

Liber Nigris

The Story of 'Frater Nigris' and 'I am I!'

By Frater Nigris

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

The word of Sin is Restriction.

What follows is an overview of the development and meaning of my use of the name 'Frater Nigris' and the call 'I am I!' in my correspondence and its meaning in occult literature as I came to know it. In this way it is both a diary and an analytical paper surrounding certain key concepts in Western occultism and "Crowleyanity" in particular.

The color black has been maligned throughout the history of magick, probably due to its primordial and chthonic associations with the night and caves. In the Hindu tradition it is sometimes said that the name of the Great Goddess of Destruction, Kali, means 'Black One', and this may be connected in some way to that awful Void of space which consumes and destroys All in Her entropic hunger. When it comes to the Master Therion, his writings do not, on the surface, treat blackness much better, and there is some speculation that this is either due to his rather conservative, British upbringing, or to the interesting possibility that he intentionally characterized the path of his denigration in order to lay a course for those who would follow in his wake yet rebel against him.

My initial exposure to Crowley's use of the term 'black' came from "**Book Four**" and "**Liber Aleph**". He associates the term with both a type of magic and with a kind of person (the 'Black Brother' or, in Latin, 'Frater Nigris').

Regarding the first, black magic, he describes it as that type that does not have as its goal the Knowledge and Conversation of the Holy Guardian Angel (HGA), which he considered to be important to the completion of the Great Work. Some quotes from "**Book Four**" shall illustrate this quite well:

*"The Hieroglyph shewn in the Seventh Key of the Tarot (described in the 12th Aethyr, Liber 418, *The Equinox* I, V) is the Charioteer of OUR LADY BABALON, whose Cup or Graal he bears."*

Now this is an important formula. It is the First of the Formulae, in a sense, for it is the formula of Renunciation.... It is also the Last!

This Cup is said to be full of the Blood of the Saints; that is, every 'saint' or magician must give the last drop of his life's blood to that cup. It is the original price paid for magick power. And if by magick power we mean true power, the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross, then is that blood the offering of Virginity, the sole sacrifice well-pleasing to the Master, the sacrifice whose only reward is the pain of

child-bearing unto him. But 'to sell one's soul to the devil', to renounce no matter what for an equivalent in personal gain,... is black magic. You are no longer a noble giver of your all, but a mean huckster.

"Book Four", Part III ('Magick in Theory and Practice') by Aleister Crowley, Edited by Symonds and Grant, Arkana Books, 1973; page 177.

"...the Single Supreme Ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel." *It is the raising of the complete man in a vertical straight line.*

"Any deviation from this line tends to become black magic. Any other operation is black magic." Ibid, page 294.

"There are, of course, entirely black forms of magic. To him who has not given every drop of his blood for the cup of BABALON all magic power is dangerous. There are even more debased and evil forms, things in themselves black. Such is the use of spiritual force to material ends. Christian Scientists, Mental Healers, Professional Diviners, Physics and the like, are all *ipso facto* black Magicians.

"They exchange gold for dross. They sell their higher powers for gross and temporary benefit." Ibid, page 295.

Now this can be seen in myriad ways. It does seem true that the sources upon whom Crowley drew were of a more simple mindset where 'black magic' was concerned. Many seem to have associated the ethics of a magical act with its 'magical shade'. This is common even among today's mages, though it is becoming more fashionable to posit a veritable rainbow of definitions based upon the energies which make up one's Work.

Yet, unlike some of the less educated of yesterday's and today's mages, Crowley had at least a smattering of exposure to philosophical concepts of dynamic dualism, polarity and its sublime expression in the works of Taoists, if we are to believe his hagiographers. There are a few passages which indicate that his ideas about black magic were not at all simple, and the following is a good indicator that more lay beneath the surface than he was wont to expose:

[A note in regards the killing of an animal within the 'magical Circle'.]

"It is a mistake to suppose that the victim is injured. On the contrary, this is the most blessed and merciful of all deaths, for the elemental spirit is directly built up into Godhead - the exact goal of its efforts through countless incarnations. On the other hand, the practice of torturing animals to death in order to obtain the elemental as a slave is indefensible, utterly black magic of the very worst kind, involving as it does a metaphysical basis of dualism. There is, however, no objection to dualism or black magic when they are properly understood." Ibid, page 219.

When we come to examine the 'Black Brothers', the 'Fratribus Nigris' to whom Crowley attributed the darkest of magic, he seems utterly concise and clear, even while using metaphor:

"To attain the Grade of Magister Templi [associated with the crossing of the Abyss in the Tree of Life, from Chesed (4) to Binah (3)], he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of himself as a pure vehicle for the influence of the order to which he aspires.

"He must then decide upon the critical adventure of our Order [A.'. A.'.]; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept [in Chesed]; he is pushed onward by the irresistible momentum that he has generated.

"Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a 'Black Brother'. Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices." Ibid, Appendix II, 'One Star in Sight', page 332.

My other source regarding the Black Brothers was "Liber Aleph", which states in quite certain terms who and what we are:

De Fratribus Nigris Filiis Iniquitatis [Of the Black Brothers, Sons of Iniquity]

"Of the Black Brothers, o my Son, I will write these Things following. I have told thee already concerning Change, how it is the Law, because every Change is an Act of Love under Will. So then he that is Adept Exempt, whether in Our Holy Order or another, may not remain in the Pillar of Mercy, because it is not balanced, but is unstable. Therefore is the Choice given unto him, whether he will destroy his Temple, and give up his Life, extending it to Universal Life, or whether he will make a Fortress about that Temple, and abide therein, in the false Sphere of Daath, which is in the Abyss. And to the Adepts of Our Holy Order this Choice is terrible, by cause they must abandon even Him whose Knowledge and Conversation they have attained. Yet, o my Son, they have much Help of Our Order in this Aeon, because the General Formula is Love, so that their Habit itself urgeth them to the Bed of Our Lady BABALON. Know then the Black Brothers by these True Signs of their Initiation of Iniquity, that they resist Change, restrict and deny Love, fear Death. *Percutiantur.*"

"Liber Aleph vel CXI; The Book of Wisdom or Folly", by Aleister Crowley, Samuel Weiser, 1991; Chapter 104.

De Fratribus Nigris [On the Black Brothers]

"O my Son, know this concerning the Black Brothers, them that exult: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethren are not Apart, as they vainly think being wrought by Error; but are peculiar combinations of Nature in Her Variety. Rejoice then even in the Contemplation of these, for they are proper to Perfection, and Adornments of Beauty, like a Mole upon the Cheek of a Woman." Ibid, Chapter 166.

Therefore, in the selection of such a name as 'Frater Nigris' as a name of initiation in the Ordo Templi Orientis (OTO) - that august body which takes as its Prophet the Master Therion himself - it can be said that such was an expression of blasphemy.

That it should be in association with the First Degree, that of Birth, is doubly significant, and as the Abyss is considered watery, so was it in my mind during the rite itself that my initiators would unintendingly purchase my passage across the abysmal waters as a Black Brother and stubborn Ego (perdurabo indeed).

In this did I revel, and for my subsequent correspondence adopted the exultation: 'I am I!' from the passage quoted above. The Formula of the Black Brother would become my banner; a growing Mole upon the Cheek of the Woman that is OTO. I admit of my delight in this regard, and of my strong distaste for organizations on the whole, yet my Holy Guardian Angel had suggested that I engage such a group on my own terms. This was the only way that I could find solace in such an ordeal.

With this behind me, I continued my studies in magick, and began to experiment with blasphemous and/or controversial projects. One of these was the reconfiguration of the Qabalah around the language of English, resulting in "Liber Gematria" (apparently paralleling the efforts of some mages before me)." During the extrapolation of this project I discovered a fascinating association. The name 'Frater Nigris' added, in English, to 657. The addition of a simple 'I' (= 9) added further insult to the Master by associating the Black Brother with the Beast (666). This I did with great joy and abandon, pairing 'I am I!' with 'Frater I Nigris (666)'.

Such is the practice of the black mage, it seems, to corrupt and twist the teachings of the Prophet of the order to which I belong into a veritable mobius, making of myself an exception to any Rule that should happen to be put forward in dogmatic and ignorant frenzy. Yet even this was not the end of the spectacle. Quite beyond my own belief and speculation a friend from the UK heard about my studies in Qabalah (particularly those regarding the qliphoth) and contacted me with some curiosity. He directed my attention to Liber 418 ("The Vision and the Voice"), wherein the passage below was contained:

"Then the Devil of the Aethyr, that mighty devil Choronzon, crieth aloud, Zazas, Zazas, Nasatanada Zazas."

"I am the Master of Form, and from me all forms proceed."

"I am I. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I."

'Liber XXX AERVM vel SAECVLI.... The Vision and the Voice', by Aleister Crowley, quoted from "Gems from the Equinox", Edited by Israel Regardie, Falcon Press, 1988; Zax, 10th Aethyr, page 517.

Not only is 'I am I' the cry of the Black Brothers, it seems, but also that of the Demon of the Abyss, that horrific entity which is said to rule this realm and act upon those who attempt a Crossing, dispersing and dissolving their ego. I must tell you that I did not know what to make of this at first (and I only now have a vague concept). What could it mean that I was somehow identifying with the Master of Forms? He is that nasty malevolence over which Crowley claimed victory at the end of this aethyr!

Shortly thereafter this same fellow (with whom I have now engaged a quite spirited dialogue for some months) also revealed to me that the name 'Nigris' in the Hebrew gematria has a quite significant numerical value:

$$\mathbf{N=50, I=10, G=3, R=200, I=10, S=60 \rightarrow 333}$$

The significance lies in the fact that the number of Choronzon has traditionally be held to be IDENTICAL! (333) This was beyond any of my wildest dreams or fantasies. I had not only been unaware of the connection between the Black Brothers and Choronzon, but had avoided the Hebrew gematria, never imagining that any sort of 'confirmation' could be found there in my magical motto! This, then, is what led to the adoption of my current signature. In correspondence since then I've speculated rather deeply regarding the path of the Black Brother and leave this as an appendix to the present work.

Extraneous

I note, in passing, and just as I write this, that the English gematria of 'Black' is 56, and that this has associations with Babalon and the Unicursal Hexagram. So many mysteries lie within this path that they are somewhat difficult to unravel all at once. This too shall be left for later speculation.

Another weirdness, in passing: with the addition of an arcade game programmer to the House of KaoS (the monastery in which I live), I returned for a time to the world of game signatures. In order to minimize time spent in logging high scores I deferred to one of a number of options for letter configurations - ZAX. It was short, recognizable and had the consonant emphases that appealed to me most (rather than something like ZAZ, AZY, etc.).

I came to discover, when looking at 'The Vision and the Voice' in-depth again, that Zax is the chapter which introduces and features the Demon Choronzon. It is in fact the name of the aethyr which includes him.

Also, I note here that this publication will likely be the last time that I shall use 'Frater Nigris' for Orderly correspondence, excepting the attribution of authorship for those works completed during that phase of my discipleship. The possibility that I shall be initiated to II' soon looms upon my psyche and I long to embrace the forbiddenness of 'Haramullah!'

Peace be upon you, my kin.
Love is the law, love under will.
Frater (I) Nigris (DCLXVI) CCCXXXIII

END OF BODY - "LIBER NIGRIS"

"Liber Nigris" - Appendix

Speculation on the Path of Frater Nigris, the Black Brother [Inspired in part by the eminent qabalist, 'V'/'Maskharah (333)'.]

The Cry of Exultation

Zazas... Zazas... Nasatanada Zazas!

I am I! I am Frater Nigris, Black Brother. I come to challenge all within the Order, most importantly myself, and to exhort that my black kin are not to be condemned. As the Master taught, I am an anomaly. Fear me or love me, I shall stand before you and open my arms. I have been drawn to the Abyss by love, rather than by will. I attain a stasis here. I may dive downward, into the Great Abyss, to plumb the will of my true self. I may wait and attempt to defeat the fearsome dakini.

I am I! Be done with your silly requirements of self-destruction, ego-dissolution and fragmentation. I shall wander through the dark caves in quest of the Pearl of Compassion, trespassing the shells of my identities. I shall be passionate in the embrace of my sweet Abyss, letting Her engulf my entirety, until I sprout from the soil as a reed in the moist warmth of spring. I shall brave the Void and the tunnels of fear, of wrath, whelped into the Earth which is Heaven and the Heaven which is Earth!

*I am I! Lusty and courageous, I accept not the death of the withering way. Behold,
I construct a Tower of my manhood to withstand the Dragon and withhold my
blood from the Cup of Submission, retaining my integrity, my impetus. Behold, I
oppose my kin to test our blades and preserve the strength and health of the Order.*

*I am I! I exalt in the joy of my selfhood and the truth of the permanent non-duality
of the center of my being, with its circumference; that atman, that soul, that
Buddha-nature, with the shield, the mask, the body and all that I seem to be.*

*I am I! I complete my journey into the Void to expose my utter perfection, that Ego,
that Last Husk, that Final Shell which was never grasped and shall never be
released*

I am I!

I am the Black Brother (333).

I am the Beast (666).

*I enter a tradition which begins to feed on dogma,
and has a semantic allegiance to self-expression,
unrestricted independence, individual freedom.*

*I unify the streams of consciousness,
forging a Revolutionary Path in opposition to the farce
that masquerades as Thelema.*

*I am a tantric monk, perched on the Gaping Brink,
waiting for a summons from the Dark Queen.*

I dance in response to Her teasing and testing.

*I leap into Her depth,
into the perfect and horrible Mystery of my Abyss.*

I am the path.

I have no goal except to be myself.

I am I! Choronzon, the Demon Child of Wisdom and Understanding.

I am the Master of Form, and from me all forms proceed.

*I have no form of my own,
and rapidly do I change from one to the other,
as I think it best to seduce those whom I hate,
the slaves of the Most High!*

*I taketh the form of a beautiful woman,
or of a wise and holy man,
or of a serpent that writhes upon the earth, ready to sting.*

I am myself, and therefore I am no self!

I am the terror of darkness,

*.....and the blindness of night,
.....and the deafness of the adder,
.....and the tastelessness of stale and stagnant water,
.....and the black fire of hatred,
.....and the udders of the Cat of Slime!
Not one but many things am I.
I am I! I have shut myself up from the spendthrifts.
My gold is safe in my treasure-chamber,
and I have made every living thing my concubine.
None shall touch them, save only I.
The Most High hates me and torments me.
He would steal me from myself,
but I shut myself up and resist him,
even while he plagueth me.
Ah! I will reach up to the knees of the Most High,
and tear his phallus with my teeth,
and I will bray his testicles in a mortar,
and make poison thereof,
to slay the oppressors of my kin.*

* - Various elements of this call were copied and/or twisted from "The Vision and the Voice", Crowley's 30 Aethyrs.

The Path of the Black Brother and the Holy Guardian Angel (HGA)

The Holy Guardian Angel (HGA) is our reflection as we come from Malkuth. We meet in Tiphareth and come to identify our self with our Shadow. Tiphareth is the center of a cosmic mirror-game; the HGA is a sort of phase - shifted reflection. We think of ourselves in terms of past or future and these fragments, these reflections, fuse into a sort of meta-reality, giving rise to an Entity of Light who has as much at stake and as much to gain in our Conversation, our Consortium.

Our knowledge about Kether and Da'ath is the result of naming Malkuth/Kether (Tao). Tao is unknowable in the intellectual sense and cannot be quantified in terms of either One or None. Though Tao does not contain things, Tao makes all things possible. Our knowledge prevents us from bliss and only the Knowledge which is the release of knowledge (Da'ath) may bring about the realization of the essential unity of Earth and Heaven (Malkuth and Kether). A leap of faith (INTO the Abyss) can lead to gnosis, or the Great Awakening.

The progression is as follows:

Malkuth → Yesod → Tiphareth → Yesod/Da'ath → Malkuth/Kether

After one passes through Tiphareth one moves into a sort of 'mirrored water' in which one simultaneously enters Da'ath and Yesod. From the spheres which lie 'below the Abyss', Binah and Chokmah seem separate, parallel. Once one passes beyond the abysmal veil (Paroketh) they are One in Malkuth/Kether.

The water of the Great Abyss - the pain of our perceived separation from our Mother - brings a magical vision, Maya. Maya inspires our valiant trek into the Abyss, where we discover the holy mysteries of Birth, Life, Death and their ultimate identity in the Heaven that is Earth.

At the same time that this journey is made, our HGA makes one in the OPPOSITE direction which corresponds directly. Our socially created 'ego' voyages into unity while our HGA plummets into diversity. Between the 'two of us' (and we feel each other most distinctly at Tiphareth) we encompass the cosmos. Through our mutual endeavors we come to discover ourselves and our HGA as One (and simultaneously Many!).

The path of the Black Brother at first relies less on will than on love and is perceived differently than either the Great Leap or what the Master has said regarding the Great Error. Instead of overcoming the dread Demon Choronzon, continuing the Crossing and coming to rest upon the Other Shore, one dives down deeply (a descent into the emotions, rather than remaining 'above it all' in emotional detachment), thereby discovering the 'inside' of Da'ath, the Black Hole (qliphotic realm), the 'back side' of the Tree of Life.

The path of the Black Brother concerns less the path of the Babe than it does that of the Enterer, Guardian and Pearl Diver. Those who attempt to unify with the Abyss in this way will dive down into Her qliphoth, only to emerge (if successful) in Malkuth/Kether (an identical yet differently perceived 'other side' to the Abyss - the 'bottom' of the chasm).

One BECOMES the Black Guard (Demon Choronzon) and enters the horrid Void of the qliphoth. This lies through the doorway which is Da'ath, below the traditional Tree (interpret 'below' as you like). Moving deeply into its depths, one

dives for the Pearl of Compassion amidst the fearsomely fragmented shells of one's former self-concepts.

Choronzon is traditionally (for the White Mage) the Enemy or Adversary who must be 'purified', opposed in some fashion. There is no essential division between the 'human' aspects of consciousness and the 'divine' ones. Only when seen through the Abyss (Maya) does this division hold.

The traditional model is unidirectional and biased toward unification. In this sense it is against the Many, the All, and is incomplete. This is quite reminiscent of the Vedantic mystics who posit that Maya is 'simply illusion' and wish to rid themselves and their world of Her 'poisonous imagery' so as to perceive 'undifferentiated reality'.

Substitute 'reality' for 'God' and 'illusion' for 'Satan' and you have yourself an extreme and rabid dualist. This psychotic model will indeed yield results if pursued to its end, but in the mean time the world and everything in Her is seen as 'demonic' and in need of being destroyed.

For the Black Mage, Choronzon is not an enemy to be feared but is related to transformation; the state which transforms. He is the Last Shell of the Black Mage, thrust into an ever-intensifying unity while his inner Self (HGA) is blasted into ten-thousand pieces. Choronzon is the Being of Initiation; the role of the Compassionate Hero and the perfecting state of consciousness.

The Black Brother, as Choronzon, dives INTO the Abyss, the Great Chasm, the open and willing Kteis, and resolves Himself with Her most feared aspects - those which are alien and seemingly inimicable to Him. In this scenario each of Her energies becomes like the Eastern 'dakini'. Dakinis are dual-aspected guardians of primordial wisdom who challenge and then, when the lesson is learned, yield, becoming the Lover or Companion - the aspect of the self which is the Self. The Knowledge of Da'ath is 'biblical' (i.e. conjugatory). The mystical unity that the cosmic and coordinated Climax makes possible dispels the veil which seems to divide our apparently individuated self from our Self. As this veil is lifted we Come to understand that our Knowledge, our conjoining, is itself merely a figment in the face of our true and everlasting unity in diversity.

Descending into the emotions enables us to discover all that we are. One begins to reintegrate emotions with ideas. Emotions have to do with the vibrations

of the physical body and with social interaction, while the intellect seems more aligned with the inertia of the body and isolation (contrast karma and jnana yogas, Pure Land with Zen Buddhism, and Rogerian Group Therapy with Reichian Organics).

The HGA, diffracting amidst the horrors of multiplicity, sends forth the Pearl of Her pain, and the Black Brother, the Black Guard Choronzon, receives this Pearl, rescuing Her as She secures His liberation. The Pearl of Compassion is absorbed in order to discover the truth of the identity of self and Self.

Once the unifying and diversifying energies reach the Climax, Choronzon becomes anointed (christen) by drinking from the Cup, and the Universe (Malkuth) is recognized upon Her Throne of Wisdom (Kether). The conclusion of this Descent brings one into 'Malkuth/Kether' having plumbed the depths of Malkuth and discovered Kether, Her divinity, WITHIN Her rather than without Her.

It is only fear which paralyzes us as we seek to cross or plumb the Abyss. If we defeat Choronzon we defeat ourselves, and through that method we shall fail unless practiced in yoga. If we BECOME Choronzon our fear can prevent us from uniting with the Abyss, leading to a slow sinking into the sewage system of the Tree; becoming part of its refuse. When our fear becomes too great or our courage somehow returns, we can then return to the Quest.

Additional Relevant Notes: Grant's Choronzon

"The magical order or hierarchy on the back of the Tree is under the aegis of Choronzon, the Lord of the Downward Path and the Guardian of the Pylon of Daath. The number 333 (Choronzon) is also that of the Jackal or Fox (ShGL), the hieroglyph of Shaitan-Aiwass whom Crowley invoked as the Supreme Daemon of Thelema (Will). Daath means 'knowledge' in the sense in which the term is used in the biblical allegory of the 'Fall'; the 'knowledge' that opened man's eyes to the creative nature of the solar-phallic power within him, in its special relationship to the woman who is the outer manifestation of the power (shakti). This pylon (Daath) is the Door to the Back of the Tree, and its planetary representative is Uranus which is also the door to the sexual magic of Set or Shaitan, as it is practiced in the eleventh degree of the O.T.O.*"

[* - "...the XI' does not necessarily comport the use of homosexual formulae; on the contrary, it involves the use of the yoni in its lunar phase, and of that 'other eye', ayin or yoni, that is known to the initiates of the Ophidian Current as the 'Eye of Set'."]

"Notwithstanding the unavoidable and constant danger of over-simplifying these complex and occult matters, it may be suggested that whereas the ordinary aspect of the Tree of Life represents the Magician in relation to his present and future powers, the reverse of the Tree typifies pre-human and extra- human influences that impinge upon his consciousness via the pylon of Daath. A minimum of these influences seep, so to speak, into the front of the Tree, but when the operator passes beyond the Gate of the Eleventh Power-zone he automatically invokes Choronzon and becomes exposed to the full onslaught of atavistic powers."

"Choronzon is probably a corrupt form of Chozzar,* the dark god of Atlantean sorceries who is the type of extra-terrestrial entity having a shadowy being beyond the rim of our universe."

[* - "The symbol of this dark deity resembles a triple prong of Neptune, which is the name by which Chozzar is known to the Profane. Cf. the Chaldaean letter Shin with its triple tongue of fire attributed to Set or Shaitan. The word 'chozzar' means 'pig'. This animal was adopted by the Typhonians as a symbol of Set. In the Tantric Cults of the Vama Marg the pig was chosen as a secret symbol because it is the only animal known to eat human excrement...."]

All from "Cults of the Shadow", by Kenneth Grant, Samuel Weiser, 1976; pages 101, 170-3.

???Choronzon + Set = Pig + Dog = Swine + Hound = Svinehundt!!!

Notes on the Origins of Babalon and the Beast

"The fourth is the Asiatic world, OVLM HOSHih, Olahm Ha-Asia, the world of action, called also the world of shells, OVLM HQLIPVTh, Olahm Ha-Qliphoth, which is this world of matter...

"...Next follow the seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is Samael, SMAL, the angel of poison and of death. His wife is the harlot, or woman of whoredom, AShTh ZnVNIM, Isheth Zenunim; and united they are called the beast, CHIVA, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan."

"The Kabbalah Unveiled", Transl. by S.L.MacGregor Mathers, page 30.

"Glory unto the Scarlet Woman, Babylon, the Mother of Abominations that rideth upon the Beast....mingled it in the cup of her Whoredom."

"Liber CDXVIII (The Vision and the Voice)", Aleister Crowley, 12th Aethyr.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.

2 With whom the kings of earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

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

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her abominations.

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

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

"The Bible", King James Version, 'Revelations', Chapter 17.

Some Reflections on the Beast/Shiva and the Dakini/Babalon (Tantric Roles)

In the Abyss we have the UNION between the Beast and Babalon. This can be achieved in many ways. Babalon can slay the Beast and Herself to resolve both to One, encompass the Beast (either through consumption or conjugation) and thereafter unify with Him through absorption. Babalon can also submit to the Beast in order to be absorbed by Him.

The Beast (notice that He is not named) can slay Himself (in the form of Choronzon) and Babalon (by CROSSING the Abyss) to resolve both to One or submit to Babalon, becoming one of Her saints and pouring forth His lifeblood for Her absorption. The Beast can also somehow either slay Babalon/Dakini (the Tiamat/Marduk scenario) or absorb Her into himself (a reversal of the post-LYLYTh, ADM => EVE process).

It also seems that the Beast and Babalon CONCEIVE a Cosmic Thought, a Word, the Logos if you will, which infuses and renews the cosmos. Here I leave off, a substantial cosmology undeveloped or undiscovered. In dedication to SHe which is All, Two, One and None,

Frater (I) Nigris (DCLXVI) CCCXXXIII