

# LIBER LXIII (aka *Liber K*)

## THE WORK OF THE TOWER OF SILENCE AND THE VULTURE

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*Transcribed and edited by Don Karr*

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[Footnotes are those of the current editor; they do not appear in the original text.]

### Preliminary Considerations

As a result of *Liber ANDANA*,<sup>1</sup> a new mode of grasping the Kabbalah more in keeping with the non-hierarchical, changing, democratic world of Maatian reality emerged. It shall be the purpose of *Liber K* to further explore and test the assumptions about this new Kabbalistic format, as well as to more fully define and explicate it.

Is the Kabbalah which emerged in *Liber ANDANA* an accurate map of the convergence of our Maatian consciousness and the world of sense experience, both visible and invisible? The positive test will come in the discovery of the territory which the Maatian Kabbalah charts.

The process of exploration shall be by way of a series of what are traditionally termed “path-workings.” However, it shall be the first transiting of these paths and the emphasis will be placed upon recovery of the sights and sounds of the scenery. As a group and individually we shall walk each path and take note of the symbolism. Later we shall analyze the meaning of what we have found. Workings shall begin in March with an initial ritual at which time the specific paths each persona will be working shall be given. The path workings themselves shall be done either individually or in groups of two or three in the week following the initial ritual and in accord with the process described below.

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1. See *Liber ANDANA* on-line at <http://w3.iac.net/~moonweb/archives/OAI/oi1.html>

*Liber K* is the natural outgrowth of *Liber ANDANA* in that *Liber ANDANA* was seen as the “work-to-come” mentioned in *Liber Pennae Praenumbra*.<sup>2</sup> The work-to-come was to be followed by the Work of the Tower of Silence and the Vulture:

But know O Children of the Hawk, a Man is not  
a Bee. He may profit from the image thereof, to  
learn of Wisdom in the Working. Behold in Me  
another image for thy heart’s instruction.

There rose before their eyes the Tower of Silence,  
wherein the Lovers of Fire lay their dead.

The Vulture form alighted soft therein, and ate  
the flesh from corpses, to the bone. The wind  
howled, desolate, in this fearsome place,  
fluttering the cerements about the ivory bones.

Silently, the Winged One stared, gore smeared  
about her beak. Into the eyes of each Priest  
there assembled, her baleful gaze did search  
In perfect peace did they behold her searching,  
for each, as Warrior, had made of Death a brother.  
Deliberately then, she unfolded out her wings,  
and took to the wind, and soared up from that place.

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2. See *Liber Pennae Praenumbra* on-line at <http://www.horusmaat.com/liberPP.htm>

## General Directions

Individual pathworkings shall explore all the paths between each point (*sephiroth*) in the Maatian Kabbalah. Each working shall begin by an entrance into the *sephiroth* by merging with the Maatian symbolism associated with it. Then, by using the particular meditation for each *sephirah*<sup>3</sup> the path to the next assigned *sephirah* shall be imaginally transversed. The working shall conclude when the next *sephirah* is reached. After the workings, notes should be made. As the path is traveled, all symbolism should be noted and remembered, with close attention given to any key auditory and/or visual symbols (mantric sounds, colors, geometric shapes, objects, etc.) that stand out from the general background.

Each individual shall work all the paths emanating from the assigned *sephiroth*. These are listed in CHART # 1. Thus at the completion of the working, all paths shall have been worked in both directions.

Begin each pathworking by selecting objects suggestive of the *sephirah* as an aid to meditation. Such objects might include a colored altar cloth or candle, incense, a tarot card or Maatian symbol. After the altar is prepared, the meditation is initiated by imagining oneself walking into a whirlwind. Upon imaginally reaching the calm center of the vortex, be seated and relax. Light any candles and/or incense used. Upon a sheet of paper write several words which key you to a situation which 1) is applicable to the concern of the *sephirah* and 2) you are currently involved in. For example, for LA, it might be an action you have recently initiated. Begin the meditation. If after transversing the path, the symbol of the destined *sephirah* does not appear, call it forth by your Will.

After completion of the working, fill out the enclosed form.

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3. In several places, the plural *sephiroth*, has been corrected to the singular *sephirah*.

CHART #1

	SEPHIRAH	MAATIAN SYMBOL	PATHS
1.	AL	Crystal Pyramid	32 Attainment 31 Consciousness 30 Devotion 29 Service
2.	<i>Chokmah</i>	Royal Egyptian Barge	32 Attainment 28 Androgyny 26 Masculinity 24 Harmony
3.	<i>Binah</i>	Isis	31 Consciousness 28 Androgyny 27 Femininity 25 Virtue
4.	<i>Tiphereth</i>	Cracked Egg	30 Devotion 27 Femininity 26 Masculinity 23 Acceptance 22 Celebration
5.	<i>Chesed</i>	Vulture	29 Service 25 Virtue 24 Harmony 23 Acceptance 21 Honesty
6.	<i>Geburah</i>	Scales of Justice	21 Honesty 20 Intimacy 19 Community 18 Awareness 14 Vocation
7.	<i>Hod</i>	Spider	19 Community 17 Strategy 16 Growth 13 Intention
8.	<i>Netzach</i>	Ostrich Feather	18 Awareness 17 Strategy 15 Projection 12 Stability
9.	<i>Yesod</i>	Bee	22 Celebration 20 Intimacy 16 Growth 15 Projection 11 Integrity
10.	LA	Ankh	14 Vocation 13 Intention 12 Stability 11 Integrity

## THE SEPHIROTH AND PATHS

1.	AL	The Will, the One	White	Wholeness
2.	<i>Chokmah</i>	Truth, Mind	Blue	Left-side brain activity
3.	<i>Binah</i>	The Good, Compassion	Red	Right-side brain activity
4.	<i>Tiphereth</i>	Beauty	Gold	Soul, H. G. A.
5.	<i>Chesed</i>	Rightness	Violet	Personal moral and ethical existence
6.	<i>Geburah</i>	Justice	Green	Self as a social being
7.	<i>Hod</i>	Forming	Purple	Adaptation, change
8.	<i>Netzach</i>	Seeing	Amber	Patterning, science
9.	<i>Yesod</i>	Establishing	Indigo	To move on reality
10.	LA	Initiating	Brown	Potentials, beginnings

PATH NAME	BETWEEN SEPHIROTH	COMMENTS	
11.	Integrity	LA and <i>Yesod</i>	The basis of a sense of self-worth
12.	Stability	LA and <i>Netzach</i>	To find one's place in the world
13.	Intention	LA and <i>Hod</i>	To know one's purpose and destiny
14.	Vocation	LA and <i>Geburah</i>	To discover one's role in society
15.	Projection	<i>Yesod</i> and <i>Netzach</i>	To gain the key to personal power
16.	Growth	<i>Yesod</i> and <i>Hod</i>	The continual dynamic of life
17.	Strategy	<i>Hod</i> and <i>Netzach</i>	Life in the world of structures
18.	Awareness	<i>Netzach</i> and <i>Geburah</i>	Intuition of the powers
19.	Community	<i>Hod</i> and <i>Geburah</i>	Life in the social context
20.	Intimacy	<i>Geburah</i> and <i>Yesod</i>	To know people
21.	Honesty	<i>Chesed</i> and <i>Geburah</i>	The moral life
22.	Celebration	<i>Tiphereth</i> and <i>Yesod</i>	To honor life
23.	Acceptance	<i>Tiphereth</i> and <i>Chesed</i>	Yes, I belong here
24.	Harmony	<i>Chokmah</i> and <i>Chesed</i>	The passive virtues (refrain from evil)
25.	Virtue	<i>Binah</i> and <i>Chesed</i>	The active virtues (do good)
26.	Masculinity	<i>Chokmah</i> and <i>Tiphereth</i>	Dispense, implant, constitute, analyze
27.	Femininity	<i>Binah</i> and <i>Tiphereth</i>	Nurture, receive, order, synthesize
28.	Androgyny	<i>Binah</i> and <i>Chokmah</i>	Maturity, complete humanity
29.	Service	AL and <i>Chesed</i>	Karma yoga
30.	Devotion	AL and <i>Tiphereth</i>	Bhakti yoga
31.	Consciousness	AL and <i>Binah</i>	Raja yoga
32.	Attainment	AL and <i>Chokmah</i>	Juana yoga

## MEDITATIONS

### 1. *LA (Malkuth)*

Write on a piece of paper words indicative of an action recently initiated or a situation you have just entered into.

Imagine before you a large ankh. It is black, standing upright upon a green field. As you look at the ankh, feel yourself slowly rising and floating through the eye of the ankh. As you pass through the eye, notice the inscription above it. Repeat the inscription to yourself, "The doorway to (NAME OF PATH)." Pass through the door and meet your guide. Ask the guide's name and under his/her direction move along the path to your goal.

### 2. *Yesod*

Record on a piece of paper one activity you are currently working upon.

Picture before you a beehive, around which a number of bees are swarming. Imagine yourself becoming one with the bees and joining the swarm as it flies off in search of nectar. As the bees encircle the hive, feel the surge of power moving through you. As you fly off repeat the name of the path. You leave with the swarm but quickly separate to go your own way. Immediately you meet a person, your guide. You assume human form. Ask your guide's name and with him/her move along your chosen path to your destination.

### 3. *Netzach*

Record on a piece of paper a situation in which chaos and confusion need in your life to give way to understanding and comprehension of the pattern underlying it.

Before you is a large bronze feather. It beckons you toward it as if it were alive. You reach out and take hold of it. It quivers and vibrates in your hand. It seems to want to lead you somewhere, so you repeat the name of the path you will tread. The feather stops vibrating and before you now stands a person. Ask your guide's name and travel with him/her to your point of completion.

### 4. *Hod*

Write of a situation in which you need to call forth your best creative talents.

Before you is the web. You are the spider climbing the web. It gives with each movement of one of your appendages. Explore the web in all its symmetry, the comprehension of which prepares you to move on. As you move to the edge and then away from the web, repeat the name of the

path you now plan to explore. As you repeat the name, a guide will come forth. Ask the guide's name and then follow his/her lead.

5. *Geburah*

Call to mind a situation in which you are now involved that evokes a question of justice as an issue.

See in front of you a set of scales. Merge with them. Become the fulcrum upon which they swing. Allow your arms to become the scales' arms weighing every situation in the balances. Feel the tug of left and right, right and wrong, evil and good. Rise above the scales much as if your astral body were leaving the physical. Speak the name of the path you are now ready to move along. The name will bring forth the guide, whose name you should ascertain. Follow the guide to the destination.

6. *Chesed*

Name a situation in which a clear decision is needed upon you part, a decision that will determine, in part, how you think about yourself.

Before you is a feast. More food that you can possibly eat. Even though you are not particularly hungry, you sample everything until you are full. At that point you are joined by a large vulture. What you have left unfinished, it *completes*. The bones it picks *clean*. Fascinated you watch this scavenger intently. Not until it flies away do you leave the table and prepare to walk the path. Paths lead in every direction. Call the name of the path and wait for a person to appear. Ask the person's name. Accept him/her as your guide and begin your journey.

7. *Tiphereth*

Write of a situation in which a break through of an obstacle is needed.

You are enveloped in darkness. You huddle in fear, contemplating the hopeless condition. Thunder roars around you. Above you a line of light appears and quickly widens. The shell of darkness that surrounded you falls away and the sunlight floods around you. You feel a lightness and upon the rays of light you rise. But you are not meant to float aimlessly. You have a destination. You name your route. You look for someone beckoning you. Go to that person and ask his/her name. Move to your goal.