as the “Equinox of the Gods”. Nevertheless, many can potentially claim the grade of Magus within the current Aeon, but its effects will manifest more so in one’s personal universe instead (which still can have far reaching effects). Stated differently, the Magus’ “work is to create a new Universe in accordance with His Will.”^{xli}
- Albeit vague, especially to the beginner, Crowley merely states that the Magus “attains to Wisdom, declares His Law (See “Liber I vel Magi”) and is a Master of all Magick in its greatest and highest sense”.^{xlii} He adds, “In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.”^{xliii}

To put it bluntly, the Magus, who teaches the Mystery of Change and thus Stability, is the Word (Seed) of God (“the Word that is God is none other than He”^{xliv}) whereas the Magister Templi, who teaches the Mystery of Sorrow and thus Joy, is the Phallus of God. Relatedly, the Ipsissimus, who teaches the Mystery of Selflessness and thus Self, can be seen as having attained the position of the Holy Guardian Angel of the Aeon itself through the cessation of thought and feeling (*Nirodha Samāpatti*).

It is interesting that hardly anyone—student or authors on the subject—seem to ask, must less answer two of the most important questions related to crossing the Abyss, namely,

- 1) “What am I ‘exempt’ from?”, and
- 2) “If crossing the Abyss means becoming an Avatar, then, by definition, I’m allowing something to come down and enter into me... So, exactly what is it that I’m allowing to occupy and utilize my incarnational vehicle? And, more importantly, can I trust it?”

These are only a few things that one must consider when contemplating whether they are ready to “leap” into the bottomless chasm of the Abyss. Unfortunately, given the absence

of solid ground therein, there are no *mome raths* waiting around to guide you in the right direction.

Love is the law, love under will. –*AL*, I:57

A.A.A.A.A.



Frater A.A.A.A.A. (Christopher Johnson)

Written in the valley of Woodstock, GA.

An Vx ☉ 27° ♀, ☽ 14° ♀ Dies ♂;

Tuesday, June 18, 2024, at 6:17 AM.

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- ⁱ Crowley, A. (1909). *The Equinox, Vol. I, No. I*. New York: Samuel Weiser, Inc., pp. 7-13.
- ⁱⁱ Aiwass & Crowley, A. (1904/2006). *Liber AL vel Legis: The Book of the Law*. San Francisco, CA: Red Wheel/Weiser, LLC.
- ⁱⁱⁱ Crowley, Aleister (1969/1979). *The Confessions of Aleister Crowley: An Autohagiography* (K. Grant & J. Symonds, Eds.). London: Penguin Arkana.
- ^{iv} Crowley, A. (1909). *The Equinox, Vol. I, No. II*. New York: Samuel Weiser, Inc., pp. 11-30.
- ^v *Lesser Banishing Ritual of the Pentagram* in Crowley, A. (1909). *The Equinox, Vol. I, No. I*. New York: Samuel Weiser, Inc., pp. 23-34.
- ^{vi} *Liber Resh vel Helios sub figura CC* in Crowley, A. (1911). *The Equinox, Vol. I, No. VI*. New York: Samuel Weiser, Inc., pp. 29-32.
- ^{vii} Crowley, A. (1909). *The Equinox, Vol. I, No. II*. New York: Samuel Weiser, Inc., pp. 19-27.
- ^{viii} Hillman, J. (1996). *The Soul's Code: In Search of Character and Calling*. United Kingdom: Random House.
- ^{ix} Mathers, S. L. M. (1889/1975). *The Book of the Sacred Magic of Abramelin the Mage* (trans. S. L. MacGregor Mathers). New York: Dover Publications, Inc.
- ^x Cornelius, J. E. (2005/2023). *Grady Louis McMurtry: The Man, the Myth, and the Legend* (C. R. Johnson & E. Johnson, Eds.). Woodstock, GA: Privately Published.
- ^{xi} Regardie, I. (1971/1989). *The Golden Dawn*. St. Paul, MN: Llewellyn.
- ^{xii} Crowley, A. (1910). *Liber Collegii Sancti*. London: Self-published, p. 2.
- ^{xiii} *AL*, I:40.
- ^{xiv} Crowley, A. (1910). *Liber Collegii Sancti*. London: Self-published.
- ^{xv} Crowley, A. (1910). "Argumentation" in *AHA! (The Equinox, Vol. I, No. II)*. New York: Samuel Weiser, Inc., p. 12.
- ^{xvi} Crowley, A. (1996). *Commentaries on the Holy Books and Other Papers (The Equinox, Vol. IV, No. I)*. York Beach, ME: Samuel Weiser, Inc., pp. 59-72.
- ^{xvii} Crowley, A. (1975). *The Equinox, Vol. III, No. X*, San Francisco, CA: Weiser Books, p. 144.
- ^{xviii} See *The Book of Lies*, "Chapter 69" on the Red, descending Triangle of grace (Fire).
- ^{xix} *AL*, II:19
- ^{xx} Crowley, A. (1929/2007). *The Equinox, Vol. III, No. I*, San Francisco, CA: Weiser Books, pp. 39-43.
- ^{xxi} See also Crowley, A. (1912). *The Equinox Vol. I, No. VII*. New York: Samuel Weiser, Inc., p. 105.
- ^{xxii} Crowley, A. (1913). *The Equinox Vol. I, No. X*. New York: Samuel Weiser, Inc., p. 44.
- ^{xxiii} *Ibid*, p. 41.
- ^{xxiv} Cornelius, J. E. (2008). *Cornelia, No. 16*. Berkley, CA: Privately Published, pp. 27-28.
- ^{xxv} *Liber VII (The Ritual Proper for the Invocation of the Augoeides)* in Crowley, A. (1983/1988). *The Holy Books of Thelema (The Equinox, Vol. III, No. IX)*. Yorke Beach, ME: Samuel Weiser Inc., pp.7-35.
- ^{xxvi} pp. 27-28.
- ^{xxvii} *Liber A vel Armorum (Liber CCCCXII-412)* in Crowley, A. (1910). *The Equinox Vol. I, No. IV*. New York: Samuel Weiser, Inc., pp. 15-16.
- ^{xxviii} Much of this answer is derived from a condensed and edited account of the Part of Fortune in Cornelius, J. E. (2011). *Aletheia, Astrology in the New Aeon for Thelemites*. Berkeley, CA: Privately Published.
- ^{xxix} Cornelius, J. E. (2015). *Essays I*. Berkeley, CA: Privately Published.
- ^{xxx} See Johnson, C. and Johnson E. (2024). *The Joy of Dissolution*. Chelsea, MI: Sheridan.
- ^{xxxi} *AL*, I:57.
- ^{xxxii} 23:20.
- ^{xxxiii} Crowley, A. (1972/1993). *The Magical Record of the Beast 666* (K. Grant & J. Symonds, Eds.). London: Duckworth, p. 216.
- ^{xxxiv} Crowley, A. (1909). "Special Supplement" in *The Equinox, Vol. I, No. I*. New York: Samuel Weiser, Inc., pp. 1-139.
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