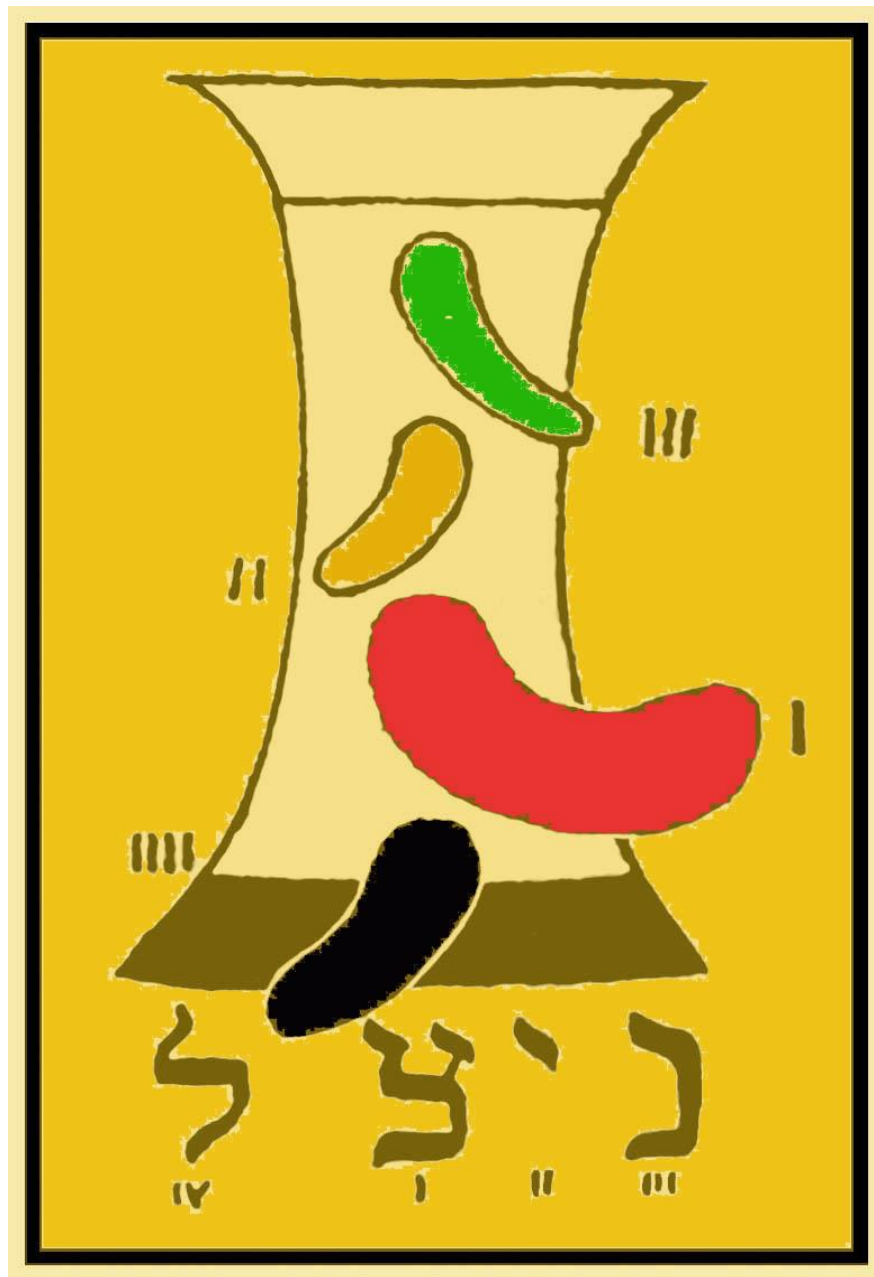


# THE METHODS OF MAAT



DON KARR

# METHODS OF MAAT



Do they call themselves the Cabala? Are they organized?

Not as I see it. Probably it never occurred to them that they constituted a group. I say, you study them up. You ferret it out, the whole secret. It's not my line.

—Thornton Wilder, *The Cabala* (1926)

# METHODS OF MAAT

Don Karr

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# METHODS OF MAAT

by Don Karr

(2019)

300 pages

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INTRODUCTION [pp. 7-9]

A BROAD FORMULA has been postulated<sup>1</sup> regarding the late twentieth-century occult:

Developments of the magick and esoteric philosophy in the lineage of the Golden Dawn and Aleister Crowley have, by rather convoluted paths, come to two major results: Chaos magick and Maat magick.<sup>2</sup>

Chaos magick has had fair exposure through the works of Peter J. Carroll (*Liber Null, Psychonaut, Liber Kaos, PsyberMagick*) and a handful of others, such as Jan Fries, Paul Hine, Grant Morrison, and Ray Sherwin, to name a few. Factions within the Chaos movement have developed different sources, variously H. P. Lovecraft, Austin Osman Spare, “Nietzschean Thelemism,” and even the absurdist Discordians.

As for Maat magick, several works by Nema (Margaret Ingalls) have tipped the general market, and the website Horus/Maat Lodge has attracted a substantial readership. However, alternative schools which focus on Maat, such as OAI and 416, have passed nearly unnoticed. A persistent few have attempted to track down material from these two streams, usually without much success. One of the aims of *Methods of Maat*—as it was with my previous work, *Approaching the Kabbalah of Maat*—is to preserve and make available these obscure works.

APPROACHING THE KABBALAH OF MAAT

The first section of *Approaching the Kabbalah of Maat*<sup>3</sup> (hereafter AKM)—the companion to the present work—follows two interrelated themes: (1) Western occult forms and uses of the kabbalistic Tree of Life, and (2) ideas concerning the Procession of the Æons. The result is a selective account of twentieth-century “initiated” magic(k), starting with the Hermetic Order of the Golden Dawn, progressing through Aleister Crowley, Frater Achad (Charles Stansfeld Jones), and Kenneth Grant, concluding with Maat magic(k)ians and “qabalists” active in the ’seventies, ’eighties, and ’nineties, namely, Horus/Maat Lodge (HML), Ordo Adeptorum Invisiblum (OAI), and 416.

The Tree of Life is familiar to anyone who has encountered works on *kabbalah*, whether Jewish or Western occult, given that this image has become the “cover art” for all things even remotely kabbalistic, and its structure, in various forms, has been forced to serve as a template for countless systems and agendas.

The Procession of the Æons will be familiar only to those acquainted with a narrow stream of Crowley-based literature. The idea is this: Humanity is progressing through a succession of phases marked by æons of approximately 2000 years. The characteristics of these æons are epitomized by a sequence of Egyptian deities: Isis, Osiris, Horus, and Maat. According to Crowley and his followers, the Æon of Horus began with Crowley’s reception of *The Book of the Law* in 1904. The story will not be repeated

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<sup>1</sup> See, for instance, Nema’s “Maat Magick & Chaos Magick” in *Feather and Firesnake* (New Orleans – Cincinnati – Bloomington: Black Moon Publishing, 2010), pages 117-125.

<sup>2</sup> Quoted from an anonymous review of AKM, or perhaps the beginning of one, which appeared online shortly after the book was released in March of 2013; this review then vanished. I preserved the text as a Microsoft Word document without recording the name of the website or the URL. If anyone can claim the piece or identify the author/source, please inform me.

<sup>3</sup> York Beach: Black Jackal Press, 2013.

here, for it has been dealt with somewhat below, in AKM, and more fully in numerous books by and about Crowley.<sup>4</sup>

The second section of AKM, called “Methods of Maat” (the same title as this book) surveys trends in the English-speaking intellectual ambience of the mid-twentieth century which contributed to the warp and tone of the nascent Maat consciousness and which supported a goddess-based magic(k). Where “Methods of Maat” (the second section of AKM) speculates on the practical and doctrinal antecedents of the Maat movement, *Methods of Maat* (this book) shows through their writings the inner workings of two Maat-oriented entities, OAI and 416.

The third section of AKM offers core Maatian texts from the 1980s, three from OAI and three from 416. These demonstrate not only the results of an intensified focus on Maat but also the radical differences between these two entities in how they developed their processes and doctrines despite their having had similar starting points.

AKM concludes with an exhaustive bibliography of material cogent to the Maat movement, its antecedents, and its development.<sup>5</sup>

#### METHODS OF MAAT

If the aim of AKM was to set the Maat movement and its “schools” into context, the aim of *Methods of Maat* is to offer, through their writings, a close look at the workings and character of OAI and 416.

While Nema, Aion 131 (Denny Sargent), and other members of the Horus-Maat Lodge (HML) play a significant role in the chronology presented in AKM (where example texts from these practitioners are offered<sup>6</sup>), additional writings from HML are not included here. The most significant of these have been published and are readily available.<sup>7</sup>

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<sup>4</sup> Refer below to note 13 and to the opening paragraphs of OAI’s *Book of Maat*.

In AKM, see Colin Low’s FOREWORD and the *O.A.I. Manifesto*, § “The Book of the Law, 1904” (AKM, pages 170-171).

Books which give accounts of the reception of *The Book of the Law* include

- Crowley’s own work, *The Spirit of Solitude: An Autobiography*, Subsequently re-Antichristened *The Confessions of Aleister Crowley*, two volumes (London: The Mandrake Press, 1929), PART THREE: The Advent of the Aeon of Horus.
- an insider’s look by Israel Regardie (Regardie was Crowley’s personal secretary from 1928-1932 and a noted occultist), *The Eye in the Triangle: An Interpretation of Aleister Crowley* (Saint Paul: Llewellyn Publications, 1970), CHAPTER 15, “The Book of the Law.”
- Lawrence Sutin’s *Do What Thou Wilt: A Life of Aleister Crowley* (New York: St. Martin’s Press, 2000), CHAPTER 4, “The Birth of a New Aeon (1905-05).”
- Richard Kaczynski’s *Perdurabo: The Life of Aleister Crowley* (revised and expanded edition, Berkeley: North Atlantic Books, 2010), CHAPTER 5, “A Rose by Any Other Name.”

<sup>5</sup> The AKM bibliography features the Golden Dawn and its descendants, Aleister Crowley, Frater Achad, Kenneth Grant, Philip Greco (pseud. Horus), Linda Falorio, Mishlen Linden, Quahavin MacMath, Aion 131, Michael Bertiaux, Louis Martinié, Nema, OAI, 416, PVN, and numerous others.

<sup>6</sup> Within AKM:

- Aion 131, “The Book of the Holy Chosen One” (AKM, pages 51-53)
- on Nema and Maat Magic (AKM, pages 57-72), including Aion’s *N’ATON* (on page 65)
- Aion 131, “Nexus of Horus/Maat Ritual” (AKM, pages 73-75)
- Nema, “Consecration-Dedication Rite: 93/Maat” (AKM pages 76-81).

<sup>7</sup> From Nema, see in particular

- *Maat Magick: A Guide to Self-Initiation* (York Beach: Samuel Weiser, Inc., 1995), which reprints what many consider the primary Maatian text, *Liber Pennæ Prænumbra*.
- *Wings of Rapture* (New Orleans: Black Moon Publishing, 2011), which is a reprint of *The Way of Mystery: Magick, Mysticism & Self-Transcendence* (St. Paul: Llewellyn Publications, 2003).

From Aion 131, find

- *The Book of the Horned One: A Gate of Pan Magick*, with illustrations by Orryelle Defenestrade-Bascule (Richmond: Concescent Press, 2012).



## OAI vs 416 [pp. 16-26]

While at first blush they might seem to have arisen from the same occult stream, OAI and 416 showed markedly divergent approaches to dogma, practice, and presentation. One fundamental difference is indicated by their respective sources.

In the OAI writings, a clear majority of the works cited and recommended for further reading are by Aleister Crowley.<sup>8</sup> Case in point: near the end of *Liber Samekh Hé*, perhaps OAI's most significant single work, is an annotated bibliography, "A Review of the Libers: Crowley's Magickal Rituals,"<sup>9</sup> which lists and comments on eighteen works. Indeed, *Liber Samekh Hé* is itself OAI's revision of Crowley's *Liber Samekh*. OAI surely saw itself as utilizing and then advancing Crowley's work.

There are also a significant number of references to Frater Achad, Kenneth Grant, and Nema. In particular, OAI writings make note of Achad's *Liber XXXI*<sup>10</sup> (which is offered as one of the "additional publications [available] from the Ordo Adeptorum Invisiblum"<sup>11</sup>) and Nema's *Liber Pennae Prænumbra*. However, as stated in *Liber Magnus Conjunctiones Workings* [hereafter *Liber MC*] (Part 1, ¶ 2),

The OAI are aligned to the Maatian magickal current, coming out of the work of three English magickians and not, as is more usual, the message of *Liber Pennae Prænumbra*.<sup>12</sup>

Kenneth Grant's work is treated somewhat skeptically, as the background section to OAI's *Liber ANDANA* suggests:

His [Grant's] work, though carelessly written and replete with errors, became the instrument through which knowledge of Nema's work was first received.

The fact of OAI's being a thelemic order<sup>13</sup> is often reiterated, and, in a manner similar to the other Crowley-based groups that incorporate the Maat current, such as the HML, the OAI writings proclaim that we now reside in the Æon of the Twins, the age(s) of Horus and Maat simultaneously. According to the OAI, *Liber AL* did not usher in the Æon of Horus.

The research and work of Maatian thelemicists have indicated that the more traditional interpretation has been misperceived and that *The Book of the Law* launched the Aeon of Zayin (Heru-ha-ra) with its two aspects of Horus (Ra-hoor-khuit) and Maat (Hoor-paar-kraat).<sup>14</sup>

Also refer to The Horus Maat Lodge website, <http://horusmaatlodge.com/>.

<sup>8</sup> Refer below to ADDENDUM 1, "Works Cited in OAI Writings."

<sup>9</sup> In AKM, pages 205-207.

The works listed in *Liber Samekh Hé* "can be found in either/both *Gems from the Equinox* or *Magick in Theory and Practice*" (AKM, page 205).

<sup>10</sup> *I.e., XXXI Hymns to the Star Goddess Who Is Not* (Chicago: Will Ransom, 1923).

Chapter I from *Liber XXXI* is reprinted in AKM, page 151. Chapter XXX from *Liber XXXI* is reproduced in OAI's *Liber ANDANA*, Appendix 3.

<sup>11</sup> The list of publications appears on the last page of *Liber ANDANA*.

<sup>12</sup> The nature and significance of *Liber Pennae Prænumbra* are discussed in AKM; see in particular pages 40-41, 58, 61-62, and OAI's report on pages 176-177.

<sup>13</sup> "Thelemic" indicates acceptance of the inspired authority of *The Book of the Law*, received by Crowley in 1904 and promulgated by the Ordo Templi Orientis (OTO). See the second section of *O.A.I. Manifesto*, titled "Our Heritage As Thelemites" (reprinted in AKM, pages 169-70), followed by "*The Book of the Law*, 1904" and "The Coming of the Child (I. 54-56; III, 47)"—the Roman numerals in the title of the last section refer to the chapters of *The Book of the Law*; the "Child" is Frater Achad.

An excellent and most efficient quick history of the term and concept *thelema* was composed by Vere Chappell: "What Is Thelema?" posted at <http://www.thelema101.com/intro.html>.

<sup>14</sup> OAI's *Book of Maat*, ¶ 2.

The works cited by 416 are nearly all Jewish and primarily kabbalistic.<sup>15</sup> While the influence of Messrs. Crowley, Jones, and Grant regarding notions such as the Procession of Æons is quite evident, 416 evolved matters of doctrine through deconstructing/reconstructing texts of rabbinic *kabbalah*, most obviously the *Zohar*, the works of Moses Cordovero, Hayyim Vital's *Etz Hayyim*, the works of Moses Hayyim Luzzatto, Meir Poppers' *Ilan ha-Gadol*, Schneur Zalman's *Tanya*, Elchonon Wasserman's *Epoch of the Messiah*, along with passages from the *Tanakh*,<sup>16</sup> bits of the New Testament,<sup>17</sup> and certain pseudepigrapha.<sup>18</sup>

416 exhibited a reluctance toward—though not a full rejection of—Western esoteric *kabbalah* (or *qabalah*). Certainly, 416 found the Golden Dawn system in sore need of revision, though not along thelemic lines. Wherever Crowley is mentioned in 416 writings, he is undermined and dismissed.<sup>19</sup>

With the same intensity with which they rejected Crowley, 416 repudiated Horus, the Crowned and Conquering Child, and even saw fit to recast the Procession of the Æons:

According to the calculations of 416, the Age of Osiris is best represented by the establishment of monotheism in Egyptian religion, Zoroastrianism, and Judaism. The age of Horus, then, began with the establishment of the Christian Church—which had only an incidental connection with the myth of Jesus, the *Son* (“Conquering Child”) of God.

The characteristics of Horus are reflected not so much in the message of the New Testament but in the behavior of the Church: its chauvinistic spiritual imperialism (□—“one way”) and its compulsions toward control and secrecy (□). Crowley's behavior was an extension—alas, a grotesque caricature—of that exhibited by the Church. To 416, the reception of *The Book of the Law*, given its contents, was “Crowley's little spasm of the same old same old”—death throes rather than birth pangs.<sup>20</sup>

Needless to say, no one who followed the doctrines of 416 ever claimed to be a thelemite.

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*Zayin*, ט, is the letter attributed to the tarot trump The Lovers and, in the zodiac, to Gemini, the Twins.

<sup>15</sup> Refer to ADDENDUM 2, “Sourceworks for 416,” and to the bibliographies which appear in several of the 416 works reprinted below.

<sup>16</sup> Usually, *Tanakh: The Holy Scriptures: The New JPS Translation According to the Traditional Hebrew Text* (Philadelphia/Jerusalem: The Jewish Publication Society, 1985).

<sup>17</sup> Specifically, *The New English Bible: New Testament* (Oxford/Cambridge: Oxford University Press/Cambridge University Press, 1961).

<sup>18</sup> In particular, the books of Enoch, especially the work called “3 Enoch,” i.e., *Sefer Hekhalot*, which can be included among the pseudepigrapha under only the most generous definitions. It is, in fact, one of the core group of *hekhalot* texts, along with *Hekhalot Rabbati*, *Hekhalot Zutreti*, *Merkabah Rabba*, and *Ma'aseh Merkabah*.

See my “Notes on the Study of *Merkabah* Mysticism and *Hekhalot* Literature in English” at HERMETIC KABBALAH: <http://www.digital-brilliance.com/contributed/Karr/Biblios/mmhie.pdf>.

<sup>19</sup> Refer to P-416's brief work, ““An Astral Map for Contacting Crowley,”” reprinted below.

OAI's RA Oh, too, was critical of Crowley (for example, in several passages of *Book of Maat*), but OAI did not totally reject him and the writings associated with him as 416 did.

<sup>20</sup> From “A Note on the Procession of the Aeons,” cited in AKM, page 112. The references to Aries and Scorpio derive from the fact that Horus is associated with Mars, which rules these two signs.

On the metaphysical/mythological basis of 416's negative view of Horus, see *Document #2* (appended to *Primary Tree Attributions*) in AKM, pages 242-256, especially §§ 5-6, 10-16, and the addendum.

There is, however, the following passage from 416's “Maat Statements” (1994): “Regarding the Twin Current: With a base of Maat and her apparatus (which includes the revised TREE OF LIFE) the Prince (Horus) must be crossed by the Priestess (Maat in her lunar [*yesodic*] expression) for the Twins to be crowned.”

A more technical contrast between OAI and 416 involves their structures and attributions of the Tree of Life.

OAI used two distinct patterns for the Tree. One matches the Golden Dawn scheme as expanded by Kenneth Grant.<sup>21</sup> While the *sefirah da'at* is frequently shown in these Golden Dawn-like trees (as in *Liber MC*<sup>22</sup>) and often has a station in OAI rituals, it is considered, as in the old (Golden Dawn) system, the eleventh or shadow *sefirah*. Its position is in the midst of the old system's Abyss.

*Liber MC* (Part 1, ¶ 2) describes the role of *da'at* (or, as OAI spells it, *Daath*) in their "10 *sephiroth* + *Daath*" scheme:

Knowledge of the Comity [of Stars] is achieved by peering through the Window (*He*, the Star) or by passing the Doorway of the Black Hole of Maat. It is Black to the Blind, but gold and blue to the seeing. It is *Daath*, or the 11<sup>th</sup> *sephira* (the number of Nuit and Maat) and goes beyond the limits of the 4 dimensions of time and space. There is a paradoxical dissimilarity with *Daath* as the entry into the Abyss of the *qliphoth* and tunnels of Set on the reverse/other Tree of Life.<sup>23</sup>

The other OAI Tree scheme is similar to the pattern used by Rabbi Eliyahu ben Shlomo Zalman (1720-1797), the Gaon of Vilna, known as the GRA, or ha-GRA, an acronym for ha-Gaon Rabbi Eliyahu. In this alternative Tree, *Daath* is omitted.<sup>24</sup> As it is tabulated in OAI's *Liber ANDANA* and *Liber K*,<sup>25</sup> this system shows *Tiphereth* as the fourth *sefirah* raised to the customary position of *Daath*, with *Chesed* and *Geburah* as the fifth and sixth. This arrangement also switches *Netzach* and *Hod* in the seventh and eighth positions.

#### TWO OAI ARRANGEMENTS OF THE SEFIROT

<u><i>Liber Magnus Conjunctiones</i></u>	<u><i>Liber ANDANA/Liber K</i></u>
1. Kether	1. AL (Kether)
2. Chokmah	2. Chockmah
3. Binah	3. Binah
-- (Daath)	--
4. Chesed	4. Tiphereth
5. Geburah	5. Chesed
6. Tiphereth	6. Geburah
7. Netzach	7. Hod
8. Hod	8. Netzach
9. Yesod	9. Yesod
10. Malkuth	10. LA (Malkuth)

In reference to this alternative tree, the preface to *Liber ANDANA* states,

Item: As a result of *Liber ANDANA*, the ancient wisdom of the Kabbalah has been re-cast, and its perennial truth is now open to infusion by Maatian principles. With this new insight to the Kabbalah, its essence can be utilized most effectively for the goals of the Maatian Aeon.

<sup>21</sup> For Grant's version of the Tree, see *The Magical Revival* (London: Frederick Muller, 1972), between pages 212 and 213.

<sup>22</sup> See below, *Liber MC*, PARTS 9 and 11.

<sup>23</sup> Compare Grant's description of "Daäth" as the abysmal portal to the back, or *nightside*, of the Tree of Life, *The Nightside of Eden*, INTRODUCTION, page 1.

<sup>24</sup> The graphic template for this OAI tree matches that of 416; however, the arrangement of the *sefirot* is significantly different.

<sup>25</sup> *Liber K = Liber LXIII: The Work of the Tower of Silence and the Vulture* (1982); see below.

The opening remarks of *Liber K* refer to the developments of the Tree in *Liber ANDANA*:

[A] new mode of grasping the Kabbalah more in keeping with the non-hierarchical, changing, democratic world of Maatian reality emerged.

Regarding the paths running between the *sefirot*, *Liber K* gives an ascending scheme similar to that of Frater Achad, where the paths track from *malkut* to *keter* according to the Serpent of Wisdom,<sup>26</sup> but, in the OAI arrangement, these are adjusted to fit their alternative order of the *sefirot*.

416 used a revised Tree scheme which developed through a coordination of Jewish and Western occult sources.<sup>27</sup> In 416's "Perfected Tree," *malkut* is omitted and *da'at* is treated as a full-fledged *sefirah*—the tenth. Indeed, in 416 doctrine, *da'at* is the primary station of Maat.<sup>28</sup>

416's attributions for the paths, which are, with some small variations, derived from the Lurianic<sup>29</sup> scheme, follow a distinct order not found in the Golden Dawn-based Trees: the mother letters of the Hebrew alphabet are the three horizontal paths, the double letters are the seven vertical paths, and the simple letters are the twelve diagonal paths—matching the organization and logic of grouping the elements, planets, and signs of the zodiac. The systems of both the double and simple letters (*i.e.*, the planets and signs) descend. Even so, the attributions of the Hebrew letters to the elements, planets, and signs of the zodiac agree with those of the Golden Dawn.

The implications of such details in Tree structure and attribution are the substance of the first part of AKM.

#### ATTRIBUTIONS OF THE PLANETS: OAI VS 416

<i>SEFIRAH</i>	OAI- <i>Liber MC</i>	416
<i>keter</i>	Pluto	Pluto
<i>hokhmah</i>	Neptune	Uranus
<i>binah</i>	Saturn	Neptune
<i>da'at</i>	(Uranus)	Mercury
<i>hesed</i> (or <i>gedulah</i> )	Jupiter	Jupiter
<i>din</i> (or <i>gevurah</i> )	Mars	Saturn
<i>tiferet</i>	Sun	Sun
<i>nezah</i>	Venus	Venus
<i>hod</i>	Mercury	Mars
<i>yesod</i>	Moon	Moon
<i>malkut</i>	Earth	(Earth)

<sup>26</sup> On Frater Achad's ascending scheme, see Achad's *Q.B.L. or The Bride's Reception: Being A Short Cabalistic Treatise on the Nature and Use of Tree of Life...* (Chicago: privately printed, 1922; rpt, New York: Samuel Weiser, 1969).

<sup>27</sup> On the antecedents of 416's "Perfected Tree," see AKM pages 5-11, 100-102, and *passim*. Also, refer to the "Perfected Tree" reproduced below.

<sup>28</sup> Maat is equated with both the *shekhinah* and the kabbalistic *parzuf*, *nukva*. See AKM, pages 107-108 and 155-160, and below, *Book of Deviations*, § The Aspect of the Five Faces and the Tree of Life.

<sup>29</sup> Lurianic, *i.e.*, from Luria = Isaac Luria (1534-1572), the single-most influential figure in the history of *kabbalah*. Lurianic *kabbalah* generally displaced the classical *kabbalah* of the *Zohar* (13<sup>th</sup> century). Refer to my essay, "Which Lurianic Kabbalah?" at Academia.edu, [https://www.academia.edu/30928619/Which\\_Lurianic\\_Kabbalah](https://www.academia.edu/30928619/Which_Lurianic_Kabbalah).

Another difference which is quite evident in the writings included below and in AKM concerns what might be called the *motif* (perhaps read *motive*) of OAI versus that of 416.

With the exceptions of the *O.A.I. Manifesto*<sup>30</sup> and *The Book of Maat*, all of the OAI texts which have been reproduced in this book and AKM describe magickal processes. Some of these writings, such as *Liber MC* and *Liber ANDANA*, include full accounts of the performance of these processes and their outcomes.

OAI ritual procedures were carried out in large part to provide “correlates,” *i.e.*, confirmations of the revelation through complementary results achieved by various members on both personal and doctrinal levels. In the OAI writings, the *personal* was well integrated into the *magickal*, as the preface to *Liber MC* states:

“The personal is political and the political is personal” they say in feminist circles in England. It is a major ideological force. In the same way magick and the personal can be seen. You cannot divorce magick from life, and neither can you divorce life from magick. Life is the ritual and all life becomes magick.

While 416 offers what we can assume are suggestions for ritual processes in, for example, the “Unifications” section of *The Mystery of Damage*,<sup>31</sup> even here we see a rush toward metaphysics. From *A Wanderer of the Waste* (the bulk of which is reprinted below), we learn that 416 made a concerted effort to identify what was personal in the “received” material and separate it from that which might yield doctrine. Accordingly, in the 416 writings released—following the traditional kabbalistic model—the personal is completely suppressed.

Certainly, from the works which have been collected here and in AKM, the inner workings of the OAI—their history, practices, and experiences—are far clearer to us than those of 416. The insights provided by *A Wanderer of the Waste* are complicated by an overlay of *art*—this in stark contrast to the blunt sincerity of RA Oh throughout the OAI writings.

Finally, the OAI determined itself to be an order. In the *Encyclopedia of American Religions*, J. Gordon Melton’s account states,

Periodically, order members will gather for group rituals. ... The order is non-hierarchical. Leadership can be exercised by any member and teaching is a matter of sharing the results of individual ritual workings with the larger membership. All members have access to all materials possessed by the order.<sup>32</sup>

Within the writings, we can account for about a score of active participants. It is impossible to estimate the number of followers, if not actual members. J. Gordon Melton concludes his entry on OAI,

There are less than 100 members.

While a handful of personæ contributed to the collection of writings which we now possess representing OAI, the material was culled, edited, introduced, and commented on by Persona RA Oh. She does not claim leadership of the order; in fact, she occasionally insinuates such a role upon other members (*e.g.*, Laylah in the preface to *Liber MC*). Even so, in the dedication and background section of *Liber ANDANA*, it is noted that RA Oh was the OHO (Outer Head of the Order) of OAI and that she had been “designated the ‘Prophet of the Vision.’”

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<sup>30</sup> AKM, pages 163-179.

<sup>31</sup> AKM, pages 273-293; the “Unifications” are on pages 284-293.

The only practical manual that 416 ever produced appeared as *The Kabbalah of Maat: Book 4*, by D. Karr (Ithaca: KoM, 1985). No part of it was submitted The Archives, and very little has been reprinted.

See below, ADDENDUM 3, CONTENTS OF THE 1984-1989 “KoM” CHAPBOOK SERIES.

<sup>32</sup> *Encyclopedia of American Religions*, sixth edition (Detroit – London: Gale Research, 1999), page 1698.

As can be seen in the OAI writings which are reprinted below, different members were put in charge of the various aspects of the ritual activities described. The preface to *Liber ANDANA* states,

Item: Each participant in the workings made a contribution to its conception, development, writing, performance and reporting, as well as the process of critique through which it passed. The very process which accompanied these workings provided substantial pragmatic verification (*i.e.*, it works!) of a key Maatian building block—the Communion of the Hive...

416 was never a membership organization, being instead a small collection of friends and correspondents who “worked the stuff” in a variety of ways or simply read it and made comments. There was no group of people that called themselves “416” or considered themselves an order.

The name 416 is, in fact, an *ex post facto* term used to refer to a body of Maat-oriented material generated chiefly by two people, Personæ P and G, and reported almost exclusively by one, P. A small group of followers, perhaps more “fans” or “curiosity seekers,” accumulated as a result of P’s presentation of the *Introduction to the Perfected Tree and Its Implications with Regard to the Æon of Maat* at the Convocation of the Magi on June 16<sup>th</sup>, 1984, and the exposure of 416 writings *via* the Black Moon Archives 1985-2000.

With all of the differences between OAI and 416, there are some significant similarities.

Neither had any time for the traditional hierarchy of grades symptomatic of Golden Dawn and Crowley-based orders.<sup>33</sup> The anti-hierarchical convictions of 416 were, in part, what motivated the rejection of Horus, who, as “Conquering Child,” inevitably seeks something or someone to have “power over.”

It is somewhat surprising that OAI defaulted Horus into their pantheon, especially considering another similarity of OAI and 416: both proclaimed themselves to be *feminist*.<sup>34</sup> Nonetheless, neither makes more than passing reference to the vast feminist literature of the ’seventies and ’eighties in their writings.<sup>35</sup>

Within neither OAI nor 416 were there *fraters* or *sorors*, simply *personæ*—their names, pseudonyms, or, as with 416, single letters.

Neither OAI nor 416 founded their work on *Liber Pennæ Prænumbra*. *Liber MC* (Part 1, ¶ 2) attests (repeating a clause quoted a few pages back),

The OAI are aligned to the Maatian magickal current, coming out of the work of three English magickians and not, as is more usual, the message of *Liber Pennæ Prænumbra*.

Yet here we lapse into further differences between OAI and 416.

OAI’s *Liber ANDANA*, § RESULTS, elaborates,

*Liber Pennæ Prænumbra* began a phase of work announcing Maat to the Lovers of the Hawk. Nema, also known as Andahadna, announced that the publication of *The Cincinnati Journal of Ceremonial Magick*, #5, largely dedicated to her writings, ended the first phase of her work.<sup>36</sup> ... *Liber ANDANA* begins the Work-to-come [mentioned in *Liber Pennæ Prænumbra*].<sup>37</sup>

<sup>33</sup> The *O.A.I. Manifesto*, however, states, “We admit women to all grades...” (AKM, page 168).

<sup>34</sup> See *O.A.I. Manifesto*, quoted in AKM, pages 84, 165, and 167; P-416’s *Introduction to the Perfected Tree and Its Implications with Regard to the Æon of Maat* (1984), and D. Karr, *The Kabbalah of Maat*, Book One (1984), pages 2-7 (2-4).

<sup>35</sup> *E.g.*, 416’s *Concealed Dynamics* quotes a paragraph from Barbara Walker’s *Woman’s Encyclopedia of Myths and Secrets* (San Francisco: Harper & Row, 1983); see AKM, pages 156 and 261.

<sup>36</sup> A footnote (note 16) in the *O.A.I. Manifesto* indicates that RA Oh planned a commentary on *Liber Pennæ Prænumbra* (AKM, page 177). As far as I know, this commentary has never been published.

<sup>37</sup> The passage from *Liber Pennæ Prænumbra*, titled *The Showing of the Image*, reads,

Thus, OAI writings fully acknowledge Nema's revelation and claim to build upon it. Indeed, the *O.A.I. Manifesto* sets up a tradition of progress from Crowley through three movements of "Maat into magical manifestation."<sup>38</sup>

- Frater Achad
- Jack Parsons, whose Babalon Working and *Liber 49* were acknowledged by OAI but not directly drawn upon for their development
- Nema and *Liber Pennæ Prænumbra*

The preface to *Liber ANDANA* states that the ANDANA work itself is a development of all previous Maat magick.

Item: As a further result of *Liber ANDANA*, the specific and distinctive nature of Maatian magickal energy, hinted at in the prior work of both the OAI and other Maatian practitioners, was clearly perceived, experienced and defined. Once defined, it clarified the events of past ritual efforts.

While referring to Achad here and there, 416 seems to have ignored Parsons and *Liber Pennæ Prænumbra* altogether.

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*From out the Yonilignam drifted forth a Cloud, violet and light-shot. In the misty heart thereof a sound arose, vibrating soft, yet filling everywhere.*

*Jeweled and flashing rainbow-lights from wings, there hovered in the midst a humble BEE. Striped gold and brown, soft-haired and curved in form, it shone its eyes unto the Priests and Kings assembled.*

*Spoke then She-Who-Moves from out the mist surrounding:*

*This is the symbol of the Work-to-come, the Great Gynander in its Earthly form. The Magician shall grow like unto the BEE as the Aeon unfolds, a leader and sign unto the Race of Man.*

Further, the "Preliminary Considerations" of *Liber K* state,

*Liber K* is the natural outgrowth of *Liber ANDANA* in that *Liber ANDANA* was seen as the "work-to-come" mentioned in *Liber Pennæ Prænumbra*. The work-to-come was to be followed by the Work of the Tower of Silence and the Vulture.

<sup>38</sup> *O.A.I. Manifesto*, in AKM, pages 163-179.

excerpt from

## METHODS OF MAAT

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INTRODUCTION TO

## A WANDERER OF THE WASTE

[pp. 171-177]

by L. F. Whitcomb (1890-1967)  
(compiled 1997-1999)





for E.S.

INTRODUCTION TO  
*A WANDERER OF THE WASTE*

AT THE URGING of several 416 sympathizers and friends—E. S., the man to whom *A Wanderer of the Waste* is dedicated, foremost among them<sup>39</sup>—Persona P sought to produce a history of 416’s quest for and reception of Maat.<sup>40</sup>

The first attempt to compose such a history was the “Introductory Statement” to *The Kabbalah of Maat*, by D. Karr, begun in 1988 and privately issued in 1994-1995.<sup>41</sup> Portions of this statement closely resemble the prose sections of *A Wanderer of the Waste*, PART 2, §§ [a], [b], [d], and [e], though composed in the first person. Within this “Statement” is the first written account of 416’s methods, including several examples of raw “received” material, similar to that found in *A Wanderer...*, PART 2, § [f] vii, along with details of the techniques used to interpret their content.

One passage of the “Introductory Statement” describes how, using various forms of divination (tarot readings, projection, meditation, dream questions), partners P and G posed numerous questions concerning how to establish a viable method of gaining accurate information from the “other side.”<sup>42</sup>

The “Statement” reports that in April of 1983, three interrelated messages came to P and G. The last of these, received by G, reads

WRITE THE LAST SWITCH DOWN  
EACH HAS IN IT SEIL OR SEIJ OR SPEIJ OR SEIṽ

---

<sup>39</sup> E. S. = Eric Seidler (1954-1990), the most significant reader of and commentator on 416 material in the years 1988-1990. With Todd Swainbank, Seidler edited *Taking Freshwater Game Fish: A Treasury of Expert Advice* (Woodstock [VT]: Countryman Press, 1988), which contains three of his articles. Seidler was featured as the author’s mentor in Phil Genova’s *First Cast: Teaching Kids to Fly-Fish* (Mechanicsburg [PA]: Stackpole Books, 1998); see in particular pages 5 and 161. Seidler was also an accomplished guitarist, song-writer, and band leader (*Moxie*).

<sup>40</sup> “P” is generally used to identify the primary author of 416’s literary output, though ʘ might be more appropriate. In the 416 writings, both are used. P worked out Latin and Hebrew versions of his motto using the initials P and ʘ, respectively. Throughout *A Wanderer of the Waste*, P, P-416, and 416 are used interchangeably.

<sup>41</sup> The core of *The Kabbalah of Maat* was a digest of material from the chapbook series of the mid-1980s. Twelve copies were produced: the original typescript, which was retained by the author, and eleven photocopies, which were dispatched to a carefully selected group of recipients.

The contents of *The Kabbalah of Maat* (1994-1995) are listed below in ADDENDUM 3.

<sup>42</sup> The “other side” here does not refer to the Jewish notion of *sitra ahra*, the evil realm.

To P, the “other side” reduced to *the unconscious*, which is linked to the collective memory of the entire race and may be influenced by forces and intelligences beyond our immediate sphere. P’s notion of the route to the “other side” bears comparison to Kenneth Grant’s concept of *da’at* (Daäth) as “the abysmal portal to the back, or *nightside* of the tree” as in Grant’s *Nightside of Eden*.

G’s concept of the “other side” was shaped by writings like *The Betty Book: Excursions into the World of Other-Consciousness, Made by Betty between 1919 and 1936*, recorded by Stewart Edward White (New York: E. P. Dutton & Company, 1957). Indeed, P and G’s cooperative method of gathering information from the “other side” shows some similarity to the “excursions” recorded by the Whites.

The analysis of these lines yielded that P and G were being instructed (1) to alternate uttering and scribing—namely, while one speaks, the other writes, then switch, and (2) to accept each speaker's utterances as part of an interlocking whole; the formulæ SEIL, SEI|, etc., all contain the idea of bringing together (two?) unstable parts to form a balanced whole.

Taken together, the three messages indicated the method that P and G would use for the following five years, called "Silent Questions."

Two people work together. One goes into a trance or sensitive state while the other, the scribe, writes questions. The scribe does not ask the questions aloud, just writes them down. The entranced person then speaks, answering the questions without hearing them. What he or she speaks is called an "utterance," which the scribe writes down. Then the two switch roles.

Sometimes the utterances came quickly; sometimes they took hours. Some of the messages were straightforward and concise; others were obscure, even, at first glance, nonsensical. Some utterances came, rather than in words, one letter at a time. Usually the highly-coded utterances came clear with analysis, but not always.

Here is one of the more opaque lines from the April 1983 set of messages:

FLIS FIGURE TO LWBLILI

Kabbalistic analysis determined what this formula suggested:

The speaker of utterances should not be conscious of the question he or she is answering or the meaning of what he or she is saying. This assures the validity of the messages received.

"Kabbalistic analysis" here suggests, in part, converting the Roman letters to their Hebrew equivalents and then working with their meanings, correspondences, and symbolism. For instance, the first word of the above formula, FLIS, was converted to פליס. The initial breakdown was based on the meaning of the name for each letter:

*mouth + teach/learn/goad or guide + hand + support*

This sequence alone suggests a significant part of the meaning that was ultimately derived from the set of three messages and clearly connects to the SEIL / SEI| / SPEI| / SEIל formulæ noted above.

The second attempt to produce a history of 416 was *A Wanderer of the Waste*,<sup>43</sup> which took several years to assemble. The method of its composition was a magical process and, as such, the record it yielded is fragmented and frequently indirect.

In his hope to achieve an objective voice—or at least an alternative subjective voice—P contrived to arrange the narrative by channeling his late grandfather, L[ouis] F[ulmer] Whitcomb (1890-1967), who, P had determined, would have been quite intrigued with 416's expeditions into various forms of mysticism and magic.

From the books that he had inherited from his grandfather a quarter century before, P ritually selected, or ceremonially chose “by chance,” Seton Dearden's *Burton of Arabia: The Life Story of Sir Richard Francis Burton*<sup>44</sup> to serve as a divining medium. From this book, P extracted words, phrases, sentences, even whole paragraphs *via* ritual procedure: magically “at random.” This array of snippets, scores of them, was then wrestled into rhymes and prose. These were then interspersed with excerpts from P's notebooks and, slightly revised, the more conventional narrative passages from the “Introductory Statement” of the 1994-5 edition of *The Kabbalah of Maat*.

This “rigamaround-the-rosy” method of writing does not appear to have checked in the slightest any of P's biases toward the topics treated in the eventual *Wanderer of the Waste*. Still, a story does emerge which takes P from hostile confusion to ambivalence, and finally to a certain constructive, even if combative, resolve. However, one must read the “official” works of the 416 cycle to discern—and evaluate—the results.<sup>45</sup>

<sup>43</sup> The allusion of the title is, ironically, to Crowley, who identified with Alastor, the “Wanderer of the Wastes” in Percy Bysshe Shelley's poem, *Alastor; or, The Spirit of Solitude* (1816):

*The poet wandering on, through Arabia  
And Persia, and the wild Carmanian waste...*

<sup>44</sup> New York: Robert McBride & Company/National Travel Club, 1937. Other books in the running included

- John Erskine, *Adam and Eve* ([n.p.]: Grosset and Dunlap, 1927)
- Radclyffe Hall, *The Well of Loneliness* (Garden City: Blue Ribbon Books, 1928)
- Henri Gaudier and Sophie Suzanne Brezeska, *Savage Messiah* (New York: The Literary Guild, 1931)
- W. G. Hardy, *Abraham: Prince of Ur* (New York: Dodd, Mead & Company, 1935)
- *The Basic Writings of Sigmund Freud* (New York: The Modern Library, 1938)
- L. Adams Beck, *The Way of Stars* (New York: The Sun Dial Press, 1940)

—any one of which would have been a more fortunate choice for divining purposes than *Burton of Arabia*. But, as the saying goes, “Chance is the scapegoat of the true will.”

The selection of P(- - - - -) as a name also arose *via* chance. In the fall of 1982, the eventual P-416 conducted a ceremony to determine for himself a name or motto and, hence, the focus of his mission. Twenty-two small slips of paper, each with one of the Hebrew letters on it, were set afloat in a large silver bowl. The ceremony concluded with a very disappointed fellow drawing the letter ם. His strongest association for ם at that moment was with the corresponding *tarot* trump: THE BLASTED TOWER.

<sup>45</sup> The “416 cycle” includes

- *Primary Tree Attributions*
- *Concealed Dynamics*
- *The Book of Damage*
- *The Book of Deviations*
- *Documents #1, #2, and #3.*

*Primary Tree Attributions*, *Concealed Dynamics*, and *The Book of Damage* appear in *Approaching the Kabbalah of Maat* (= *AKM* – York Beach: Black Jackal Press, 2013), pages 226-293. *The Book of Deviations* appears below, pages 243-260; *Document #1* is appended to *A Wanderer of the Waste*, pages 215-216. *Document #2* is reprinted in *AKM*, pages 242-256; *Document #3* is reproduced as *Charting Nearness*, below, pages 261-275.

In 2002, *A Wanderer of the Waste* was rendered a second time as a musical composition: “Nine Sketches from *A Wanderer of the Waste*.”<sup>46</sup> Written as a series of narrative vignettes, the whole piece runs twenty minutes and fifty-six seconds. The sections of the musical version match sections of Part 1 of the poem/prose version, using the same titles and letter designations:

1. [a] – [b] – [c] – [d/e]
2. [f] Leaves of Grass
3. [g] The High Priestess
4. [h] The Blasted Tower
5. [i] The Hanged Man
6. [b] theme
7. [g] theme
8. [i] theme
9. [i] theme with pedals

All tracks on all sections of *A Wanderer of the Waste* were played on a Hammond RT-3 organ (1960) through a Leslie 145 speaker cabinet (1967). It is often difficult to recognize the sounds that were generated for the piece as coming from a common tone-wheel organ and rotary speaker even though no special effects were added.<sup>47</sup> In fact, several listeners, upon hearing the opening strains of the CD, thought that there was something wrong with their sound equipment.



The Hammond RT-3 at DHORA MUSIC.

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<sup>46</sup> Selection 1 of *Don Karr – Organ Pieces*, recorded at Dhora Music, Ithaca (2002-2004); mastered by Alfred B. Grunwell at FingerLakes Recording, Ithaca, (2004).

The entire contents of *Organ Pieces* are pertinent to the 416 saga. The tracks in which the connection is most discernible are those collected as “Six Sketches from *The Punishments of the Failed Messiahs*.” A series of three paintings which bears the same title appears at [http://www.donkarr.com/gallery\\_2003\\_4.html](http://www.donkarr.com/gallery_2003_4.html). Each of the three is accompanied by a sound track selected from the “Six Sketches.”

On the <http://www.donkarr.com/> site, there are two other sound tracks:

- *Joy Is Sorrow* at [http://www.donkarr.com/gallery\\_1998\\_9\\_2.html](http://www.donkarr.com/gallery_1998_9_2.html)
- *Change Is Stability* at [http://www.donkarr.com/gallery\\_1998\\_9\\_3.html](http://www.donkarr.com/gallery_1998_9_3.html)

*Joy Is Sorrow* originally appeared on *Nothing Stays Different: Instrumental Music by Don Karr*, recorded at Dhora Music, Ithaca (1988-2004); mastered by Alfred B. Grunwell at FingerLakes Recording, Ithaca (2004).

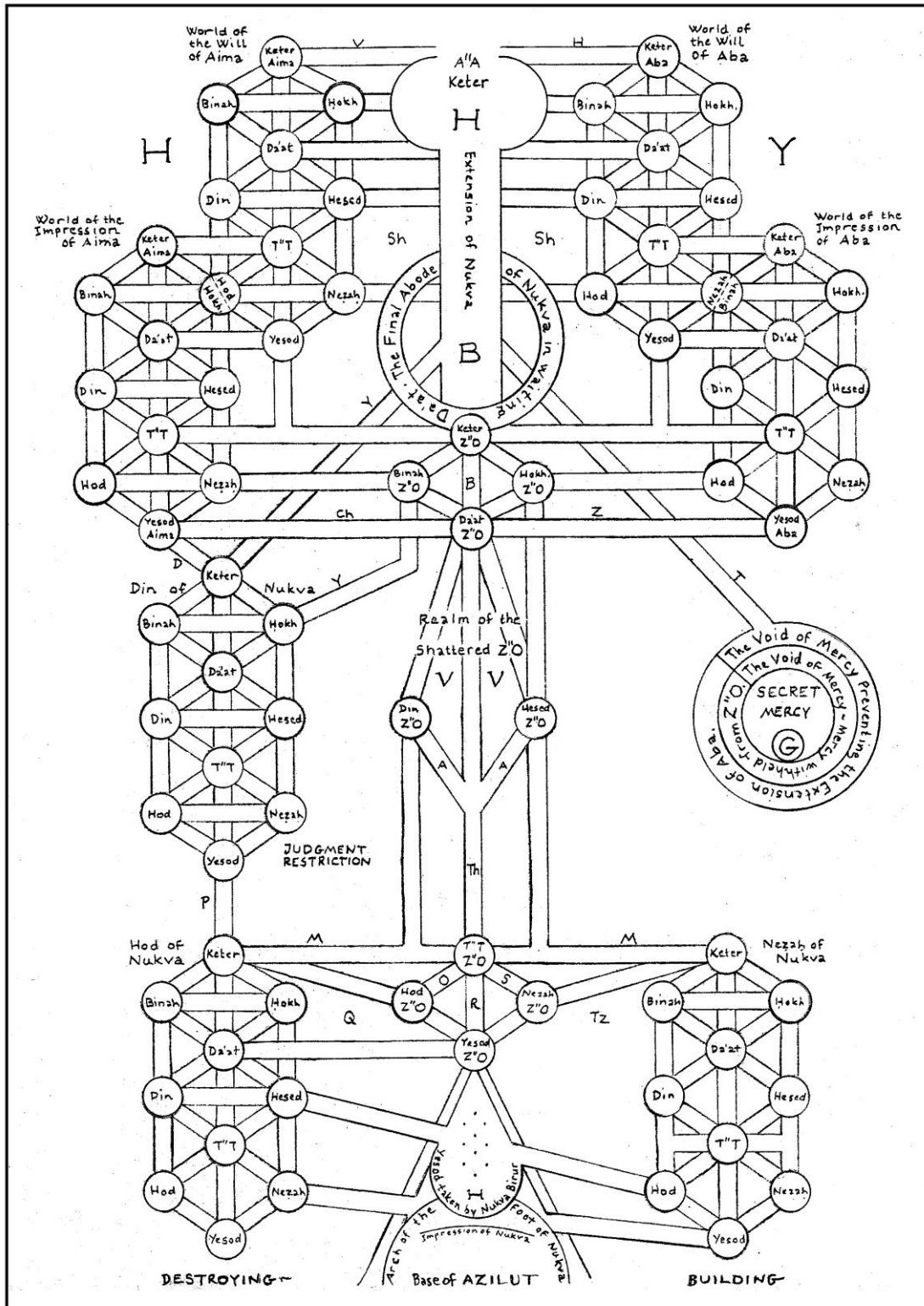
There is also the six-CD compilation, *The Notebooks of 416*, recorded and mastered at Dhora Music, Ithaca (2012-2013) which includes 102 pieces composed within the span 1972 to 2002 rendered entirely on organ.

<sup>47</sup> Anyone familiar with, say, Earl Grant’s version of *Ebb Tide* (Decca Records, 1961) should not be surprised at the sound-effect capabilities of an unadorned Hammond organ.

from *A Wanderer of the Waste*, PART 3  
(*Methods of Maat*, page 214)

[f] The Alchemist

I am mixed  
base matter  
needing purification by fire  
But the flame in me  
is not met  
by any beacon,  
mirror to itself,  
So the fire raises soot  
and turns me more complex.



The Impression of Nukva's Will in AZILUT of BIRUR—gathering—fixing—emending  
*Methods of Maat—page 268*

